

Outlines of Every Book of the Bible

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Outline of Genesis

Following is our overview and outline of Genesis, the first book in the Old Testament.

The book of Genesis is the first of the Pentateuch, the five books of the law. The book is about beginnings, beginning with the creation and ending with the Israelite nation. The book covers a period of at least 2,200 years, possibly many more, depending on one's interpretation of dates. The book divides itself according to a recurring phrase: "These are the generations . . ." Interesting, although both Abraham and Joseph are main characters in the book, they both fit within a section under their fathers' names, Terah and Jacob. The plot of the book is to begin broad and to narrow down. The branches that lose relevance are considered and then discarded as the book narrows to the Israelites. Here are the divisions:

- Introduction (1:1-2:3)
- The Generations of the Heavens and the Earth (2:4-4:26)
- The Generations of Adam (5:1-6:8)
- The Generations of Noah (6:9-9:29)
- The Generations of the Sons of Noah (10:1-11:9)
- The Generations of Shem (11:10-26)
- The Generations of Terah (11:27-25:11)
- The Generations of Ishmael (25:12-18)
- The Generations of Isaac (25:19-35:29)
- The Generations of Esau (36:1-8)
- The Generations of the Edomites (36:9-43)
- The Generations of Jacob (37:1-50:26)

The book is quoted at least 42 times in the New Testament, twice in Matthew 19 (see also Mark 10) by Christ in relation to marriage. A great many other allusions to the book are found in the New Testament, including Christ's references to Sodom and Gomorrah, to Noah and the flood, to Abraham, etc.

The book is foundational to Christian beliefs. In the book is the first prophesy of the coming Messiah (Genesis 3:15). At this point, the Messiah is not seen as a savior for the Jewish people (they are not yet in view) but as a victor over the enemy of mankind, Satan.

The book contains many pictures of Christ. Adam, Noah, Abraham, Isaac, Jacob, Joseph; these all portray different aspects of the coming Christ. To fail to see Christ in Genesis is to miss the real story of the book. It would be like reading *A Modest Proposal* and failing to see Swift's point.

Even Scripture compares Christ to Adam. Who can help but see Christ in the story of Noah who bridges the gap between the world that was and the world that came after? Who can miss Christ in Abraham as he journeyed from his home to a strange land to walk and follow God? Who can miss Christ in Isaac, as he is

taken up for a sacrifice as the only begotten and loved son of his father? Who can miss Christ in Jacob, the one who worked to obtain his wives and whose desire drove him on? Who can miss Christ in Joseph, the one despised by his brothers? The progenitor found in Adam, the righteousness found in Noah, the faith found in Abraham, the obedience found in Isaac, the desire found in Jacob, the purity found in Joseph; these all, being positive characteristics, are prophetic of Christ.

Read and enjoy. Listen and learn. Understand and practice. The words of this book are more than the story line of the first creation. They are the divine model, and in places the sinful antitheses, for the new creation, which begins with us (James 1:18; 2 Corinthians 5:17). John 1 parallels Genesis 1 to drive this point home to our hearts.

Outline of Exodus

Outline of Exodus – Introduction

The book of Exodus is the book of national redemption. It is about God's great deliverance of Israel from Egypt and His meeting with them at Mt. Sinai. The book begins in Egypt and ends at Mt. Sinai. Theologically, the book takes us from the transcendent God to the imminent God, from a God who listens from afar to a God who dwells with His people, in His Shekinah (dwelling) glory.

For Israel, they went from a rich river delta to a desert. They went from the natural appearance of food to the supernatural appearance, from slavery to freedom, from despair to hope, from serving the Egyptians to being served by God.

Date: 1526-1446 B.C.

Chronologically, the book takes us through about 82 years (compare Genesis of between 2499 and 3835 years or more), from the birth of Moses in 1526 B.C. to the Exodus in 1446 B.C. The book of Genesis ends with the death of Joseph in either 1579 B.C. or 1805 B.C. (if the sojourn in Egypt is held at 430 years). Our uncertainty with dates drops perceptibly with the book of Exodus, with most conservative scholars in close agreement.

We know very little about the time between the death of Joseph and the birth of Moses. We know that there was unrest in Egypt and that the Hyskos, a Semetic people related to the Israelites, took over control of part of Egypt and held that control until the mid-16th century. Thereafter, they were expelled which may have given rise to the king who did not know Joseph. We also know that Israel suffered a great deal under their slave-masters in Egypt. Throughout the remaining pages of Scripture, the hardship endured in Egypt is a constant referent. We also know that Israel, while crying out to God for help, did not know God and had to be told who He was when Moses went back to Egypt. We further know that Israel was very prolific in reproduction and grew from just a few (70 descendants of Jacob – Exodus 1:5) to around 600,000 men. (Exodus 12:37). We know that the Israelites built for Pharaoh supply cities of Pithom and Raamses.

Divisions:

This outline of Exodus shows that the book is not divided by characters but by events. It can be divided into three parts:

- The Redemption from Egypt Chapters 1-19
- The Giving of the Law Chapters 20-31 (moral & instructions for the tabernacle & clothing)
- The People's Response Chapters 32-40 (initially bad, then good)

In it we find the story of Moses, the ten plagues of Egypt, the crossing of the Red Sea, the manna, the water from the rock, the appearance of God on Mt. Sinai, the giving of the Law, the instructions for the tabernacle system, the golden calf, Moses seeing the backside of God and living, the building of the tabernacle and its furniture, and the coming of God to dwell in the tabernacle.

Key Phrase:

There is a single phrase that is brought into prominence in this book. It is the phrase “I am the LORD.” (Ex. 6:2, 7, 8, 29; 7:5, 17; 8:22; 10:2; 12:12; 14:4, 18; 15:26; 16:12; 20:2; 29:46(2) — some 16 times) The word “LORD” is found some 386 times, nearly 10 times per chapter, yet it does not appear until the third chapter. The book centers around this name. Notice:

- The call of Moses: 3:13-16
- The encouragement of Moses: 4:1-5
- The identity of the name: 6:2-8 (17 “I’s” of God)
- Proof to Pharaoh & Egypt: 5:2 – 7:17-18; 8:22; 14:18
- The Passover: 12:12
- Lesson to Israel: 14:31; 15:1-3, 6-8, 11-13, 18, 21
- The healer: Yahweh Rapha; 15:26
- The provider of Manna: 16:12
- The victor: Yahweh Nissi; 17:15
- The giving of the Law: 20:2
- The priest: 28:36
- The name: 34:6-7
- The glory: 40:34-38

Besides this phrase, there is some other phrases that predominate in sections of the book. During the plagues, an often repeated phrase is “Let My people go.” (7:16; 8:1, 20; 9:1, 13; 10:3). During the law, the words “You shall” or “You shall not” predominate. These are laws to be obeyed, not suggestions for consideration. “You shall” is mirrored in the last part of the book with “he made,” “they made,” “they did.” (Ex. 39:32; 40:16)

Key Passage: 20:2-17

The entire book builds up to and declines from this passage. See 19:4-6. Israel now gets to meet their great deliverer. And this is what he says to them. Thereafter, he speaks through Moses. (20:22)

Progression:

From desperation to redemption to the presence of God.

Key Lesson:

God’s Redemption is always for the purpose of bringing people to Himself.

Time Frame

1526-1406: Moses—He died before the conquest at the age of 120 (Deuteronomy 34:7).) His life is easily divided into three periods:

- 0-40 – He had everything as a member of royal family.
- 40-80 – He was a shepherd in Midian.
- 80-120 – He was Israel’s first leader, gave them their law. His one recorded sin, He struck the rock instead of speaking to it. He missed the promised land but was there at the Mount of Transfiguration. He

authored one Psalm, 90.

1446: Exodus from Egypt – The greatest redemption story of all time, except for Christ.

10 Plagues

1. waters turned to blood (7:14-24)
2. frogs (7:25-8:12)
3. Lice (magicians said: “This is the finger of God.” (8:16-19)
4. Flies (8:20-32)
5. Diseases in livestock (9:1-7)
6. boils (9:8-12)
7. hail (9:13-35)
8. locusts (10:1-20)
9. darkness (10:21-29)
10. firstborn (11, 12:1-30)

10 Commandments

1. You shall have no other gods (heart – 20:3)
2. You shall not make any graven images (hands – 20:4-6)
3. You shall not take the name of the LORD in vain (mouth – 20:7)
4. Remember the Sabbath day (mind – 20:8-11)
5. Honor your parents (hold them up – 20:12)
6. You shall not murder (don’t place them down – 20:13)
7. You shall not commit adultery (heart – 20:14)
8. You shall not steal (hands – 20:15)
9. You shall not bear false witness (mouth – 20:16)
10. You shall not covet (mind – 20:17)

Only Deuteronomy, Psalms, and Isaiah are quoted more often in the New Testament than Exodus. It is quoted by every author of the New Testament, except Jude, some 44 times in all. Even Jude, though not quoting the book, references the exodus of Israel. Direct quotes from Exodus are found in 12 different books in the New Testament.

Outline of Leviticus

Following is our overview and outline of Leviticus. May God bless you as you study His Word.

The book of Leviticus is the priestly code. It is the law as applied to the sacrificial and ceremonial system. The book begins with the burnt offering and concludes with redemption. It is a book about holiness. (Some 143 times the Hebrew word “Qdsh” or its derivatives are found: 1 out of ever 6 times the word appears in the Old Testament, it is found in this book. (Total usage of the word in Old Testament is 770 times.)

Date:

1445 B.C. (Nisan 1 to Iyyar 20) (Exod. 40:17, Num. 10:11) (March-April of 1445 B.C.)

Divisions:

The book of Leviticus is not divided by characters or by events, but by subjects. It can be divided into three parts:

I. Priestly Service 1-10

A. The Sacrifices 1-7

1. Burnt Offering 1
2. Grain Offering 2
3. Peace Offering 3
4. Sin Offering 4 (sin against God)
5. Trespass Offering 5-6:7 (In Hebrew Scripture the chapter break is after 6:7) (sin against self or others)
6. Attending regulations 6:8-chp. 7

B. The Priesthood 8-10

1. Consecration 8
2. Beginning 9
3. Conduct 10 (Nadab and Abihu)

II. Defilement Regulations 11-22

A. Physical Defilement 11-15

1. Foods 11
2. Childbirth 12
3. Disease 13-15

B. Day of Atonement 16

C. Defilement by Conduct 17-20

1. Sacrifices and blood 17
2. Sexual 18
3. Miscellaneous 19
4. Death Penalty 20

D. Priests and sacrifices 21-22

III. Time Out for God 23-27

A. The Feasts 23

B. Provisions for the Tabernacle 24:1-9

C. Blasphemy and retribution 24:10-23 (mixed son)

D. Seventh Year and Jubilee 25

E. Blessings and Cursings 26

F. Laws of Redemption 27

Key Phrase:

The phrase that was brought into prominence in Exodus, “I am the LORD” (found 16 times), explodes in this book, being found 45 times. 32 of the times are found in chapters 18-22. However, this is not the most prevalent phrase, being overshadowed by the twin phrases “before the LORD” found some 58 times and “unto the LORD” found some 74 times. The concept is switching from the identity of God to the presence of God. The question of Leviticus is not “Who is God?” but rather “How shall we live with such a God?” The answer comes back that whatever we do is done before Him and must be done unto Him.

The prominence of the word “LORD,” which we found some 386 times in 40 chapters in Exodus is found some 303 times in 27 chapters in Leviticus. The word Adonai is never used. Elohim is used some 53 times.

Key Passage:

20:26. The concept of this passage is found throughout the book. Its first express statement is found in 11:44-45. See also 19:2; 20:7-8.

Progression:

From sacrifices to redemption. The entire book exposes Christ. The burnt offering exposes His death, the grain offering His sustenance, the peace offering His fellowship, the sin offering his making peace with God, and the trespass offering his making peace with men. The priesthood discloses His priestly ministry. The feasts disclose his life works, and the many laws disclose His teaching and character. (19:17, 34)

A great lesson in God is found in chapter 26. 1-13 is God’s promise of blessing. 14-39 is God’s promise of cursing. 40-43 is God’s promise of remembrance if they confess. 44-46 is God’s promise to never totally reject them.

Key Lesson: God’s people must be holy.

Outline of Numbers

Our overview and outline of Numbers is intended to help you study God's Word. May you grow ever closer to Him as you read His letter to you.

The book of Numbers is so named because it contains two numberings of the children of Israel. In chapters 1-2, we have the first numbering of those 20 years and older able to go to war, a total of 603,550. (Numbers 2:32) (see Exodus 12:37 600,000). Thirty-nine years later, in chapter 26 we have a second numbering of those 20 years and older who are able to go to war, a total of 601,730 (Numbers 26:51). There was no increase during 40 years. Israel did not use the 40 years to grow numerically stronger, but the difference of 40 years was faith in God. The Levites were not included in this numbering, but their numbers went from 22,000 (Numbers 3:39) to 23,000 (Numbers 26:62). The book gives the history of the accounts during the 39 years of wandering in the wilderness. The Hebrew word for the book is "b'midbar" or "in the wilderness."

Date:

First day of the second month of 1445 (Numbers 1:1) to first day of eleventh month of 1406 (Deuteronomy 1:3). The second month generally equates to our April/May and the eleventh month to January/February.

Divisions:

The book of Numbers is not divided by characters, events, or subjects, but by places. It can be divided into five parts:

I. At Sinai – chapters 1-9

- A. The First Numbering chapters 1-3
- B. The Levitical Duties chapter 4
- C. Purity chapter 5
- D. Nazarite chapter 6
- E. Offerings of Leaders chapter 7
- F. Cleansing the Levites chapter 8
- G. Second Passover chapter 9

II. From Sinai to Kadesh-Barnea – chapters 10-12

- A. Departure from Sinai chapter 10
- B. Complaint of Israel chapter 11
- C. Complaint of Aaron and Miriam chapter 12

III. At Kadesh-Barnea chapters 13-19

- A. Spies – chapter 13
- B. Revolt chapter 14
- C. Laws of sacrifice and sin chapter 15
- D. Rebellion of Korah chapter 16
- E. Aaron’s Rod chapter 17
- F. Priests duties and offerings chapter 18
- G. Purification procedures chapter 19

IV. From Kadesh-Barnea to Moab – chapters 20-21

- A. Striking the rock & death of Aaron chapter 20
- B. The Canaanites, the bronze serpent, and Sihon & Og chapter 21

V. At Moab – chapters 22-36

- A. Balak & Balaam chapters 22-24
- B. Israel’s failure chapter 25
- C. Second Numbering chapter 26
- D. Inheritance and Joshua chapter 27
- E. Offerings chapters 28-29
- F. Vows chapter 30
- G. Revenge on the Midianites chapter 31
- H. Tribes east of the Jordan chapter 32
- I. Review of the Journey chapter 33
- J. Boundaries of Caanan chapter 34
- K. Special Cities chapter 35
- L. Marriage & Inheritance chapter 36

Key Phrase:

There is no key phrase, but there are some key ideas; those of lost blessings because of a sinning people.
(Num. 11:1, 4-10; 12:1; 14:1-4, 22)

- At Red Sea (Ex. 14:10-12)
- At Marah (Ex. 15:22-27)
- At the Wilderness of Sin (Ex. 16:2)
- At Rephidim (Ex. 17:2-3)
- At Sinai (Ex. 32:1-6)
- At Sinai (Ex. 10:1-2)

- After Sinai (Num. 11:1)
- After Sinai (the mixed multitude) (Num. 11:4-10)
- Miriam and Aaron (Num. 12:1-2)
- At Kadesh-Barnea (Num. 14:1-4)

Thereafter we have more rebellion.

- Korah (Num. 16:1-3)
- Response of People (Num. 16:41-45)
- At Kadesh (Num. 20:1-5)
- In Journey (Num. 21:4-5)
- At Moab (Num. 25:1-3)

Yet, see Num. 23:21 (He has not observed iniquity in Jacob!)

Key Passage: 23:19

There are some classic passages in the book. Num. 6:24-26; 11:10, 23; 22:34; 24:17

Progression:

From Sinai to Jordan. The book portrays the sin life of a beginning nation.

Key Lesson:

Our sin raises God's anger; our relationship raises God's control; our confession raises God's mercy.

Outline of Deuteronomy

Our prayer is that you will know God better when studying His Word. Enjoy this overview and outline of Deuteronomy.

The book of Deuteronomy is the farewell address of Moses. It is called Deuteronomy, meaning “second law.” It is, in essence, a restatement of the law that God had given 40 years previously on Mt. Sinai. Israel has wandered 40 years in the wilderness. The generation that came out of Egypt has died, except for Moses, Caleb, and Joshua. Moses dies in the last chapter, leaving Joshua to succeed him. The book stresses the importance of obeying God. The usage of the words are telling:

- 88 do—as in “you shall do” or “you shall not do”
- 40 keep
- 40 command
- 33 hear
- 21 observe
- 20 hearken
- 10 obey

God has given us what we are to obey:

- 43 commandments
- 39 commanded
- 29 statutes
- 6 commandment

But lest we think that the book is a harsh book of commandments and obedience, the book is really a “heart” book. Fifty times the word “heart” is contained in the book. There are only 252 uses in the entire Old Testament, meaning one in every five uses is found in this book. The word “love” is found 23 times out of 248 uses in all of the Old Testament. The book develops the love of the heart and thinks it no such thing to command such a love. (Deuteronomy 6:5; 11:13) It also tells us about God setting His love on people. (Deuteronomy 7:7, 13; 10:15)

Date: January-March, 1406 B.C.

Divisions:

The book of Deuteronomy is divided as a great speech with its aftermath.

I. A Brief Background to the Speech 1:1-4

II. The Speech 1:5-26:19

- A. Historical Prologue 1:5-4:48
- B. The Law 5-26
 - 1. The Great Commandments 5-6
 - 2. The Great Relationship between God and Israel 7-11
 - 3. The Many Commandments 12-26

III. The Epilogue of the Speech 27-32

- A. Curses and Blessings 27-30
- B. A Look to the Future 31
- C. A Song for the Future 32
- D. A Final Blessing 33
- E. The Death of a Great Man 34

Key Phrase:

The phrase that was brought into prominence in Exodus, “*I am the LORD*” (found 16 times), and found some 45 times in Leviticus, found only eight times in Numbers, recedes to only one time in Deuteronomy (Deuteronomy 29:6). The phrases found most in Leviticus “*before the LORD*” (58 times) and “*unto the LORD*” (74 times) are found in Numbers some 40 times and 62 times, respectively, and in Deuteronomy only some 22 times and three times, respectively. None of these are the key phrases of the book. The book is not about who God is, nor is it primarily about the presence or the motivation for our works. Rather, the book is about a relationship. It is a highly relational book and it is this relationship that Moses stresses. Thus, the phrases that predominate in the book are phrases of relationship.

- 203/245 LORD, your (sg) God
- 37/86 LORD, your (pl) God
- 2/30 LORD, my God
- 19/74 LORD, our God
- 0/79 LORD, their God

It is a book of a relationship based upon love, the love of God for a people and the love of a people for their God. The prominence of the word “LORD,” which we found some 386 times in 40 chapters in Exodus and some 303 times in 27 chapters in Leviticus, around some 384 times in 36 chapters of Numbers, is found some 569 times in Deuteronomy, out of 6639 total times in the Old Testament. It averages about 16 occurrences per chapter. The word “God” is found 372 times out of a total of 2603 times in the Old Testament, one out of every seven times. “Adonai” is found only three times. This book is about God!

Key Passage: 6:4-5; See also 10:12-13; 30:19-20.

Progression:

From God's great deliverance in the past to Israel's dismal record of the future.

Key Lesson: God wants a love relationship.

This book is quoted over 80 times in 17 of the 27 New Testament books. It is quoted some 356 times in later Old Testament books. It is a foundational book for the remainder of Scripture.

Outline of Joshua

We pray that our overview and outline of Joshua will assist you as you endeavor to deepen your understanding of God's holy Word.

The book of Joshua is the book of triumph and success. In it God stresses the blessings of complete obedience. There are only two accounts of disobedience or sin—the sin of Achan and the sin of Joshua in not seeking the LORD with respect to the Gibeonites. One other time, Israel thought there had been sin, but it turned out not to be so (Joshua 22:10-31). The book is about obedience to God's command and God's blessing. Never in the history of Israel has there been a generation like this one.

The Path to Blessing		
God's Command	The Obedience	The Blessing
4:1-3	4:5-9	4:14, 23
5:2	5:3, 7-8	5:12
6:3-5	6:14-16, 20	6:27
8:2	8:9, 19, 27	8:28
Deuteronomy 27:11-13	8:35	none noted
11:6	11:9	none noted
Numbers 33:50-56	11:12, 15	8:14, 20, 23
none noted	none noted	21:43-45
All Commands	22:2, 3	22:4
none noted	none noted	23:3
All Commands	24:31	none noted

The word which we translate as “the LORD” appear 219 times in this book. The phrase “the LORD your God” (with the plural “your”) appears 26 times; “the LORD your God” (with the singular “your”) appears four times. See the sharp contrast with the usage of these two phrases in Deuteronomy where there are 37 plural and 203 singular occurrences of these phrases. This may indicate that Joshua focuses on communal (the community of Israel as a whole) relationships with God where Deuteronomy focuses more on individual responsibility and relationship to God.

Date: March, 1406 B.C. to 1365 B.C. (?)

Divisions: The book of Joshua is divided as follows:

I. The Conquest 1-12

- A. The Preparation 1-5
- B. The Central Conquest 6-9
 - 1. Jericho 6

- 2. Ai 7-8
- 3. Gibeon 9
- C. The Southern Conquest 10
- D. The Northern Conquest 11
- E. The Summary 12

II. Division of the Land 13-22

- A. Division East of the Jordan 13
- B. Division West of the Jordan 14-19
- C. Cities of Refuge 20
- D. Cities of the Levites 21
- E. An Altar Altercation 22

III. Joshua's Farewell Address 23-24

Key Thought: Obedience

Key Passage: 1:8; see also 21:45; 24:15.

Key Lesson: Obedience is the Path of Success.

Outline of Judges

We hope this outline of Judges will deepen your understanding of God's Word.

The book of Judges is a book of failure and misery. The spotlight of the book is on a blessed people's miserable failures. But it also is a book about God's great and abiding mercy. There is a cycle found throughout the book of Judges. It is a cycle of Rest, Relapse, Ruin, Repentance, and Restoration; or, in other words, of Sin, Punishment, Repentance, Deliverance, and Peace. The full cycle is found some six times in the book of Judges. In other places, we only have a partial cycle detailed, although the full cycle may have occurred. There are twelve judges (13 if you include Abimelech – Judges 9:22, 10:1) listed. Below are the cycles with the names of the oppressors, number of years of oppression, the judge, and the number of years of peace.

The Cycle from Sin to Peace				
Sin	Punishment	Repentance	Deliverance	Peace
3:7	3:8	3:9	3:10	3:11
Oppressor and years of oppression: Cushan-Rishathaim of Mesopotamia (8 years) Judge and years of peace: Othniel (40 years)				
3:12	3:12-14	3:15	3:15-29	3:30
Oppressor and years of oppression: Eglon of Moab (18 years) Judge and years of peace: Ehud (80 years)				
	3:31		3:31	
Oppressor: Philistines Judge: Shamgar				
4:1	4:2	4:3	4:4-24	5:31
Oppressor and years of oppression: Jabin of Canaan (20 years) Judges and years of peace: Deborah & Barak (40 years)				
6:1	6:1	6:6	6:11-8:21	8:28
Oppressor and years of oppression: Midianites (7 years) Judge and years of peace: Gideon (40 years)				
			10:1	10:2
Judge and years of peace: Tola (23 years)				
			10:3	10:3
Judge and years of peace: Jair (22 years)				
10:6	10:7-9	10:10-16	10:16-11:33	12:7
Oppressor and years of oppression: Philistines & Ammonites (18 year Ammonite rule) Judge and years of peace: Jephthah (6 years)				
			12:8	12:9

Judge and years of peace: Ibzan (7 years)				
			12:11	12:11
Judge and years of peace: Elon (10 years)				
			12:13	12:14
Judge and years of peace: Abdon (8 years)				
13:1	13:1		13:5-15:9	15:20
Oppressor: Philistines (40 years)				
Judge and years of peace: Samson (20 years)				

Date:

1365 B.C. to 1085 B.C. A period of about 380 years.

(Note: If you add up the above years, you will come to slightly more than 380 years. It is likely that there may have been some overlap in the periods, especially with the oppression of the Ammonites and the Philistines at the very end. It is very possible that Jephthah and Samson may have been nearly contemporaries.)

The period opens with the death of Joshua and closes with the death of Samson, who was a contemporary of Samuel. Samson began what Samuel finished, the defeat of the Philistines.

Divisions: The book of Judges is divided in two parts:

I. The Cycles of the People 1-16

- A. The Background 1-3:6
- B. Othniel 3:7-11
- C. Ehud (and Shamgar) 3:12-31
- D. Deborah and Barak 4:1-5:31
- E. Gideon (and Tola and Jair) 6:1-10:5
- F. Jephthah (and Ibzan, Elon, and Abdon) 10:6-12:15
- G. Samson 13-16

II. The Samples of Sin 17-21

- A. Micah and the Danites 17-18
- B. The Levites Concubine 19-21

Key Phrase: The LORD (170 times)

Eight times we find the clause, “did evil in the sight of the Lord” (2:11; 3:7, 12 (2); 4:1; 6:1; 10:6; 13:1). Two times we have the refrain “In those days there was no king in Israel; everyone did what was right in his own eyes” (17:6; 21:25). What was right in their own eyes was evil in the sight of the Lord.

Key Passage: 2:11-19; see also 10:16; 21:25

Key Lesson: Disobedience brings Judgment

Outline of Ruth

We hope this quick overview and outline of Ruth will lead you into a deeper understanding of God's Word.

The little book of Ruth is a book about redemption. J. Vernon McGee calls it the "Romance of Redemption." It takes place during the period of the Judges, possibly during the middle of the period of the Judges. The book is the story of one woman, separated from the blessings of Israel, who finds herself in the lineage of David and of Christ. Ruth was a Moabitess who married an Israelite who died. She chooses to go with her mother to Israel, Bethlehem, and there she and her mother-in-law are redeemed by an aged man, Boaz, from whom she receives a son. Ruth, coming out of the period of the Judges, gives us a most delightful account of the goodness of God.

Date: Around 1170 B.C. This was around the end of Gideon's reign.

Divisions: The book of Ruth is divided as follows:

- I. The Decision to follow (chapter 1)**
 - II. The Provision of food (chapter 2)**
 - III. The Encounter with Boaz (chapter 3)**
 - IV. The Redemption 4 (chapter 4)**
-

Key Word:

Redeem, Redeemer, or a form of these words is found some 23 times – 2:20; 3:9, 12, 13; 4:1, 3, 4, 6, 7, 8, 14

Key Passage: 4:14 Another great passage 1:16-17

Key Lesson: There is a Redeemer.

Outline of 1 Samuel and Outline of 2 Samuel

God's Word is His letter to us. May your understanding be deepened as you study. We hope this overview and outline of 1 Samuel and 2 Samuel are helpful to you.

The books of 1 & 2 Samuel originally were one book in the Hebrew Scriptures and were not divided. The translators of the Septuagint (the Greek text used at the time of Christ) combined "The Book of Samuel" with the Kings and then divided them into four sections.

The two books of Samuel provide for us an important glimpse into the transition from the Theocracy to the Monarchy. The transition was prompted, not out of God's desire, but out of Israel's rejection of God (1 Samuel 8:7; 10:19; 12:17-19; but see Deuteronomy 17:14-15; 28:36). It tells us a fascinating side to God's relationship with His people—sometimes God will grant the request of people even when it is not God's desire (see also Psalm 106:15; Numbers 14:2 & 26-37; 22:20). Yet, we are to ask persistently (Luke 11:5-13; 18:1-8). Resolution is found in 2 Corinthians 12:7-10; we ask, but don't tempt, until we are told "no."

The books also give us the accounts of three key persons: Samuel, Saul, and David. Samuel was the last of the judges but he ultimately was rejected by the people; Saul was the first of the kings but he ultimately was rejected by God because of his disobedience (1 Samuel 13:13-14; 15:11, 22-23, 26-29); David, having the right heart and being accepted by God and the people (1 Samuel 16:7; 1 Kings 9:4; 11:4, 6, 33, 38; 14:8; 15:3, 5, 11; 2 Kings 14:3; 16:2; 18:3; 22:2), took Saul's place. God made an everlasting covenant with David (2 Samuel 7:12-16; 1 Chronicles 17:11-14; Psalm 89:3-4). The names are significant: Samuel means "His name is God" and it fittingly describes the direct relationship of God over His kingdom in the theocracy; Saul means "asked" and he came as result of Israel's asking; David means "beloved" and he was beloved of God. The Hebrew word from which David's name comes is used repeatedly in the Song of Songs to describe love.

Date: 1120 to 970 B.C. (There is an overlap with the end of the Judges)

Divisions: The books of Samuel are divided as follows:

The Book of 1 Samuel

I. Samuel 1-7

- A. His Birth 1
- B. His Dedication 2
- C. His Calling 3
- D. His Ascendancy 4-7

II. Saul 8-15

- A. The Call for a King 8
- B. The Establishment of a King 9-12
- C. The Failures of a King 13-15
 - 1. A Soiled Sacrifice 13
 - 2. A Stupid Vow 14
 - 3. A Sorry Victory 15

III. David's Ascendancy 16-31

- A. His Anointing 16
 - B. His Acclaim 17-18
 - C. His Humiliation 18-26
 - D. His Vengeance 27-31
-

The Book of 2 Samuel

I. Consolidating the Kingdom 1-5

II. Achieving Greatness 6-10

- A. The Ark 6
- B. The Covenant 7
- C. The Conquests 8
- D. The Kindness 9
- E. The Triumph 10

III. Tasting Sin's Bitterness 11-21

- A. The Sin 11
- B. The Exposure 12
- C. The Beginning Costs 13
- D. Absalom 14-19
- E. Sheba's Rebellion 20
- F. The Gibeonites 21

IV. Closing Comments 22-24

- A. Praise 22

B. The Mighty Men 23

C. Census 24

Key Thought:

Destructive Choices (1 Samuel 2:27-31; 5:4, 6, 9, 11-12; 6:18-19; 8:5; 13:9-13; 14:24; 15:9; 25:32-34; 2 Samuel 6:6; 11:4, 15; 13:14, 28-29; 14:24; 16:7; 21:1; 24:10)

Key Passage:

1 Samuel 2:25; see also 12:23; 15:22-23; 16:7; 2 Samuel 14:14

Key Lesson: Sin's Consequence is Misery

Outline of 1 Kings and Outline of 2 Kings

We've provided this outline of 1 Kings and this outline of 2 Kings to aid in your study of God's Word. May He reveal Himself to you as you seek Him.

Like Samuel, the two books of Kings were originally one book. They contain the account of Israel from Solomon until the destruction of Judah. After Solomon, there are 19 kings of Israel and 20 kings of Judah. Judah survived some 140 years longer as a nation than did Israel. Contained within the books are the high and low points of Israel's life, from the height of Solomon's reign to the end of the people as a nation.

Date: 970 B.C. to 586 B.C.

Divisions: The book of Kings can be divided as follows:

The Book of 1 Kings

I. Solomon 1-11

- A. Establishment 1-3
- B. Administration 4
- C. The Temple 5-9
- D. Queen of Sheba 10
- E. Sad End 11

II. The Kingdom Splits 12-16

- A. Jeroboam & Rehoboam 12-14
- B. Transition to Ahab 15-16

III. Elijah and Ahab 17-22

- A. The Drought 17
 - B. Confrontation with Baal 18
 - C. The Still Voice 19
 - D. The Syrians 20
 - E. Naboth's Vineyard 21
 - F. Ahab's End 22
-

The Book of 2 Kings

I. Elisha 1-8

- A. Transition from Elijah 1-2
- B. Moab's Ruin 3
- C. Various Miracles 4
- D. Naamon's Leprosy 5
- E. The Syrian Siege 6-7
- F. Elisha's Legacy 8

II. End of Ahab's Line 9-11

- A. End of the Kingdom 9
- B. End of Offspring 10
- C. End of Athaliah 11

III. From Joash to Israel's End 12-17

- A. Joash 12
- B. Various Kings 13-16
- C. Israel Destroyed 17

IV. Hezekiah to Judah's End 18-25

- A. Hezekiah 13-20
- B. Manasseh 21
- C. Josiah 22-23
- D. Judah Destroyed 24-25

Key Phrase: "... in the eyes of the LORD ... "

This phrase is found 43 times in Kings but only 88 times in the entire Old Testament; five times in Samuel; 18 times in Chronicles; nine times in Deuteronomy and eight times in Judges. (1 Kings 3:10; 11:6; 14:22; 15:5, 11, 26, 34; 16:7, 19, 25, 30; 21:20, 25; 22:43, 53; 2 Kings 3:2, 18; 8:18, 27; 12:3; 13:2, 11; 14:3, 24; 15:3, 9, 18, 24, 28, 34; 16:2; 17:2, 17; 18:3; 21:2, 6, 16, 20; 22:2; 23:32, 37; 24:9, 19)

Key Passage: 2 Kings 17:33; see also 2 Kings 6:17; 1 Kings 8:27

Key Lesson: Everything is judged by His sight.

Outline of 1 Chronicles and Outline of 2 Chronicles

This outline of 1 Chronicles and outline of 2 Chronicles will hopefully help you as you look to discover God in the pages of Scripture.

The books of Chronicles likewise comprised a single volume that has been made into two books. While the time period and material covered by Chronicles is much the same as Samuel and Kings, there are some striking differences. First, the emphasis on sins and its consequences found in Samuel and Kings are not found in Chronicles. And sin, when it is found, is largely seen in the light of God's forgiveness. Thus, with Manasseh, Kings leaves him a sinner while Chronicles tells of his repentance. Second, the Chronicles emphasizes the priestly aspects of the period, with great stress placed upon the temple and the worship. Third, the Chronicles focuses on the Judaic line of kings, mentioning only 8 of Israel's kings. Finally, where Samuel was probably written by Samuel and Nathan and Gad, and Kings by Jeremiah, Chronicles was most likely written by Ezra. These two books are the last of the books in the Hebrew Old Testament, closing out the third section of the Tanakh. (2 Chronicles 24:20-21; Matthew 23:35)

Date: Around 1010 to 538 B.C.

Divisions: The book of Chronicles may be divided as follows:

The Book of 1 Chronicles

I. Genealogies 1-9

II. Saul 10

III. David 11-29

- A. David's Army 11-12
 - B. The Ark 13-16
 - C. The Covenant 17
 - D. The Conquests 18
 - E. Ammon and Syria 12-20
 - F. Census 21
 - G. The Temple Preparation 22-29
-

The Book of 2 Chronicles

I. Solomon 1-9

- A. Commencement of Reign 1
- B. The Temple 2-7
- C. Other Achievements 8-9

II. Rehoboam to Ahaz 10-28

- A. Rehoboam 10-12
- B. Abijah 13
- C. Asa 14-16
- D. Jehoshaphat 17-20
- E. Jehoram 21
- F. Ahaziah 22
- G. Joash 23-24
- H. Amaziah 25
- I. Uzziah 26
- J. Jotham 27
- K. Ahaz 28

III. Hezekiah to Judah's End 29-36

- A. Hezekiah 29-32
- B. Manasseh 33
- C. Josiah 34-35
- D. Judah's End 36

Key Word: “. . . house of the LORD . . .”

69 times in Chronicles; 61 times in Kings, 184 times in all of the Old Testament. (1 Chronicles 6:31, 32; 22:1; 28:12-13; 2 Chronicles 7:2, 7, 11; 23:5, 6, 12, 14, 18; 24:4, 7, 8, 12; 29:3, 5, 15, 16-20)

Key Passage:

2 Chronicles 36:15-17; see also 1 Chronicles 29:17; 2 Chronicles 6:12-42; 26:5; also repentance forestalls Judgment (2 Chronicles 34:27-28; 33:12-13, 19).

Key Lesson:

Godliness is a choice of each person (it does not carry from generation to generation)

Overview and Outline of 2 Chronicles (detailed)

May our outline of 2 Chronicles assist you as you seek God in the pages of Scripture.

1 and 2 Chronicles form a single book in the Hebrew Scriptures and is the last book in the third section of the Hebrew Scriptures called “the Writings,” effectively closing the canon of the Old Testament. Our Scriptures divide this single book into two books, with the first chronicling the life of David and the second chronicling the life of David’s kingly line until the end of the kingdom. After Chronicles, the next king in David’s line to appear is our Lord Jesus Christ.

The chronicler is most likely Ezra, the priest (compare 2 Chronicles 36:22-23 and Ezra 1:1-3). Even though the chronicler records the same history as the authors of the Samuel/Kings books, the perspective is quite different. Samuel/Kings are written from the perspective of the prophets and appears to be recorded by those prophets who were contemporaries of the kings (Nathan, Gad, Shemaiah, and Jeremiah). In them, you have a major portion of their stories devoted to the interaction of the prophets and the kings (Samuel/Saul and David; Nathan/David; Ahijah/Jeroboam; the prophet from Bethel/Jeroboam; Jehu the son of Hanani/Baasha; Elijah/Ahab; the unnamed prophet/Ahab; Micaiah/Ahab; Elijah/Ahaziah; Elisha/Jehoram, Jehoshaphat, Jehu, and Joash; Jonah/Amaziah; and Isaiah/Hezekiah). In contrast, though the list is as long, the text devoted to these interactions is considerably shorter in Chronicles, with only one short mention of Elijah (2 Chronicles 21:12-15) and surprisingly not a single mention of Elisha.

Chronicles are written from the perspective of the priests, devoting a great deal of space to the temple and the worship of God (see 1 Chronicles 6; 9:10-34; 13, 15-16; 22-26; 28-29; 2 Chronicles 2-7; 24:1-14; 29-31; 34:8-35:19). Because this is an account of David’s line of kings and the temple worship, the kings of Israel are mentioned only when they interact significantly with the kings of Judah. As would be expected for a priests’ recounting (see Hebrews 5:11-3), the chronicler tends to hide over sins the prophets expose and show repentance the prophets ignore. For instance, there is no account of Bathsheba, the census by David is seen as Satan’s doings, the falling away of Solomon is not mentioned, and we are told only here of Rehoboam’s and Manasseh’s repentance. Nevertheless, both the Samuel/Kings and the Chronicles leave us little doubt as to which kings walked with God and which did not.

Perhaps, the best framework to read Chronicles is as a divine retrospective on the kings of Judah, an historical explanation for the ups and downs of Judah. From the first to the last, we have these little heavenly editorial comments on the earthly reign of David’s descendants (2 Chronicles 1:1; 10:15; 11:17; 12:12, 14; 13:18; 15:15, 17; 16:12; 17:3-6, 10; 20:30; 21:7; 24:18-19, 22, 24; 25:20; 26:5; 16; 27:6; 28:19, 22-23; 31:20-21; 32:31). Perhaps most sobering are the words of the last of these editorial comments found in 36:15-16:

¹⁵ And Yahweh, the God of their fathers, sent to them, by the hand of His messengers, rising early and sending so that He may have compassion upon His people and upon His dwelling place. ¹⁶ But this is the way they were: jesting at God’s messengers, despising His words, and mocking His prophets,

until the burning anger of Yahweh soared against His people, until there was no cure.

The lessons of 2 Chronicles are both sobering and encouraging.

- When we sin grievously, God is willing to listen to our prayers and forgive us. We see this with both Rehoboam and Manasseh; great examples of the compassion of God.
- No one is doomed because of their parents. From wicked king Ahaz comes good king Hezekiah. From wicked king Amon comes good king Josiah. Conversely, no one is saved by their parents. From good king Jotham comes wicked king Ahaz. From good king Hezekiah comes wicked king Manasseh. From good king Josiah comes wicked king Jeconiah.
- God responds to us. We often emphasize that God is the initiator and we are the responders. And this is true. But, as in any relationship, our relationship with God is a two-way street. The story of 2 Chronicles, as told from God's perspective, is the history of God responding to those who seek and to those who forsake Him. A key verse, but by no means a unique idea in the book, is 2 Chronicles 16:9.
- God takes delight in the prayers and praises of His people. The temple (the house of the LORD), trained musicians, the priests, the festivals, sacrifices, the services; these all are major focuses of God's retrospective. Perhaps no better place is this illustrated than with Jehoshaphat and the victory over Ammon, Moab, and Edom. It is not missed on some of us that the first victory God gave Israel in the promised land was at Jericho with the ark, the trumpets, the shout, and the collapse of the walls. Here in the last book of the Hebrew Scriptures, we have a good king who gains victory in a similar way, by singing and praising Yahweh (2 Chronicles 20:21-23).

Date:

Around 971 B.C. to 538 B.C. (From Solomon to the first return after the Babylonian captivity under Cyrus, the Mede)

Key Ideas:

The house of the LORD is mentioned over 100 times in the book. The book begins with its construction and closes with its destruction and a call to build another house for God. The name "Yahweh" is mentioned 387 times in the book and God is mentioned in nearly half of the verses of the book.

Divisions: The book of 2 Chronicles may be divided as follows:

I. Solomon 1-9 (971-931 B.C.)

- A. Commencement of Reign 1
- B. The Temple 2-7
- C. Other Achievements 8-9

II. Rehoboam to Ahaz 10-28 (931-715 B.C.)

- A. Rehoboam 10-12 (931-913)

- B. Abijah 13 (913-911)
- C. Asa 14-16 (911-870)
- D. Jehoshaphat 17-20 (873-848)
- E. Jehoram 21 (853-841)
- F. Ahaziah & Athaliah 22-23 (841-835)
- G. Joash 23-24 (835-796)
- H. Amaziah 25 (796-767)
- I. Uzziah 26 (791-739)
- J. Jotham 27 (750-731)
- K. Ahaz 28 (743-715)

III. Hezekiah to Judah's End 29-36 (715-538 B.C.)

- A. Hezekiah 29-32 (715-686)
- B. Manasseh & Amon 33 (697-640)
- C. Josiah 34-35 (640-609)
- D. Judah's End 36 (609-538)

Outline of Ezra

Our overview and outline of Ezra is intended to assist in studying God's Word—His letter to us. Look for God's character and discover Him as you journey through the pages of Scripture.

The books of Ezra, Nehemiah, and Esther are known as the post-exilic historical books. They describe events after the exile of Judah to Babylon. They are the last of the historical books in the Old Testament. Ezra, a priest, uses the first person in 7:28-9:15 and is therefore thought to be the writer of the book. The close style, approach, and verbal link between Chronicles and Ezra lead many to believe that Ezra wrote Chronicles as well. Ezra records the first and second returns of the Jews to the land of Israel. The first return began with the decree of Cyrus in 538 B.C. In 537 B.C., a group of 42,360 Jews together with 7,337 servants and 200 singers, 736 horses, 245 mules, 435 camels and 6,720 donkeys traveled to Jerusalem. In 536 B.C., the temple was begun but then was stopped by the order of Artaxerxes. Thereafter, in 520 B.C., Haggai and Zechariah began prophesying and spurred the people to finish the temple (Ezra 5:1). The people did so around 515 B.C. Ezra then returned with a second group of people in 458 B.C.

The books of Ezra and Nehemiah are extraordinary in that they are the first books, since Genesis, where the term "God" predominates over the term "LORD." In Ezra, "God" is found 97 times and "LORD" 38 times. In Nehemiah, "God" is found 74 times and "LORD" 18 times. Esther mentions neither name of God.

Date:

Events recorded begin in 538 B.C. and continue to around 457 B.C. Ezra journeyed from Babylon to Jerusalem in 458 B.C.

Divisions: The book of Ezra may be divided as follows:

I. First Return 1-6 (538 B.C. to 515 B.C.)

- A. Decree of Cyrus 1
- B. List of Returnees 2
- C. Spiritual Service 3
- D. Work on the Temple Stopped 4
- E. Restoration Resumed 5
- F. Decree of Darius 6

II. Second Return 7-10

- A. Decree of Artaxerxes (Artaxerxes I Longimanus) (464-424 B.C.) 7
- B. Journey to Jerusalem 8
- C. Intermarriage with others 9
- D. Dealing with the Wrong Marriages 10

Key Word: "House of the LORD" (same idea as Chronicles)

69 times in Chronicles; 61 times in Kings, 184 times in all of the Old Testament. The word “house” is found 53 times in Ezra in reference to God’s house.

Key Passage: Ezra 7:10

Key Lesson: God is Faithful to His people.

Outline of Nehemiah

It is our hope that this outline of Nehemiah will assist you as you study God's Word.

Nehemiah was a contemporary of Ezra. While Ezra was a scribe and a priest, Nehemiah was neither. Rather, he was a cupbearer to king Artaxerxes (464-424 B.C.). But then, one does not need to be anyone special to be used by God. Nehemiah received a report from his brothers that Jerusalem was in bad shape. The people were in distress and reproach and the wall was broken down and its gates burnt with fire. Nehemiah prayed. God listened.

Nehemiah is the last of the books of the Old Testament if they are arranged in strict chronological order. Haggai (520 B.C.) and Zechariah (520-518 B.C.) were nearly 100 years earlier. Ezra was an early contemporary of Nehemiah but Ezra records no events later than 457 B.C. Nehemiah begins about 12 years later. Malachi most likely prophesied in 432 B.C., a time Nehemiah was absent from Jerusalem. Nehemiah's return takes us up to 430 B.C., being the last record of God to man prior to the coming of Christ.

Nehemiah is a very New Testament book in its approach to guidance and spirituality. The proper interaction between prayer and action is explained by great example.

Nehemiah establishes the date of the beginning of the prophecy of Daniel 9:24-27. The decree to rebuild the city was given as 444 B.C., Nisan 1 (Nehemiah 2:1), or March 5, 444 B.C.

Date: 445 B.C. to 430 B.C.

Divisions: The book of Nehemiah may be divided as follows:

I. Restoring Secular Defenses 1-7

- A. By Reverent Entreaties Chapter 1
- B. By Rational Expeditions Chapter 2
- C. By Resourceful Entrepreneurs Chapter 3
- D. By Relentless Endeavors Chapter 4
- E. By Righteous Earnings Chapter 5
- F. By Resolute Excellence Chapter 6
- G. By Resurgent Exiles Chapter 7

II. Restoring Spiritual Desire 8-13

- A. By Considering God's Word Chapter 8
- B. By Confessing Their Sin Chapter 9

- C. By Committing Their Lives Chapter 10
- D. By Continuing in Community Chapter 11
- E. By Consecrating Their Praise Chapter 12
- F. By Cleansing Their Practices Chapter 13

Key Word: Prayer.

Fourteen prayers are contained in the book. (1:4-11; 2:4; 4:4-5; 4:9; 5:19; 6:9; 6:14; 8:6; 9:2-3; 9:5-38; 13:14; 13:22; 13:29; 13:31)

Key Passage: Nehemiah 2:12

Key Lesson: In everything by prayer.

Outline of Esther

This short overview and outline of Esther will hopefully enhance your study of God's Word. May you discover His character as you investigate the pages of His letter to you.

Esther is an interesting book. Though it never mentions God by name, the book deals exclusively with God's working through the lives of people. It is the story of a Jewish girl who became the queen of Persia. It is the story of a good man who was hated without cause. It is the story of a wicked man whose schemes backfired. The story has all of the drama and suspense of a modern novel. Yet, it is an ancient account of how God saved the Jews from destruction. The book gives us the beginning of Purim, a feast celebrated in the last month of the Jewish religious year, corresponding with our March.

Date:

Ahasuerus is generally linked to Xerxes I (486-464 B.C.) The events of the book then correspond to 483 to 473 B.C.

Divisions: The book of Esther may be divided as follows:

I Esther's Rise 1-2:18

- A. Ahasuerus's big 180 day feast 1:1-4
- B. Ahasuerus's little 7 day feast 1:5-9
- C. Queen Vashti demoted 1:10-22
- D. Ahasuerus searches for a new queen 2:1-4
- E. Esther found and prepared 2:5-11
- F. Esther chosen as queen 2:12-18

II. Mordecai Foils a Plot 2:19-23

III. Haman's Plot 3

- A. Mordecai will not bow 3:1-4
- B. Haman hatches an evil plot to annihilate all Jews 3:4-15

IV. Esther's Plan 4-5

- A. Mordecai mourns 4:1-3
- B. Esther talks with Mordecai 4:4-17
- C. Esther goes before the king 5:1-7
- D. Esther plans a feast with Haman and the king 5:8
- E. Haman rejoices and rages 5:8-14

V. Divine Insomnia 6

- A. Ahasuerus can't sleep and reads how Mordecai saved his life 6:1-2
- B. Ahasuerus wants to honor Mordecai 6:3-5
- C. Haman gives the king an excellent plan for "the man the king delights to honor" (thinking it's himself) 6:6-9
- D. Haman honors Mordecai (grudgingly) 6:10-14

VI. Haman's Woe 7

- A. The feast with Ahasuerus, Esther, and Haman 7:1-5
- B. Haman is found out and hanged on his own gallows 7:6-10

VII. Jew's Escape 8-9:17

VIII. Feast of Purim 9:18-32

VIII. Mordecai's Exaltation 10

Key Word: Is the one not mentioned. "God."

Key Passage: Esther 4:14

Key Lesson: There is a Purpose in God's Plan.

Outline of Job

This overview and outline of Job is intended to assist you as you seek God by studying His Word.

Background:

To teach us wisdom in suffering, God gives us Job. Job lived southeast of Israel, perhaps east of Edom and north of Arabia (see Lamentations 4:21). Job had 10 children who appear to be adults at the time his suffering began. This would place Job, most likely, at least in his fifties. After His suffering, Job lived 140 years (Job 42:16). This would make the total life of Job around 200 years old. Such lifespan would place Job somewhere around the time of Abraham. It appears that the Sabeans and the Chaldeans were nomads at this time (Job 1:15, 17) which would not be true of a later era. The fact that Job was the priest for his family and the absence of any mention of the children of Israel leads to the conclusion that it took place before Israel came into being. There is no hint of the Law in Job.

A very wealthy and blessed man, Job loses everything in a day (Job 1:13-19). Thereafter, he lost his health (Job 2:7). Three important friends, Eliphaz the Temanite (in Edom—1 Chronicles 1:43-45; Jeremiah 49:7), Bildad the Shuhite, and Zophar the Naamathite, friends older than Job's father (Job 15:10; 32:6), heard that Job was afflicted and came to comfort him (Job 2:11). Seven days later, Job began to speak. What follows is an amazing dialogue between Job's friends and Job, culminating in an appearance by God. Do not be deceived. Job's friends espouse some sound theology in their discourses. In 1 Corinthians 3:19, Paul quotes Eliphaz in Job 5:13 as reflecting truth. But they did not speak right concerning God. Job did (Job 43:7). Theological truth spoken without the Divine Passion for humanity always distorts the image of God.

The lesson of Job is that for the righteous there will always be an end of suffering (James 5:11) followed by incomprehensible blessing. This is wisdom. The righteousness of Job extended to Ezekiel's day (Ezekiel 14:14, 20) and to ours.

How should we read Job? I suggest we read it with two perspectives. First, from the perspective of suffering, we should go with Job as he travels through his grief. He worships (Job 1:20-21). He sits alone and keeps silent (Job 2:13; see Lamentations 3:27-30). He laments that he was born (Job 3). He wishes to die (Job 6-7). He wishes he could speak with God (Job 9-10). He reminds himself who God is and pleads with Him (Job 12-14). He reflects on his own suffering (Job 16-17). He remembers his future hope (Job 19). He understands the end of the wicked (Job 21). He expresses confidence in the righteous judgment of God (Job 23-24). He acknowledges God's greatness and judgment (Job 26-27), the need for wisdom (Job 28), God's past blessing (Job 29), his present sufferings (Job 30), and his own righteous life (Job 31). Each of these are proper responses to suffering when . . .

. . . the focus is on God. Job kept his focus on God. In Job 3:4, 23, God is in his thoughts from the very start. His lament about his birth is a lament centered on a view that death for the believer is sleep and rest (Job 3:13). In Job 6:4, 8-10; 7:12-21; 9:1-10:22; 12:4, 6, 9, 13-25; 13:3, 7-11, 15-16, 20-27; 14:3, 13-17, 19-20; 16:7-9, 11-12-16, 20-21; 17:3-6; 19:1-27; 21:9, 14-15, 19-20, 22; 23:3-16; 24:1, 12, 22-23; 26:8-14; 27:2-3, 8-11, 13; 28:23-28; 29:2-5; 30:11, 19-24; 31:2, 4, 6, 14-15, 23, 28, 35 we have repeated references to God. Each of Job's discourses refer to God. God is not divorced at all from any of Job's thoughts. We find the same thing in the Psalms of lament. Working through his suffering, Job clings to the fact that God will vindicate him one day (Job 13:16; 14:13, 15, 17; 19:25-27; 23:3-7, 10).

Job never gives up on God. Though he wants to die and longs for relief from his sorrow, he keeps his focus on God. He does not discard God in his suffering. He does not jettison the Almighty from his grief. He does not try to retaliate against God because of his circumstances. Job reveals to us a heart of integrity in great sorrow; one that does not seek to minimize the pain, but while acknowledging the depth of sorrow also clings to an ultimate trust in God. Job cannot see the why, but he knows the Who. Ultimately, Job never lets the present suffering displace the far focus. The fear of the LORD is wisdom (Job 28:28).

The second perspective is that of the comforters. Observe the interaction of the friends with Job. I believe they truly wanted to help Job. They were his friends (Job 2:11). But in their theology, the clear and oppressive affliction of God could mean only one thing—sin. In their minds, the way out for Job was for Job to confess his sin, turn back to God, and God would make his life better than before (Job 4:7, 17; 5:8, 17; 8:4-6, 20-22; 11:6, 13-19; 15:5-6; 18:5; 20:5, 29; 21:5-11, 15, 21-23; 33:12, 34:10-12, 35-37; 36:16-21). We do well not to jump to conclusions concerning the reason for the sufferings of others. Rather, our role as humans is to share in their sorrow (Romans 12:15; 1 Corinthians 12:26) and to pray. We should deal kindly, strengthen, provide wisdom and sound advice (Job 6:14; 16:2-5; 19:21-22; 26:1-4), not talk too much (Job 13:5; 16:3-4), and pray (Job 16:21).

It is hard to find fault with the theology of Job's friends, except in this one matter; they followed a prosperity theology in God's dealings with humanity. They held to the belief that God will reward the righteous and punish the wicked in this present age. Job said "no," the wicked here thrive, but they are reserved for the day of doom (Job 21). This one matter so tainted the theology of Job's friends that God said they did not speak right concerning Him (Job 42:7). Their theology led them to an unrelenting assault on Job. It was enough to arouse God's wrath (Job 42:7).

Below I provide my abbreviated summary of the discourses:

I. Round One 3-14

- A. Job: Why was I born? 3
- B. Eliphaz: Relax; you have sinned and God is chastening 4-5
- C. Job: Have I sinned? What have I done? 6-7
- D. Bildad: If you had not sinned, God would not do this to you. 8
- E. Job: God is free to do what He wants, my righteousness does not change this. 9-10
- F. Zophar: Your talk is empty, you deserve greater suffering 11
- G. Job: I am as wise as you, I will talk to God 12-14

II. Round Two 15-21

- A. Eliphaz: Your own speech reveals your sin 15
- B. Job: You are miserable comforters 16-17
- C. Bildad: Listen, it is the wicked who suffer such things 18
- D. Job: No, God has wronged me. Why, I do not know, but I shall see God. 19
- E. Zophar: The triumph of the wicked always comes to an end. 20
- F. Job: It is not so. Look at the wicked. Their payment comes after this life, not in this life. 21

III. Round 3 22-31

- A. Eliphaz: Get acquainted with God and your troubles will cease. 22
- B. Job: Oh, if only I could find God; but He is Himself. 23-24
- C. Bildad: How is it possible that man can be righteous? 25
- D. Job: You have helped not at all. I am righteous but the hypocrite and the wicked have no hope 26-27
- E. Job: Where can wisdom be found? 28

F. Job: I remember God's former blessings, my present suffering, and my righteousness. Oh that God would answer me. 29-31

IV. Elihu, the Young One, speaks: Job, you cannot be right. God is the One who is right. Admit your sin and consider God. 32-37

The book closes with God's two discourses (Job 38-41). There is an introductory statement by God:

"Who is this, darkening counsel with speech without knowledge? Please, gird up, as a man, your loins; I will question you and that you may answer Me."
Job 38:2-3

And then there is the summary statement by Job:

"Who is this, concealing counsel without knowledge? Therefore I have recounted and I did not understand, things too wonderful for me, and I did not know."

These two statements form a framework for this section. Job has asked to address God. God stoops to address Job. The Hebrew particle "na" (please) in Job 38:3 is used with entreaties and to soften commands. We should not read God's answers as demanding, but as the same God we found in Job 1 and 2, a God who is immensely pleased with Job. Job spoke rightly about God (Job 42:7). Job responds to God's answer: "I am 'made small.'" (Job 40:4) (see 2 Samuel 6:22) He later says that these things are "too wonderful" for me (Job 42:3).

In Job 40:2, the language is one of a legal suit. Job has charged God with wrong (Job 19:6), though not the moral wrong referenced in Job 1:22. Job expressed that he had no opportunity to take God to court (Job 9:32-33). But God actually waives His prerogatives as a sovereign and comes down to engage righteous Job in this suit. God begins His answer to Job's charge of being wronged with His role in creation. Notice the words that God uses. He recounts His creation and the joy (Job 38:7). He speaks of His acts of putting wisdom into man (Job 38:36). He speaks of animals, their hunger and food (Job 38:39-41), their birth, freedom, the pride and stupidity of the ostrich, the fearlessness of the horse, and the eyes of the hawk. God is no clockmaker God. He actively manages the world He created and provides for the animals (Matthew 6:26-31; Luke 12:6-7). That God was so involved in His lesser creation speaks volumes of His involvement in those who were made in His image. God is not absent in our suffering! He kept Satan from taking Job's life.

After Job re-affirms (he has no words to answer) in Job 40:3-5 what he had stated earlier in Job 9:3, 14-15, God asks Job whether he wishes to condemn God in order to justify himself (Job 40:8). God then notes that Job cannot save himself. Next, God talks about two creatures He made with Job (behemoth—Job 40:15-24 and leviathan—Job 41). The point is that God is greater than His creation and should be feared (Job 41:10-11). Job responds saying that he knows God can do anything (Job 42:2). Job concludes his answer with these words:

"I have heard of You by the hearing of the ear, but now my eye sees You. Therefore, I despise myself and repent in dust and ashes."
Job 42:5-6

Seeing God made all of Job's sufferings worthwhile (see Romans 8:18). We have so little concept of the blessings of seeing God!

How shall we apply wisdom to sufferings? By fearing God and hoping for His mercy. Consider Job, and Moses (Hebrews 11:24-27), and Asaph (Psalm 73:13-26), and Jeremiah (Lamentations 3:24-32), and Christ (1 Peter 2:23).

Therefore, let those who suffer according to the will of God commit their souls in doing good, as to a faithful Creator.

1 Peter 4:19

One day our suffering will be turned to joy (Isaiah 51:11). We will find God more than extravagant in making right all of our sorrows.

Key Idea: "Suffering"

Key Passage: Job 19:25-27

Key Lesson: Suffering may come for a while, but the end of God is His favor and grace.

Outline of Psalms

We hope this overview and outline of Psalms will assist you as you study God's Word.

General Background:

The Book of Psalms is a book to be sung. It is Israel's and the Church's songbook. We have seven named authors. David wrote 77 of the Psalms (2 [Acts 4:25], 3-9, 11-32, 34-41, 51-65, 68-70, 86, 95 [Hebrews 4:7], 96 [1 Chronicles 16:23-33], 101, 103, 105:1-15 [1 Chronicles 16:7-22], 108-110, 122, 124, 131, 133, 138-145); Asaph wrote 12 (50, 73-83); the sons of Korah wrote nine (42, 44-45, 47-49, 84-84, 87); Solomon wrote two (72, 127); Moses wrote one (90); Heman wrote one (88); and Ethan wrote one (89). We do not know the authors of the other 47 Psalms. The Psalms span from Moses in the late fifteenth century B.C. until the late sixth century B.C. (126, 137), covering the entire national period of Israel in the Old Testament.

The Book of Psalms is about God. God is mentioned by name in the Psalms 1,220 times, and appears in each Psalm. "Yahweh" (LORD) is found in 132 of the Psalms and "Elohim" (God) is found in 109. Psalm 68 contains the name of God 42 times; Psalm 133 only once. Yet, merely counting the mentions of His name does not tell the full story. Pronouns referencing Him abound throughout the Psalms. For instance, in Psalm 119, the name of God is found 24 times, but a personal pronoun referring to God is found 347 times. In Psalm 23, the name of the LORD is found two times, but a personal pronoun referring to God is found 10 times. God is the constant of the Psalms.

The abundance of references to God in the Psalms underscores the place of God in our singing. While the Psalms deal with every level of human emotion, from total dejection (74) to full praise (150), the core of every Psalm is God. We come together to recount His mighty acts, to call upon Him in times of need, and to praise His name. God is our focus.

The book of Psalms is quoted 81 times in the New Testament, more than any other book. It is quoted by every New Testament writer except James and Jude.

Psalm 1 forms the introduction for the entire collection of Psalms and sets the theme of God's blessings on the righteous and His destruction of the wicked (the fear of God theme). Psalm 150 forms the conclusion of the entire collection and calls us to the praise of the LORD. The first thought of Psalm 1 is man blessed by God. The last thought of Psalm 150 is God praised by men.

Nine of the Psalms form eight acrostic units based on the Hebrew alphabet (9-10, 25, 34, 37, 111, 112, 119 [eight verses per Hebrew letter], 145). Five of these address the fear of the LORD (25, 34, 111, 112, and 145).

Divisions:

The book of Psalms is itself divided into five books: Book 1 (1-41), Book 2 (42-72), Book 3 (73-89), Book 4 (90-106), and Book 5 (107-150). Each of the five books of the Psalms ends with a doxology. Traditional Jewish teaching and much Christian teaching link each of the five books to the five books of the Pentateuch. I have not found the teaching very convincing.

I. The Book of the Messiah. Psalms 1-41:

All but four are attributed to David (1, 2, 10, 33) and no other named writers are included in this group. This book is the most Messianic of the books, with Psalms 2, 8, 16, 20-24, 31, 34, 35, 40, 41 all mentioning the Messiah, clearly about the Messiah, or quoted in the New Testament as referencing the Messiah. Some see Psalm 1 as also Messianic. After the introductory Psalm 1, the book opens with the Messiah (Psalm 2) and closes with the Messiah (Psalm 41:9 see John 13:18). In the very center of the book are five Messianic Psalms, two describing His prayer (20-21) and three describing His past, present, and future work (22-24). The eighth Psalm from the beginning and the eighth Psalm from the end (34) are also both Messianic. The end of the middle Psalm (21) assures us of God's judgment. The bookends of this first book are: "Blessed is the man . . . Blessed is the LORD, the God of Israel."

II. The Book of Desire. Psalms 42-72:

This book is the most personal of the five books (Psalms 42-43, 51, 55, 57, 59, 60, 61, 63, 64, 66, 69, 70, 71). Of the 13 Psalms that provide us historical background for their origins, eight of them are in this book (51, 52, 54, 56-57, 59-60, 63). This book begins with despondency and a deep longing for God (Psalm 42) and ends with the reign of the King (Psalm 72). Psalm 45 contains the beautiful marriage song of the King. Psalm 46 sets forth the most beautiful song of trust. Psalm 51 powerfully displays confession and forgiveness. The end of the middle Psalm (58) presents God as judge. The bookends of this second book are: "My soul pants for You, O God . . . Let the whole earth be filled with His glory."

III. The Book of Israel. Psalms 73-89:

This book deals mostly with God's dealings with His covenant people, Israel (74, 77-81, 83, 85, 87, 89). Psalm 73 is a great song about the folly of envying the wicked. Psalm 84 describes a heart longing to be with God. The end of the middle Psalm (82) is a cry for judgment. The bookends of this third book are: "Truly, God is good to Israel . . . Remember, Lord, the reproach of your servants . . . Your Messiah."

IV. The Book of the Rule of God. Psalms 90-106:

This book contains the great enthronement Psalms, those songs devoted to the establishing of God as King. The book deals mostly with God's rule and should be read in that light. Psalm 90 is His rule over our lives. Psalms 93, 95-99 are the enthronement Psalms. Psalm 94 is His rule over the wicked. Psalm 102 is the enduring rule of God. Psalm 103 is His kind rule over our frailty. Psalm 104 is His rule over nature. Psalms 105 and 106 is His rule in delivering Israel. Psalm 100 is a call to give thanks. The book opens with Moses' great prayer (90) about life. The end of the middle Psalm (98) assures us that the LORD is coming to judge. The bookends of this fourth book are: "LORD, You have been our dwelling place in all generations . . . Save us, O LORD our God, and gather us from among the Gentiles."

V. The Book of Praise. Psalms 107-150:

Though each of the other four books address praise, this book triumphs praise. Two Hebrew words are used to describe praise: "hallel" meaning to boast and "yadah" meaning to throw or cast our gratitude to God. Psalms 107-109, 111-113, 115-119, 122, 135-136, 138-140, 142, 145-150 speak of the praise of the LORD. Psalms 113-118 are known as the Hallel Psalms ("Praise Psalms") that were sung at Passover. This section is followed by Psalm 119, the great acrostic Psalm focused on the role of God's Word. Psalms 120-134 are known as the Songs of Ascent (120-134) which were sung as the pilgrims ascended to Jerusalem. Psalm 135 calls for people to stand in the courts of the temple and bless the LORD. Psalm 136 recounts the history of God's deliverance using the temple worship refrain (see 2 Chronicles 5:13). Psalm 137 makes this joyous time a sad memory in Babylon. This book then closes with seven Psalms of David (Psalms 138-145) and four Psalms calling us to Praise the LORD (146-150). Two Psalms are quoted by Christ about Himself (110 in Matthew 22:44 and 118 in Matthew 21:42). Psalms 128 and 129 form the middle of this last book. Psalm 128 begins: "Blessed is everyone who fears the LORD" and Psalm 129 ends with a call for judgment on those who hate Zion. The bookends of this fifth book are: "Oh, give thanks (yadah)to the LORD . . . Let everything that has breath

praise (hallel) the LORD.”

At the center of each Book is the core idea of God as judge. Also, at the center of the entire collection we find the same concept. In Psalm 75 we find God as judge (75:7) and the fear of God (76:7, 11). As we have learned, the fear of God is living in view of His judgment (Psalm 34:11-22; 145:19-20; Ecclesiastes 12:13-14). The Psalms center on the fear of God. Psalm 111:10 and 112:1 link the fear of the LORD with the praise of the LORD. Fear forms the breath that gives vitality to praise.

The Praise and Lament Psalms:

Most of the Psalms fall into one of two categories: praise or lament Psalms. The praise Psalms begin with an exhortation to praise or a proclamation of praise. Following this call to praise, the Psalmist lists the reasons why we should praise. Sometimes the reasons are based on who God is. Sometimes they are based on what God has done.

The lament Psalms generally follow a more complex structure. Not every lament Psalm contains all of these elements, but the basic structure is:

- Opening Cry
- Lament Proper (This is the Complaint generally involving 3 parts)
 1. I am hurting;
 2. You have not come; and
 3. They (the enemies) are winning. This is what the Psalmist is experiencing.
- Confession of Trust
- Petition (generally involving 3 strong imperatives that correspond with the Complaint)
 1. Listen to me;
 2. save me;
 3. punish them.
- Motivations for God to respond
- Vow to Praise God.

[Note: this structure comes from Dr. Ronald Allen, Professor at Dallas Theological Seminary]

Like Job, the lament Psalms give voice to our struggles when our theology of God does not meet our experiences in life. The Psalms are raw and refreshing. We may read the Psalms and gasp. How can the Psalmist say that? Yet the Psalmist is not inhibited in expressing his anguish to God. These are cries or prayers to God. The deepness of emotional despair, nevertheless, remains always enshrouded in a will to hope in God. Psalms 42-43 expresses this vividly. In the midst of troubles and dark despair, we need to command ourselves to hope in the LORD. It is the antidote to despair.

Conclusion:

The Psalms form the expression of the soul of man in relationship with God. In every emotion of life, the

Psalms give expressions to that relationship. When in despair and our cries seem lost, we learn to count on a God who will see, hear, and respond. When in celebration, we find a God who informs and enriches our celebration. The Psalms teach us to let God's Word live in us richly (Colossians 3:16). The Psalms are for us to enjoy, contemplate, learn about God, and grow our relationship with Him. God is for the righteous. He is our God (Psalm 63).

Key Idea:

Praise the Worthy God. We boast about God (hallel) and we verbally throw or cast our gratefulness to Him (yadah). "Hallel" is found in the Psalms 89 times out of a total appearance in the Old Testament of 150 times. "Yadah" is found 66 times in the Psalms and 111 times in the entirety of the Old Testament. Interestingly, each word is found 59% of its time in the book of Psalms. Together, 155 times out of 261 times these words are found in the Old Testament, they are in the Psalms. Psalms is about praise and the God who is worthy of praise.

Key Passage: Psalm 117**Key Lesson:** We can relate personally with God.

Outline of Proverbs

This overview and outline of Proverbs has been written to assist in the study of the Word of God. May you grow ever closer to Him.

The book of Proverbs is a book of wise sayings. The book begins with these words:

The proverbs of Solomon, the son of David, king of Israel.

The word “proverb” used here comes from a Hebrew word meaning “to be like” or “to represent,” perhaps by way of comparison. A proverb is a concise statement of a truth. The proverbs contained in this book are attributed to Solomon (around 971-931 B.C.), although the book was not compiled until centuries later, perhaps during the time of Hezekiah (728-686 B.C.). Proverbs 25:1 tells us that:

These also are proverbs of Solomon which the men of Hezekiah king of Judah copied.

The book is about wisdom.

The book is poetry. Hebrew poetry consists in parallelism that is:

- sometimes synonymous — the second line repeats the thought of the first line using similar words or ideas (Proverbs 1:2),
- sometimes antithetical — the second line reinforces the first line by stating the opposite side (Proverbs 10:1),
- sometimes synthetic — the second line completes the first line (Proverbs 3:6)
- sometimes climatic — the second line takes up the same words as the first line with the exception of the last word (Proverbs 31:4)
- sometimes emblematic — one line conveys the main thought and the other illustrates (Proverbs 25:25)
- sometimes formal — two dissimilar thoughts are joined in parallel expression (Proverbs 15:33)

The book is addressed to a son. However, it is not sexist. While warnings are replete against evil women, the book contains an equal amount of material about evil men, and opens with such a warning. Further, the book closes with the last 22 verses being an acrostic of the Hebrew alphabet extolling the virtues of an excellent woman. The warnings and virtues contained therein are true of either sex.

According to Bruce Waltke, Proverbs is quoted or referenced 60 times in the New Testament. Familiar passages about God’s chastisement (Hebrews 12:6-6), His giving grace to the humble (James 4:6 and 1 Peter 5:51), and our need to give food to our enemies (Romans 12:20) all come from this book (Proverbs 3:11-12; 3:34; 25:21-22, respectively).

There is an eternal perspective in the Proverbs that often is missed (Proverbs 12:28; 14:32; 23:17-18). Not all of the promises of the Proverbs come to pass in this life, but they all will come to pass.

Proverbs contains an interesting statement in 23:11 referencing a Redeemer and in 30:4 referencing the Holy One’s

Son.

¹¹ . . . for their Redeemer is strong; he will plead their cause against you.

⁴ Who has ascended to heaven and come down? Who has gathered the wind in his fists? Who has wrapped up the waters in a garment? Who has established all the ends of the earth? What is his name, and what is his son's name? Surely you know!

This is a Yahweh book. “God” is found only eight times. “LORD” is found 87 times.

“Righteous” or “righteousness” is found 70 times in the book. “Wisdom” or “wise,” is found 85 times and is linked closely to righteousness. In contrast, “wicked” or “wickedness” is found 85 times and is linked closely with “folly,” “foolish,” “foolishness,” and “fool,” found 71 times.

Date: 940 B.C.

Divisions: The book of Proverbs may be divided as follows:

I. The Virtues of Wisdom 1-9 (The twelve “My son” instructions—1:8, 10; 2:1; 3:1, 11, 21; 4:1 [my children]; 4:10, 20; 5:1; 6:1, 20; 7:1—followed by two chapters on wisdom)

- A. Introduction 1:1-7
- B. Avoid Evil Men 1:8-19
- C. Wisdom’s Call 1:20-33
- D. Life Wisdom 2 (This is an alphabetical chapter with verses 1, 5, and 9 each beginning with the first letter of the Hebrew alphabet (“Aleph”) and verses 12, 16, and 20 each beginning with the first letter of the second half of the Hebrew alphabet (“Lamed”). The two letters together form a word that begins each verse in Proverbs 3:27-31)
 - 1. The “Aleph” Section
 - a. Seek Wisdom 1-4
 - b. The Source of Wisdom 5-8
 - c. The Benefits of Wisdom 9-11
 - 2. The “Lamed” Section
 - a. To Deliver You From From Evil Men 12-15
 - b. To Deliver You From Evil Women 16-19
 - c. The Benefits of Deliverance From Evil 20-22
- E. The Life of the Wise 3
- F. Pay Attention 4
- G. Avoid Adultery 5
- H. Warnings About Evil (debt for another; laziness; wicked men) 6:1-19
- I. More Warnings About Adultery 6:20-7:27
- J. Wisdom Personified 8

K. Wisdom and Folly 9

II. The Proverbs of Solomon 10-22:16

III. The Sayings of the Wise 22:17-24:34

- A. The Words of the Wise 22:17-24:22
- B. More Words of the Wise 24:23-24:34

IV. More Proverbs of Solomon 25-29

V. The Words of Agur 30

VI. The Words of Lemuel 31

- A. Avoid Evil, Do Good 31:1-9
- B. An Excellent Wife 31:10-31

Key Idea: “The Fear of the LORD” is found 14 times:

1. the beginning of knowledge **1:7**
2. brings answered prayer **1:29**
3. equated with knowledge **2:5**
4. to hate evil **8:13**
5. the beginning of wisdom **9:10**
6. prolongs days **10:27**
7. gives strong confidence **14:26**
8. a fountain of life **14:27**
9. better than great treasure with trouble **15:16**
10. the instruction of wisdom **15:33**
11. leads to life **19:23**
12. leads one from evil **16:6**
13. brings riches, honor and life **22:4**
14. rewards hope **23:17-18**

The phrase is found only seven times outside of the book of Proverbs.

Key Passage: Proverbs 1:7

Key Lesson: Wisdom comes from living righteously.

Outline of Ecclesiastes

We hope this overview and outline of Ecclesiastes will assist you in your study of God's Word. May you grow ever closer to Him as you read His letter to you.

Background:

One of the most quotable books in the Hebrew Scriptures is also perhaps the most puzzling. From this book come the following:

- There is nothing new under the sun 1:9
- To everything there is a season 3:1
- Two are better than one 4:9
- Eat, drink, and be merry 8:15
- Time and chance happen to them all 9:11
- He who digs a pit will fall into it 10:8
- Money answers everything 10:19

Are we to take these statements as affirmations of truth or findings of folly?

Scholars have debated the meaning and structure of the book. The book cascades between words of vanity and words of wisdom with seemingly wild abandon. For instance, 3:17 states that God will judge the righteous and the wicked, 3:18 tells us that men are animals, and 3:19 states that all is vanity. The first statement is true (Psalm 1; Matthew 25:31-46; John 5:28-29). The second is not (Genesis 1:20-28; Acts 17:28-29). And the third is not (Psalm 73:23-28). Theories abound about misplaced texts, misplaced pages, interpolations, multiple authors, foreign authors, influence from Greek philosophy, Persian ideas, and Aramaic phrases, in attempts to find cohesive meaning.

The author identifies himself as "the son of David, king in Jerusalem" (Ecclesiastes 1:1). Many critical scholars doubt Solomon's authorship of this book, based on the language of the book. However, it is a weak argument to state that the language is not that of Solomon when our body of known Solomonic writings is so small (3 Psalms, Proverbs, Song of Solomon, and prayers in 1 Kings and 2 Chronicles). Moreover, Ecclesiastes has many shared characteristics with Song of Solomon in its vivid style, shifting thoughts, repetition of words and phrases, and in some linguistic commonalities. All ancient sources affirm Solomon's authorship. I place this book near the end of Solomon's life, as a retrospective sermon on his life. This would place the writing around 935 B.C.

Structure:

Nearly everyone accepts a three-part structure to the book. There is the introduction (1:1-11). There are the observations and admonitions of the Preacher. There is the conclusion. Some add other divisions within the middle section. Further, the point where the conclusion begins is debated. Here is my outline:

- Introduction 1:1-11
- Body 1:12-12:8
- Conclusion 12:9-14

Purpose:

The book serves as a warning of the futility of living life apart from the fear of God. Over the years I have shifted in my understanding of the book. I now see the book as a single sermon driving home the point that life apart from the fear of God is a wasted life, empty and ultimately meaningless. The Preacher begins with “vanity of vanities, all is vanity,” a premise that is developed and tested throughout his sermon. The premise is accompanied with a related question “What profit has a man from all his labor” (1:3). Finally, the Preacher gives the perspective for his sermon, a focus “under the sun” (1:3). The Preacher does not rely on revelation from God, but rather on what he can see and test. He never uses God’s revealed name “Yahweh” (“LORD”) (Exodus 6:1-8). The generic “God” (“Elohim”) is mentioned 40 times. Only in the final conclusion do we have a direct reference to God’s revelation (“His commandments”). Without God speaking to us through the prophets and through His Son, we would all live a vain life.

Looking under the sun (1:3, 9, 14; 2:11, 17, 18, 19, 20, 22; 3:16; 4:1, 3, 7, 15; 5:13, 18; 6:1, 12; 8:9, 15, 17; 9:3, 6, 9, 11, 13; 10:5), the idea of vanity permeates the book (1:2, 14; 2:1, 11, 15, 17, 19, 21, 23, 26, 3:19; 4:4, 7, 8, 16; 5:10; 6:2, 9, 11, 12; 7:6, 15; 8:10, 14; 9:9; 11:8, 10; 12:8). While there are gems of truth in the book, they are interlaced with the error that always comes from wisdom that is not based on the revelation of God through Jesus Christ.

The Preacher approaches his quest with the skills of a scientist. He tests, studies, reasons, and seeks to find out truth by what can be measured and observed (1:13-14, 16-17; 2:1, 2, 3-11, 13-16; 3:10, 16; 17, 18, 22; 4:1, 4, 7; 5:18; 6:1; 7:15, 23; 8:9, 10, 17; 9:1, 11, 13; 10:5, 7). He reaches the conclusion of a scientist, “time and chance happen to them all” (9:11). He fails to see the active, providential God of Scripture who cares even for the sparrows (Matthew 10:29-31). And this perspective cannot discern the works of God or the future (2:19; 3:11, 22; 6:12; 7:14; 8:7, 17; 9:10, 12; 11:2, 5).

The error of trying to find meaning apart from divine revelation is driven home throughout this book. The scientific method will never reveal ultimate meaning. This is no knock on science. Rather, it is a truth statement as to the limits of science made clear by this book. Without instruction from God, meaning cannot be known.

The Preacher kept running into the same stark reality: death (3:18-22; 5:15-16; 7:1, 15; 8:7-8; 10; 9:2-6). I can be wise and die. I can be a fool and die. What profit has one over the other? I can be rich and die. I can be poor and die. What benefit is either? The best we can do is to eat and live joyfully with one’s wife all the days of our vain lives, all the days of vanity (9:7-9).

Accordingly, the Preacher concludes his search “under the sun” with the statement “Vanity of vanities, all is vanity” (12:8). The greatest of vanities is this thing we call life. There is no profit.

Before reaching this conclusion, the Preacher reaches many interim conclusions centered on the best thing in life is to eat and drink and enjoy the fruit of one’s labor (2:24-26; 3:12-13, 22; 5:18-19; 8:15; 9:7-9; 11:9). He calls this the gift of God (2:24; 3:13; 5:19). But lest we conclude that these interim conclusions are intended by the Preacher to be statements of truth, we must listen to what the Preacher says about them. He states that even this conclusion is vanity (2:26), represents a vain life (9:9) and will lead to the judgment of God (11:9). He concludes that “under the sun” we cannot know what is good for man in life (6:12). Jesus Himself agrees with the Preacher, stating that a life focused on eating and drinking and enjoying this life is the life of a fool (Luke 12:16-21). Life is to be lived for the cause of the Mission of Christ (Luke 9:23-25).

After masterfully leading us through the folly and sadness of life lived with the best wisdom humanity can offer “under the sun,” the Preacher closes his sermon with his His purpose in giving the sermon (12:13-14): “Fear God and keep His commandments, for this is all there is for man. For all that is done God will bring into judgment, including everything hidden, whether good or evil.” Notice, the Preacher turns and points us to God’s revelation; namely, His commands. The entire duty of man is to keep God’s commands, because this will be the basis of the ultimate judgment. Focusing on the ultimate judgment provides meaning to life. This is the fear of the LORD.

This ultimate conclusion is itself strewn throughout the sermon. In 3:17, the Preacher states: “God shall judge the righteous and the wicked.” In 5:7, the Preacher states: “Fear God” In 7:18, the Preacher states: “He who fears God will

come forth from all of them.” In 8:12-13, the Preacher states: “yet I surely know that it will be well with those who fear God, who fear before Him, but it will not be well with the wicked...because he does not fear before God.” In 11:9, the Preacher states: “But know that for all these, God will bring you into judgment.” And the Preacher concludes in 12:1 that there should be a remembrance of one’s Creator before one gets to the end of days and discovers the vanity of life without the Creator. It is this theme strewn throughout the book that emerges at the end as the only ultimate truth of the book. Everything else is vanity.

Ecclesiastes thus stands as a stark warning to us. Life lived without a focus on Jesus Christ is wasted, vain, and a chasing after the wind. Whether we pursue pleasure, riches, creative activity, wisdom, or simple bliss, we will come to the end of life and find that our lives were lived in vain. Meaning in life comes only through a life focused on God’s revealed truth, which is personalized in the person of Jesus Christ. He is the counter-weight to this book, the One who brings life more abundantly (John 10:10).

I summarize the book as follows:

I. Introduction 1:1-11

- A. The speaker 1:1
- B. The premise: All is Vanity 1:2
- C. The question: What profit from labor? 1:3a
- D. The perspective: Under the sun. 1:3b
- E. Life is circular, not linear — ultimately there is no progress 1:4-11

II. Under the Sun

- A. Everything one does is vanity 1:12-15
- B. I searched for wisdom and folly and found vanity 1:16-18
- C. I sought pleasure and found vanity 2:1-11
- D. I considered wisdom and found the wise no better than the fool — it’s vanity 2:12-26
- E. Everything has its own time 3:1-8
- F. But what profit is any of it? We all go to the same dust — we cannot know after us 20 3:9-22
- G. Oppression teaches that it is better not to have lived 4:1-3
- H. Envy and covetousness are vain and evil 4:4-8
- I. Friendship is desirable 4:9-12
- J. But better to be poor and wise than a king and foolish 4:13-16
- K. Keep your words few because words multiply vanity 5:1-7

— Fear God —

- L. Those who seek riches find vanity 5:8-6:12
- M. We can live the best we know but we do not know the hereafter 7:1-14
- N. Watch life and people 7:15-8:1

- O. Watch out for rulers 8:2-9
- P. Death is the leveler of all 8:10-9:6
- Q. The great conclusion under the sun is to live up this vain life all the days of your vanity 9:7-12
- R. Wisdom and folly 9:13-10:20
- S. Do not be lazy, but diligence also is vanity 11:1-8
- T. Remember your Creator while you live so as to avoid a vain life 11:9-12:7
- U. Without Him, all is vanity 12:8

III. The final conclusion: The duty and profit of man is to fear God and keep His commandments. 12:9-14

Key Idea: *Under the sun*

The phrase appears 29 times (1:3, 9, 14; 2:11, 17, 18, 19, 20, 22; 3:16; 4:1, 3, 7, 15; 5:13, 18; 6:1, 12; 8:9, 15[2], 17; 9:3, 6, 9[2], 11, 13; 10:5). The “truth” statement is true for activities solely “under the sun.”

Key Passage: Ecclesiastes 12:13-14

Key Lesson: Life, to have meaning, must be lived in the Fear of God.

Outline of Song of Solomon

This outline of Song of Solomon is intended to assist you as you dig into God's letter to you. May you come to know Him more deeply as you study.

Like Ecclesiastes, the Song of Solomon has been the subject of a great deal of discussion. There have been more differing interpretations of this book than any other. Aben Ezra, the Jewish commentator of the 12th century, considered the book to represent the history of the Jews from Abraham to the Messiah. Others have seen the bride as "Wisdom." Still others see it as a celebration of the restoration of Mosaic worship by Zerubbabel, Ezra and Nehemiah, or the relationship of God to Israel, or God to the church. Martin Luther maintained that it was figurative of Solomon's civil government. And others assert that it means nothing more than physical love, dividing as to whether it describes love before marriage or after marriage.

My view is that it describes both wedded love and true love between Christ and the church. I believe that it is this picture that Paul picks up in Ephesians 5.

Date: 950 B.C.

(It would be tempting to put this at the beginning of Solomon's reign because of the intensity of the love described. However, 6:8 tells us that there were 60 queens and 80 concubines. At the end of Solomon's reign, he had 700 wives and 300 concubines. Therefore, I place it about the center of his reign.)

I. The author. vs. 1

II. He Brought Me. (1:4; 2:4) 1:2-2:7

- A. The Shulamite's delight in love. vs. 2-3
- B. The Shulamite is taken into the king's private chambers. vs. 4
- C. The Shulamite addresses the daughters of Jerusalem. vs. 5-6
- D. The Shulamite addresses Solomon. vs. 7
- E. Solomon's answer. vs. 8-11
- F. The Shulamite's daydream. vs. 12-14
- G. Solomon is captivated. vs. 15-2:2
- H. The Shulamite is lovesick. vs. 2:3-7

III. I Brought Him. (3:4) 2:8-3:5

- A. She hears his voice as he comes as a shepherd to her room. 2:8-17
- B. She seeks him. 3:1-5

IV. He Came. (3:6-11; 5:1) 3:6-5:1

- A. Solomon comes as the kingly bridegroom. 3:6-11
- B. Solomon describes his intense longing for her. 4:1-15

- C. She invites him to come and enjoy love. 4:16
- D. He comes. 5:1

V. I long for you. (5:6-8; 6:12-13; 7:10; 8:1-2) 5:2-8:4

- A. She fails to respond when he calls and he goes to his garden and she panics. 5:2-8
- B. She describes her beloved as altogether lovely. 5:9-6:3
- C. He misses her and pours out his infatuation for her. 6:4-7:9
- D. She invites him to come. 7:10-8:4

VI. Love's strength. 8:5-14

- A. The Shulamite's statement on love. 8:5-10
- B. The Shulamite's invitation. 8:6-14

Key Idea:

Love. The word “ahav” means “love,” as in the sense of the Greek “agape” (the inclination of the mind; of God’s love) and it occurs 18 times.

The word “dodem” is found 36 times and means love with a delight or more affection, akin to the Greek “phileo.” Together, they are found 54 times, six times per chapter.

Key Passage: Song of Solomon 2:16; 6:3; 7:10

Key Lesson: Love entails passion.

Outline of Isaiah

This overview and outline of Isaiah is meant to contribute to your study of God's Word. It is our desire that you discover God and see His character as you investigate His letter to you.

Isaiah is the first of the major writing prophets, in the English Bible, in the Hebrew Bible, and chronologically. He prophesied from about 740 B.C. (the year king Uzziah died) until around 687 B.C. (around 100 years before the captivity of Judah). His writings are also the longest of any prophetic book, with only the book of Psalms being longer. The book is quoted 66 times in the New Testament, more than any other book in the Old Testament. We do not know a great deal about Isaiah. According to tradition, Manasseh, the wicked king, personally sawed Isaiah in two with a wooden saw (See Hebrews 11:37). Jeremiah died by stoning. Ezekiel either was pulled behind a horse until his brains were bashed out or he was beheaded (See Matthew 23:29-32; Luke 11:47-48; Acts 7:52).

At the beginning of Isaiah's prophecy, Israel and Judah were at the height of their reigns. Together, these two nations held almost as much territory as that held by Solomon. They were wealthy and prosperous. Syria was gone. Egypt was weak. Assyria was not a threat. And Babylon was nowhere to be seen.

At the end of Isaiah's life, Israel was no more and Judah was greatly reduced in size, being only a "gnat" in comparison to Assyria.

The message of the prophets was one of ruin and restoration. They made many references back to the law, warning of the impending judgment because Israel had departed from the law.

Isaiah was a contemporary of Amos and Hosea.

The big debate among scholars is "who wrote Isaiah." Many hold to a detero-Isaiah because of the strong division in content between Isaiah 1-39 and 40-66. Some even divide the book between more authors, holding that someone else wrote the second part. The best and only Biblical view is that the entire book was written by Isaiah (Isaiah 1:1; 2:1; 7:3; 13:1; 20:2; cp. Isaiah 40:3 w/ Matthew 3:3; Isaiah 42:1-4 w/ Matthew 12:17-21; Isaiah 53:4 w/ Matthew 8:17; Isaiah 65: w/ Romans 10:20). While undoubtedly there is a shift in focus at chapter 40, passages prior to chapter 40 parallel closely those after the chapter (See chapters 25-26, 32).

The phrase "Holy One of Israel" is found 21 times in Isaiah but only once in Jeremiah. "I am the LORD" is found 21 times.

Date: 740-687 B.C.

The Divisions

There is a short introduction: 1:1

I. Messages Relating to Judgment 1-35

A. The opening call of God 1

1. To Judah 1:2-20
2. To Jerusalem 1:21-31
- B. A word concerning Judah and Jerusalem 2-5
- C. The Introduction to the Coming Messiah 6-12
 1. The Vision of the LORD and the Holy Seed 6
 2. The Great Sign—a Virgin 7
 3. Immanuel, a Stone of Stumbling to Israel and Judah 8
 4. The Light from Galilee, a Child 9:1-7
 5. The Light, a Destroyer of the enemies 9:8-10:34
 6. The Rod and Branch, the Root, and the Future Day 11
 7. The Holy One 12
- D. The Burdens Against the Nations 13-23
 1. Against Babylon 13-14:27
 2. Against Philistia 14:28-32
 3. Against Moab 15-16
 4. Against Damascus 17
 5. Against Ethiopia 18
 6. Against Egypt 19-20
 7. Against the Wilderness of the Sea 21:1-10
 8. Against Dumah (Edom) 21:11-12
 9. Against Arabia 21:13-17
 10. Against the Valley of Vision 22
 11. Against Tyre 23
- E. The Woes and deliverance 24-35
 1. The earth will be destroyed 24
 2. But there is victory over death 25
 3. For those who trust in the LORD 26
 4. He delivers 27
 5. Woe to the drunkards of Ephraim 28:1-15
 6. There will be a precious cornerstone 28:16-29
 7. Woe to Jerusalem 29-30:11
 8. God is gracious 30:12-33
 9. Woe to those who rely upon Egypt 31
 10. There will be a king of righteousness 32
 11. Woe to evil-doers 33:1-16
 12. There is coming a beautiful king 34:17 to 35

II. Historical Account of Hezekiah 36-39

- A. Sennacherib's boast 36
- B. God's Intervention 37
- C. Hezekiah's Illness 38
- D. Hezekiah's Sin 39

III. Messages Relating to Mercy 40-66

- A. The Revelation of God 40-48
- B. The Revelation of the Servant 49-53
- C. The Call for Righteous Living 54-59
- D. The Reign of Messiah 60-66

Key Idea:

The Messiah is Coming. The clear references to the Messiah are many (Isaiah 7:14; 8:13-15; 9:1-7; 11:1-10; 16:4-5; 22:20-25; 25:6-8; 28:16; 32:1-4; 35:4-10; 40:10-11; 42:1-16; 49:6-12; 50:6; 52:13-53:12; 59:16-20; 60:1-3; 61:1-3; 62:11; 63:1-6; 63:8-9). Yet, the only use of the name "Messiah" is in relation to Cyrus (Isaiah 45:1).

Key Passage:

Isaiah 40 See also 48:16 (the only complete reference to the Trinity in the Old Testament)

Key Lesson: God Himself will bring salvation.

Outline of Jeremiah

We hope this outline of Jeremiah will aid you in your study of God's letter to you.

Jeremiah is the second of the major writing prophets. He authored the books of Jeremiah and the small poetic book of Lamentations. He lived and prophesied around 100 years after Isaiah beginning in 627 B.C. until around 586 B.C. The final chapter of the book apparently was added by a scribe detailing events that most likely occurred after Jeremiah's death, around 560 B.C. Jeremiah began prophesying as a young man (Jeremiah 1:6). His prophetic ministry was not well accepted. The king asked for his advice and then did the opposite. In fact, at one time the king read Jeremiah's prophecy, section by section, cutting them out after they were read and throwing them in the fire that was on his hearth. The people asked for his advice and then did the opposite. The priests and religious prophets hated him and threw him into a dungeon. Yet, the message Jeremiah proclaimed was ultimately the right one.

Jeremiah tells us much about the character of God in the first 35 chapters.

Reference	Comment
Jeremiah 1:8, 19	The presence of God is enough to withstand all enemies.
Jeremiah 2:13	He is the fountain of living waters.
Jeremiah 3:12	He is merciful
Jeremiah 4:28	But there are times when He will not relent
Jeremiah 5:22	We should tremble at His presence
Jeremiah 6:30	God sometimes rejects people
Jeremiah 7:16; 11:14	And does not even want prayer on their behalf
Jeremiah 8:7	He is a God of judgment
Jeremiah 9:23-24	He is the God who exercises lovingkindness, Judgment, and righteousness in the earth
Jeremiah 10:7	He is the King of the nations
Jeremiah 10:10	the living God, the everlasting King
Jeremiah 10:12, 16	The Creator
Jeremiah 10:13	The Sustainer
Jeremiah 11:20	He tests the mind and the heart
Jeremiah 12:1	He is righteous
Jeremiah 12:7	He is endeared to His people
Jeremiah 13:16	He should be glorified
Jeremiah 14:8	He is the Hope of Israel
Jeremiah 15:6	But He becomes weary of relenting
Jeremiah 16:17	His eyes are on all their ways
Jeremiah 17:13	He writes in the earth those who depart from Him
Jeremiah 18:6	He is the potter
Jeremiah 19:3	His judgments are notable

Jeremiah 20:11	He is a mighty, awesome One
Jeremiah 20:12	He tests the righteous
Jeremiah 21:8	He gives a choice (life or death)
Jeremiah 22:24-26	God will not endure sin, even with those close to Him
Jeremiah 23:4-5	He will set up shepherds, a Branch of righteousness, and a King
Jeremiah 23:23-24	He is omnipresent
Jeremiah 23:29	His word is powerful
Jeremiah 24:9	He will deliver some to trouble
Jeremiah 25:31	He will plead with all flesh
Jeremiah 26:13	God seeks for repentance
Jeremiah 27:5	He gives the land to whomever it seems proper to Him
Jeremiah 28:16-17	God's judgment sometimes is swift
Jeremiah 29:11-13	God's thoughts for us are for peace and a future and a hope, and not for evil
Jeremiah 30:22	God is looking for a people
Jeremiah 31:3	He has loved us with an everlasting love
Jeremiah 32:17, 27	there is nothing too difficult
Jeremiah 32:18	He is the Great One
Jeremiah 32:19	He is great in counsel and mighty in work
Jeremiah 33:11	He is good
Jeremiah 34:13	He sticks to His covenant
Jeremiah 35:18-19	God blesses obedience

And Jeremiah tells us much about the character of man as well.

Reference	Comment
Jeremiah 2:23; 35	Man does not know his own depravity
Jeremiah 4:4, 14	Man needs to repent
Jeremiah 5:7	When fed to the full, men commit adultery
Jeremiah 5:25	Sin withholds good things from us
Jeremiah 5:30-31	People love false prophecy
Jeremiah 6:16	We should not stray from the old paths
Jeremiah 7:8	We often trust in lying words
Jeremiah 7:23-27	People will not obey
Jeremiah 8:9	Without God's wisdom, people are without wisdom
Jeremiah 9:6	They refuse to know God
Jeremiah 10:23-24	Man does not direct his own steps

Jeremiah 11:15	rejoice to do evil
Jeremiah 12:8	Men are like lions crying out against God
Jeremiah 13:23	It is impossible for those who are accustomed to evil to do good
Jeremiah 14:10	Men love to wander and not discipline themselves
Jeremiah 15:10	They curse God's servants
Jeremiah 16:11-12	They just do worse and worse
Jeremiah 17:9	The heart is weak above all
Jeremiah 17:14	We need to be healed
Jeremiah 18:12	Man thinks God's way is hopeless
Jeremiah 19:15	Stiffening the neck to not hear
Jeremiah 20:7-8	His people are derided
Jeremiah 21:13	Do not realize impending doom
Jeremiah 22:13-17	unrighteous and covetous people
Jeremiah 22:21	Do not listen in prosperity
Jeremiah 23:17	People like prophets who proclaim peace
Jeremiah 24:7	He will give a heart to know Him to those who go His way
Jeremiah 25:15-38	all nations shall be punished
Jeremiah 26:8	the religious ones will try to kill the messenger
Jeremiah 27:9	the religious ones may be telling lies
Jeremiah 28:15-16	Lying prophets teach rebellion against God
Jeremiah 29:16-19	Those who do not heed God's words will be punished
Jeremiah 29:24-28	men want to persecute the prophet
Jeremiah 30:14	Men forsake men in time of trouble
Jeremiah 31:22	They wander about
Jeremiah 32:33-35	they commit all types of abominations
Jeremiah 33:3	We are encouraged to call
Jeremiah 34:16	Men profaned God's name
Jeremiah 35:17	Men don't obey God

The book is strongly pro-life (Jeremiah 1:5; 20:17-18).

The book centers on the rebellion of Israel and the coming judgment. A great deal of emphasis is placed on the fact that Israel has violated the covenant of God. Yet, God continues to call for repentance. But finally, God has enough, and the destruction falls.

Date: 627-586 B.C.

The Divisions

I. The call to ministry 1**II. Pronouncements against Judah 2-20**

- A. The LORD's Complaint 2
- B. The Extension of Mercy 3-4:4
- C. The Statements of Judgment 4:5-6
- D. The people trust in deceit 7-9
- E. A description of God 10
- F. The Covenant's Been Broken 11
- G. Jeremiah's Question and the LORD's Answer 12
- H. Judgment without mercy 13-16
 - I. The Sins of Judah 17-18
 - J. The intensity of judgment 19
 - K. Pashur's confrontation 20

III. Pronouncements Against Leaders and People in Judah 21-28

- A. Against Jerusalem 21
- B. Against the Royal Line 22
- C. Against Religious Leaders 23
- D. The Two choices 24
- E. The 70 years and judgment on the nations 25
- F. The threat to Jeremiah 26
- G. The Yokes and Bonds 27-28

IV. The Future Hope 29-33

- A. The Letter of Encouragement to the Captives 29
- B. Restoration of Israel and Judah 30
- C. A New Covenant 31
- D. A Return to the Land 32
- E. The Voice of Joy 33

V. Obedience is Missing 34-36

- A. With respect to slaves 34
- B. Example of the Rechabites 35
- C. The King and the scroll 36

VI. The Destruction of Jerusalem and the people 37-45

- A. The vain hope in Egypt 37
- B. Jeremiah in the dungeon 38
- C. Jerusalem's fall 39
- D. Gedaliah, the governor 40
- E. Gedaliah's death 41
- F. Don't go to Egypt 42
- G. They went to Egypt 43
- H. Warning of Punishment in Egypt 44
- I. Blessing for Baruch 45

VII. Pronouncement of Judgment on the nations 46-52

- A. On Egypt 46
- B. On Philistia 47
- C. On Moab 48
- D. On Ammon 49:1-6
- E. On Edom 49:7-22
- F. On Syria 49:23-27
- G. On Kedar (Arab) and Hazor 49:28-33
- H. On Elam (southwest Iran) 49:34-39
- I. On Babylon 50-51

VIII. Appendix 52

Key Idea:

Disobedience Brings Judgment. Predominate phrase is "Thus says the LORD." It's found 139 times in Jeremiah. It's only found 123 times in the rest of the Old Testament. The phrase "LORD of hosts", or "LORD of the armies," is found 72 times out of a total of 246 times in the Old Testament. God is speaking as the God of the armies of the world.

Key Passage: Jeremiah 31:31-34

Key Lesson: Turn to God before His Judgment falls.

Outline of Lamentations

This outline of Lamentations is intended to help you deepen your understanding of God's holy Word. May you discover His love for you in its pages.

Background

Although never named in the book, the book of Lamentations has long been attributed to the prophet Jeremiah, although some scholars have disputed this. Lamentations 3 may fit with Jeremiah's experience of being cast into the pit (compare Lamentations 3:52-57 with Jeremiah 38:1-13). [There is a problem in that in Jeremiah 38:5 it is said that there was no water, but only mire; while in Lamentations 3:54 the writer states that the waters flowed over his head. It is possible to resolve this problem chronologically by noting that a muddy pit may at times be a watery pit, depending on the seepage of water.] Certainly, the opposition mentioned in Lamentations 3:52-63 would fit with Jeremiah. Ultimately, however, we cannot state with certainty who is the human author of the book.

The book is a series of five theological laments centered on the fall of Jerusalem. Fittingly, in the Hebrew Scriptures, it follows Ecclesiastes, setting forth in stark contrast to the follies of sin the sorrow of God's judgment on His people's sin. In our present Scriptures, the book is appended to Jeremiah.

The five laments are five poems with somewhat varying structure, but all based on the Hebrew alphabet. Chapters 1, 2, 3, and 4 are acrostic poems. In chapters 1, 2, and 4, the first letter of each stanza of the poem (each verse) matches the Hebrew alphabet. There are 22 letters in the Hebrew alphabet and thus there are 22 verses. Each verse in chapters 1 and 2 contain three lines in the Hebrew text, except for 1:7 and 2:19 which contain four lines. Each verse in chapter 4 contains two lines in the Hebrew text. In each of chapters 1, 2, and 4, only the first word of the first line of each verse is alphabetical. Chapter 3 is somewhat more complex. As with chapters 1 and 2, each stanza contains three lines. But unlike chapters 1 and 2, each line of the stanza begins with the same Hebrew letter and there is only one line per verse. Thus, in our English Bible, each verse in verses 1-3 begin with "aleph," the first letter of the Hebrew alphabet; each verse in verses 4-6 begin with "beth," the second letter of the Hebrew alphabet, and so forth. With each line made into a different verse, there are 66 total verses, although the actual length of the chapter is virtually identical to chapters 1 and 2. Chapter 5 is not an acrostic lament, but it also follows the pattern of having only 22 stanzas (verses). Unlike the other four laments, this poem has only one line per stanza. Like chapter 3, each line corresponds with a verse.

The setting of the book is of a people enduring the just punishment for their sin against God, at least this is the view of the writer (1:5, 8, 14, 18, 20, 22; 2:14; 3:39; 4:6, 13, 22; 5:16). The unthinkable has happened (4:12). Jerusalem, God's protected city, has been destroyed. And the author sees the destruction as the hand of God (1:5, 12-15, 17; 2:1-9, 17, 21-22; 4:11, 16). The laments in chapters 1, 2, 4, and 5 focus thus on the unrelenting loss and misery of Jerusalem's captivity, made all the more bitter because of the recent prosperity of Jerusalem (1:1, 6, 7; 2:1, 15; 4:1-2, 5, 7).

To place this in some historical context, Jerusalem was the city on whom God had set His favor. It was where Abraham had offered Isaac and God intervened with a promise of a future sacrifice. It was David's royal city. It was the city of Solomon's temple, and God's promise to listen to those who prayed towards the city. The temple had stood for 300+ years, in its splendor and glory. It was the city of the sacrifices to God. It was where God dwelt. It was unthinkable to the Jews, and even to those around, that it would be destroyed. In the minds of the Jews, God would never let His temple be destroyed (Jeremiah 7:4-15). And yet, Jeremiah had prophesied it would happen. And it did. The loss of such a national treasure was unfathomable (2:7). But even worse was the depths to which the people sunk. They were reduced to eating their own children (2:20; 4:10). God did not hear their prayers (1:17). And the writer

weeps deeply over the destruction.

The laments are set in order. Chapter 1 begins with the great opening line “How lonely sits the city who was full of people.” Chapter 1 is a lament focused on the moral cause — sin. Chapter 2 is a lament focused on immediate cause -- God. Chapter 4 is a lament focused on the result -- misery. Chapter 5 is a lament focused on the hope -- that God, in seeing the enumerated suffering, will have compassion.

In the midst of the book, in chapter 3, we find a personal lament dealing with these same subjects but in a personal context and providing perhaps a greater theological perspective on the issue of suffering and God. This chapter is such an encouragement, as it contains the great statement:

For the Lord will not cast off forever. Though He causes grief, Yet He will show compassion according to the multitude of His mercies. For He does not willingly afflict or grieve the children of men.
(verses 31-33)

The author of this book applies this same hope to the nation, although fearing that perhaps God had finally had enough (see 5:1, 20-22).

The book presents the justice and holiness of God in dealing with sin, the compassion of God in dealing with us (3:22, 32), the faithfulness of God (3:23); and the goodness of God to those who wait on Him (3:25).

Date: around 586 B.C.

Outline

- I. **A Lament on the Bitter End of Sin Chapter 1**
- II. **A Lament on the Heavy Hand of God Chapter 2**
- III. **A Lament on Personal Suffering Chapter 3**
 - A. The Heavy Hand of God vs. 1-21
 - B. The Helpful Hope in God vs. 22-42
 - C. The Hearing Ear of God vs. 43-66
- IV. **A Lament on the Great Loss of God’s Favor Chapter 4**
- V. **A Lament and Plea for God to Consider Chapter 5**

Key Idea:

Persistent sin will bring misery to God’s people. Yet, the compassion of God brings hope to those who seek Him.

Key Passage: Lamentations 3:22-33

Key Lesson: The miserable end of sin.

Outline of Ezekiel

We hope that our outline of Ezekiel will help you broaden your understanding of this complex book.

The Hebrew name “Yhezkiel” (Ezekiel) means “may God strengthen.” Ezekiel certainly needed the strength of God. Like Jeremiah, Ezekiel was a priest (1:3). In 597 B.C., Ezekiel was taken as a prisoner to Babylon (Josephus, Ant.; Bk.10, Ch.6.) as a young man, probably around 25 years of age (Ezekiel 1:1). At the age of 30 (1:1), he began to prophesy in 593 and continued until 570 B.C. (Ezekiel 1:2; 27:17; 33:21; 40:1). Until the fall of Jerusalem in 586 B.C., Ezekiel’s message was mainly about judgment. From 586 until 570, he prophesied about consolation.

The book is full of imagery, with some of the best being reserved for God. Chapter 1 introduces us to God with the appearance of the likeness of the glory of God. These visions of God along with Ezekiel’s bizarre behavior have led some to label Ezekiel as neurotic, paranoid, psychotic, or schizophrenic. However, his visions rang true and his behavior was not near as bizarre as the behavior of those he was warning. The vision of God’s glory (The Vision) found in chapter 1 re-appears often.

Besides the image of God’s glory, there are images of sieges, of an outcast vine, of divine love, of sexual promiscuity, of a cooking pot, of shepherds, of dry bones that gain flesh and live, of a new temple, and of future blessings. Jesus undoubtedly has in mind Ezekiel 34 when He spoke of being the Good Shepherd in John 10. The book gives us visions of God and visions of Satan, visions of destruction and visions of hope, extended imagery of patience and stupidity, and promises of a new covenant and a new time of peace.

The purpose of the book is obvious. It is so that people will come to know the LORD. The phrases: “And you shall know that I am the LORD,” “and they shall know that I am the LORD” or closely related phrases are found 94 times in the Old Testament, 72 of which are in Ezekiel (6:7, 10, 13, 14; 7:4, 9, 27; 11:10, 12; 12:15, 16, 20; 13:9, 14, 21, 23; 14:8; 15:7; 16:62; 17:21, 24; 20:12, 20, 26, 38, 42, 44; 21:10; 22:16, 22; 23:49; 24:24, 27; 25:5, 7, 11, 17; 26:6; 28:22, 23, 24, 26; 29:6, 9, 16, 21; 30:8, 19, 25, 26; 32:15; 33:29; 34:27, 30; 35:4, 9, 12, 15; 36:11, 23, 36, 38; 37:6, 13, 14, 28; 38:23; 39:6, 7, 22, 28).

Sixty times we have the phrase “the word of the LORD,” more than in any other book. Like Jeremiah’s “thus says the LORD,” the emphasis is on the source of the prophetic message. Like Isaiah, the holiness of God is emphasized, with the word “holy” found some 47 times referencing the sacred. The Holy Spirit is mentioned 14 times (2:2; 3:12, 14, 24; 8:3; 11:1-2, 5, 24(2); 36:27; 37:1, 14; 39:29; 43:5).

The term “son of man” appears 93 times in reference to Ezekiel. Ezekiel was the human point of God’s spear pointing at Israel, warning them to turn, and ultimately offering hope; himself pointing to the Son of Man who was to come.

Note:

The vision in chapter one appears many times throughout the book. When it appears in the book, we write the words *The Vision* in the outline. When we have the location and the date of the prophecy, we include that as well.

Date: 593-570 B.C.

I. The Visions of God 1-3 (location: River Chebar, July 31-August 6, 593 B.C.)

A. The appearance of the likeness of the LORD’s glory 1

- B. The commissioning 2-3:15
- C. You are a watchman 3:16-27 (location: Tel Abib, *The Vision*)

II. Prophecies against Jerusalem 4-24

- A. The 430 day siege, with 8 ounces of food and 2/3rds quart of water each day (apparently in his courtyard 3:24-25) 4
- B. The hair (1/3, 1/3, 1/3 and a little) 5
- C. "Pound your fists and stamp your feet" Israel's idolatry shall make them desolate 6
- D. "An end," "a disaster," "a day," "violence," "destruction comes; they will seek peace but none, disaster will come upon disaster" 7
- E. The hole in the wall 8 (location: Jerusalem, September 17, 592, *The Vision*)
- F. Six men, a marker, and the battle-axes 9 (*The Vision*)
- G. The glory of the LORD departs from the temple 10 (*The Vision*)
- H. The wicked men and the cauldron 11 (location: Chaldea, *The Vision*)
 - I. Dig through the wall and take your belongings 12
 - J. Foxes and untempered mortar — the false prophets 13
 - K. Noah, Daniel and Job could not deliver them 14
 - L. The Vine Branch 15
- M. Jerusalem, the harlot 16
- N. The great eagles and the vine 17
- O. The soul that sins shall die 18
- P. Lions and vine — the princes 19
- Q. Rebellious Israel 20 (August 14, 591)
- R. The sword of God, Babylon 21
- S. The sins of Jerusalem 22
- T. The two sisters 23
- U. The cooking pot and the siege begins 24 (January 15, 588)

III. Judgment on the nations 25-32

- A. Ammon 25:1-7
- B. Moab 25:8-11
- C. Edom 25:12-14
- D. Philistia 25:15-17
- E. Tyre 26-28:19 (April 23, 587)
- F. Sidon 28:20-26
- G. Egypt 29-32 (January 7, 587)
 - 1. The River is Mine 29:1-16
 - 2. The Coming captivity of Egypt 29:17-30:19 (April 26, 571)

3. Against Pharaoh 30:20-26 (April 27, 587)
4. The cutting of the great tree of Egypt 31 (June 21, 587)
5. Capturing the lion of Egypt 32:1-16 (March 3, 585)
6. Consigned to the Pit 32:17-32 (March 18, 585)

IV. The Blessing on His People 33-48

- A. The Watchman and the Fall of Jerusalem 33 (January 8, 585)
- B. The shepherds and Shepherd 34
- C. Judgment on Seir 35
- D. Israel shall receive a new heart and spirit 36
- E. Dry bones 37:1-14 (location: Valley of Dry Bones)
- F. Two sticks 37:15-28
- G. Battle of Gog and Magog 38-39
- H. A New Temple 40-47:12 (location: The Temple, April 28, 573)
 1. The measurements 40-42
 2. The return of the LORD's glory and the altar 43 (*The Vision*)
 3. The temple is holy 44-45:17
 4. Celebrations and worship 45:18-46:24
 5. The waters and trees 47:1-12
 6. The Division of the Land 47:13-48:35

Notes:

Dates are taken from W.S. Lasor in the International Standard Bible Encyclopedia, as he derived them from tables prepared by R. A. Parker and W. H. Dubberstein, Babylonian Chronology 626 B.C. — A.D. 75 (1956).

Key Idea: You shall know that I am the LORD.

Key Passage: Ezekiel 18:32; 34:30-31

Key Lesson: Know God

Outline of Daniel

We hope this outline of Daniel will help you get to know God's Word — His letter to you — better. May you discover the character of God Himself as you study His holy Word.

The name "Daniel" means "God is my judge." According to Josephus, Daniel was of the royal family. He was taken into captivity in 605 B.C. At this time he was probably a teenager, between 13-15 years of age (1:4). He lived into the reign of Darius, being still alive in 536 B.C., around the age of 84. He was a man greatly loved by God (Daniel 10:11, 19).

The book of Daniel demonstrates the consistency and blessing of a life lived to God, ignoring the heights and depths of circumstances. Daniel was raised to an exalted position very early in life. When he was around 17, the king of Babylon bowed down to him and made him ruler over the whole province of Babylon (2:1, 24). By the time Ezekiel came to Babylon, Daniel had been ruling over the province some six years. Yet, by the time he was 81, he was forgotten by those in rule in Babylon. Thereafter, he became the chief ruler in the kingdom of Darius the Mede, and was highly honored by Darius according to Josephus. But after this, he was cast to the lions, and then again exalted. Yet, through this all, he maintained a consistent spiritual life.

His life is marked by prayer (2:18; 6:10-11; 9:3-21; 10:12). His spiritual life is all the more remarkable in that from the age of 15 on he was away from his people and raised by pagans. Further, he was a civil servant, not a religious leader. He demonstrates that true spirituality is not a matter of vocation, but of avocation (that which you truly seek). Daniel is set forth by the LORD to his contemporary, Ezekiel, as one of the three famously righteous people.

Stories are found in the apocrypha of Daniel's wisdom. Once when a woman was falsely accused of adultery by two elders, Daniel separated the elders and asked each one under what tree the event took place. Their inconsistent answers freed the woman. Another time, when some priests were deceiving the king and the people concerning sacrifices made to a dragon, Daniel demonstrated that the dragon did not eat the sacrifices by strewing ashes on the floor. In the morning, the floor was covered with the footprints of people, not the dragon.

Daniel teaches about the death of the Messiah (9:26) and about the resurrection of man (12:2, 13). The focus of its prophecies is on the reign of the Gentiles and the ultimate establishment of the eternal kingdom. The book mentions by name both angels that are named in Scripture, Gabriel (8:16; 9:21) and Michael (10:13, 21; 12:1). Interestingly, outside of Daniel, Gabriel is only mentioned twice more in Scripture (Lu. 1:19, 26) as is Michael (Jude 9 and Rev. 12:7).

Date: 605-536 B.C.

Although not readily apparent in English, the book is divided into two sections and an introduction. Chapter 1 is written in Hebrew and forms the introduction to the book. Chapters 2-7 are written in Aramaic, the language of Babylon and form a chiastic unit. They speak of events in and involving Babylon. Chapters 1-7 are all written in the third person. Chapters 8-12 then are written in Hebrew, narrated in the first person, and concern visions and prophecies relating to Israel and future Gentile kingdoms.

The chiasm of 2-7 is quite distinct. Chapters 2 and 7 contain visions of four coming world kingdoms. Chapters 3 and 6 contain testings and triumphs of Jewish heroes. Chapters 4 and 5 contain stories of the pride and fall of Babylonian kings.

The prophecies of chapters 8-12 are explicit in laying out the future of the world and Jewish nation, including time periods. One of the greatest prayers of intercession is found in chapter 9.

I. Introduction 1 (605 B.C. — age 15)

II. The Aramaic Section 2-7

- A. The Great Image 2 (603 B.C. — age 17)
- B. The Fiery Furnace 3
- C. The Pride of Nebuchadnezzar 4
- D. The Handwriting on the Wall 5 (539 B.C. — age 81)
- E. The Den of Lions 6 (538-536 B.C. — age 82-84)
- F. The Four Beasts 7 (553 B.C. — age 67)

III. The Hebrew Section 8-12

- A. The Vision of the Ram and Goat 8 (551 B.C. — age 69)
- B. The Great Prayer and Gabriel's Response 9 (539 B.C. — age 81)
- C. The Message of Last Things 10-12 (536 B.C. — age 85)

Key Idea:

“The Most High God rules in the kingdom of men, and appoints over it whomever He chooses.” (4:25; 26, 32, 35; 5:21; 11:1)

Key Passage: Daniel 1:8

There is also the vision of God in 7:9-10 and the Son of Man 7:13-14 and Daniel's prayer 9:4-19.

Key Lesson: Man can be pleasing to God.

Outline of Hosea

It is our hope that this outline of Hosea will assist you in your study of God's holy Word — His letter to you.

Philo states that the name "Hosea" means "what sort of a person is this?" Others say that the name means "salvation." We know very little about Hosea. Some of the early Jewish writers believed that Hosea was the son of a prophet. If so, it is likely that Hosea's father knew Elisha. Hosea began to prophesy against Israel (the northern kingdom) at a time when the country was experiencing unprecedented prosperity but was far from God. By the end of his prophecy, Israel's power and prosperity were greatly diminished and by 722 B.C., Israel was no more.

It appears that Hosea may have moved from Israel to Judah sometime around 735 B.C., as he speaks more from a distance in the later part of the book. He prays that Judah might remain separated from Gilgal (4:15).

Hosea was commanded to marry an adulterer, to signify God's relationship with Israel. The first 3 chapters revolve around this relationship and its significance.

The book demonstrates the grief of God and His continuing love for a rebellious people. The book begins with grief and ends with hope.

Date: 755-722 B.C.

Dates of kings reigning during Hosea's Time of Prophecy

- Uzziah 790-739
- Jotham 750-732
- Ahaz 744-715
- Hezekiah 729-686
- Jeroboam 793-753 (He began prophesying before 753 and ended after 729. Because there is no hint that Israel has fallen, he most likely did not prophecy after 722 B.C.)

Historical background:

Elijah the prophet prophesied from around 870 B.C. to 849 B.C. From 849 B.C. until around 797 B.C., Elisha prophesied. Jonah is the first of the recorded prophets after Elisha, prophesying from around 775 to 760 B.C. Amos also prophesied around 760 B.C. After Amos came Hosea who overlaps with Isaiah and Micah.

At the time Hosea began to prophesy, Israel was at its peak of power. Israel was the most powerful nation in the Eastern Mediterranean. Israel had subdued Syria (secular history records no known ruler of Syria from 773 B.C. to 750 B.C.) and had pushed the boundaries of Israel almost to where they were in the time of Solomon. Israel was wealthy and was experiencing unprecedented prosperity. Within 40 years, Israel would be no more.

In the book of Hosea, there are many marvelous passages and lucid sayings. For instance:

- I will allure her. *2:14*
- I will betroth you to Me forever. *2:19*

- “You, My people” and they shall say “my God.” 2:23
- The more they increased, the more they sinned against Me” 4:7
- . . . like people, like priest. 4:9
- I will return again to My place till they acknowledge their offense and they will seek My face. 5:15
- Come, and let us return to the LORD; For He has torn, but He will heal us; He has stricken, but He will bind us up. After two days He will revive us; on the third day He will raise us up that we may live in His sight. Let us know, let us pursue the knowledge of the LORD. His going forth is established as the morning; He will come to us like the rain, like the later and former rain to the earth. 6:1-3
- For I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings. 6:6
- They make a king glad with their wickedness. 7:3
- Ephraim also is like a silly dove, without sense. 7:11
- They did not cry out to Me with their heart when they wailed upon their beds. 7:14
- My God, we know You! 8:2
- They sow the wind and reap the whirlwind. 8:7
- They shall not dwell in the LORD’s land. 9:3
- Israel knows. The prophet is a fool, the spiritual man is insane. 9:7
- Their heart is divided. 10:2
- They shall say to the mountains, “Cover us,” and to the hills, “Fall on us.” 10:8
- Sow for yourselves righteousness; reap in mercy; break up your fallow ground, for it is time to seek the LORD. 10:12
- You have plowed wickedness; you have reaped iniquity. 10:13
- Out of Egypt I called My son. 11:1
- I drew them with gentle cords, with bands of love . . . I stooped and fed them. 11:4
- Though they call to the Most High, none at all exalt Him. 11:7
- How can I give you up . . . My heart churns within Me. 11:8
- They shall find in me no iniquity that is sin. 12:8
- O Death, I will be your plagues, O grave, I will be your destruction. 13:1
- I will love them freely. 14:4
- The ways of the LORD are right. 14:9

The concept of sowing and reaping, found at Galatians 6:7-8 comes most likely from this book (Hosea 8:7; 10:12-13). The sacrifices of praise in Hebrews 13:15 may relate back to Hosea 14:2. Certainly, 1 Corinthians 15:54-55 quotes Hosea 13:14.

Outline

I. Married to an Adulterer 1-3

A. The Marriage and the three children 1

1. Jezreel (God will sow) — the kingdom of Jehu is finished (752). Zechariah was slain (2 Kings 15:10). 4-5

- 2. Lo Ruhamah (no mercy) — God's mercy is over. 6-8
- 3. Lo Ammi (no people) — Israel is not God's people. 9
- 4. Yet — notice the hope in 10-11
- B. God's Dealings with an Unfaithful Wife 2
 - 1. His purpose and punishment 2-13
 - 2. His great restoration and mercy 14-23
- C. Hosea's Restoration to His Wife 3

II. God's Dealings with an Adulterous People 4-13

- A. The Complaint 4
- B. The Promised Judgment 5
- C. The Call to Repentance 6:1-4
- D. God's Frustration 6:4-7:16
- E. Sowing the Wind, Reaping the Whirlwind 8
- F. The Expulsion 9
- G. Assyria will Destroy Israel 10
- H. God's Historical Struggle 11-13

III. God's Promise of Restoration 14

Key Idea:

Repent and come back to the intimate knowledge of the LORD 2:20; 4:1, 6; 5:15; 6:1-3, 6; 10:12; 13:4; 14

Key Passage: Hosea 10:12

Key Lesson: Our Sin Distresses God

Outline of Joel

This outline of Joel is intended to assist you in your study of God's Word — His letter to you. May you discover His character as you investigate the pages of Scripture.

We know almost nothing about the prophet Joel. His name means "Yahweh is God." The book is dated anywhere from 835 B.C. to 312 B.C. The internal evidence suggests that elders were ruling (Joel 1:2, 14; 2:16) and that the Jews had been sold as slaves to the Greeks (Joel 3:6). Yet, it appears that the Babylonian captivity was still in the future (1:15; 2:1-9) and the temple was still standing (1:9, 13, 14, 16, 2:17). Tyre, Sidon, Philistia, Edom, and Egypt are the present enemies (3:4-9). This seems to fit with 2 Chronicles 21:8-16. Accordingly, the most likely time is that of Joash, the boy king, where it was likely the elders played a more prominent role. This would date the book to the time period of 870-860 B.C.

As Hosea develops the relationship of a husband and wife to portray the LORD's interaction with Israel, thus Joel develops an invasion of locusts into a view of God's impending destruction. In the Hebrew, the book consists of 4 chapters, with chapter 3 containing the English verses 2:28-32. There is a grammatical break in the book at 2:17/18. The book switches from 3rd to 2nd person, from Joel speaking about the LORD to the LORD speaking.

The book is noted as being intricately interrelated to other pre-Jesus Scriptural writings (Isaiah, Ezekiel, Amos, Obadiah, Micah, Nahum, Zephaniah, Malachi, and Psalm 79). There has been some debate as to whether Joel borrowed from other authors or whether other authors borrowed from Joel. A third possibility is that some of both happened. However, given the nature and character of God and the seeming reversal of Joel's doom by Isaiah and Micah, it seems most likely that at least those writings followed Joel's. Also, for the reasons set forth above concerning the date of Joel, I think that Joel becomes a source document for the prophets that followed. The cross-references are the following:

- Joel 1:15 — Isaiah 13:6; Ezekiel 30:2-3; Zephaniah 1:7
- Joel 2:2 — Zephaniah 1:14
- Joel 2:3 — Isaiah 51:3; Ezekiel 36:35 (reverse imagery)
- Joel 2:6 — Nahum 2:10
- Joel 2:17 — Psalm 79:10 (this is a Psalm of Asaph in Book III of the Psalms (the Petitioning Psalms) addressing the destruction of Jerusalem)
- Joel 2:27 — Isaiah 45:5, 18; Ezekiel 36:11
- Joel 2:28 — Ezekiel 39:29
- Joel 2:31 — Malachi 4:5
- Joel 2:32 — Obadiah 17
- Joel 3:4 — Obadiah 15
- Joel 3:10 — Isaiah 2:4; Micah 4:3 (reverse imagery)
- Joel 3:16 — Isaiah 13:13; Amos 1:2
- Joel 3:17 — Ezekiel 36:11
- Joel 3:18 — Amos 9:13

Joel also figures large in the New Testament, with some 28 references; including the notable ones in Matthew 24 in the Olivet Discourse, Acts 2 at the day of Pentacost, Romans 10 concerning salvation by faith, and the book of

Revelation. Joel is a seminal book for an understanding of the prophetic message.

The book contains some great passages and prophecies.

- 2:12-13 (the pivot point of the book; the power of repentance to turn judgment to blessing)
- 2:25-27 (only God can restore years previously lost)
- 2:28-32 (the promise of the Spirit) cf Acts 1:4-5; 2:17-21
- 3:10 (the proclamation of war to the nations) cf Isaiah 2:4
- 3:13 (the harvest at the end of the age) cf Revelation 15:14-20

Date: ? Perhaps 870-860 B.C.

Outline

I. Like the Coming of Locusts

- A. The Invasion of Locusts 1:1-12
- B. The Call to mourning 1:13-20
- C. The Invasion of an Army 2:1-11
- D. The Call to Repentance 2:12-17

II. Like a Mighty God

- A. The Invasion of God 2:18-27
- B. The Pentecost of God 2:28-32
- C. The Judgment of God 3:1-17
- D. The Dwelling of God 3:18-21

Key Idea: Repent with all your heart 2:12-13

Key Passage: 2:28-32

Key Lesson: True Repentance Brings an Overflow of Blessings

Outline of Amos

It is our hope that this outline of Amos will assist you in your study of God's Word.

Amos was a herdsman from Tekoa (1:1; 7:14), a city about five miles south of Bethlehem, about 10 miles south of Jerusalem, in the hill country of Judah. God took him from being a herdsman to being one of the early prophets sent to Israel. He prophesied approximately 752 B.C., about 50 years after Elisha, just a little after Jonah, about the time Hosea began to prophesy, and about 10 years before Isaiah and Micah. We are told precisely when his prophecy occurred but we do not know with precision what year the great earthquake was. It was a great earthquake, as it was still the standard 240 years later (Zechariah 14:5). One half of a mountain broke off from the rest and rolled one half-mile to the east. Josephus tells us that this occurred during the confrontation between the priests and Uzziah the king. Assuming that this confrontation coincided with the ascent of Jotham to the throne (2 Chronicles 26:21), and given that I date Jotham's ascent to 750 B.C., then Amos should be dated at 752 B.C., two years before the earthquake.

As with Hosea, Amos prophesied against a very prosperous nation. The splendor of Israel was unparalleled. She controlled the Eastern Mediterranean. You will see signs of her prosperity in this book. You will see winter and summer houses, houses of ivory, great houses (3:15), houses of hewn stone and desirable vineyards (5:11), singing and music (5:23), beds of ivory and luxury, inventions of pleasure, fine wine, and the best ointments (6:4-7). It was a prosperous time, her enemies were subdued and they paid tribute to her.

It was a religious time (3:14; 4:4-5; 5:21-23; 7:9) but not a righteous time. God saw rottenness within. He sent a herdsman from Tekoa to Bethel (7:13), a town about 10 miles north of Jerusalem, 20 miles from Tekoa. It was the southern cult center of Israel, and very prosperous.

In ways, he depicted his prophecy. He stated that the LORD roars from Zion; he was a prophet from Judah.

Then he begins this lengthy section of the threes and fours. There is a difference in opinion as to what this phrase means. Some see it as a grammatical emphatic device, like we would say "Wow." Others see it as emphasizing the fourth element of what follows. Others say it's a way to refer to seven items (Job 5:19; Psalm 62:11-12; Proverbs 30:15-16, 18-19, 21-23, 29-31). Whatever its use elsewhere, it is given for emphasis.

This is the lion zeroing on his prey. Damascus, the capital of Syria, is first. The lion roars and the prey is destroyed. The lion next roars against Gaza, the most important city of the Philistines. It is gone. The lion next roars against Tyre and it is destroyed. The lion roars against Edom and it is demolished. The lion roars against Ammon, then against Moab, then against Judah, and finally against Israel. The judgment against a very prosperous Israel is almost unthinkable. But it came to pass within 40 years.

The sins:

- Damascus — cruelty (1:3)
- Gaza — conspiracy to deliver to Edom (1:6)
- Tyre — conspiracy to deliver to Edom in violation of their covenant (1:9)
- Edom — slaughter without pity motivated by anger (1:11)
- Ammon — slaughter motivated by greed (1:13)
- Moab — spiteful vengeance against Edom (2:1)

- Judah — despised God's law and did not keep His commands (2:4)
- Israel — mistreated the righteous and the poor, committed abominable fornication, reveled on the pledge taken from others, spoiled the houses of the condemned, caused the Nazarites to defile themselves, and didn't like to listen to God's prophets (2:6-8, 12)

The punishments:

- Damascus — captivity of the people (1:5) happened 732 B.C. when Assyria took them captive to Kir
- Gaza — total destruction (1:8) happened 734 when Assyria subjugated it and then the Maccabees destroyed it 168-134 B.C.
- Tyre — destruction of its government (1:10) happened 332 when Alexander the Great besieged the city for seven months, killed 6,000, crucified 2,000, and sold 30,000 as slaves
- Edom — destruction of its government (1:12) happened when Assyria subjugated it then it became a desolate wasteland by the 5th century
- Ammon — captivity of the government (1:15) happened 734 B.C. when Assyria took control
- Moab — destruction of its government (2:2-3) happened 734 B.C. when Assyria took control
- Judah — destruction of its government (2:5) happened in 586 B.C. when Babylon took control
- Israel — destruction and terror (2:14-16) happened in 722 B.C. when Assyria took control

The book begins with a list of sins and destruction but ends with hope.

Date: 762 B.C. (?)

Uzziah 790-739

Jeroboam 793-753

Outline

I. Destruction on the Nations 1-2

II. The Prophetic Call 3:1-8

III. The Judgment of Israel 3:9-9:10

- A. Samaria Shall be Judged 3:9-4:5
- B. God's Past Judgments 4:6-13
- C. Lament for Israel 5
- D. Woe to the wealthy who are at ease 6
- E. The visions 7-9:10
 1. The locusts 7:1-3 famine (it shall not be)
 2. The fire 7:4-6 consumed by fire (no)
 3. The plumb line 7:7-9 they do not measure up
 4. The summer fruit 8 The time is ripe for judgment
 5. The Lord 9:1-10 The Lord will personally oversee the judgment.

IV. The Restoration 9:11-15

Key Idea: Repeated transgressions lead to divine judgment.

Key Passage:

Amos 3:12-13; see also 3:3; 5:4, 14-15, 18; 24; 8:11; also the teaching of the hand of God in calamity (4:6-7, 9, 10; 3:6; 9:4)

Key Lesson: Relationship requires agreement

Outline of Obadiah

It is our sincere hope that this outline of Obadiah will aid you in your study of God's holy Word. May you discover Him as you read His letter to you.

Like Joel, we know almost nothing about the prophet Obadiah. A Jewish tradition links him with Obadiah, the servant of wicked King Ahab. And an early Christian author identified him as an officer of Ahab's son Ahaziah. Such is possible. Scholars debate about whether the situation describes events around 845 B.C. or around 586 B.C. If he prophesied around 845 B.C., then we know that Obadiah, the servant of Ahab, was alive 22 years earlier. Perhaps he was a young man then (1 Kings 18:3-16) and survived past the taking of Elijah in 849 B.C. If so, he may have been both the officer to Ahab and to Ahab's son.

Nevertheless, I believe that the prophecy occurred sometime immediately after 586 B.C. The arguments otherwise are weak. In favor are the many similarities between the book of Obadiah and Jeremiah 49:7-22 as well as Psalm 137:7.

The prophecy is entirely against Edom, the descendants of Esau, the brother to Jacob who was the father of the Israelites. It is a prophecy of destruction. It was carried out. Around 500 B.C., the Nabateans from northern Arabia drove the Edomites out of Edom. They settled in southern Judah and became known as the Idumeans. The Maccabees forced them to be circumcised. Herod the Great was an Idumean (an Edomite). They were almost obliterated by Titus because they joined in the rebellion at Jerusalem.

Date: 586 B.C. (?)

Outline

- I. The Extent of Judgment 1-9**
- II. The Reasons for Judgment 10-14**
- III. The Retribution of the LORD 15-16**
- IV. The Exaltation of Israel 17-21**

Key Idea: "As you have done, it shall be done to you" 15

Key Passage: 15

Key Lesson:

What you do to others will be returned to you. Jeremiah 50:29; Habakkuk 2:8; Matthew 26:52; Luke 6:38; James 2:13; Revelation 13:10.

Outline of Jonah

We hope that this outline of Jonah will assist you as you investigate the pages of God's letter to you.

Jonah is the one minor prophet that is also mentioned in the historical books (2 Kings 14:25). According to legend, Jonah was the son of the widow at Zarephath. Such, however, is highly unlikely since Jonah would have been around 100 at the time of this account. We know that Jonah was a prophet used by God to prophesy the prosperity of Israel. The book of Jonah, however, unlike all of the rest of the minor prophets, is not about any particular prophecy, but rather about an episode in the life of the prophet. It is a historical account, not a sermon.

The book is the best account in the Old Testament, perhaps in Scripture, about how the will of God and the will of man interact. At the end God's will was done by an unwilling prophet. Jonah was God's servant (2 Kings 14:25).

Many have debated about what happened to Jonah, the prophet. My response is that someone wrote the book. I believe that this account is that given by Jonah. Josephus writes about Jonah. Josephus states that Jonah did not go to Ninevah at first because he was afraid.

There is a definite interplay between Jonah and God.

- 1:1 — The word of the LORD came
- 1:3 — But Jonah arose to flee
- 1:4 — But the LORD sent out a great wind
- 1:5 — But Jonah had gone down and was fast asleep
- 1:17 — Now the LORD had prepared a great fish
- 2:1 — Then Jonah prayed
- 2:10 — So the LORD spoke
- 3:1 — Then the word of the LORD came
- 3:3 — So Jonah arose and went
- 3:5 — So the people believed
- 3:10 — Then God saw their works and relented
- 4:1 — But it displeased Jonah
- 4:4 — Then the LORD said
- 4:5 — So Jonah went out
- 4:6 — And the LORD God prepared a plant
- 4:6 — So Jonah was very grateful for the plant
- 4:7 — But God prepared a worm
- 4:8 — God prepared a strong east wind
- 4:9 — Then God said to Jonah
- 4:9 — And he said
- 4:10 — Then the LORD said

The book begins and ends with God doing the talking. Jonah does not have the last word.

This is the structure of the book. The rest of the book provides the details.

We see the will of God versus the will of Jonah.

We see the pronouncement of God versus the action of the people of Ninevah.

We see God then hammering home, in a painful lesson to Jonah, the reason why He wanted Ninevah saved.

Yet, Jonah comes down to us as a type of Christ. Jesus said that it was Jonah's venture in the whale that would be the only sign given to Israel (Matthew 12:39-41; 16:4). Interestingly, in Luke 11:30, it was the preaching of Jonah that became the sign of Christ. Christ came from afar and preached and Israel did not repent. Christ drove home that the Gentiles would be more righteous than the Jews.

Date: Around 760 B.C.

He prophesied from about 775 to 760 B.C. The book was probably written near the end of his days of prophecy. There was some turmoil occurring in Ninevah at this time. Ninevah, though the largest of the Assyrian cities, was not the capital until later.

Outline

- I. **Jonah Rebels 1**
- II. **Jonah Repents 2**
- III. **Jonah Proclaims 3**
- IV. **Jonah Pouts 4**

Key Idea: God's salvation is for all

Key Passage: 2:9; see also 4:2

Key Lesson: It is best to do God's will

Outline of Micah

We hope this outline of Micah will aid you in your investigation of God's holy Word — His letter to you.

Micah was a contemporary of Isaiah and Hosea. He came from a town about 25 miles southwest of Jerusalem, on the Philistine border. He prophesied against Israel and Judah, but focused mostly on Judah. We know very little about the man. He was instrumental in saving Jeremiah's life once. In Jeremiah 26, the priest and prophets spoke to the princes and all the people saying that Jeremiah deserved to die. Certain of the elders quoted Micah to support Jeremiah (Jeremiah 26:18-19). Micah was known to be a prophet, having lived some 150 years before Jeremiah.

The book contains three prophecies. The first was prior to 722 B.C., as it speaks of the existence of Samaria and its coming destruction. The second was during the time of King Hezekiah, as Jeremiah 26:18-19 tells us. The third apparently was also before 722 B.C., as it seems to contemplate the coming destruction of Israel, Omri and Ahab's house.

There are 613 commandments in the Pentateuch, they were reduced to 11 in Psalm 15, reduced further to three here (Micah 6:8), then to one in Matthew 22:35-40. God wants our hearts; He desires relationship with us.

Date: 735-700 B.C. He prophesied in the days of Jotham (750-732), Ahaz (735-716) and Hezekiah (716-687). During the time of Jotham, Judah and Israel were prosperous but in decline. During the reign of Ahaz, Israel was taken captive. During the reign of Hezekiah, Judah was saved from captivity.

Outline

I. God is Coming in Judgment 1-2

A. God's Judgments — Chapter 1

1. this verse (1:2) is like Isaiah 1:2 (similar introductions for contemporary prophets) 2
2. The LORD is coming 3-4
3. Because of sin 5
4. To destroy Samaria ("a heap of ruins") 6-7
5. The lament of the prophet (the wound reaches to the gates of Jerusalem: in 701 Sennacherib destroyed 46 towns and surrounded Jerusalem [2 Kings 18-19]) 8-9
6. Several word plays (Hebrew meanings in parentheses) 10-16
 - a. "Tell it not in Gath" – words from David's lament over Saul; Micah didn't want the Philistines to gloat; 10
 - b. Beth Aphrah (house of dust) was told to roll in dust 10
 - c. Shaphir (beautiful) was to be stripped naked 11
 - d. Zaanen (going out) would not go out; they'd be shut up in the city until it fell 11
 - e. Beth Ezel (house of nearness) was no longer near 11
 - f. Maroth (bitterness) received disaster and plenty of sorrow 12

- g. Lachish (to the horses) was told to prepare for swift flight but would give its goods to Moresheth Gath. Typically, they'd go to the horses to fight, not to the horses to flee. 13
- h. Achzib (deception) would be a deception for Israel's kings 14
- i. Mareshah (inheritance) would receive an heir – possibly Assyria 15
- j. Adullam (refuge) shall once again house the glory of Israel as it was with David — *see 1 Samuel 22:1 – 15*

B. The People's Sins 2:1-11

- 1. Plan evil 1
- 2. Practice evil 2
- 3. Covet fields and take them 2
- 4. Covet houses and seize them 2
- 5. They oppress a man and his house 2
- 6. They oppress a man and his inheritance 2
- 7. This is an evil time. God will plan and practice disaster 3
- 8. You tell the prophets not to prattle but they do it anyway 6
- 9. "Do not My words do good to him who walks uprightly?" (if you're righteous, my words will be pleasant to you) 7
- 10. They take the robe and the garment from the poor 8
- 11. They cast out the women from their houses 9
- 12. They cast out the women from their children 9
- 13. They have taken away God's glory in so dealing 9
- 14. They would listen to false prophets 11

C. A Promised Restoration 2:12-13

II. God is Coming in Peace Chapters 3-5

A. Extreme Wickedness Chp. 3

- 1. Rulers don't know justice 3:1
- 2. They hate good and love evil 3:2
- 3. They strip the skin from the people 3:2
- 4. They destroy God's people like they were animals – cooking them & eating them 3:2, 3
- 5. They will cry but He will not hear – what you sow, you reap. 3:4
- 6. The prophets make the people stray, chanting "peace" while they devour and prepare for war. Like Hitler. 3:5
- 7. Night without vision, no answer from God 3:6
- 8. If they do not want to listen, then God will not talk. If they want to listen, God has empowered Micah to declare their evil deeds. God does not give us what we want to hear, but what we need to hear. 3:7
- 9. They abhor justice 3:9
- 10. They pervert equity 3:9
- 11. They build with bloodshed 3:10
- 12. They judge for a bribe 3:11
- 13. The priests teach for pay 3:11

14. The prophets divine for money 3:11
15. And they think that the LORD is among them 3:11
16. God is against them – Jerusalem shall become heaps of ruins 3:12

B. The Coming Age 4:1-7

1. The LORD's house will be on top of the mountains 1
2. Many nations will come to it 1-2
3. The law (word of the LORD) shall be given from Zion 2
4. He shall judge between the peoples 3
5. No more war 3
6. No more fear 4
7. Israel shall walk in the name of the LORD 5
8. The weak will be strong 6-7

C. The Present Distress 4:9-5:1a

1. The birth pangs (Isaiah 26:17-18; 1 Thessalonians 5:3). Judah would be delivered from her enemies in Babylon 9-10
2. In a future time God will gather the nations to the threshing floor that they might be spoil for Judah 11-13
3. However, at the present, the LORD has laid siege against Jerusalem 5:1

D. The Messianic Promises 5:1b-15

1. They will strike the judge with a rod on the cheek (Matthew 27:30 tells us they struck Jesus with a rod on the head) 5:1b
2. The Messiah would come out of Bethlehem (Matthew 2) 5:2
3. The Messiah would be God (John 1:1) 5:2b
4. Israel shall be given up for a season and then returned 5:3
5. He shall shepherd His flock (John 10) 5:4
6. He shall be great to the ends of the earth 5:4
7. He shall be peace (Isaiah 9:6) 5:5a
8. -Victory over enemies 5:5b-6
9. Israel shall be blessed 5:7
10. Israel shall be the strongest of the strong 5:8
11. All enemies will be destroyed 5:9
12. No more horses and chariots 5:10
13. No more strongholds 5:11
14. No more sorceries or soothsayers 5:12
15. No more idols 5:13-14
16. The nations that do not obey will be destroyed 5:15

III. God is Coming in Mercy 6-7

A. God Pleads with His People 6:1-8

1. Has God wearied us? 3 (cross reference with Malachi 1:13)

2. "Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" 7
 3. "Do justly, love mercy, walk humbly with your God." 8 (God wants our hearts as he wanted Israel's heart)
- B. God Cries Against Sin 6:9-16 (because of sin, God will frustrate all efforts)
- C. The Prophet Laments 7:1-7
1. "That they may successfully do evil with both hands" 3
 2. "The best is like a brier" 4
 3. "Guard the doors of your mouth" (don't trust anyone) 5
 4. "My God will hear me" 7
- D. The Prophet Hopes 7:8-13
1. God will plead the cause of those who sin against Him when they humble themselves 8-9
 2. He will bring me out to the light 9
- E. The Prophet Prays 7:14-17
1. Shepherd Your people with Your staff. 14
 2. The nations will see and be afraid. 16-17
- F. The Prophet Praises 7:18-20
1. God is a pardoning God 18-19
 2. He delights in mercy 18
 3. He will cast all of our sins in the depths of the sea 19

Key Idea: God wishes to forgive sin

Key Passage: 6:8; but see also 5:2

Key Lesson: Do justly, love mercy, walk humbly with God.

Outline of Nahum

This overview and outline of Nahum is intended to assist you as you study the Bible — God's letter to you.

Nahum joins Jonah in being concerned primarily with the city of Nineveh. Where Jonah prophesied around 760 B.C. that Nineveh would be destroyed, only to see it marvelously converted, Nahum prophesied 100 years later of its destruction in some detail. The background for Nahum's prophecy probably is based upon the role Assyria played in this area of the world. From Assyrian records, it appears that Judah, during the time of Manasseh, was little more than a vassal state. We know from 2 Chronicles 33:11 that the LORD brought the Assyrians to Jerusalem to capture Manasseh. They put a hook in his nose, bound him with chains, and carried him off to Babylon. Perhaps during this time, or immediately after Manasseh's return, Nahum prophesied against Nineveh.

Nineveh was evil. Ashurnasirpal II (883-859) stated:

I stormed the mountain peaks and took them. In the midst of the mighty mountain I slaughtered them; with their blood I dyed the mountain red like wool. . . . The heads of their warriors I cut off, and I formed them into a pillar over against their city; their young men and their maidens I burned in the fire . . .

(Luckenbill, Ancient Records of Assyria and Babylonia, 1:148)

One leader was said to have been flayed, his skin spread upon the wall of the city. Shalmaneser II (859-824) said:

A pyramid of heads I reared in front of his city. Their youths and their maidens I burnt up in the flames.

(ibid., 1:213)

Sennacherib (705-681) wrote:

I cut their throats like lambs. I cut off their precious lives as one cuts a string. Like the many waters of a storm I made the contents of their gullets and entrails run down upon the wide earth.

(ibid., 2:127)

Ashurbanipal (669-626) tells of piercing the jaw of a captured leader with his dagger and passing a rope through the opening and putting a dog chain upon him, making him occupy a kennel. Against Egypt, Ashurbanipal hung Egyptian corpses on stakes and stripped off their skins and covered the city walls. Esharhaddon (681-669) stated:

I am powerful, I am all powerful, I am a hero, I am gigantic, I am colossal, I am honored, I am magnified, I am without equal among all kings.

(ibid., 2:226)

At the time of Nahum's prophecy, Nineveh ruled the world, from Lybia and Ethiopia to Babylon and beyond.

Nineveh was a huge place. Sennacherib's southern palace covered five acres, with 71 rooms. There were some 9,880 feet of sculptured reliefs in the rooms, depicting victories, including the capture of Lachish, a Judean city. Eight miles of walls enclosed the city, with 15 gates. A thirty-mile long aqueduct watered the city. Ashurbanipal built a huge northern palace, with a library of more than 20,000 tablets. There were parks, a botanical garden and a zoo. It was well fortified. The inner wall was 100 feet tall and 50 feet thick. The towers on the wall were 200 feet tall. It had a 150 foot wide moat. On its most vulnerable side, an enemy would face first a huge wall strengthened by detached forts, then two deep ditches and two more walls. The distance from the inside of the inner wall to the inside of the outer wall was 2,007 feet. For all purposes, it was impenetrable.

Cruel, powerful, protected, Nineveh was the strength of the world. But God does not look at strength. In fact, God taunted Nineveh.

Man the fort! Watch the road! Strengthen your flanks!

2:1

*Draw your water for the siege! Fortify your strongholds! Go into the clay
and tread the mortar! Make strong the brick kiln!*

3:14

It's like God was saying, "Make yourself as strong as possible, because it makes absolutely no difference to me. I will destroy you and that's that."

Within 50 years of Nahum's prophecy, it was all fulfilled. The city fell to the Babylonians, Medes, and Scythians in August 612 B.C. This was less than three years after the siege of Nineveh began, an incredibly short time for the siege of such a major city. In the third year, heavy rains brought a flood which broke down part of the walls. This allowed the Babylonians to enter the city and destroy it. According to some reports, the king of Nineveh, in seeing that walls were breached, ordered the city burned.

So total was the destruction that 200 years later, when Xenophon led the 10,000 Greek mercenaries on a 1,500 mile journey home from hostile Persia, he thought that the place was the ruin of a Parthian city. Less than 300 years after its fall, Alexander the Great fought a battle near there and never knew a city had been there. The city was lost to everyone and became something of a fairy tale until it was rediscovered in 1846. It's extensive library has been a treasure to archaeologists.

Date:

663 and 654 B.C. The prophecy was after the fall of Thebes (No Amon in 3:8) in 663 B.C. and before the destruction of Nineveh in 612 B.C. Most likely, the prophecy occurred before the rebuilding of Thebes in 654 B.C. This would place Nahum as a prophet most likely during the repentant period of king Manasseh's reign (697-642 B.C.).

The book is divided into three chapters, although the precise chapter breaks may vary. We may outline it as follows:

I. The Person of God and Nineveh (this section teaches us much about God) chapter 1:1-14

- A. God is jealous 1:2
- B. God avenges 1:2
- C. The LORD is slow to anger 1:3
- D. The LORD is great in power 1:3
- E. The LORD will not let the wicked off 1:3
- F. The LORD controls nature 1:3-6
- G. The LORD is good 1:7
- H. The LORD protects those who trust in Him 1:7
- I. The LORD will utterly destroy His enemies 1:8
- J. It is futile to conspire against the LORD 1:9
- K. The LORD has commanded that Nineveh shall be no more 1:14

II. The Peace of God and Nineveh 1:15-2:12

- A. This section is based upon Judah's peace (a quote from Isaiah 52:7). God will restore Jacob 2:2
- B. The desperate actions of one who is besieged. But it is no good 2:3-6
- C. It will happen – God states that Nineveh will be destroyed 7
- D. the defeated city 2:8-12

III. The Purpose of God and Nineveh 2:13-3:19

- A. A bloody city 3:1
- B. A lying city 3:1 (When Sennacherib came against Judah, Hezekiah paid a tribute of 22,500 pounds of silver and 2,250 pounds of gold to get Sennacherib to leave. But Sennacherib did not honor his word but rather sent Rabshakeh against Jerusalem to take the city)
- C. A robbing city 3:1
- D. A ruthless city 3:1-2
- E. A sexually immoral city 3:4
- F. A city given to sorceries 3:4
- G. God's consequences
 - 1. Expose her 3:5
 - 2. Cast filth on her 3:6
 - 3. Make her vile 3:6
- H. Her destruction is terrible
 - 1. Fire will devour her 3:15
 - 2. Swords will cut her off 3:15
 - 3. She will be eaten as a locust 3:15-17
 - 4. She will be scattered 3:18
 - 5. There is no healing of her wound 3:19

Key Idea: Violence and oppression will not go unpunished

Key Passage: 1:7

Key Lesson: Don't live under God's wrath.

Outline of Habakkuk

May this outline of Habakkuk assist you as you investigate the pages of God's letter to you. And may you discover His message to you as you study.

Habakkuk was an early contemporary of Jeremiah, most likely prophesying from 609-606 B.C. He prophesied immediately before Judah went into captivity in 605 B.C. to Babylon. We might call Habakkuk the questioning prophet. He posed two questions, one in 1:2-4 and one in 1:12-17. The answer of the LORD came in 1:5-11 and in 2:2-20. The book ends with a magnificent prayer/song of Habakkuk in chapter 3.

We know almost nothing about Habakkuk. According to Jewish tradition, he was a priest of the tribe of Levi. The apocryphal book *Bel and the Dragon* states that he was a prophet whom the angel of the LORD transported to the den of lions in Babylon to feed Daniel and then immediately returned him back to Judah. I think that little credence should be given to this story.

Judah, at the time of the prophecy, had only recently lost good king Josiah and was then ruled by Jehoiakim. There is a close parallel between Jeremiah 22:13-23 and Habakkuk 2:5-19. Jehoiakim did evil in the sight of the LORD (2 Kings 23:37; 2 Chronicles 36:8). Habakkuk looked around and saw the violence, the iniquity, the plundering, the strife, the lack of justice, the wicked surrounding the righteous, and it troubled him. The book begins with a question of ongoing wickedness and ends with one of the most admirable works of praise in Scripture.

The book, like Nahum, is a great one for teaching about God. Look at the lessons:

1. God does not always immediately answer, even his prophets (1:2)
2. God's answers sometimes are unbelievable (1:5)
3. God is from everlasting (1:12)
4. God is the prophet's personal Holy One (1:12)
5. God is the Rock (1:12)
6. God is of purer eyes than to behold evil (1:13)
7. God's glory shall be known in all the world (2:14)
8. God is in His holy temple, let the earth keep silent (2:20)
9. God comes to save His own (3:3, 13)
10. The earth shall be full of His praise (3:3)
11. He is powerful (3:4-7)
12. He has anger (3:8, 12)
13. He is sufficient by Himself (3:17-18)
14. He is the prophet's strength (3:19)

Date: 609-606 B.C.

The prophecy seems to portend the near, but not immediate, coming of Babylon. There was wickedness in the land. Good king Josiah died in 609 B.C. For three months Jehoahaz reigned and then he was deposed by the Egyptians. Thereafter, Jehoiakim became king and he reigned for 11 years. He was evil and the nation followed his evil ways.

Babylon came against Jerusalem in 605 B.C. and took Daniel and others into captivity. Thus, we think that Habakkuk prophesied between 609 B.C. and 606 B.C.

The book is divided into three chapters. We may outline it as follows:

I. The Puzzlement of Habbakuk chapter 1

- A. 1st question 1:2-4
- B. God's answer 1:5-11
- C. 2nd question 1:12-17

II. The Pronouncement of the LORD (pivotal verse 2:1) chapter 2

- A. It shall come to pass 2:2-4
- B. The riddle of woe to the proud 2:5-20
 - 1. Woe to him who increases what is not his 2:5-8a
 - 2. Woe to him who covets evil gain 2:9-11
 - 3. Woe to him who builds a town with evil 2:12-14
 - 4. Woe to him who gives his neighbor drink 2:15-17
 - 5. Woe to him who speaks to idols 2:18-20

III. The Prayer of Habbakuk chapter 3

- A. A great opening 3:2 (This is the response Habakkuk portends in 2:1)
 - 1. Fear
 - 2. Petition for life, instruction, and compassion
- B. God Comes 3:3-5
 - 1. From Teman and from Mount Paran (from the south). The Babylonians came from the North, God comes from the opposite direction.
 - 2. With glory and power 3:3b-5
- C. God stands and surveys 3:6-11
- D. God marches 3:12-15
- E. The prophet trembles at God's awesome judgment 3:16
- F. Faith triumphs 3:17-19

Key Idea: The just shall live by faith 2:4

Key Passage: 2:7

Key Lesson: Believe God

Outline of Zephaniah

It is our sincere desire that this outline of Zephaniah will help you in your study of God's Word. And we hope that your diligent study will bring you closer to Him and help you discover His true character.

Zephaniah was the first of the writing prophets to prophesy against Judah since the time of Isaiah and Micah. Isaiah prophesied from around 740 B.C. to 686 B.C., Micah from 735-700 B.C. Thereafter, we have no other writing prophet until we come to Nahum, who prophesied against Nineveh around 654 B.C. Following the death of Isaiah at the hands of wicked king Manasseh in 686 B.C., Manasseh himself was taken captive by the Assyrians and after repenting to God he was returned to Judah as king. After his death in 643 B.C., Amon his son reigned two years, until 641 B.C. From the death of Isaiah, we have no recorded prophesy about Judah. Then, in 641 B.C., young king Josiah (8 years of age) became king and he reigned 31 years. In the 18th year of his reign, they rediscovered the book of the law in the temple. In 623-621 B.C., Josiah began sweeping reforms in Judah, destroying Baal worship.

Interestingly, it was during the reign of this good king that God again raised up a prophet to pronounce doom on Judah. Zephaniah prophesied somewhere between 630 and 621 B.C. We reach these dates from the reference to Baal worship, and the identity of the listed sins with the practices later abolished by Josiah in 621 B.C. (2 Kings 23:4-25)

We know Zephaniah as the Prophet of the Day of the LORD. While hope is contained for the righteous, judgment and wrath are the wellspring of the book.

This Zephaniah is not otherwise referenced in Scripture. He apparently was of royal birth, being the great-great grandson of Hezekiah, a third cousin of King Josiah.

Interestingly, his prophesy may have corresponded to the time young Jeremiah began to prophesy, in the 13th year of Josiah (627 B.C.). Yet, neither of these prophets may have been the strongest prophetic voice in the land, for Huldah the prophetess is the one who was sought out when Josiah, in 622 B.C., sought a word from the LORD (2 Kings 22:13-20).

In understanding the "Day of the LORD," it appears that the day had both an immediate and a far context. In the immediate context, it was a reference to the coming destruction brought by Babylon on the land. But the New Testament writers pick up the phrase in 1 Corinthians 1:8; 5:5; 2 Corinthians 1:14; Philippians 1:6, 10; 2:16; 1 Thessalonians 5:2; 2 Thessalonians 2:2; 2 Peter 3:10, 12; and Rev. 16:14. It is introduced in Scripture as a time of judgment (Isaiah 13:6, 9; Joel 1:15; 2:1-2, 11, 31; 3:14; Amos 5:18, 20; Obadiah 15; Zephaniah 1:7, 14). Thus, when the New Testament writers use the phrase, it should be understood as a time of judgment and wrath. Nonetheless, there is hope (2:3; Luke 21:36; Isaiah 26:20-21; 1 Thessalonians 1:10; Revelation 3:10).

Date: 630-621 B.C.

The book is divided into three chapters. We may outline it as follows:

I. The Coming Destruction of the Day of the LORD 1:1-18

- A. reversal of creation 2-3
- B. punishment of foreign gods 4-5
- C. punishment of those who have not sought the LORD 6

D. Be silent for the sacrifice 7-8

E. those punished 8-12

1. the officials and king's sons 8
2. the violent 9
3. the merchants 11
4. the complacent 12

F. the day of the LORD

1. bitter 14
2. mighty men shall cry out 14
3. wrath 15
4. trouble 15
5. distress 15
6. devastation 15
7. desolation 15
8. darkness 15
9. gloominess 15
10. clouds 15
11. thick darkness 15
12. warning trumpet (like our civil defense sirens) 16
13. alarm 16
14. like blindness 17
15. blood poured out like dust 17
16. flesh like dung 17
17. devoured 18
18. fire 18
19. speedy riddance 18

II. Interlude of Hope 2:1-3

A. Gather yourselves 1 (see 3:9)

B. Do it before the Day of the LORD 2

C. Seek the LORD, you may be hidden in that day 3

III. Destruction on the Nations 2:4-15

A. on Philistia 4-7

B. on Moab and Ammon 8-11

C. on Ethiopia 12

D. on Assyria 13-15

IV. Destruction on Jerusalem 3:1-7

A. sins of Jerusalem

1. rebellion (woe!) 1
2. pollution 1
3. oppressive 1
4. disobedience 2
5. unbelief 2
6. distance 2
7. pride 2
8. devourers 3
9. rude 4
10. treachery 4
11. violent 4
12. no shame 5
13. no appreciation 7
14. no fear 7

B. God's devastation 6

V. Return of Hope 3:8-20

A. Promises of Hope

1. a pure lip 9
2. serve the LORD with one accord 9
3. from afar 10
4. removal of pride 11
5. meekness 12
6. humility 12
7. trust 12
8. righteousness 13
9. truth 13
10. faithfulness 13
11. no fear 13
12. judgments taken away 15
13. enemy cast out 15
14. The King is in the midst 15
15. no more disaster 15
16. Your God is in the midst 17
17. The Mighty One will save 17

18. He will rejoice over you with gladness 17
 19. He will quiet you in His love 17
 20. He will rejoice over you with cries of joy 17
 21. Lift up the sorrowful 18
 22. Save the lame 19
 23. Gather those who are driven out 20
 24. Appoint them for praise and fame 20
- B. Um, shucks, there's got to be a "B" but I can't think of one!
-

Key Idea: The Day of the LORD is a Day of Wrath(1:15)

Key Passage: 2:3

Key Lesson: God's Wrath will bring great destruction, but always His mercy remains to the meek.

Outline of Haggai

We hope this outline of Haggai will assist you as you investigate the Bible. May He speak to you from the pages of His Word.

Haggai was the first of the three post-exilic prophets. He was the first prophet after the death of Jeremiah and Ezekiel. Daniel lived until approximately within 15-20 years of Haggai's prophecy, but Daniel's prophecies were in Babylon and Daniel was not listed among the prophets of Israel in the Hebrew Scriptures. God raised up Haggai to motivate His people back to His work.

He was a contemporary of Zechariah and is mentioned in Ezra. He had a simple message: "It's time to build the temple." There are four messages from God in this book. The response of the prophesy of Haggai and Zechariah is that the people finished the temple that had been begun back some 20 years later, but stopped (see Ezra 3; 4:23-24; 6:13-18).

Date: 520 B.C., August to November

The book is divided as follows:

I. It's Time to Build 1:1-15

- A. "Consider your ways" 1:5, 7
- B. Obedience leads to the promise of His presence 1:12-13

II. Don't Be Discouraged 2:1-9

- A. Doing apparently insignificant work for God brings the promise of His presence 2:3-4
- B. Promise of the presence of the Spirit 2:5
- C. Promise of Peace 2:9

III. Be Holy 2:10-19

- A. It is total holiness or total uncleanness. Uncleanness pollutes cleanness, holiness does not clean uncleanness. We must be fully holy in all our actions.
- B. Promise of His blessing 2:19

IV. I Will Use You 2:20-23

- A. God speaks to Haggai a second time 20
- B. God will do the work, we are but his signet ring 23

Key Idea: It is time to build God's House

Key Passage: 1:8

Key Lesson: It is time to do God's work and trust Him for the result

Outline of Zechariah

It is our hope that this outline of Zechariah will assist you as you study God's holy Word.

The name Zechariah means "Yahweh remembers." God had not forgotten His people.

Background

In 587 B.C., Nebuchadnezzar, the king of Babylon, destroyed Jerusalem (2 Kings 25:9-10), killed thousands (2 Chronicles 36:17), took 745 people into captivity (Jeremiah 52:30), left some of the poor in the land (2 Kings 25:12), and set up Gedaliah as governor (Jeremiah 40:5). But Gedaliah was murdered and Johanan took all of the remnant who remained in Judea to Egypt (Jeremiah 43:5-7) and there they perished when Nebuchadnezzar came to Egypt.

For 50 years, the land of Judah remained desolate. Had God forgotten His people? Then, in 537 B.C., Cyrus the Mede overthrew Babylon and gave a decree to rebuild the temple in Jerusalem (2 Chronicles 36:23; Ezra 1:2-4). At that time, 42,360 Jews and 7,337 servants returned to Judah (Ezra 2:64-65) under Zerubbabel and Joshua, enough people to fill a small college football stadium. They began to rebuild the temple and they laid the foundation, but those who remembered the glory of Jerusalem from before its destruction could only weep at the pitiful sight (Ezra 3:12). And immediately they were stopped by their enemies (Ezra 4:24). Where was God? For 15 long years, those in the land struggled to rebuild a land, and they made little progress, "earning wages to put into a bag with holes" (Haggai 1:6). They were at the mercy of their enemies (Zechariah 8:10) and plagued with drought (Haggai 1:10-11).

But God had not forgotten His people. In 520 B.C., the second year of Darius the Great (famous for expanding the Persian Empire to its greatest extent and also for being on the losing end of the battle of Marathon), God raised up two prophets, Haggai and Zechariah, to encourage the people to build the temple (Ezra 5:1; 6:14). Zechariah was the grandson of Iddo (Zechariah 1:1), one of the heads of the priestly lines (Ezra 5:1; 6:14; Nehemiah 12:16). Though known for encouraging the Jews to build the temple, Zechariah's message looks far beyond the temple.

The book begins with three separate prophecies on three different dates. The first prophecy is approximately two months after the Jews again took up the task of building the post-exilic temple in 520 B.C. (compare Zechariah 1:1 with Haggai 1:15). Three months later (two months to the day after the foundation of the temple was again laid (compare Zechariah 1:7 with Haggai 2:18), Zechariah has a series of eight visions that form the second prophecy (Zechariah 1:7-6:15). Two years later, we have the third prophecy contained in chapters 7 and 8. The book then closes with two prophetic utterances of uncertain dates (chapters 9-11 [see 9:1] and chapters 12-14 [see 12:1]).

Thus, we can outline the book as follows:

I. First Prophecy — The Call to Return 1:1-6

II. Second Prophecy — The Eight Visions and the Rule of the Priest 1:7-6:15

III. Third Prophecy — The Question on Fasting 7-8

IV. The First Burden — Enemies Without will Die; Shepherds Within are Warned 9-11

V. The Second Burden — Messiah's Return 12-14

There is dispute about whether chapters 9-14 were written by a different author(s) than chapters 1-8. Matthew seems to attribute Zechariah 11:12-13 to Jeremiah the prophet (Matthew 27:9). Some scholars see this as proof that this portion of Zechariah is really a compilation of earlier prophecies. Others see these prophecies as postdating the time of Zechariah, especially given the reference to Greece in 9:13. My take is that neither issue provides a convincing reason to see two authors. There are many possible explanations for Matthew's reference and the reference to Greece should be no surprise, given the nature of prophecy and the rise of Greece at this time.

It is no accident that the book begins after the people began work on the temple. Amos, a contemporary of Isaiah, had prophesied that because of disobedience there would be a day of famine of hearing the words of Yahweh (Amos 8:11-12). That famine was broken by Haggai's first message and the people's obedience (Haggai 1:12-15). The stress on God speaking cannot be missed in the book. The book begins with the phrase "the word of Yahweh." This phrase appears 13 times in the book (1:1; 1:7; 4:6; 4:8; 6:9; 7:1; 7:4; 7:8; 8:1; 8:18; 9:1; 11:11; 12:1). Another common Hebrew phrase is "the utterance of Yahweh," translated various ways in the English, occurring 20 times (1:3; 1:4; 1:16; 2:5; 2:6 (2times); 2:10; 3:9; 3:10; 5:4; 8:6; 8:11; 8:17; 10:12; 11:6; 12:1; 12:4; 13:2; 13:7; 13:8). The phrase "says Yahweh" appears 24 times (1:3 (2times); 1:4; 1:14; 1:16; 1:17; 2:8 (2:12); 3:7; 4:6; 6:12; 7:9; 7:13; 8:2; 8:3; 8:4; 8:6; 8:7; 8:9; 8:14 (2times); 8:19; 8:20; 8:23; 11:4). God opens his mouth for His people and, in this longest book of The Twelve, He staggers them with revelations of Himself that are unparalleled.

The covenant name of God, "Yahweh," appears 133 times in the 211 verses of the book, but it is the name "Yahweh of hosts," occurring 53 times, that hits us most. The word "hosts" is the Hebrew word "Sabbaoth," meaning literally "the armies." Israel, at this time, had no armies. The Persian armies ruled the world. God steps in as a commander of another army. The name "Yahweh of hosts" was applied to God first in 1 Samuel 1:3, though the concept has its roots in Joshua 5:14-15. It explodes as a favorite name of God for Isaiah and Amos, and then 150 years later with Jeremiah. It is not used in Ezekiel or Daniel and seldom used by the other earlier prophets, except Amos. But Haggai, Zechariah, and Malachi latch onto this name for God, with Zechariah having more mentions of this name than any book outside of Isaiah and Jeremiah.

The book was meant both to encourage and to provide God's response to the building of the second temple. God promises that the temple they began this time will be completed, but He promises far more. He promises a future temple to be built by a future king who will rule the world. And the frequent glimpses of this future king tantalizes us throughout the book. George L. Robinson, a scholar on The Twelve, has stated:

Few books of the Old Testament are as difficult of interpretation as the Book of Zechariah; no other book is as Messianic. Jewish expositors like Abarbanel and Jarchi, and Christian expositors such as Jerome, are forced to concede that they have failed "to find their hands" in the exposition of it, and that in their investigations they passed from one labyrinth to another, and from one cloud into another, until they lost themselves in trying to discover the

prophet's meaning. The scope of Zechariah's vision and the profundity of his thought are almost without a parallel. In the present writer's judgment, his book is the most Messianic, the most truly apocalyptic and eschatological, of all the writings of the Old Testament.

(The original International Standard Bible Encyclopedia).

The book is about a future time when God comes to His people (1:3, 16; 2:10; 3:8; 4:9; 6:15; 8:3, 23; 9:9, 14; 10:3; 14:3, 5, 9). The phrase "in that day" occurs 22 times in the book (2:11; 3:10; 6:10; 9:16; 11:11; 12:3; 12:4; 12:6; 12:8(2times); 12:9; 12:11; 13:1; 13:2; 13:4; 14:4; 14:6; 14:8; 14:9; 14:13; 14:20; 14:21). Both the first (3:8-9; 9:9; 11:12-13; 13:7) and the second advent of Christ (2:10-12; 6:12-15; 8:7-8, 14-15, 20-23; 9:10, 14-17; 10:6-12; 12:1-14; 13:1-6, 8-9; 14:1-15) are prophesied in this book. The book strongly supports a plurality within God (1:12; 2:8-11; 3:1-4; 4:6; 4:9; 6:8; 6:15; 7:12; 12:10).

The New Testament quotes or alludes to the book frequently (71 times according to Nestle and Aland).

Structure of the Book: [Note, the common elements serve as points of emphasis in their passages]

First Chiasm:

- 1st and 8th Visions (1:8-11 with 6:1-8) Common Elements: horses, walking to and fro in earth, earth is at resting and at peace
- 2nd and 7th Visions (1:18-21 with 5:5-11) Common Elements: destruction of evil, heads, scattered/gathered, skilled craftsmen: 2nd evil nations and Israel scattered and unable to lift head, craftsman cast them out; 7th wickedness gathered, head thrust down and covered with lead; building place in Shinar
- 3rd and 6th Visions (2:1-5 with 5:1-4) Common Elements: common objects, blessing/curse: 3rd has measuring line and a blessing to Jerusalem; 6th has scroll and a cursing to evil doers
- 4th and 5th Visions (3 and 4) This is the Point of Emphasis: Common Elements: The Messiah as Priest and Ruler

Second Chiasm:

- Chapter 8 with Chapter 14 Common Elements: God's Return to Jerusalem and peace (8:3-6; 14:5b-11) and feasts (8:19; 14:16-19)
- Chapter 9 with Chapter 13 Common Elements: Salvation from Evil, Chapter 9 being the evil without (the nations) (9:1-8) and Chapter 13 being the evil within (13:1); the Passion week of Christ (Chapter 9 being Palm Sunday (9:9) and Chapter 11 being Good Friday (13:6-7))
- Chapter 10 with Chapter 12 Common Elements: strengthening of Judah (10:3-5; 12:6-8); response to the Lord: 10:19-22 (rejoice, pray, and seek) and 12:10-14 (mourn)
- Chapter 11 This is the Point of Emphasis: Messiah as Rejected Shepherd (11:6-13)

Parallelism:

- First Prophecy (1:1-6) with Chapter 7: Common Elements: reference to the former prophets and God's judgment on the fathers (1:1-6a and 7:7, 11-14) (Both sections are introductory to the two halves of the book.)
- First Vision with Chapter 8: Common Elements: God's zeal and return to Jerusalem (1:14-17 with 8:1-3)
- Second Vision with Chapter 9: Common Elements: Destruction of nations that opposed Israel (1:18-21 with 9:1-8, 13, 15-16)
- Third Vision with Chapter 10: Common Elements: Overflowing blessings of multitudes of people (2:1-5 with 10:9-10) Jerusalem inhabited without walls, Israel so numerous there is no room found for them
- Fourth Vision with Chapter 11: Common Elements: Two Emphasis Points from Respective Chiasms; both focusing on Messiah (3:8 with 11:12-13)
- Fifth Vision with Chapter 12: Common Elements: Spirit of God (4:6 with 12:10); house of David (Zerubbabel is in the line of David) (4:6, 7, 9 with 12:7, 8, 12)
- Sixth and Seventh Visions (some scholars argue that these should be viewed as only one vision given the Hebrew language used) with Chapter 13: Common Elements: Removal of evil 5:1-11 with 13:1 (sin and uncleanness) and 13:6-7 (death of Christ) and 13:9 (purification of Israel)
- Eighth Vision with Chapter 14: Common Elements: The Triumph of God (6:1-8 with 14:1-11)

And in between the two sections of the book is 6:9-15, the most detailed Messianic portrait.

The High Points of the Book:

- The middle of the first Chiasm: 3-4 Messianic with the removal of sin and the restoration of true worship
- The middle of the second Chiasm: 11:4-17 The Messiah as a sold shepherd
- The middle of the book and the point of greatest emphasis structurally: 6:9-15 The Messiah will build another temple, sit and rule there as king and serve as priest.
- These Compose three Great Messianic Passages of the Book among 9 strong references to the Messiah (2:8-11; 3:8-10; 4:9, 14; 6:9-15; 9:9-10; 11:13; 12:10; 13:6-7; 14)

Overview and Outline of Zechariah

This outline of Zechariah is organized differently than our [other overview and outline of Zechariah](#) so we decided to include both outlines on our site.

Zechariah was a contemporary of Haggai and began to prophesy before the last two prophecies of Haggai. He is known as an apocalyptic prophet in that he gives us a series of eight visions. I title this book “The Prophecy of the Two Advents.” Both the first and second return of Christ are disclosed in this book. He strongly hints at a plurality in God, with the Angel of the LORD addressing the LORD in 1:12; with the interplay between the first and third person in 2:8-11; with the apparent reference to the Angel of the LORD as the “LORD” who in turn speaks, referencing the LORD in the third person, and removes sins in 3:1-4; with the reference to the Spirit in 4:6; and with the classic interplay of 12:10.

The book is frequently quoted and alluded to in the New Testament, up to 41 times (Nestle and Aland). He (Zechariah) refers to Christ as God’s Servant (3:8); the Branch (3:8; 6:12); the Stone (3:9); the King (9:9); the Shepherd (13:7). His prophecies include that He (the Messiah) will come on a colt (9:9) and in battle power (14:3-4); He will be betrayed for 30 pieces of silver which are then thrown in the temple for the potter (11:12-13); that there will be a fountain for cleansing (13:1); that His hands and feet would be pierced (12:10) and that His feet would split the Mount of Olives in two, making a great valley (14:4). He tells us that Jerusalem will be restored and inhabited as a city without walls (2:4), with God being a wall of fire all around her. He tells us that Israel’s enemies will dissolve away in one of the most graphic depictions of total horror found in Scripture (14:12-15).

Date: November 520 B.C. to around 500 B.C.

Following an introduction, the book is divided into three parts:

I. Introduction 1:1-6

- A. Return to the LORD and He will return to you See James 4:8
- B. Though He delays, His Word will eventually catch up with everyone 1:6

II. The Eight Visions 1:7-7:14

- A. The Horses in the Myrtle Trees 1:7-17
 - 1. The earth is at rest but not Jerusalem
 - 2. the problem with the nations whom God raised up to punish Israel was that they carried out the punishment with evil intent 1:15
 - 3. **Application:** Life begins with all is fine outside but there is trouble within.
- B. The Four Horns 1:18-21
 - 1. God promises that those who wrecked Jerusalem have their day coming in which they will be

destroyed

2. **Application:** Salvation begins when God releases us from our trouble by destroying our enemies (Satan on the cross, putting to death sin in the flesh, overcoming the world)

C. The Measuring Line 2:1-13

1. God will dwell in Jerusalem's midst and be a wall of protection around Jerusalem
2. **Application:** Salvation comes when God dwells within and becomes our strong Protector

D. The High Priest 3:1-10

1. Joshua, as high priest, represents Jerusalem; God rebukes Satan and removes Jerusalem's iniquity, placing on clean clothes, giving peace.
2. **Application:** God forgives our sins and gives us clothes of righteousness

E. The Lampstand and Two Olive Trees 4:1-14

1. God will accomplish the work by His Holy Spirit, providing light and finishing the task of the temple.
2. **Application:** God gives to us the Holy Spirit for power and ability to finish the task of building His temple.

F. The Flying Scroll 5:1-4

1. Sinners shall be removed from the land
2. **Application:** Active sin shall be rooted out of our lives by the work of the Word of God.

G. The Woman in the Basket 5:5-11

1. Iniquity shall be taken away and put in its proper place
2. **Application:** The indwelling sin will be removed from our lives.

H. The Four Chariots 6:1-15

1. God's Spirit gives true rest
2. **Application:** Outward peace is not true peace; true peace comes when God has finished the work in our lives.

III. The Question on Fasting 7-8

- A. Every little thing, including eating, should be done for Christ, not us 7:5-6
- B. The fast of the fourth month — the capture of Jerusalem, the day the city wall was breached by Nebuchadnezzar 2 Kings 25:3-4; Jeremiah 39:2
- C. The fast of the fifth month — the burning to the ground of Jerusalem by Nebuchadnezzar 2 Kings 25:8-10
- D. The fast of the seventh month — commemorating the murder of Gedaliah Jeremiah 41:2
- E. The fast on the tenth month — commemorating the commencement of the siege of Jerusalem 2 Kings 25:1-2; Jeremiah 39:1
- F. Refusal to listen to God may lead to His refusal to listen to you 7:12-13
- G. Israel, who had been a curse among the nations would be a blessing 8:13, 23
- H. The Gentiles would come to seek the LORD 8:22

IV. The Coming of Christ 9-14

A. The First Coming 9-11

1. The Invasion of Alexander the Great 9:1-8
2. the coming of Christ in peace 9:9-10
3. the sons of Israel would triumph over the sons of Greece (happened literally with the Maccabees and symbolically with the triumph of Christianity over the philosophy of Greece)
4. Complaint against the shepherds 10:1-11:17

B. The Second Coming 12-14

1. God will Deliver Judah 12:1-9
2. Israel shall look upon the One whom they pierced 12:10-14
3. There will be true cleansing and true worship 13:1-5
4. Israel shall be refined when the shepherd is stricken 13:7-9
5. God will come and destroy the enemies 14:1-15
6. Nations shall live in holiness 14:16-21

Key Idea: The LORD is Coming

Key Passage: 12:10

Key Lesson: We must prepare for the coming of the LORD.

Outline of Malachi

We hope this outline of Malachi will help you as you study God's Word. May you discover the riches of His goodness in its pages.

Malachi appears to be a contemporary of Nehemiah, prophesying approximately 70 years after the end of Zechariah's prophecy, and the last prophet in Old Testament Scripture. Malachi apparently prophesied while Nehemiah was in Babylon (Nehemiah 13:6), and addresses some similar sins. The problem with Israel was no longer idolatry, but spiritual indifference. Nothing mattered. Everyone was accepted by God and it was considered vain to be overly religious. God was distant and not immediately involved in the lives of people. This was the prevailing philosophy.

Into this mess marched Malachi with a message. In fact, the name "Malachi" means "my messenger." Malachi may be known as the rhetorical prophet. There is a standard motif: God makes a statement, the hearers contest the truth of the statement, and God demonstrates its truthfulness. This assertion, objection, and defense argument is readily apparent in the book, occurring seven times:

1. God loved Israel (1:2-5)
2. The priests despised God's name (1:6-7a)
3. The priests have offered defiled food (1:7a-14)
4. You have wearied the LORD (2:17)
5. Return to Me (3:7) (partial)
6. You have robbed Me (3:8-12)
7. You have spoken harshly against Me (3:13-14)

The book begins with the statement of God's love and ends with a curse. In response to the people's view of a distant God, God became personally involved in the book. 47 of the 55 verses involved God speaking in the first person to His people. 26 times the phrase "says the LORD of hosts" or a similar phrase appears.

The book is the last prophesy given. The book centers on laxity among the priests. For Christians, the next pronouncement of God after Malachi was to a priest, some 430 years later, by the name of Zechariah. The Old Testament ends and the New Testament picks up with God speaking to a priest(s). For Jews, this is the last Scriptural pronouncement of God for the last 2,400 years. Where is God? It is fitting that the book asks and answers this question. Never, since God spoke to Abraham, had there been a similar period of silence on the part of God. Between Jacob and Moses may have been around 400 years. Thereafter, God spoke to Joshua, to the Judges, to David, to Solomon, to the kings through the prophets, and to Israel after the Captivity through Ezekiel, Daniel, Haggai, Zechariah, and now Malachi. Suddenly, the speaking God grew silent.

There are certain jewels in the book. Malachi 1:11 tells us that God's name will be great among the Gentiles throughout the earth. Malachi 3:1 tells us about the coming of God. Malachi 3:6 tells us about the immutability of God. Malachi 3:7 repeats Zechariah 1:3. Malachi 3:16-17 tells us that God will remember those who fear Him. Malachi 4:5-6 speaks of the coming of Elijah before the day of the LORD.

The book calls us to examine the reality of our relationship with Christ.

Date: 432 B.C.

Following a verse of introduction, the book is divided as follows:

- I. God's Love 1:2-5**
- II. The Priests' Contempt 1:6-14**
- III. Instruction for the Priests 2:1-9**
- IV. Instruction on Marital Faithfulness 2:10-16**
- V. The LORD's Return 2:17-4:6**

Key Idea: A book of remembrance is being written

Key Passage: 2:17

Key Lesson: Serve God as if your life depended on it.

Outline of Matthew

An overview and outline of Matthew intended to assist you as you study God's holy Word.

Matthew was one of the 12 apostles chosen by Jesus Christ (Matthew 9:9; 10:3). He was a collector of taxes. As such, he was skilled in taking notes and making reports. He also was despised by the Israelites. Tax collectors (sometimes referred to as publicans) were the car-salesmen of their day. They were required to pay a certain amount to Rome, but they were authorized to charge higher prices in order to recompense them for their work. A tax collector could collect as much over the rate as he could. There was no set fee. They were hated by all. Such was Matthew when Christ called him as a disciple.

Many have argued over whether Matthew actually wrote Matthew or whether someone else did, whether Matthew was the first, second, or third gospel written, whether Matthew was written originally in Hebrew, Aramaic, or Greek. Papias (60-130 A.D.) stated that Matthew recorded his history in the Hebrew dialect. Ireneus (175-195) states that Matthew was published by Matthew in Hebrew while Peter and Paul were preaching in Rome. Origen (185-254) stated that Matthew was the first gospel written, it was written by Matthew, and it was published in the Hebrew tongue. Thus, the church fathers appear unanimous in the view that Matthew wrote Matthew. Further, it appears, if it was written while Peter and Paul were at Rome, to have been written in the early 60's. It was written in the land of Israel, probably Jerusalem. If it was the first gospel written, the others could not have been long thereafter.

Afterwards, tradition tells us that Matthew went to Ethiopia and perhaps to some other countries. Eusebius tells us that Matthew wrote Matthew when he was on the point of going also to the other nations. According to some traditions, Matthew died a martyr in Ethiopia. According to Heracleon (about 150 A.D.) and Clemens Alexander, Matthew did not suffer martyrdom.

Whether written in Hebrew or not, the book has a strong Jewish flavor. There are some 61 quotations from the Old Testament in this book and many more allusions. In contrast, Mark has 31, Luke has 26, and John has 16. Of all of the New Testament books, only Romans has more Old Testament quotations (64).

The book is the culmination of the Old Testament and of all of Scripture. In this book is the record of Jesus Christ fulfilling the prophecies of the Old Testament. It is the only gospel to mention the church. It is the gospel that gives us the message of the kingdom. It is the gospel that gives us the Great Commission. From this gospel we can look backwards and forwards, surveying the landscape of Christological history.

The book contains three great discourses, or lessons. The first is what we know of as the Sermon on the Mount and is found in Matthew 5-7. The second is what we know as the Parables of the Kingdom and is found in Matthew 13. The third is the Olivet Discourse and is found in Matthew 24-25. The first is the finest sermon ever recorded on Christian living, the second gives us great insight on the nature of the kingdom, and the third prepares us for the return of Christ.

Many have long recognized that Matthew actually contains 5 discourses. Each discourse ends with the words "It came to pass that when Jesus had finished these words" or something very similar. (7:28; 11:1; 13:53; 19:1; 26:1) Together with a beginning detailing the birth of Christ and an ending detailing his death and resurrection, these 5 discourses form a 7-fold division in the book.

Date: 61 A.D.(?)

I. The Birth Narrative 1-2

- A. The Genealogy from Abraham to Christ 1:1-17
- B. The Announcement of the Birth 1:18-25
- C. The Visit of the Wise Men 2:1-12
- D. The Trip to Egypt 2:13-23

II. The Opening Movement 3-7

- A. The Start of Jesus' Ministry 3-4
 - 1. His baptism 3
 - 2. His temptation 4:1-11
 - 3. His ministry of preaching and healing 4:12-25
- B. The Sermon on the Mount 5-7
 - 1. The Beatitudes 5:3-12
 - 2. The thesis 5:13-16
 - 3. Relationship with the law 5:17-20
 - 4. Relationship with tradition 5:21-48
 - 5. Proper religious practices 6:1-18
 - 6. Proper focus 6:19-34
 - 7. Relationship to others and God 7:1-12
 - 8. Conclusion 7:13-27
 - 9. Three key verses
 - a. Our Condemnation 5:20
 - b. Our Hope 6:33
 - c. Our Evidence 7:21
- C. Concluding Remarks 7:28-29

III. Call To Service 8-11:1

- A. The Master of Nature and Teaching 8-9:35
 - 1. A leper 8:1-4
 - 2. The centurion's servant 8:5-13
 - 3. Peter's mother-in-law 8:14, 15
 - 4. Many healed 8:16, 17
 - 5. There is a cost to discipleship 8:18-22
 - 6. The winds and the waves 8:23-27
 - 7. 2 demon-possessed men 8:28-8:34
 - 8. A paralytic 9:1-8
 - 9. A tax collector 9:9-13

10. Fasting 9:14-17
11. Woman with blood problem 9:19-22
12. Daughter of a ruler 9:18-19, 9:23-26
13. 2 blind men 9:27-31
14. A mute man 9:32-34
15. Much healing 9:35
- B. Discourse on Mission and Service 9:36-10:42
- C. Concluding Remarks 11:1

IV. Here Come the Parables 11:2-13:53

- A. Instruction to a Wayward People 11-12
 1. To the people 11
 2. To the Pharisees 12
- B. The Parables of the Kingdom 13
 1. The Sower – The Word of God will bear fruit in willing lives 13:1-23
 2. The Wheat and Tares – There will be good and bad people 13:24-30 (parable), 36-43 (explanation)
 3. The Mustard Seed – the kingdom will start small but grow great 13:31,32
 4. The Leaven – the kingdom will spread everywhere 13:33-35
 5. Hidden Treasure – the kingdom is worth it 13:44
 6. Pearl of Great Price – all else must be sold 13:45, 46
 7. A Dragnet – the kingdom will be diverse 13:47-52
- C. Concluding Remarks 13:53

V. Offenses and Forgiveness 13:54-19:1

- A. Who Is this Man? 13:54-17:21
 1. Rejected by His own 13:54-58
 2. 5000 fed 14:1-21
 3. Jesus walks on water 14:22-36
 4. The weeds 15:1-20
 5. Canaanite woman 15:21-28
 6. Healing great multitudes 15:29-31
 7. 4,000 fed 15:32-39
 8. The Pharisees and a sign 16:1-12
 9. The confession of Peter 16:13-20
 10. The offense of Peter 16:21-23
 11. The call to discipleship 16:24-28
 12. The Transfiguration 17:1-13
 13. A boy is healed 17:14-21

B. Discourse on Offenses and Forgiveness 17:22-18:35

1. Pay your taxes 17:24-27
2. Be children 18:1-5
3. Don't offend children & don't sin 18:6-14
4. Go to your offending brother 18:15-20
5. Be sure to forgive 18:21-35

C. Concluding Remarks 19:1

VI. The End Times 19:2-26:1-2

A. Various Teachings 19:2-22:46

1. Marriage and divorce 19:1-10
2. Blessing on children 19:13-15
3. The danger of riches 19:16-30
4. The danger of greed 20:1-16
5. The danger of position 20:17-28
6. Two blind men
7. Triumphal Entry 21:1-17
8. The fig tree 21:13-22
9. Authority questioned 21:23-27
10. Parable of 2 sons 21:28-32
11. Parable of wicked vinedressers 21:33-46
12. Parable of the wedding feast 22:1-14
13. Jesus tested 22:15-46

B. The End Times Discourse 23-25:46

1. The Denunciation of the religious leaders 23
2. The Olivet Discourse 24-25
 - a. The end times 24:1-31
 - b. Be ready 24:31-25:13
 - c. There will be a judgment 25:14-45

C. Concluding Remarks 26:1-2

VII. Christ's Death and Resurrection 26-28

A. The Plot 26:15

B. The Anointing 26:6-13

C. The Passover 26:17-35

D. The Garden 26:36-56

E. Trial Before the Jews 26:57-75

- F. Trial Before Pilate 27:1-26
 - G. The Crucifixion 27:27-56
 - H. The Burial 27:57-66
 - I. The Resurrection 28:1-15
 - J. The Commission 28:16-20
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Key Idea: Christ is the Messiah

Key Passage: 16:16

Key Lesson: Christ is Messiah and King and His Kingdom Begins within us.

Outline of Mark

This overview and outline of Mark is intended to assist you as you study the Bible, God's letter to you.

Like Matthew and the other gospels, the gospel of Mark does not give us its author. However, history records for us that the author was Mark. Listen to the words of Eusebius in his Ecclesiastical History written in the early 4th century.

So greatly, however, did the splendor of piety enlighten the minds of Peter's hearers, that it was not sufficient to hear but once, nor to receive the unwritten doctrine of the gospel of God, but they persevered in every variety of entreaties, to solicit Mark as the companion of Peter, and whose gospel we have, that he should leave them a monument of the doctrine thus orally communicated, in writing. Nor did they cease their solicitations until they had prevailed with the man, and thus become the means of that history which is called the Gospel according to Mark. They say also, that the apostle (Peter,) having ascertained what was done by the revelation of the spirit, was delighted with the zealous ardor expressed by these men, and that the history obtained his authority for the purpose of being read in the churches. This account is given by Clement, in the sixth book of his Institutions, whose testimony is corroborated also by that of Papias, bishop of Hierapolis. But Peter makes mention of Mark in the first epistle, which he is also said to have composed at the same city of Rome, and that he shows this fact, by calling the city by the unusual trope, Babylon; thus, "The church at Babylon, elected together with you, saluteth you, as also my son Marcus." (1 Peter 5:13)

EH II.15. Clement was bishop in Rome at the end of the first century and may have been the person mentioned in Philippians 4:3. Papias lived at the end of the 1st and beginning of the 2nd century A.D., was bishop of Hierapolis (within a few miles of Colossae and Laodicea), and knew the Apostle John personally. These attest that the Gospel was written by Mark.

After writing the gospel, Eusebius records that Mark went to Egypt and proclaimed the gospel there which he had written and first established churches at the city of Alexandria. A tradition from the 9th century states that the merchants of Venice stole the body of St. Mark from Alexandria and enshrined his remains in St. Mark's Basilica in Venice.

Papias tells us that Mark was careful not to write anything falsely in the account and that Peter gave him such instruction as was necessary. (EH III.39)

Ireneus, a 2nd century bishop at Lyons, also states that Mark wrote the gospel, stating that this was what had been preached by Peter. Therefore, upon fairly good authority, we can conclude that Mark wrote the gospel.

Most take this Mark to be the same as John Mark in Scripture. See Acts 12:12, 25, 15:37, 39. See also Colossians 4:10 where Mark is called the cousin of Barnabas, and Philemon 24.

So we should look at this gospel, not simply as some account of Christ, but rather as the content of Peter's message. These are the events that stood out in Peter's mind about the life of Christ. But while we think of Peter as being the apostle to the Jews, this gospel is for a Gentile audience, the audience at Rome.

The gospel is full of movement and action. Some 42 times Mark uses the words "eutheos" or "euthus") meaning "immediately" (e.g. 1:10, 18, 20, 21, 29, 30, 31, 42, 43). In all of the rest of the New Testament, these words are used only 46 times. Thus, almost one half of all uses are in Mark. Peter saw Christ as a man of the immediate. Peter is mentioned in the book by name 22 times.

The gospel contains no birth narrative, but devotes nearly 1/2 of the book to the last weeks of Christ's life. Where Matthew presents Christ as the Messiah, Mark emphasizes His position as the man who came from God (1:1, 11; 3:11; 5:7; 9:7; 12:6; 14:61-62; 15:39). But 14 times He calls Himself the Son of Man in Mark as well. The book emphasizes the requests of Christ not to proclaim Him among the Jews (1:25, 34, 44; 3:12; 5:43; 7:36; 8:26, 30; 9:9). But among the Gentiles, He could be proclaimed (Mark 5:19). Mark seeks to demonstrate who Jesus is.

Date: 62 A.D. (?) While Peter was in Rome.

I. The Introduction 1:1-13 The Beginning of the good news of Jesus Christ the Son of God.

- A. The Forerunner – John the Baptist 1:1-8 (Matthew has 12 verses, Luke 20, and John around 20). The point is that One is coming (vs. 7).
- B. The Baptism 1:9-11 The point is that Heaven bore witness to the person of Jesus Christ.
- C. The Temptation 1:12-13 (11 vs. for Matthew and 13 for Luke). The point is that He was tempted by Satan himself.

II. The Galilean Ministry 1:14-9:50

- A. The Demonstration of Who He Is 1:14-2:28
 - 1. The Time Has Come 1:14-15
 - 2. He is a Leader 1:16-20
 - 3. He has authority over demons 1:21-28
 - 4. He has authority over illness 1:29-31
 - 5. And His authority was without limit 1:32-34
 - 6. Prayer and preaching are a priority 1:35-39
 - 7. He touched a leper and leper became clean 1:40-45
 - 8. He forgives a paralytic to prove His Deity 2:1-12
 - 9. He proclaims Himself the physician 2:13-17
 - 10. He proclaims Himself the bridegroom 2:18-22
 - 11. He proclaims Himself Lord of the Sabbath 2:23-28
- B. The Opposition Rises 3:1-6:56
 - 1. They plot to destroy Him 3:1-6

2. But He had a great following 3:7-12
 3. He appointed subordinates 3:13-19
 4. They spread slander 3:20-30
 5. His own family thinks He is mad 3:21, 31-35
 6. He resorts to parables 4:1-34
 7. He shows authority to those He chose 4:35-41
 8. He is rejected after a great healing 5:1-20
 9. But He heals those with faith 5:21-43
 10. He is rejected by His own country 6:1-6
 11. He sends out the 12 and warns of opposition 6:7-13
 12. Herod is introduced as an instrument of evil 6:14-29
 13. He seeks solitude but shows compassion 6:30-44
 14. Even His own disciples were w/o understanding 6:45-52
 15. But He continued to heal 6:53-56
- C. He Prepares His Disciples For His death 7:1-9:50
1. Man is defiled from within 7:1-23
 2. A Gentile demonstrates faith 7:24-30
 3. He does all things well 7:31-37
 4. He teaches compassion 8:1-10
 5. He rejects the request for a sign 8:11-12
 6. He warns of hypocrisy 8:14-21
 7. He heals a blind man, but through two steps 8:22-26
 8. He asks for a confession 8:27-30
 9. He teaches submission to the Father's will 8:31-33
 10. He calls for to discipleship 8:34-38
 11. He demonstrates future glory 9:1-13
 12. Jesus demonstrates the power of prayer 9:14-29
 13. Jesus prepares his disciples for His death 9:30-32
 14. He teaches humility 9:33-37
 15. He teaches openness 9:38-41
 16. He teaches non-offense 9:42-50

III. The Jerusalem Events 10-16

- A. On the Way 10
1. He was tested on divorce 10:1-12
 2. He blessed the children 10:13-16
 3. He counsels the rich young ruler 10:17-22
 4. He gives great promise for those who follow 10:23-31

5. He again teaches on His death 10:32-33
 6. He again teaches on humility 10:35-45
 7. He teaches on compassion 10:46-52
- B. Opposition at Jerusalem 11-12
1. Triumphant Entry 11:1-11
 2. The barren Israelites 11:12-24
 3. Be Forgiving 11:25-26
 4. His Authority is questioned 11:27-33
 5. The wicked keepers of Israel 12:1-12
 6. The question on taxes 12:13-17
 7. The question on the resurrection 12:18-27
 8. The question on the law 12:28-34
 9. He questions them on Himself 12:35-37
 10. He warns about pretense 12:38-40
 11. He teaches giving 12:41-44
- C. Teachings on the End Events 13
- D. The Last Days 14-16
1. The plot 14:1-2
 2. The preparation for burial 14:3-9
 3. The opportunity 14:10-11
 4. The Passover 14:12-14
 5. Prediction of Peter's denial 14:27-31
 6. Gethsemane 14:32-42
 7. The Betrayal 14:43-52
 8. Trial Before the Jews 14:53-65
 9. Peter's Denial 14:66-72
 10. Before Pilate 15:1-15
 11. He is mocked 15:16-20
 12. On the cross 15:21-41
 13. His burial 15:42-47
 14. His resurrection 16:1-13
 15. His commission 16:14-18

IV. Closing Comments 16:19-20

Key Idea: Jesus is from God

Key Passage: 10:45

Key Lesson: Christ has demonstrated His authenticity, we must believe.

Outline of Luke

We've provided this outline of Luke to assist you as you study God's Word. May you discover Him as you read.

Where Mark is associated with Peter, Luke is associated with Paul. Again, however, his name is never given to us. Eusebius says of Luke:

Timothy, indeed, is recorded as having first received the episcopate at Ephesus, as Titus also, was appointed over the churches in Crete. But Luke, who was born at Antioch, and by profession a physician, being for the most part connected with Paul, and familiarly acquainted with the rest of the apostles, has left us in two inspired books, the institutes of that spiritual healing art which he obtained from them. One of these is his gospel, in which he testifies that he has recorded, "as those who were from the beginning eye-witnesses, and ministers of the word," delivered to him, whom also, he says, he has in all things followed. The other is his Acts of the Apostles, which he composed, not from what he had heard from others, but from what he had seen himself. It is also said, that Paul usually referred to his gospel, whenever, in his epistles he spoke of some particular gospel of his own, saying, "according to my gospel."
Eusebius, Bk.III.Ch.4.

In Bk.III.Ch.38, Eusebius refers to him as the "evangelist Luke" and as a possible translator of the book of Hebrews, although Eusebius suspects Clement to be the translator of this book which he subscribes to Paul.

In another place, Eusebius states:

. . . yet, of all the disciples, Matthew and John are the only ones that have left us recorded comments, and even they, tradition says, undertook it from necessity. . . . But Luke also in the commencement of his narrative, premises the cause which led him to write, showing that many others having rashly undertaken to compose a narration of matters that he had already completely ascertained, in order to free us from the uncertain suppositions of others, in his own gospel, he delivered the certain account of those things, that he himself had fully received from his intimacy and stay with Paul, and also, his intercourse with the other apostles.
Eusebius, Bk.III.Ch.24.

Irenaeus (175-195) gives us the following:

Matthew, indeed, produced his gospel written among the Hebrews in their own dialect, whilst Peter and Paul proclaimed the gospel and founded the church at Rome. After the departure of these, Mark, the disciple and interpreter of Peter, also transmitted to us in writing what had been preached by Peter. And Luke, the companion of Paul, committed to writing the gospel preached by him, i.e. Paul. Afterwards John the disciple of our Lord, the same that lay upon his bosom, also published the gospel, whilst he was yet at Ephesus in Asia.

Eusebius, Bk.V.Ch.8.

Origen (185-254) in his commentaries, includes a list of the sacred books, stating in part:

As I have understood from tradition, respecting the four gospels, which are the only undisputed ones in the whole church of God throughout the world. The first is written according to Matthew, the same that was once a publican, but afterwards an apostle of Jesus Christ, who having published it for the Jewish converts, wrote it in the Hebrew. The second is according to Mark, who composed it, as Peter explained to him, whom he also acknowledges as his son in his general Epistle, saying, "The elect church in Babylon, salutes you, as also Mark my son." And the third, according to Luke, the gospel commended by Paul, which was written for the converts from the Gentiles, and last of all the gospel according to John.

Eusebius, Bk.VI.Ch.25.

Clement of Alexandria (155-220) stated the following concerning the order of the gospels which he derived from the oldest presbyters:

He says that those which contain the genealogies were written first; but that the gospel of Mark was occasioned in the following manner . . . But John, last of all . . .

Eusebius, Bk.VI.Ch.14.

The early church was unanimous in their placement of Luke as the author. Paul refers to Luke as the beloved physician (Col. 4:14).

Origen states that Luke was written to the Gentile converts. Luke contains a great deal of material found only in this gospel. For instance, the announcement to Zacharias concerning John the Baptist and the description of events on the road to Emmaus. Luke is the longest book in the New Testament, although it does not contain the most chapters. Luke, the physician, wrote more of the New Testament than any other person (assuming Hebrews was not written by

Paul). And he was a Gentile, the only Gentile author in the New Testament.

The purpose of the book is spelled out at the beginning, to confirm the certainty of the things that had been taught. The book is the only New Testament book clearly cited in the New Testament as Scripture (1 Tim. 5:18 quoting Luke 10:7).

Luke is the book of parables containing 24 parables (Matthew contains 22 and Mark 8). There are 13 parables in Luke unique to the book. It is the only gospel to describe the ascension.

Luke also gives the Holy Spirit a prominent role in the life of Christ (Luke 2:27; 3:22; 4:1, 14, 18) mentioning him more than any of the other gospels (Matthew 12 times, Mark 6 times, Luke 16 times, and John 15 times). Prayer is prominent, being mentioned in 3:21; 6:12; 9:18, 28; 11:1-13; 18:1-14; 21:36; 22:39-46. And Christ's teachings are showcased in the book.

Date: 60 A.D.?

This book was written before Acts (Acts 1:1) and Acts apparently was written in 62 A.D. with Paul in Roman prison (Acts 28:31).

I. The Introduction 1:1-4

II. The Birth Narrative 1:5-2:52

- A. Announcement of John's birth 1:5-25
- B. Announcement of Jesus's birth 1:26-38
- C. Mary's visit to Elizabeth 1:39-56
- D. Birth of John 1:57-80
- E. Birth of Jesus 2:1-21
- F. Purification Visit 2:22-40
- G. Jerusalem Visit at Age 12 2:41-52

III. Introducing Jesus 3

- A. John the Baptist's ministry 3:1-20
- B. Jesus' baptism 3:21-22
- C. Genealogy of Jesus Christ 3:23-38

IV. His Person Authenticated by His Ministry 4-9:50

- A. His Temptation 4:1-13
- B. His Application of Isaiah 4:16-30
- C. Casting out an unclean spirit 4:31-37
- D. Healing of Peter's Mother-in-law 4:38-39
- E. Many healed 4:40-41
- F. But He was called to preach 4:42-44

- G. Calling His Disciples 5:1-11
- H. Cleansing a Leper 5:12-16
- I. Healing a paralytic 5:17-26
- J. Calling Matthew 5:27-32
- K. Teaching on Fasting 5:33-39
- L. Teaching on the Sabbath 6:1-11
- M. Calling the 12 6:12-16
- N. Healing Many 6:17-19
- O. Teaching His Disciples about the Kingdom 6:20-49
- P. Healing a Centurion's servant 7:1-10
- Q. Raising the son of the widow of Nain 7:11-17
- R. Teaching about John 7:18-35
- S. Teaching about forgiveness 7:36-50
- T. Ministered by women 8:1-3
- U. Parable of the sower 8:4-15
- V. Parable of the light 8:16-18
- W. Teaching about family 8:19-21
- X. Calming the sea 8:22-25
- Y. Healing the demon-possessed man 8:26-39
- Z. Woman with issue of blood 8:40-48
- AA. Jairus's daughter raised 8:49-56
- AB. Apostles sent out 9:1-6
- AC. John beheaded 9:7-9
- AD. Feeding 5000 9:10-17
- AE. Peter's confession 9:18-20
- AF. Cost of discipleship 9:21-27
- AG. Mount of Transfiguration 9:28-36
- AH. Boy healed 9:37-42
- AI. Teaching on humility 9:43-48
- AJ. Teaching on Envy 9:49-50

V. His Ministry Supports His Teachings 9:51-19:27 ("the great insertion")

- A. Teaching on rejection 9:51-56
- B. Teaching on discipleship 9:57-62
- C. Teaching on witnessing 10:1-24
- D. Parable of the Good Samaritan 10:25-37
- E. Teaching on priority 10:38-42
- F. Teaching on prayer 11:1-13

- G. Teaching on opposition 11:14-23
- H. Teaching on importance of substitution 11:24-26
- I. Teaching on obedience 11:27-28
- J. Teaching on Religious hypocrisy 11:29-12:3
- K. Teaching on God's Care 12:4-7
- L. Teaching on confession 12:8-12
- M. Teaching on covetousness 12:13-13
- N. Teaching on faithfulness 12:35-48
- O. Teaching on opposition 12:49-59
- P. Teaching on repentance 13:1-9
- Q. Healing of woman with 18 year sickness 13:10-17
- R. Parable of mustard seed 13:18-19
- S. Parable of leaven 13:20-21
- T. Teaching on the narrow way 13:22-35
- U. Healing of the man with dropsy 14:1-6
- V. Teaching on Humility 14:7-14
- W. Parable of the great supper 14:15-24
- X. Teaching on cost of discipleship 14:25-35
- Y. Parables on the lost 15
- Z. Parable of the unjust steward 16:1-13
- AA. Teaching on those who justify themselves 16:14-31
- AB. Teaching on forgiveness 17:1-4
- AC. Teaching on servanthood 17:5-10
- AD. Healing of the 10 lepers 17:11-19
- AE. Teaching on the Coming Kingdom 17:20-37
- AF. Teaching on prayer 18:1-14
- AG. Teaching on childhood 18:15-17
- AH. Teaching on the rich young ruler 18:18-30
- AI. Teaching on His death 18:31-34
- AJ. Healing of a blind man 18:35-43
- AK. Teaching on seeking 19:1-10
- AL. Parable of the Minas 19:11-27

VI. The Week of His Passion 19:28-23:56

- A. The Triumphal Entry 19:28-44
- B. The Cleansing of the temple 19:45-48
- C. His Authority Challenged 20
- D. Teaching on Giving 21:1-4

- E. Teaching on the End Times 21:5-38
- F. The Plot 22:1-6
- G. The Last Supper 22:7-23
- H. Teaching on greatness 22:24-33
- I. Preparation for the night 22:31-38
- J. Prayer in the Garden 22:39-46
- K. Arrest 22:47-53
- L. Peter's Denial 22:54-62
- M. Jesus' trial before the Jews 22:63-71
- N. Jesus' first trial before Pilate 23:1-5
- O. Jesus and Herod 23:6-12
- P. Jesus condemned 23:13-25
- Q. Jesus crucified 23:26-49
- R. Jesus buried 23:50-56

VII. His Resurrection 24

- A. The Message of the Women 24:1-12
 - B. On the Road to Emmaus 24:13-35
 - C. Appearance to the Disciples 24:36-49
 - D. The Ascension 24:50-53
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Key Idea: Jesus is the Savior of All

Key Passage: 2:11

Key Lesson: We bear witness to a great Savior

Outline of John

It is our hope that this overview and outline of John will assist you as you study God's holy Word. May you discover His character in the pages of Scripture.

Of the four gospels, John is unique. John contains no parables, no exorcism of demons, lepers are not healed, there is no list of the twelve disciples, there is no accounting of the institution of Communion, and there is no discussion of the end times. There is no birth narrative and no account of the temptation of Christ or the transfiguration. In contrast, only John gives us the accounts of the wedding at Cana and the first temple cleansing, the encounter with Nicodemus and the Samaritan woman, the man at the pool of Bethesda and the Feast of Booths in Jerusalem, the woman taken in adultery and the blind man, the raising of Lazarus, the discourse of the Last Supper, the power of Christ during His arrest and trial, and His charge to Peter.

The only portions of the book that parallel any of the other three gospels are 1:19-34 concerning the ministry of John the Baptist and his witness of Christ, 6:1-21 concerning the feeding of the 5,000 and the walking on the water; 12:12-19 concerning the triumphal entry; 13:21-38 concerning the Last Supper; 18:1-20:25 concerning the trial, death, and resurrection of Christ. The following passages, representing approximately 80% of the book, are unique to John:

- 1:1-18
- 1:35-5:47
- 6:22-12:11
- 12:20-13:20
- 14:1-17:26
- 20:26-21:25

There is a reason for this. John wrote his gospel after the other three gospels had been written (EH,bk.5.ch.8). Eusebius records the following:

But after Mark and Luke had already published their gospels, they say, that John, who during all this time was proclaiming the gospel without writing, at length proceeded to write it on the following occasion. The three gospels previously written, having been distributed among all, and also handed to him, they say that he admitted them, giving his testimony to their truth; but that there was only wanting in the narrative the account of the things done by Christ, among the first of his deeds, and at the commencement of the gospel. And this was the truth. For it is evident that the other three evangelists only wrote the deeds of our Lord for one year after the imprisonment of John the Baptist, and intimated this in the very beginning of their history. . . . For these reasons the apostle John, it is said, being entreated to undertake it, wrote the account of the time not recorded by the former evangelists, and the deeds done by our Savior, which they have

passed by, (for these were the events that occurred before the imprisonment of John,) and this very fact is intimated by him, when he says, “this beginning of miracles Jesus made;” and then proceeds to make mention of the Baptists, in the midst of our Lord’s deeds, as John was at that time “baptizing at AEnon near Salim.” He plainly also shows this in the words; “John was not yet cast into prison.” The apostle, therefore, in his gospel, gives the deeds of Jesus before the Baptist was cast into prison, but the other three evangelists mention the circumstances after that event.

EH,bk.3.ch.24.

John’s gospel then includes material concerning the beginning of the ministry of Christ (Jn. 1:43-5:47) and material concerning the end of Christ’s ministry (Jn. 7:1-21:25). Only John 6 contains any material concerning the middle of Christ’s ministry, and it is given to show the rapid shift in public popularity, from wanting to make Jesus king (6:15) to losing even His disciples (6:66).

Besides including much original material, John is written for a specific purpose. John 20:31 states that these things were written that we might believe that Jesus is the Christ, the Son of God, and that believing we might have life in His name. This is the gospel of belief. The word “believe” occurs some 100 times in this book. In all of the rest of the New Testament, it is found only some 150 more times. Acts has 39 occurrences of this word and the rest of the books have less. Two out of every five occurrences of the word is found in this one book. It is found in every chapter except 15, 18, and 21. The book is about belief, beginning with belief based upon the testimony of others to belief based upon the reality of experiencing the risen Christ.

Corresponding with this thrust of the book is the simplicity of doctrine contained therein. John presents things in black and white. Thus, if belief is the thrust, then who is it that is called to believe? It is the world. Christ came to take away the sins of the world. God so loved the world. The word “world” is found some 78 times in this book, approaching half of the times it is used in the entire New Testament (108 times in the rest of the New Testament). 1 John has the next most occurrences of this word, mentioned some 23 times.

If the world is to believe, then what type of belief is it? It is a belief based upon knowledge. Two words for “know” are found in John: “oida” (84 times) and “ginosko” (56 times). Both words are found more in John than any other book. Some 17 times the word “sign” is found, again more than in any other book. The signs are given that we might believe.

- 2:11 beginning of signs
- 2:23 saw the signs he did
- 3:2 prompted Nicodemus to come
- 4:54 second sign
- 6:14 see the sign
- 7:31 will the Messiah do more signs than these?
- 9:16 How can a sinner do such signs?
- 10:41 John did no sign
- 11:47 Jesus did many signs
- 12:18 the sign of raising Lazarus
- 12:37 although He had done so many signs, they did not believe

- 20:30 these are recorded that you might believe.

Another important concept in the book is the Fatherhood of God. Some 106 times God is referred to as “Father.”

There is much contrast set forth in the book of John. The word “life” is found some 36 times in John and the word “death” eight times. The word “light” occurs 23 times and the words “dark” or “darkness” nine times. The word “flesh” occurs 13 times and the word “spirit” 24 times. The word “love” occurs 58 times and the word “hate” 12 times. Always, the emphasis is on the positive, not the negative. 15 times Jesus is referenced as “King.”

John, the author, was quite the character, even in his old age. Polycarp relates for us that John once went to a public bath at Ephesus and saw Cerinthus, a heretic, in the bath. Polycarp records that John ran out without bathing, stating: “Let us flee lest the bath should fall in, as long as Cerinthus, that enemy of the truth is within.” (EH,bk4,ch14)

Date:

68-69 or 90 A.D.? Some suggest that because in John 5:2 John states that “there is” a pool, that John wrote this book before the destruction of Jerusalem in 70 A.D., but after the garden of Gethsemane was destroyed (see John 18:1) by the Roman siege. Others believe that John wrote the gospel long afterwards, towards the end of his life.

I. The Introduction 1:1-18

- A. His Identity 1:1-5 (God)
- B. His Purpose 1:6-13 (to be Light)
- C. His Presence 1:14-18 (we saw)

II. The Establishment of Belief 1:19-4:54

- A. The Witness of John the Baptist 1:19-34 (A statement from a prophet—“this is the Son of God”)
- B. The Witness of the disciples 1:35-51 (“We have found the Messiah.” “You are the Son of God! You are the King of Israel.”)
- C. The first miracle (Water to Wine) 2:1-12 (Demonstrates His power over matter—“and his disciples believed in Him)
- D. Cleansing of the Temple 2:13-25 (Demonstrates His authority; led to increased belief after His resurrection)
- E. Nicodemus 3:1-21 (Demonstrates His wisdom—teaching the teacher; those who believe will have eternal life)
- F. The Second Witness of John the Baptist 3:22-36 (Demonstrates His Pre-eminence—“He is the bridegroom, the One sent from God who speaks the words of God.”)
- G. The Samaritan Woman 4:1-42 (Demonstrates His knowledge – the Samaritans believe. “We know that this is indeed the Christ, the Savior of the world.”)
- H. Healing the nobleman’s son 4:43-54 (Demonstrates His power over illness – “And he himself believed and his whole household”)

III. The Trial of Belief 5:1-10:42

- A. When confronted with pre-conceived beliefs—rightness of doing good on the Sabbath (The man with the 38 year infirmity) 5:1-47 (Jews sought to kill Him for healing on the Sabbath and for saying God was His Father, making Himself equal with God)—but hold to the objective truth 5:31-47
 - 1. John the Baptist 5:31-35

- 2. His works 5:36
- 3. The Father 5:37-38
- 4. The Scriptures 5:39-47
- B. When confronted by offensive concepts (The bread from heaven) 6:1-71 (even some of His disciples left Him)–but where else can we go 6:68
- C. When confronted with our own familiarity 7:1-52 (we know where this man is from)–but hear Him out and know what He did 7:51
- D. When confronted with our own righteous standards 8:1-59 (adultery is wrong, self-witness is no good, we have Abraham and God as our fathers)–but He spoke the Father’s words 8:18, 28
- E. When confronted with our own ignorance 9:1-41 (the blind man did not know)– but look at what He did for you 9:25
- F. When confronted with His claims 10:1-40 (the good shepherd)–but these are not the words of a demon 10:21

IV. The Confirmation of Belief 11:1-12:50

- A. Power over Death 11:1-45 (Loose him, and let him go)
- B. By Prophecy of High Priest 11:45-57
- C. His Anointing for Death 12:1-8
- D. His triumphal Entry 12:9-19
- E. His prediction of death 12:20-50

V. The Life of Faith 13:1-17:26

- A. By Service and Love 13:1-38
- B. By Hope and the Indwelling Trinity 14
- C. By Abiding and Knowing Reality 15-16:4
- D. By the Holy Spirit and Rejoicing 16:5-33
- E. By Prayer and Unity 17

VI. The Crises of Faith 18-19

- A. The Betrayal (and power) 18:1-11 (18:6)
- B. The Denial 18:12-27
- C. The Trial (and authority) 18:28-19:16 (19:11)
- D. The Crucifixion (and surrender) 19:17-37 (19:30)
- E. The Burial 19:38-42

VII. The Victory of Faith 20-21

- A. The Visible Proof of the Triumph–the absent body 20:1-10 (“he saw and believed”)
- B. The Visible Proof of the Triumph–His person 20:11-29
 - 1. With Mary Magdalene 20:11-18

2. With the disciples 20:19-23
 3. With Thomas 20:24-29
- C. The Visible Proof of the Triumph—these signs 20:30-31
- D. The Visible Proof of the Triumph—His provision 21:1-14
- E. Follow Me 21:15-25
-

Key Idea: The One who hears and believes has everlasting life.

Key Passage: 5:24

Key Lesson: Jesus is believable.

Outline of Acts

We hope this outline of Acts will help you as you seek to find God's truth in the pages of His letter to you.

When we come to the book of Acts, the first question we may ask is "Why was it written?" If the purpose of the book is to show the spread of Christianity, it fails in a great part. Christianity spread not only with the preaching of Peter and Paul, but also with the other apostles. Thomas took the gospel to Parthia and then India, Andrew went to Scythia, John was in Asia, Matthew in Ethiopia, and the others in various places. We have no account of these. The book looks principally at two apostles, Peter and Paul.

It appears more likely that the book has a narrow focus of providing an historical account of the spread of the gospel into Rome itself. It may also have an apologetic bent. But even more than this, I believe that God gave it to us to provide a background for the epistles that formed Scripture.

As I said, the book revolves around the apostles, Peter and Paul. One may divide the book as Acts 1-12 (Peter) and Acts 13-28 (Paul). It also may be divided around the expansion of the gospel in Acts 1:8. Thus, Acts 1-6:7 involves the witness at Jerusalem. Acts 6:8-9:31 involves all Judea and Samaria. Acts 9:32 to the end involves spreading the gospel to the extremity of the earth. Nevertheless, if it truly is to show the extremity, it makes no mention of Paul going to Spain, although Romans 15:24, 28 mentions his desire and Clement, the 3'd bishop of Rome, appears to confirm such.

The book has some interesting parallelisms:

Peter

- Acts 2:1-14 Began with the Power of God
- 2:14-39 And then preaching
- 3:1-11 Healed a man lame from birth
- 5:15-16 Peter's shadow healed people
- 5:17 Success caused Jewish jealousy
- 5:19 released from prison supernaturally
- 8:9-24 Dealt with Simon, a sorcerer
- 8:17 Imparting Holy Spirit by laying on hands
- 9:34 Healed a paralyzed man
- 9:36-41 Raised Dorcas to life
- 10:9-16 Saw a vision directing him to go to the Gentiles
- 11:1-18 Defends God's grace
- 12:5-19 Again cast into prison and then freed

Paul

- Acts 9:1-19 Began with the Power of God
- 9:20 And then preaching

- 14:8-10 Healed a man lame from birth
- 19:11-12 Handkerchiefs and aprons from Paul healed people
- 13:45 Success caused Jewish jealousy
- 16:25-26 Released from prison supernaturally
- 13:6-11 Dealt with Bar-Jesus, a sorcerer
- 19:6 Imparting the Holy Spirit by laying on hands
- 20:9-12 Raised Eutychus to life
- 16:6-10 Saw a vision directing him to go to Europe
- 15:2 Defends God's grace
- 22:24 Again cast into prison and then freed (28:30)

What are the major themes of the book of Acts? The first that comes to mind is the work of the Holy Spirit. Some 56 times out of a total of 259 times you find the Holy Spirit in the New Testament, you find Him in this book. There are more references to the Holy Spirit in this one book than in all four of the gospels put together (54 times). Romans, with the next most references, has only 28. We can develop a good view of the role of the Holy Spirit in our lives when reading this book. Acts tells us that the filling of the Holy Spirit is not a one-time occurrence. Rather, it has to do with power for living (Acts 2:4; 4:31).

There are the sovereign acts of God in protecting His church. The miraculous deliverance of the apostles from prison, from the mobs, from everything that beset them, as well as God's work in opening the hearts of people to the gospel.

There is the witness of the church, beginning in Jerusalem, then everywhere the people went (8:4), then Samaria (8:5-25), to Ethiopia (8:26-39), to Caesarea (8:40), to Damascus (9:10), to Tarsus (9:30), to the Gentile Cornelius (10), to Phoenicia, Cyprus and Antioch (11:19), to Galatia (13:13-14:25), to Macedonia and Greece (16:6-18:17), then to Rome (27-28). The church expands and expands.

Another theme that runs throughout the book is the apparent transition from a Jewish church to a Gentile church. Except for two occasions the antagonists always appear to be Jewish (4:1-2; 5:17-18, 33, 40; 6:9-15; 7:59; 8:3; 9:1-2, 23-24, 29; 12:1-3; 13:6 [the Jewish sorcerer did not convert] 13:45; 14:2, 19 [but see 16:19]; 17:5, 13; 18:6, 12; 19:8-9 [but see Demetrius 19:24-41; 21:27-28; 23:12-15; 28:25-28]). At the end, Paul turns to the Gentiles. But over and over, there was an attempt to reach out to the Jews first (See Romans 1:16).

It is interesting that Paul, the most Jewish of the Jews (Philippians 3:3-6) becomes the apostle to the Gentiles (Galatians 2:8).

Additionally, I believe that the book of Acts is given to provide for us examples of how Scripture is to be lived out in our lives. The direction the Spirit of God provided to God's people was an active and vibrant process, not some dead theology. The Spirit gave boldness and the words to speak, provided warnings and comfort, and demonstrated the reality of salvation and brought about healing.

But the main thrust of the book is salvation. The description of salvation is varied and often (2:28-repent and be baptized, 4:1-receive, 4:3-fear, 4:4-believe, 3:19-repent and turn; 4:4-believe, 3:2-believe; 5:14-believe, 3:1-repent, 3:2-obey, 8:6-turned their minds to, 12-believe, 14-received; 9:8 (22:16)-obey, 4:2-believe; 10:43-believe; 11:21-believe, turned to; 13:12-believe, 3:9-believe, 4:8-believe; 14:1-believe, 2:2-to remain, 2:3-believe; 15:7-believe; 16:14-to turn one's mind, 3:1-believe; 17:12-believe, 3:4-believe; 18:8-believe; 19:4-believe; 20,21-repentance & faith; 21:25-believe; 22:16-arise, be baptized, calling on His name; 26:19-obey; 28:24-be persuaded). It is a book about the nature of God's great salvation.

Date:

62 A.D.? This book was written apparently at the end of the two year imprisonment of Paul and before Nero's persecution and Paul's death.

I. Introduction 1:1-14

- A. The Promise of Power 1:1-8
- B. The Ascension 1:9-11
- C. The Prayer 1:12-14

II. The Peter Account 1:15-12:24

- A. The Substitution 1:15-26
- B. The Pentecost Sermon and Result 2:1-47
- C. The Solomon's Porch Sermon and Result 3:1-4:31
- D. The Seriousness of Spiritual Power 4:32-16
- E. In And Out of Prison 1 5:17-42
- F. Stephen's Great Defense 6:1-8:3
- G. The Gospel Expands to Samaria and Judea 8:4-40
- H. God captures Paul's Heart 9:1-31
- I. Supernatural Miracles 9:32-43
- J. Cornelius 10-11
- K. In and Out of Prison 2 12:5-19
- L. The Protagonist Herod dies 12:20-24

III. The Paul Account 12:25-28:31

- A. First Missionary Journey 12:25-14:28
 - 1. To Cyprus 13:4-12 (12 astonished)
 - 2. To Antioch in Pisidia 13:13-52
 - 3. To Iconium 14:1-7
 - 4. To Lystra 14:8-20
 - 5. To Derbe 14:21a
 - 6. Back to Antioch 14:21b-28
- B. Jerusalem Counsel 15:1-35
- C. Second Missionary Journey 15:36-18:22
 - 1. Choosing companions 15:36-16:5
 - 2. To Philippi 16:6-40
 - 3. To Thessalonica 17:1-9
 - 4. To Berea 17:10-14

5. To Athens 17:15-34
 6. To Corinth 18:1-17
 7. Back to Antioch 18:18-22
- D. Third Missionary Journey 18:23-21:16
1. To Ephesus 18:23-19:41
 2. To Europe 20:1-3
 3. To Troas 20:4-12
 4. To Miletus 20:13-38
 5. To Jerusalem 21:1-16
- E. Activities in Jerusalem and Judea 21:17-26:32
1. The vow 21:17-25
 2. The arrest 21:26-36
 3. The defense before the crowd 21:37-22:29 (his conversion)
 4. The defense before the Sanhedren 22:30-23:10 (his beliefs)
 5. The defense before Felix 23:11-24:27 (his beliefs)
 6. The defense before Festus 25:1-12 (I am innocent)
 7. The defense before King Agrippa 25:13-26:32 (the appeal to the prophets)
- F. Journey to Rome 27:1-28:31
1. To Crete 27:1-8
 2. To Malta 27:9-28:10
 3. To Rome 28:11-31
-

Key Idea: You are My witnesses

Key Passage: 1:8

Key Lesson: God oversees the Spirit-filled witness of His believers.

Outline of Romans

This outline of Romans is intended to assist you as you study God's Word.

The book of Romans is the theological masterpiece of the New Testament. It is placed first in every list of Paul's epistles, although it is not the first written. Perhaps it is because of its role in providing a strong theological foundation for the gospel. Perhaps it is the most logical book to follow Acts as it deals with those in Rome. Perhaps, it is because it is the longest book. But whatever reason, we come first to the book of Romans.

The book of Romans is written by Paul from Corinth, while on his third missionary journey, in about 57 A.D. [His host is Gaius (Romans 16:23), an early convert in Corinth (1 Corinthians 1:14) and he commends to the Romans Phoebe from Cenchrea, a neighboring city of Corinth (Romans 16:1). Further, he is about to go to Jerusalem with an offering (Romans 15:25-26), which he made preparation in 2 Corinthians 8-9 and apparently took in Acts 20:1-3.]

The theme of the book is the righteousness of God. Two out of every five times the Greek word "righteousness," appears in the New Testament, it is in this book (36 out of 92 times), a usage five times that of any other book. The verb "to make righteous" occurs only 40 times in the New Testament, 15 (or three out of every eight) of which are in this book. The book is about the righteousness of God being brought to humanity.

Associated with the righteousness of God are some other concepts. "Sin" is found some 47 times in this book, almost twice as much as any other book. The term "grace" (24 times) is found herein two times as often as in any other New Testament book. While the verbal concept of believing is found more in John (99 times) and Acts (39 times) than in Romans (21 times), the noun "faith" is never found in John but is found in Romans 40 times, more than in any other book (Hebrews 32 times, 24 times in Hebrews 11). The term "gospel" (10 times) is found here more than in any other book.

The book of Romans is a theological masterpiece of logic. After a brief introduction, Paul begins to develop his great argument. He begins with the strongest indictment found in Scripture against humanity, concluding that all are sinners, both Jews and Gentiles. Then he brings in the righteousness of God in the person of Jesus Christ and argues for the imputation of that righteousness to us through faith. Having obtained that righteousness, he then argues that we need to live that righteousness through the power of the Holy Spirit. Then, in an interlude of three chapters, he explains the relationship between the Jews and the church. Finally, he closes with exhortations on living out the Spirit-filled life. We enter into the book in sin and we come out living in a new kingdom, having a new righteousness, and protected in His love.

But who were the Romans? At this time, no apostle had been to Rome. The church may have been started by believers returning after the Day of Pentecost (Acts 2:10). By 49 B.C., some suspect that the church was causing such a stir among the Jews that it led Rome to expel all Jews. From historical sources we know that the Jews were expelled because of an uprising involving one "Chrestus."

But although His name, which the supreme Father gave Him from the beginning, is known to none but Himself, nevertheless He has one name among the angels, and another among men since He is called Jesus among men: for Christ is not a proper name, but a title of power and dominion; for by this the Jews were accustomed to call their kings. But the meaning of this name must be set forth, on account of the error of the ignorant, who by the

change of a letter are accustomed to call Him Chrestus.

LACTANTIUS (A.D. 260-330) (a rhetorician converted later in life and in his old age taught the son of Constantine)

But the Jews and Christians quickly returned. Apparently, relying on Romans 16, believers from all over the Mediterranean world were going to Rome. By the time of that Paul wrote this book, Priscilla and Aquila who had been exiled from Rome (Acts 18:2) had returned (Romans 16:3). Epaphroditus, who was an early believer from Asia, was there (Romans 16:5). Ephesus was in Asia. Andronicus and Junia, relatives of Paul who were Christians before Paul was, were there (Romans 16:7). Although Paul had never been there, he knew many people who were there.

It appears that by the time this letter was written, Christianity was reaching its way into the upper strata of Roman society. In the year this letter was written, the wife of Aulus Plautius (who had added Britain to the Roman empire 14 years earlier), was accused of embracing a foreign superstition which may well have been Christianity. Archeological evidence shows that in the following century Christianity was widespread in her family. By the time of the first great persecution under Nero in 64 A.D., a Roman secular historian, as well as Christian writers, bear witness to the great number of Christians in Rome.

Paul writes for the purposes of setting forth the gospel, of uniting Jewish and Gentile Christians, and of alerting the Romans to his plans.

Date:

57-58 A.D. Following James (48 A.D.), Galatians (49 A.D.), Matthew (52 A.D.), 1 and 2 Thessalonians (51 A.D.), and 1 and Corinthians (57 A.D.), Romans comes as the last epistle written by Paul prior to his imprisonment. It is written in the winter before Paul goes to Jerusalem and is taken prisoner.

I. Introduction 1:1-17

- A. Salutation 1:1-7
- B. Paul wants to visit 1:8-15
- C. Paul is bold for the gospel 1:16-17

II. The Prevalence of Sin 1:18-3:20

- A. God's wrath is on man's unrighteousness 1:18-19
- B. The steps downward to condemnation
 - 1. Forsaking the true God 1:20-21
 - 2. Transforming God into the cosmic man 1:22-23
 - 3. Serving creation rather than the Creator 1:24-25
 - 4. Followed homosexual perversions 1:26-27
 - 5. Wanting to rid oneself of God 1:28-32
- C. God judges all equally 2:1-16
- D. In fact the Jews, who had the law, stand judged by the law 2:17-24
- E. And circumcision will not save 2:25-29
- F. But the Jews have the advantage of God's words 3:1-8

G. Yet, all are sinners 3:9-20

III. The Provision of Salvation 3:21-4:25

A. God justifies sinners by faith in Jesus 3:21-26

B. This excludes all boasting 3:27-4:8

C. This righteousness comes apart from circumcision 4:9-12

D. This faith-sourced righteousness has its source in the Promise to Abraham 4:13-25

IV. The Promotion of Sanctification 5-8

A. Having been saved, the same faith gives us access to the grace we need for living 5:1-11

B. Grace triumphs over sin 5:12-21

C. Those under grace are not under sin 6:1-14

D. Those under grace should not choose sin 6:15-23

E. We are married to Christ that we might live by the Spirit 7:1-6

F. The problem was not with the law, but me 7:7-12

G. Nothing good dwells in my flesh 7:13-25

H. But now I am free from the flesh that I might live in the Spirit 8:1-17

I. Suffering increases our desire for Christ 8:18-23

J. For we are saved by hope 8:24-25

K. And the Spirit prays for us 8:26-27

L. And we know God works in our lives for good 8:24-30

M. He is for us. 8:31-39

V. The Problem of Separate Peoples 9-11

A. Paul loves for Israel 9:1-5

B. God chooses according to His will 9:6-29

C. But His chosen people stumbled 9:30-33

D. They have a zeal for God, but they are ignorant of God's righteousness 10:1-3

E. Christ provides righteousness to anyone who believes 10:4-13

F. That's why we need to share the gospel. 10:14-17

G. But though they hear, they have rejected the good news 10:18-21

H. Nevertheless, God is not through with Israel 11:1-6

I. Israel, as a nation, is temporarily blinded 11:7-27

J. They are still loved by God 11:28-36

VI. The Practice of Service 12-15:13

A. Prove the Will of God by surrendering all 12:1-2

- B. Serve one another with the gifts God has given 12:3-8
- C. Live as Christians 12:9-21
- D. Submit to governments 13:1-7
- E. Love each other 13:8-10
- F. Put on Jesus Christ 13:11-14
- G. On matters of conscience, have toleration 14:1-23
- H. Please your neighbor for his good 15:1-4
- I. Pursue unity 15:5-13

VII. Conclusion 15:14-16:27

- A. Paul's position as an apostle to the Gentiles 15:14-21
 - B. Paul's plan to visit Rome on the way to Spain. 15:22-32
 - C. Paul's greetings to the church 16:1-16
 - D. Avoid those who cause divisions 16:17-20
 - E. Greetings from Paul's associates 16:21-24
 - F. Closing Benediction
-

Key Idea: God's Righteousness Comes by Faith in Jesus

Key Passage: 1:16-17

Key Lesson: We must live by faith.

Outline of 1 Corinthians

This outline of 1 Corinthians is intended to assist you as you diligently study God's letter to you — His holy Word.

1 Corinthians is the first of two letters to the Corinthians written by Paul that is preserved for us. It is the fourth letter of Paul's that we have preserved, following Galatians (49-50 A.D.), and 1 & 2 Thessalonians (51 A.D.). At the time of writing Paul is in Ephesus on his third missionary journey, somewhere around A.D. 54 or 55 (1 Corinthians 16:8).

Corinth had been occupied as a city since before 2000 B.C. It was strategically located on an isthmus that joined the southern part of the Greek peninsula with the mainland to the north. At Corinth, the isthmus was only about six miles wide. From 350-250 B.C., Corinth was the largest and most prosperous city of mainland Greece. The city was destroyed by the Romans in 146 B.C. For 100 years, the city was left desolate. In 44 B.C., Julius Caesar rebuilt the city and settled it with Roman colonists. Corinth became the capital of Achaia and the seat of the Roman government. It surpassed Athens as a center of science and culture and as the hub of the area.

The city was known and identified as a city of evil, immorality, and frivolousness. The Greek word "Corinthianize" came to be used to mean "to practice immorality." The main worship of the city centered around Aphrodite, and the temple dedicated to her held 1,000 female priests who engaged in prostitution.

It was into this Roman/Greek city that Paul came in 51 A.D. (Acts 18:1-18) and stayed for 18 months (Acts 18:11). During this time he exhibited the Spirit of God and power to them (1 Corinthians 2:1-5). Many were saved, but Paul purposely only baptized a few (1 Corinthians 1:14-17). Nevertheless, he was the founder of the church.

Sometime after this, Apollos, a powerful speaker and instrument of God, who came from Alexandria, Egypt, and was sent to Corinth by the believers at Ephesus, appeared and provided great support to the church. There were also some in the church that apparently had been converted under Peter's ministry.

After leaving Corinth, Paul wrote an epistle back to Corinth, of which we know very little, except there was a warning not to associate with sexually immoral people (1 Corinthians 5:9). While in Ephesus, he wrote a second letter, which we know as 1 Corinthians, to correct problems that he heard from the house of Chloe (1 Corinthians 1:11).

Thereafter, on a journey that is not recorded in Acts, Paul left Ephesus and traveled to Corinth. This was known as the painful visit (2 Corinthians 2:1; 12:14; 13:1-2). Obviously, this was not a pleasant visit for Paul.

Paul then returned to Ephesus and wrote a painful letter (2 Corinthians 2:4; 7:8) probably in the early part of 56 A.D. This letter was apparently carried by Titus to Corinth (2 Corinthians 12:13). Paul then went to Troas to find Titus and hear the news but Titus did not come (2 Corinthians 2:12-13). Paul crossed over to Europe and found Titus, who relayed the good news of the Corinthian acceptance of and repentance over Paul's third letter (2 Corinthians 7:5-16).

Paul then wrote a fourth letter (A.D. 56), which we know as 2 Corinthians, to express his thankfulness and to prepare the Corinthians for his third visit. He arrived in Corinth and apparently spent the winter there (Acts 20:3; 1 Corinthians 16:6).

153 times in this epistle of 16 chapters Paul mentions Jesus Christ. He is mentioned in every chapter except chapter 13, the love chapter. Paul's Christianity revolves around Jesus Christ. He writes to those who are sanctified in Christ Jesus (1:2) and justified in the name of the Lord Jesus (6:11). Paul sees his victory as coming through Him (15:57). Christ provides grace (1:4) and enrichment in everything (1:5). Christ is the power of God and the wisdom of God

(1:24); He is the righteousness and sanctification and redemption (1:30). He is the foundation of our lives (1:11).

The epistle deals with a series of problems, from divisions to immorality, to legal fights, to marriage, to tender care, to idolatry, to the Lord's Supper, to gifting, to the resurrection, to giving. Interestingly, some 40 years later, some of the same problems existed in this church. In one of the earliest preserved writings of the Christian church, the church at Rome in 95-96 A.D. wrote to the Corinthians reminding them of Paul's words in this book and telling them to repent from rebellion against the presbyters (Letter of the Romans to the Corinthians, p. 47).

The city of Corinth and its church continued well into the Middle Ages when in 1458 the Saracens captured it. In 1858, a tremendous earthquake destroyed the city. It has since been rebuilt about three miles from the former site.

Date: 56 A.D.

Structure:

After an introduction, Paul deals immediately with problems in the church in chapters 1-6. Thereafter, beginning in chapter seven, he introduces other matters of instruction with the words "Now concerning . . ." or similar words (7:1; 8:1; 11:2; 12:1; 16:1). This phrase is used also at 7:25 and 16:12, though these introduce concepts closely related to previous ones and therefore I do not separate them.

I. Introduction 1:1-9

- A. Salutation 1:1-3
- B. Thankfulness to God for them 1:4-9

II. The Problems 1:10-6:20

- A. Divisions 1:10-4:21
 - 1. There are divisions 1:10-17
 - 2. But not because of the gospel 1:18-31
 - 3. Nor because of my presentation 2
 - 4. But because of your carnality 3:1-4
 - 5. Straighten up, your works will be tried 3:5-17
 - 6. Don't glory in men 3:18-23
 - 7. Don't puff yourself up 4
- B. Gross immorality 5
 - 1. When immorality affects the church, it is serious 5:1-8
 - 2. You must deal with it 5:9-13
- C. Legal suits 6:1-11
 - 1. Disputes between believers should be settled in the church 6:1-6
 - 2. Be righteous and accept wrong 6:7-11
- D. Sexual impurity 6:12-20

III. Other Matters of Instruction 7:1-16:12

A. Marriage 7

1. General principles 7:1-9
2. Don't leave your spouse 7:10-16
3. Live as God has called you 7:17-24
4. If you are unmarried, listen 7:25-40

B. Christian Liberty 8:1-11:1

1. Don't use your knowledge to destroy your brother 8
2. Follow the example of service shown by Paul 9
3. Don't think that you are above falling 10:1-13
4. Flee idolatry 10:14-22
5. Do all to the glory of God 10:23-11:1

C. Church practice 11:2-34

1. Men and women should behave differently 11:2-16
2. Do not permit the church to be a place of shame 11:17-22
3. Celebrate the Lord's Supper worthily 11:23-34

D. Spiritual Gifts 12-14

1. The Spirit gives them out 12:1-11
2. But they are not divisive 12:12-30
3. Love is the greatest way 12:31-13
4. But do not forget gifts, especially prophesy 14

E. Resurrection 15

1. The gospel in a nutshell 15:1-11
2. There is a future resurrection 15:12-34
 - a. Christ has risen 15:12-19
 - b. In Him we raise 15:20-28
 - c. I am foolish if there is no resurrection 15:29-34
3. Our bodies will be different 15:35-49
4. It will happen in a moment in time 15:50-58

F. Giving 16:1-4**G. Future visits 16:5-12**

1. I plan to come and stay awhile 16:5-9
2. Timothy may come first 16:10-11
3. Apollos will come when it is convenient 16:12

IV. Conclusion 16:5-24**A. Final instructions 16:13-18****B. Final greetings 16:19-21****C. Final warning 16:22**

D. Final blessing and love 16:23-24

Key Idea: Live as a body

Key Passage: 12:12, 27

Key Lesson: Don't let differences cause schisms

Outline of 2 Corinthians

We sincerely hope this outline of 2 Corinthians will help you as you endeavor to study God's holy Word — His letter to you.

2 Corinthians is the second of two letters to the Corinthians written by Paul that is preserved for us. It is the fifth letter of Paul's that we have preserved, following Galatians (49-50 A.D.), 1 & 2 Thessalonians (51 A.D.), and 1 Corinthians. At the time of writing Paul is in Macedonia on the way to Corinth near the end of his third missionary journey, somewhere around A.D. 56. (2 Corinthians 2:13; 7:5; 9:1-4).

Paul had first been in Corinth in 51 A.D. on his second missionary journey (Acts 18:1-18) and stayed for 18 months (Acts 18:11). He began the church there. Then, on his third missionary journey, Paul traveled to Ephesus and spent two years there (Acts 19:10). Sometime, apparently during this time, he wrote a letter to the Corinthians, in which he warned of keeping company with sexually immoral people (1 Corinthians 5:9). Thereafter, he received information from Chloe that there were divisions in the church. The church also requested more instruction in the area of marriage. Paul responded with the letter we know as 1 Corinthians.

Thereafter, on a journey that is not recorded in Acts, Paul left Ephesus and traveled to Corinth, on a trip we know as the painful visit (2 Corinthians 2:1; 12:14; 13:1-2). This was not a pleasant visit for Paul.

Paul then returned to Ephesus and wrote a sorrowful letter (2 Corinthians 2:4; 7:8) probably in the early part of 56 A.D. This letter is apparently carried by Titus to Corinth (2 Corinthians 12:18). Paul then went to Troas to find Titus and hear the news but Titus did not come (2 Corinthians 2:12-13). Paul crossed over to Europe and found Titus, who relayed the good news of the Corinthian acceptance of and repentance over Paul's third letter (2 Corinthians 7:5-16).

Paul then wrote a fourth letter (A.D. 56), which we know as 2 Corinthians, to express his thankfulness and to prepare the Corinthians for his third visit. He arrived in Corinth and apparently spent the winter there (Acts 20:3; 1 Corinthians 16:6).

Paul expressed a great deal of sorrow in this letter. He was led to defend his conduct again and again. The word "commend" is found nine times in this book (only 16 times in all of the New Testament). He felt compelled to explain his motives again and again (2 Corinthians 1:17, 23; 2:4, 9; 3:1; 4:15; 5:9, 12; 6:4-10; 7:2; 9:5; 10:1; 11:5-6, 22-33; 12:11-13; 17; 13:3, 6). This was very uncharacteristic of Paul. One word comes out again and again, and it is "you" in the accusative. Very seldom is the "you" used to exhort or command, but it is used to show Paul's concern. 59 times the plural "you" in the accusative is used, a third more than in any other book (Matthew is second with 37 instances). Paul spoke of grief or sorrow 18 times (the word is found only 42 times in all of the New Testament — almost 1/2 of the times in 2 Corinthians). Paul spoke of affliction or tribulation 12 times, more than in any other book (only 45 times in the New Testament — over 1/4 of the times in 2 Corinthians).

On the other hand, only Romans uses the term "grace" more (24 times in Romans, 12 times in 2 Corinthians and Ephesians). The same is true of the term "righteousness" (36 times in Romans, 7 times in 2 Corinthians). And the word "comfort" is found 136 times in the New Testament of which 29 instances (nearly one out of every four) is found in 2 Corinthians).

The book is about suffering and sorrow, but also about grace and comfort. But more than anything, it is a book about Jesus Christ, and Paul's focus on Him. There are somewhere around 89 references to Christ in these 13 chapters.

The book also mentions all three members of the Trinity in one verse, a relatively rare event in Scripture (2 Corinthians 13:14).

Date: 56 A.D.

Structure:

Paul begins his book by opening up his thoughts for their examination, his pain, his sorrow, and his motivation for service (1-7). He closes this section with a call for holiness (6:11-7:16). Paul then spends two chapters developing the subject of giving (8-9). He closes the book with preparations for his imminent arrival in chapters 10-13. Near the end of this last section, he again calls for personal examination (13:5).

I. Salutation 1:1-2

II. An Open Heart 1:3-7:16

A. Great Suffering 1:3-11

1. Enables us to extend comfort 1:3-5
2. Works for your salvation 1:6-7
3. Relieved through your prayers 1:8-11

B. Intent to Visit 1:12-2:11 (Not to have dominion)

1. I did not hesitate 1:12-24
2. But did not want to come in sorrow 2:1-11

C. My Motivation 2:12-6:10

1. The leading of God 2:12-17
2. The human epistles 3:1-6
3. The glorious covenant 3:7-18
4. The powerful light 4:1-6
5. The unconquerable soul 4:7-18
6. The eternal hope 5:1-8
7. The great aim 5:9-11
8. The compelling love 5:12-21
9. Total devotion 6:1-10

D. Your Holiness 6:11-7:16

1. Don't be yoked with the world 6:11-7:1
2. I am concerned for your holiness 7:2-12
3. I am confidence in you 7:13-16

III. An Open Hand 8-9

A. The example of the Macedonians 8:1-7

B. The example of Christ 8:8-15

C. Being accountable to be above blame 8:16-24

- D. Be prepared 9:1-5
- E. The joy of giving 9:6-15

IV. An Open Visit 10-13:10

- A. Taking on every disobedience 10:1-6
- B. Paul's authority 10:7-18
- C. Paul verses the false teachers 11:1-15
- D. Paul's boasting according to the flesh 11:16-33
- E. Paul's pleasure in weakness 12:1-13
- F. Paul's concern for the Corinthians 12:14-21
- G. Paul's warning to the church 13:1-10

V. Closing 13:11-14

Key Idea: Suffering and Joy are two sides to Ministry

Key Passage: [4:10]

1:3-4; 2:14; 3:5, 18; 4:7, 16; 5:9-10, 20-21; 6:17-18; 7:1; 8:9; 9:6-7; 10:4-6; 11:2, 22-33; 12:9-10, 15; 13:4-5, 14

Key Lesson: Do everything to please Jesus Christ (5:9)

Outline of Galatians

It is our hope that this outline of Galatians will help you as you study God's holy Word — His letter to you.

The name “Galatia” comes from the Gaul or Celts who inhabited the area. These Celts migrated from Europe to Asia minor when King Nicomedes of Bithynia invited Celtic warriors across the Bosphorus River in 278 to help him fight his brother. The invaders captured many cities until stopped by Antiochus I in 275 B.C. Until 64 B.C., Galatia was a federation of three Gaulic tribes governed by a council of 12 chieftains. Thereafter, a series of kings ruled the area until 25 B.C. when Rome made Galatia a province of the empire. Rome extended the province south into an area that was not ethnically Galatian.

A debate has existed among conservative scholars over whether Galatians is written to the north Galatians or the south Galatians. Older scholarship tended to believe that the letter was written to the northern Galatian churches, which would place the letter around the same time as the Corinthian correspondence (56-57 A.D.). More recent conservative scholarship tends to favor a southern Galatian audience, with a date somewhere around 49-50 A.D. I believe that the southern Galatian audience is most likely to be true in that we have no record of Paul establishing churches in the north of Galatia. We do in the south — the mention of Barnabas seems to favor a southern Galatian locale and the account of Paul and Peter's disagreement seems to signify a date before the Jerusalem council (49 A.D.) of Acts 15.

The chronology of Paul's life helps us date this epistle. Paul ended his second missionary journey in Corinth in 52 A.D. We know this from the reference to Gallio in Acts 18:12. Gallio was proconsul of Achaia in 51 or 52 A.D. (An inscription at Delphi states that Gallio was proconsul during the 12th year of Claudius tribunical power and after his 26th proclamation as Emperor. The 27th proclamation was made sometime before August 52.) This means that Paul ended his second missionary journey in 51 or 52 A.D. As he was in Corinth for 18 months (Acts 18:11), the latest he could have begun the second missionary journey would have been the early part of 50 A.D. Before beginning his second missionary journey, Paul and Barnabas had gone to Jerusalem in Acts 15. This must have been in 49 A.D. Before that, Paul and Barnabas had gone on the first missionary journey and then had stayed a long time at Antioch with the disciples (Acts 13-14:28). This necessitates a date for the first missionary journey of around 47-48 A.D. Before going on his first missionary journey, Paul and Barnabas had gone to Jerusalem on famine relief (Acts 11:27-30). Josephus tells us that famine conditions existed during the period of Alexander's proconsulship (46-48). The famine relief may have been in 47 A.D. Galatians 2:1 tells us that this was 14 years after something (either the previous Jerusalem visit or Paul's conversion — it has to be the conversion). Fourteen years earlier brings us to 33 A.D. as the date of Paul's conversion. This was the year many scholars believe that Christ died, although it is possible He may have died as early as 29 A.D. In any event, Paul was converted within less than a handful of years of Christ's death. My chronology of Paul's life, then, is:

- 33 A.D. — Paul's conversion
- 36 A.D. — Paul's first Jerusalem visit
- 40 A.D. ? — Barnabas goes to Tarsus and brings Paul to Antioch
- 47 A.D. — Paul and Barnabas go to Jerusalem with Titus
- 47-48 A.D. — First Missionary Journey
- 49 A.D. — Jerusalem Council
- 50-52 A.D. — Second Missionary Journey
- 54-56 A.D. — Third Missionary Journey
- 56-58 A.D. — Cesarean Imprisonment
- 59 A.D. — Arrival at Rome
- 61 A.D. — End of First Roman Imprisonment
- 64 A.D. — Paul's death

Taking this chronology, Galatians was written in 48 or 49 A.D., after the first missionary journey but before the Jerusalem Council.

The background for the epistle is contained in Acts 13:13-14:25. Paul and Barnabas first came to Antioch in Pisidia. They went into a synagogue and Paul stood up and gave a message recorded for us in Acts 13:16-41, emphasizing the resurrection. The next Sabbath day, nearly the whole city came to hear the word of God (Acts 13:44). Scripture says that the word was spread throughout the entire region, but the Jews were envious and had Paul and Barnabas expelled from their region.

They went to Iconium and a great multitude believed — both Jews and Gentiles. They fled from Iconium to Lystra and Derbe. At Lystra, they were first accounted to be gods and then the Jews from Antioch and Iconium came and had Paul stoned. They went to Derbe and many were converted there. They returned to Lystra, Iconium and Antioch, appointing elders, and then returned to Antioch in Syria.

When the Gentiles became converted, certain of the Jews who were also converted wanted to apply the law to the Gentiles. The Gentiles apparently were willing to pursue the law, including circumcision. This made the Jews very happy. Paul writes the book to deal with the subject of the Christian and law.

It is not difficult to determine the theme of Galatians. It may be phrased in different ways, but the concept is clear. The book answers the question: “How should we live the Christ-life?” or “How should a Christian live?” The answer: death to self (2:19-20; 5:24) and life of freedom from law empowered by God (2:20; 5:1, 16, 22-25).

This subject is very relevant today. Christianity has lost its grasp on the gospel and has succumbed to the deception of religiosity — following rules and sacraments rather than Christ. Or else we live by what gives us good feelings. Both are wrong. Christ lives in us through faith in the promises and love in our actions.

Date: 48-49 A.D.

Structure:

Paul begins his book by arguing for the sanctity of the gospel, warning against those who pervert the gospel (1:6-10) and reinforcing the foundational truths of the gospel (1:11-2:21). He attacks the underpinning of the argument that Christians are under law, shattering it in (3-4). He sets forth the proper way to live in chapter 5-6:10, before closing.

I. Salutation 1:1-5

A. Introduction 1:1-2

B. The Gospel in Thumbsketch 1:3-5 (Focus is deliverance from the evil age)

note: Galatians is the only one of Paul's letters to churches that does not mention thanksgiving and joins only 2 Timothy and Titus as not mentioning the word.

II. The Sanctity of the Gospel 1:6-2:21

A. Follow NO other teaching 1:6-10

note: defense of truth was necessary from the beginning.

But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed.

Galatians 1:8

- B. The gospel contained in Scripture came from Jesus Christ 1:11-24 (It came directly through Jesus Christ)
- C. Defense of the gospel at Jerusalem and Antioch 2:1-21
 - 1. At Jerusalem 2:1-10
 - 2. At Antioch 2:11-21
 - a. Peter's actions 2:11-13
 - b. Paul's response 2:14-21

I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

Galatians 2:20

III. Freedom from the Law 3-4

- A. Power, miracles, and blessings come through faith 3:1-9

Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?

Galatians 3:3

- B. The law justifies no one 3:10-14
- C. Faith takes priority over law 3:15-18
- D. The law was only for a tutor 3:19-24

Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.

Galatians 3:24

- E. In Christ we are no longer under the tutor 3:25-4:7

But after faith has come, we are no longer under a tutor.

Galatians 3:25

- F. Don't return to the tutor 4:8-20
- G. The allegory of Hagar and Sarah 4:21-31

So then, brethren, we are not children of the bondwoman but of the free.

Galatians 4:31

IV. Life in the Spirit 5:1-6:10

A. To seek righteousness by doing the law is a departure from grace 5:1-6

You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.
Galatians 5:4

B. We are called to liberty 5:7-15

1. Included in the offense of the cross is its freedom — vs.11
2. Don't use freedom from law as an opportunity to please the flesh, but as liberty to love — vs. 13-14

C. Walk in the Spirit 5:16-25

1. Flesh and Spirit are incompatible 5:16-18
2. The works of the flesh 5:19-21
3. The fruit of the Spirit 5:22-23
4. Death to self and life in the Spirit 5:24-25

D. Do good to all 5:26-6:10

1. Care for one another 5:26-6:3
2. Examine carefully your own life 6:4-5
3. Sow to the Spirit 6:6-10

V. Closing Thoughts 6:11-18

A. Do not glory in law, but in the cross of Jesus 6:11-15

B. Blessing given only to those who walk appropriately 6:16-18

Key Idea: We live as we begin, by faith in Jesus

Key Passages: 2:20; 5:1

Key Lesson: Hold on to the liberty of relationship (trust and love); avoid the legalism of performance (do this and do not do that)

Outline of Ephesians

An outline of Ephesians intended to enhance and assist your study of God's holy Word — His letter to you.

Author: Paul vs. 1

Date: Ephesians was written around 62 A.D.

Recipients: Ephesians, vs. 1

There has been some debate about whether this book was written to the Ephesians or was a circular letter to various churches, because not all manuscripts include the words "in Ephesus." Sinaiticus & Vaticanus (both 4th century New Testament documents), do not include the words "in Ephesus." Marcion (mid-second-century heretic), Tertullian (early third-century bishop), and Origen (late second-century apologist), also do not include the words "in Ephesus" with verse 1. Based upon this evidence and because there are no strong words of endearment expressed by Paul to the Ephesians, even though Paul spent three years there, and because 1:15 seems to indicate that Paul did not know the readers personally, and for some other lesser reasons, some have considered the letter to be a circular one, generally intended for the churches in the region of Asia Minor. However, all versions in other languages from the Italian, Syriac, Latin, Coptic, and Gothic contained the words "in Ephesus," including almost all other Greek manuscripts. Moreover, all Greek manuscripts, even those that do not contain the words "in Ephesus," title this book "To the Ephesians." The words "To Ephesus" are clearly at the top on the oldest manuscript, p. 46, contained at the University of Michigan Library. Irenaeus, 202 A.D., states that this was the Epistle to the Ephesians. Clement of Alexandria, 215 A.D., cites this as the Epistle to the Ephesians. Tertullian, while not including the words, strongly disputes Marcion for changing the title. Marcion's title was "To the Laodiceans." Everyone, except for Marcion, who was a heretic, believed that this was a letter to the Ephesians, until you come down to the 19th century. I find the evidence overwhelming that the letter was not a circular letter, but rather was a specific letter written to a specific church, the church at Ephesus.

Date:

Around 60-62 A.D. The letter is written from prison. Both in 3:1 and 4:1 Paul described himself as a prisoner. In 6:20 he stated that he was an ambassador in chains. Its similarity with the book of Colossians probably means that they were written around the same time. In fact, the books of Ephesians, Philippians, Colossians and Philemon were written, most likely, around the same time. They are the prison epistles.

The Background:

Paul spent three full years in Ephesus (Acts 20:31). A brief summary of Paul's time in Ephesus is given for us in Acts 19. In 1 Corinthians 16:9, Paul stated that a great and effective door had been opened for him at Ephesus. Some would dispute that opened and closed doors is a way to determine the will of God for their lives. Paul seemed to have no problem with understanding that when God opens the door, we are to do the work. Opened doors, however, do not mean that there are not adversaries, as Paul stated.

Now about the adversaries, much can be said. Paul did not have an easy time at Ephesus. At the time he wrote 2 Corinthians 11:23, we have only one recorded imprisonment of Paul — at Philippi. Yet, he stated that he had been in prisons often. Much of the persecution that Paul faced was never recorded. In 1 Corinthians 15:32, Paul stated that he fought the wild beasts at Ephesus. Some have interpreted this to be an allusion to men. But perhaps it is a direct reference to literal animals, since Paul generally calls men as men. If so, it may mean that Paul was thrown into the great arena at Ephesus. Many believe that the words found in 2 Corinthians 1:8-10 reference Paul's stay in Ephesus. What happened in Ephesus caused Paul to despair even of life.

After leaving Ephesus in 55 A.D., Paul went to Corinth and wintered there. There, he wrote the letter to the Romans, in which he stated that Priscilla and Aquila risked their own necks for his life. Apparently, this took place at Ephesus. There is a tradition, found in several traces, that Paul had an encounter with a lion at Ephesus. This tradition dates from the mid-second century A.D. Yet, Acts is silent about any of these things.

Paul first visited Ephesus on his second missionary journey (Acts 18:19 — around 51 A.D. — less than 20 years after the death and resurrection of Christ). He left Priscilla and Aquila there at Ephesus while Paul went on to Jerusalem. At this time, Apollos was converted in Ephesus by Priscilla and Aquila. Apollos then went to Corinth and gained quite a following for Christ. In Acts 18:23, Paul began his third missionary journey. He traveled across modern Turkey on land and came back to Ephesus. When he arrived, (probably in 52 A.D.) he found around 12 disciples of John the Baptist who may have been converted by Apollos. These received the Holy Spirit by the laying on of hands by Paul. Paul went into the synagogue and reasoned with the Jews. Some of the Jews did not believe but hardened their hearts and spoke evil of the Way. Paul did not stay in the synagogue, but rather withdrew the disciples from the synagogue and moved them to a school. He taught these disciples for two years. So effective was Paul's teaching that through this ministry all those who dwelt in Asia (a province of Rome in Asia Minor — approximately the Western quarter of modern Turkey; all the churches in Revelation were in Asia; Colossai & Laodicea are located there) heard the gospel. Undoubtedly, this was the time the Laodicean and Colossian churches were founded. Altogether Paul spent three years in Ephesus (Acts 20:31). After this time (around 55 A.D.), Paul went briefly into Europe again, stayed three months (where he wrote the letter to the Romans) and then by boat headed for Jerusalem. In Acts 20:17-38, we have the account of Paul landing at Miletus and calling for the Ephesian elders, 30 miles away, to meet him there (in the Spring of 56 A.D.). While the elders were there, Paul described his ministry. He served the Lord with humility and many tears and trials, taught publicly and from house to house. His message was repentance toward God and faith toward our Lord Jesus Christ. He declared to them the whole counsel of God, keeping nothing back. He ministered night and day with tears. He worked while he was there.

Thereafter, Paul went to Jerusalem, was taken captive, appealed to Caesar and was brought to Rome in around 59 or 60 A.D. The epistle was probably written around 62 A.D., during Paul's first imprisonment in Rome.

Ephesus was a pagan city of approximately 250,000 inhabitants. It was considered one of the most sacred cities of antiquity. A magnificent statue fashioned from a meteorite was in the temple of Artemis (Diana — Roman name). The temple was one of the seven wonders of the ancient world. The city had a long history and its origins are clouded in a legend involving the Amazons. In 1044 B.C., it was conquered by the Athenians, then in 560 it was conquered by the Lydians and in 546 it fell to the Persians. In 334 B.C., the city fell back under Greek influence. In 133 B.C., the city came under the influence of Rome, but was not finally subjected until 41 B.C. by Mark Antony. It thereafter began to flourish and became a great city until it was sacked by the Goths in 262 A.D.

Paul labored in the city for three years. He appointed Timothy as the bishop of the city when he left (1 Timothy 1:3). The city became the residence of the Apostle John in the last years of his life. Apparently, Mary, the mother of Jesus, spent her last years here as well with John. A great church council was held here in the Church of the Virgin Mary in 431 A.D., a building which still stands.

The Book of Revelation was written to the church at Ephesus, warning them to regain their first love. It was at Ephesus that John saw Cerinthus, an early heretic in the church who denied the incarnation, at a public bath. John fled, saying, "Let us flee, for Cerinthus, the enemy of the truth, is within." Today, there is only a small village at the site.

Theme: The Manifesto of the Church

Structure:

This book easily divides into two main divisions: Our Position (1-3) and Our Walk (4-6). It stresses our place and

purpose in the church.

I. Introduction 1:1-2

II. Our Position 1:3-3:21

A. Our Spiritual Blessings 1:3-14

1. Chosen to be holy and without blame
2. Predestined to be adopted
3. Accepted in the Beloved
4. Redemption through His blood
5. Sins forgiven
6. Abundant grace
7. Knowledge of His will
8. A guaranteed inheritance
9. Predestined to be to the praise of His glory
10. Sealed with the Holy Spirit of promise

B. Prayer for Wisdom 1:15-23

1. To know the hope of His calling
2. To know the riches of the glory of His inheritance in us
3. To know the exceeding greatness of His power toward us

C. Made Alive to Work 2:1-10

1. We were dead
2. We have been made alive
3. We have been seated in heaven
4. We have become trophies of His grace
5. By grace we are saved through faith, not by works
6. We are created to do good works

D. Jews and Gentiles—One Church 2:11-3:13

1. Gentiles were strangers from the promise
2. But now are brought into the same promise and covenant through the blood of Christ
3. He is our Peace, He made peace, He preached peace
4. The church, Jews and Gentiles, is the growing dwelling place of God
5. Was a mystery in times past, but now revealed to the apostles and prophets
6. For the purpose of displaying the manifold wisdom of God to angelic beings

E. Prayer for the surpassing person of God to be real to us

1. To be strengthened with might by His Spirit
2. That Christ may dwell in our hearts by faith
3. To know the love of Christ which passes knowledge

4. To be filled with all of the fullness of God
5. Exceedingly abundantly above all we ask or think

III. The Walk

- A. The call for unity 4:1-6
 1. One body 4:4
 2. One Spirit 4:4
 3. One hope 4:4
 4. One Lord 4:5
 5. One faith 4:5
 6. One baptism 4:5
 7. One God and Father 4:6
- B. The role of dissimilar gifts in the unity scheme 4:7-16
- C. A new you, a new life in Christ 4:17-24
- D. Rules of conduct 4:25-32
 1. Don't lie/speak truth 4:25
 2. Don't be angry 4:26
 3. Don't give the devil an opportunity 4:27
 4. Don't steal/work 4:28
 5. Don't speak ill/but what is necessary to build up 4:29
 6. Don't grieve the Spirit 4:31
 7. Don't be controlled by evil emotions/but by kindness 4:32
- E. Imitate God 5:1-33
 1. By walking in love 5:1-7
 2. By walking in light 5:8-14
 3. By walking in precision 5:15-21
 4. By honoring your marriage 5:22-33
- F. Relate properly to others 6:1-9
 1. Parent-child relationship 6:1-4
 2. Servant-master relationship 6:5-9
- G. The armor of God 6:10-20
 1. The purpose of the armor 6:10-13
 2. Belt of truth 6:14
 3. Breastplate of righteousness 6:14
 4. Shoes of the good news of peace 6:15
 5. Shield of faith 6:16
 6. Helmet of salvation 6:17
 7. Sword of the Spirit 6:17

8. Prayer 6:18-20

IV. Closing 6:21-24

Key Passage: Ephesians 2:8-10

Key Thought: Jesus Christ. He is referenced directly in this short letter some 100 times.

Additional Notes:

To take Jesus Christ out of Ephesians is to gut completely the letter.

The letter contains a great passage on salvation, on sanctification, on spiritual warfare, on Jesus Christ.

There are two great prayers in this book — 1:15-23; 3:14-21. A major problem in the church was a problem with love. 1 Timothy 1:5; Revelation 2:4. More than one-sixth of all references Paul makes to love are found in this one little book — 19 references. He mentions the word in this book more than in any other book, including Romans and 2 Corinthians. We reach the word first in verse 4, and it is found in every chapter.

The letter does not address any particular problem but is an overall doctrinal treatise for the church.

Verses 3 through 14 constitute a 202 word sentence in Greek.

Outline of Philippians

We hope this outline of Philippians will help you as you endeavor to study God's letter to you.

Philippi was named after Philip II of Macedon, who was the father of Alexander the Great. Philippi was in an area of Greek or Thracian control until gold was discovered at a nearby mountain. Settlers from the nearby island of Thasos seized the area and founded a city which they named Krenides. Sometime after 400 B.C., Philip II seized the city and the mines and renamed it for himself. The gold mines produced over 1,000 talents (a talent = about 75 pounds) of gold a year and financed Philip's army. After the battle of Pydna (168 B.C.), Macedonia passed into Roman hands. The gold was exhausted and Philippi became a small village. But on its plains, a very important battle was fought in 42 B.C. when Brutus and Cassius, the assassins of Julius Caesar, met Octavian and Antony. Octavian and Antony won and in honor of this victory, Philippi became an important Roman city. It held the right of the Law of Italy, including immunity from taxation.

Into this city, God directed Paul in 50 A.D. We have the story told for us in Acts 16:6-40. Paul revisited the city undoubtedly in 56 or 57 A.D. on his journey to Corinth and may have written 2 Corinthians from there. He also stopped by the following spring and spent Passover there with these Gentile converts (Acts 20:6).

Now, he writes them this letter. Polycarp, a bishop of the church at Smyrna at the beginning of the second century, who is well known for his martyrdom, wrote to the Philippians in the only letter that survives from his writings. He states in his letter:

For neither I, nor any other such one, can come up to the wisdom of the blessed and glorified Paul. He, when among you, accurately and steadfastly taught the word of truth in the presence of those who were then alive. And when absent from you, he wrote you a letter, which, if you carefully study, you will find to be the means of building you up in that faith which has been given you, and which, being followed by hope, and preceded by love towards God, and Christ, and our neighbor, "is the mother of us all." [a quotation from Galatians 4:26].

Again, he states concerning Paul:

For he boasts of you in all those Churches which alone then knew the Lord; but we [of Smyrna] had not yet known Him.

That Paul wrote Philippians has no serious challenge. The place of writing is unknown, but most likely Rome. Other places hypothesized have been Caesarea or Ephesus. If Rome, the date of writing was probably around 62 A.D., linking the book with Ephesians and Colossians.

The book is a tome on joy. The word "joy" is found five times in this book. The verb "rejoice" is found 11 times in this book, more than any other book except Luke. The book is about joy. Christ is referenced some 67 times in this book. The book is about Christ.

The book does not appear to be written to address any problem, but simply as an expression of Paul's love and concern for the church. Paul speaks much about his own practice and life in the book, setting himself forth as an example to the believers. There is much great teaching in the book.

Finally, it is interesting to note that the book is addressed to the saints and the bishops and deacons seem to be added, not the main addressees. Scripture is written for all Christians, not just the leaders or scholars.

Date: 62 A.D.

Structure:

This book should be viewed as pastoral instruction. There are no great divisions in the book as there are in Romans, the Corinthian epistles, Galatians and Ephesians. Rather, the book is an exhortation to Christian living, stressing unity through love (1:9, 27; 2:2-4; 4:2).

I. Introduction 1:1-2

II. Paul's praise of and hope for the Philippians. 1:3-11

- A. Prayer is for love to abound more and more.
- B. Prayer is so that they may approve the things that are excellent.
- C. Prayer is so that they may be sincere and without offense.

III. The centrality of the proclamation of the gospel 1:12-18 (Let Christ be preached)

IV. Paul's view of life and death 1:19-26 (Life is to be lived for Christ.)

V. Paul's view of conflict 1:27-30 (Be worthy of the gospel. Suffering is a gift.)

VI. Be humble 2:1-11 (Be united in love and mind and look to the example of Christ)

VII. Lights in the world 2:12-18 (Be blameless and harmless, children of God without fault.)

VIII. Paul's desire to send Timothy and Epaphroditus 2:19-30 (Timothy and Epaphroditus receive Paul's high commendations.)

IX. Paul's motivational desire 3

- A. No place to glory in the flesh 3:1-8
- B. A desire to know Christ 3:9-14
- C. I'm setting an example 3:15-21

X. Paul's closing exhortations 4:1-9

- A. Stop the division 4:1-2
- B. Help the laborers 4:3
- C. Live positively in prayer 4:4-9

XI. Paul's praise for their sharing 4:10-20 (They set the example; they receive the promises.)

XII. Closing 4:21-23

Key Idea: Living worthy of the gospel of Christ

Key Passages: 3:10

Key Lesson: Being completely devoted to Christ is joy.

Outline of Colossians

This outline of Colossians is intended to assist you as you investigate the pages of God's holy Word — His letter to you.

Colossae was a city that came to prominence under the Greeks and was at one time the major city in southwest Asia, but by Paul's time it had declined in importance, being outstripped in its own region by Laodicea 12 miles to the northwest and Hierapolis which was 13 miles to the north. It was destroyed by an earthquake somewhere around 61 A.D. which may have ended its occupation. Later, the city was rebuilt, being protected by a fortress some three miles southeast, but gradually the city moved around the fortress leaving nothing there today but a tell.

Colossae is located three miles from Mt. Cadmus, a mountain (8,435 feet) at the head of a gorge about 100 miles east of Ephesus. Apparently Paul never visited the city (1:4, 7-8; 2:1; 4:12). The gospel most likely was taken to the city by Epaphras while Paul was in Ephesus. Philemon was apparently a resident of the city, as his slave, Onesimus, (Philemon 10) was a Colossian (4:9).

This book may be the most Christological of any of Paul's epistles, if Hebrews is not taken as his. The book centers on the person of Christ, with direct references to him 81 times in 95 verses. Paul argues for the deity of Christ in the book, using some strong words focusing all into Christ.

- 1:14 In Him we have redemption, the forgiveness of sins
- 1:15 He is the image of the invisible God
- 1:15 He is the firstborn over all creation.
- 1:16 He is the creator of all things.
- 1:16 All things were created for Him.
- 1:17 He is before all things.
- 1:17 All things are held together by Him.
- 1:18 He is the head of the church.
- 1:18 He is the firstborn from the dead
- 1:18 He has firstplace in everything
- 1:19 All fullness dwells in Him
- 1:20 He reconciled all things by Himself
- 1:27 His indwelling in us is our hope of glory
- 1:29 He works in us mightily
- 2:3 In Him are hidden all of the treasures of wisdom & knowledge
- 2:9 In Him all of the fullness of the Godhead dwells bodily
- 2:10 He is the head of all principality and power
- 2:11 In Him we were circumcised
- 2:12 With Him we were buried in baptism
- 2:12 With Him we were raised
- 2:13 With Him we have been made alive
- 2:14 He took away the law on the cross

- 2:15 He disarmed principalities and powers
- 2:17 He is the substance
- 3:1 He sits at the right hand of God
- 3:4 He is our life
- 3:11 He is all and in all
- 3:24 He rewards us for our work efforts

The book appears to have been written to counteract some heretical teaching, although the exact form of it is hard to pinpoint. It appears to have been philosophical in basis (2:8) focusing on the attainment of wisdom (2:3-4) and the observance of certain days (2:16), as well as a worship of angels (2:18) and ascetism (2:20-23). There are 34 Greek words found in this book and nowhere else in the New Testament.

Date: 61 A.D.

Structure:

This book easily divides into two main divisions: The Person and Work of Christ (1:1-2:5) and the Exhortations for Living (2:6-4:18). In this, it follows the pattern of Romans and Ephesians. It stresses the sufficiency of Christ for us.

I. Introduction 1:1-2

II. Paul's thanks for the Colossians. 1:3-8 (commended for faith and love)

III. Paul's prayer for the Colossians. 1:9-23 (161 word sentence (vs. 9-17))

A. The request for worthiness 9-11

We can only walk worthy when we are filled with the knowledge of His will in all wisdom and spiritual understanding; then we will please Him and be fruitful.

B. The thanks to God 12-23

1. What He has done for us. 12-14

- a. Qualified us for the inheritance
- b. Delivered us from the power of darkness
- c. Transferred us into the kingdom of His Son
- d. We have redemption (forgiveness)

2. Christ 15-23

- a. He is the image of God
- b. He has the highest station
- c. He is the creator
- d. He is the sustainer
- e. He is the head of the church
- f. He has all of the fullness
- g. He is the reconciler
- h. He is the perfecter (if we continue in the faith)

IV. Paul's rejoicing for the Colossians 1:24-2:5

- A. In sufferings
- B. In ministering
 - 1. It was given to me
 - 2. To reveal to the saints Christ in you, the hope of glory)
 - 3. Preach, warn, teach to perfect
 - 4. I work to this end.
 - a. I endure great conflict
 - i. Be encouraged
 - ii. Be knit together in love
 - iii. Know God & be smart
 - b. I am writing for this purpose
 - i. Don't be deceived
 - ii. Be steadfast in Christ

V. Paul's Exhortations for the Colossians 2:6-4:6

- A. Walk by faith in Christ 6-7
- B. Abound with thanksgiving 7
- C. Watch out for those who will cheat you 8-15
 - 1. The cheaters 8
 - a. Philosophy
 - b. Deceit
 - c. Traditions of men
 - d. Elements of the world
 - 2. Christ 9-15
 - a. All the fullness of the Godhead dwells
 - b. We are complete in Him.
 - c. We are circumcised in Him
 - d. We are buried with Him
 - e. We are raised with Him
 - f. We are made alive with Him
 - g. We are forgiven
 - h. We are free from the law in Him
 - i. We are free from our enemies in Him
- D. Don't live by external things 16-23
 - 1. What you eat
 - 2. What days you observe

3. Delighting in humility
 4. Worshipping angels
 5. What you touch
 6. What you handle
 7. Your ascetism (these have no value)
- E. Seek heavenly matters 3:1-4
- F. Put to death earthly matters 3:5-11
1. Fornication
 2. Uncleaness
 3. Passion (passive, ungoverned aspect of evil desire)
 4. Evil desire (active desire, more comprehensive)
 5. Coveteousness
 6. Anger (a more settled condition of the mind)
 7. Wrath (a more agitated condition, an outburst)
 8. Wickedness
 9. Slander
 10. Abusive language
 11. Lies
- G. Clothe yourselves 3:12-17
1. Tender mercies
 2. Kindness
 3. Humbleness of mind
 4. Meekness
 5. Longsuffering
 6. Bear with one another
 7. Forgive one another
 8. Love
 9. Peace
 10. The Word of Christ
 11. Singing
 12. Doing all for the Lord Jesus
 13. Giving thanks
- H. Relational matters 3:18-4:1
1. Wives, submit
 2. Husbands, love
 3. Children, obey
 4. Fathers, don't provoke
 5. Servants, obey
 6. Masters, be fair

I. Continue in prayer 4:2-4

1. Earnestly
2. With thanksgiving
3. For us to speak

J. Walk in wisdom 4:5-6

1. Using the time
2. Answering properly

VI. Paul's Friends for the Colossians 4:7-15

- A. Tychicus
- B. Onesimus
- C. Aristarchus
- D. Mark
- E. Jesus (Justus)
- F. Epaphras
- G. Luke
- H. Demas

VII. Closing 4:16-18

Key Idea: We are complete in Christ

Key Passage: 2:9-10

Key Lesson: Set your mind on Christ

Outline of 1 Thessalonians

We hope this outline of 1 Thessalonians will assist you as you study God's holy Word.

Thessalonica was, during the time of Paul, one of the two most important commercial centers in Greece (Corinth was the other.) Thessalonica is located on the Gulf of Alonika, which is on the northwest corner of the Aegean Sea. It has a great harbor. The Egnatian Way, an important road linking the major cities of Macedonia, Rome in the West, and its conquered territories in the East, passed through the city. It was a three day journey southwest of Philippi. During the time of Paul, the city had around 200,000 inhabitants.

The city was founded in 315 B.C. by Cassander, a general of Alexander the Great who was married to Alexander's sister, Thessalonica. The Macedonian navy was stationed there during Rome's war with Persia. In 146 B.C., it became the capital of all of Macedonia. Like Philippi, it enjoyed its status as a free city.

After the time of Paul, the city gained fame as the "orthodox city" because it acted as a bulwark guarding Christianity and civilization against the attacks of the barbarians. It also played a significant role in the barbarians' conversion to Christianity. The city was finally captured by the Saracens in 904 A.D. Again, in 1185, the Normans captured the city. Finally, in 1430, the Sultan Amurath II captured the city and the city remained in Turk control until 1912. There was a disastrous fire on August 17, 1917 that destroyed much of the city. Today, it remains the second largest city of Greece and one of the principal seaports of southeast Europe. There continues to be a number of churches in the city.

Paul first visited the city on his second missionary journey in 50 A.D. He had been thrown in prison in Philippi and asked to leave the city. He left, passing through Amphipolis and Apollonia. There was a synagogue of the Jews in Thessalonica and that is where Paul headed (Acts 17:2). For three Sabbath days he reasoned with them from the Scriptures, explaining and demonstrating that Christ had to suffer and rise again and that Jesus is the Christ. Some Jews were persuaded but most were not. A great number of devout Greeks together with some leading women joined with Paul. It was here in this city that Paul was accused of turning the world upside down. Paul obtained support during his stay in Thessalonica twice from the Philippians (Philippians 4:16). However, the Jews obtained the assistance of some base men and succeeded in driving Paul out of the city. These same Jews later stirred up the crowds in Berea, and succeeded in driving Paul to Athens. Paul left Silas and Timothy in Berea.

Upon arriving in Athens, Paul sent for Silas and Timothy (Acts 17:14). They arrived in Athens but then Paul, in his concern for the Thessalonians, sent Timothy from Athens to Thessalonica (1 Thessalonians 3:1-2). Timothy returned with great news of the Thessalonian Christians. Paul probably was in Corinth by this time. Paul then wrote 1 Thessalonians and expressed his joy over them and encouraged them to continue in the faith. Outside of Galatians, it was the first of Paul's epistles that we have preserved.

Again, the main subject of the book is Jesus Christ, who is mentioned 36 times in 89 verses. God is mentioned 35 times, with specific references to the Father five times. The Holy Spirit is mentioned four times. The word "parousia" (coming), in reference to Christ's return, is mentioned four times, tying Matthew for the most of any New Testament book. Actually, the return of Christ is mentioned in every chapter, with one of the most familiar passages on the subject in this book (1:10; 2:19; 3:13; 4:13-18; 5:23).

The book gives us good insight into the emotional attachment Paul made with people. He speaks about how gentle he was with them, affectionately longing for them, and how he was willing to give up his own life for them (2:8). He speaks of a great desire to see them (2:17). He speaks how he sent Timothy because he could no longer endure not knowing about them (3:1). He could live because they stood firm in the Lord (3:8).

The shortest verse in the Bible is contained in this book (5:16). While in the English John 11:35 (“Jesus wept”) is the shortest in the English Bible (nine letters versus 13 letters in “rejoice always”), in the Greek John 11:35 contains three words with 16 letters while this verse contains two words with 14 letters.

The triunity of humans is taught in 5:23.

The book is a basic book of rejoicing and thanksgiving, six times mentioning joy or rejoicing and three times mentioning thanksgiving. The Thessalonians lifted Paul’s spirits.

Date: 50 A.D.

Structure:

This book divides into two main thoughts: Paul’s relationship with them (1-3) and Paul’s exhortations to them (4-5).

I. Introduction 1:1

II. Paul’s Relationship with them 1:2-3:13

A. His thanks 1:2-10

1. For their spirituality 1:2-4
2. For their example 1:5-8
3. For their testimony 1:9-10

B. His conduct among them 2:1-12

1. To speak the gospel 2:1-4
2. Without flattery 2:5
3. Without man’s glory 2:6
4. Gently 2:7
5. Affectionately 2:8
6. With hard work 2:9
7. Blamelessly 2:10
8. Encouraging a worthy walk 2:11-12

C. Their receipt of the truth 2:13-16

1. The word of God 2:13
2. With suffering 2:14-16

D. His desire to see them 2:17-20

E. His sending of Timothy 3:1-10

1. The motivation 3:1-5
2. The comfort 3:6-10

F. The Benediction 3:11-13

III. Paul’s Exhortation to them 4-5

- A. Abound more and more in the Christ's commands 4:1-2
 - B. Abstain from sexual immorality 4:3-8
 - C. Increase your love 4:9-10
 - D. Aspire to quietness 4:11-12
 - E. Be comforted with Christ's return 4:13-18
 - F. Don't be concerned about the Day of the Lord 5:1-11
 - G. Esteem your leaders highly in love 5:12-13
 - H. Warn the disorderly 5:14
 - I. Console the fainthearted 5:14
 - J. Uphold the weak 5:14
 - K. Be patient with all 5:14
 - L. Always pursue good for all 5:15
 - M. Rejoice always 5:16
 - N. Pray without ceasing 5:17
 - O. Give thanks in everything 5:18
 - P. Don't quench the Spirit 5:19
 - Q. Don't despise prophecies 5:20
 - R. Test everything 5:21
 - S. Hold to what is good 5:21
 - T. Abstain from every form of evil 5:22
 - U. The Benediction 5:23-28
 - 1. God will sanctify 5:23
 - 2. God is faithful 5:24
 - 3. Pray for us 5:25
 - 4. Greet one another 5:26
 - 5. Read the epistle 5:27
 - 6. Grace be with you 5:28
-

Key Idea: Christ is coming

Key Passage: 2:13-18

Key Lesson: Be blameless in holiness

Outline of 2 Thessalonians

It is our sincere desire that this outline of 2 Thessalonians will assist you in your investigation of God's holy Word — His personal letter to you.

The book of 2 Thessalonians was written shortly after the book of 1 Thessalonians, probably within a few months. The same three, Paul, Silvanus, and Timothy sent the letter. The letter is more focused on problems in the church and may reflect the receipt of later news from the Thessalonians. Apparently, the persecution mentioned in 1 Thessalonians continued with even greater force, threatening the church. Further, someone may have circulated a spurious letter, allegedly from Paul, stating that the believers were in the Great Tribulation (the day of Christ). Others, because of the imminency of Christ's return, apparently had stopped working.

Paul addresses these great concerns in this short book of 47 verses. Again, the main subject of the book is Jesus Christ, who is mentioned 30 times in 47 verses. God is mentioned 19 times. The book focuses on the second advent of Christ, with 16 verses addressing the subject. The book also sets forth the highest Scriptural view of Scripture (3:1), as well as great models for prayer (1:11-12; 2:16-17; 3:3-5) and work (1:11; 2:17; 3:8-12).

The book sets forth the Southern leanings of Paul with 3:16 (y'all).

Date: 50 A.D.

Structure:

This book divides into two main thoughts: encouragement in relation to Christ's return (1-2) and exhortation on living (3).

I. Introduction 1:1-2

II. Encouragement in Relation to Christ's Return 1-2

A. Paul's Thankfulness 1:1-10

1. For their faith and love 1:3-4
2. In the midst of suffering 1:4-5
3. God will repay 1:6-8
4. When He comes 1:9-10

B. Paul's Prayer 1:11-12

1. That God would count you worthy 1:11
2. That the name of Jesus Christ may be glorified

C. Paul's Exhortation 2:1-12

1. The problem 2:1-2
2. First, there must be a falling away and the man of sin 2:3-5
3. Before this, the restrainer must be removed 2:6-8
4. Then the lawless one 2:9-10

5. And God's delusion 2:11-12 (Is. 29:10)

D. Paul's Affirmation of Truth 2:13-17

1. With respect to salvation 2:13-14
2. With respect to holy living 2:15
3. With respect to God's presence 2:16-17

III. Exhortation on Living 3:1-15

A. Pray 3:1-2

1. That the word of the LORD may run and be glorified
2. That we may be delivered

B. Confidence in God 3:3-5

1. The LORD is faithful 3:3
2. You will do what is commanded 3:4
3. Love of God and patience of Christ 3:5

C. Against Idleness 3:6-15

1. Withdraw from disorderly persons 3:6
2. We were examples 3:7-9
3. If you don't work, you don't eat 3:10
4. We hear of non-workers 3:11
5. Work and eat your own bread 3:12
6. Don't grow weary in doing good 3:13 (see Gal. 6:9; Heb. 10:36)
7. Don't keep company but admonish him 3:14-15

IV. Closing 3:16-18

A. Benediction 3:16

B. Salutation 3:17

C. Blessing 3:18

Key Idea: Don't Be Troubled

Key Passage: 3:16

Key Lesson: Work

Outline of 1 Timothy

We hope this outline of 1 Timothy assists you in your study of God's holy Word — His personal letter to you.

1 Timothy is the first of four personal letters we have that Paul wrote to individuals (2 to Timothy, 1 to Titus, and 1 to Philemon). The first three have long been known as the Pastoral Epistles. They all were written towards the end of Paul's life.

Timothy was born the son of a Jewish mother and a Gentile father (Acts 16:1). He lived in Lystra which was in the region of Galatia. Paul visited the city on his first missionary journey (Acts 14:8-20). Apparently, at this time, both Timothy's mother and grandmother became followers of Jesus Christ (2 Timothy 1:5). When Paul returned to Lystra at the beginning of his second missionary journey, Timothy, though a young man, had distinguished himself as a good servant to the church (Acts 16:2). Because he was Jewish but uncircumcised, Paul had him circumcised, a contrast to Titus who was Gentile and whom Paul refused to have circumcised (Galatians. 2:3).

Timothy then went with Paul on his second missionary journey. He was there when Paul first went to Europe. He was there when Paul was thrown into prison at Philippi. He travelled with Paul to Thessalonica and then to Berea. He remained for a while at Berea while Paul went to Athens. He joined Paul and then travelled back to Thessalonica to make contact with the new believers. He then travelled back to Paul who was in Corinth (Acts 18:5). Thereafter, on the third missionary journey, Timothy joined Paul in Ephesus. While at Ephesus, Paul sent Timothy back to Macedonia (the area of Thessalonica and Berea and Philippi) (Acts 19:22) and perhaps on to Corinth (1 Corinthians 16:10). It appears that Timothy returned to Ephesus because 1 Timothy 1:3 states that Paul urged Timothy to remain in Ephesus when Paul went to Macedonia. Nevertheless, Timothy was with Paul when Paul went to Macedonia (2 Corinthians 1:1) and he accompanied Paul back to Asia (Acts 20:4). He also was with Paul in Rome when he wrote Philippians (Philippians 1:1) and Colossians (Colossians 1:1). We find Timothy in Ephesus in this book and apparently in 2 Timothy (2 Timothy 1:16-18; 4:19). At some time, Timothy was imprisoned but then set free (Hebrews 13:23). We know little of Timothy's later life. Eusebius mentions Timothy as "having first received the episcopate at Ephesus."

The letter of 1 Timothy is really a letter of encouragement and exhortation from an older pastor to a younger one, from a spiritual father to a spiritual son. The letter deals much with the themes of holding to the faith and opposing heresy. It also addresses the great themes of Christ and holy living. It emphasizes relationships within the church and the need for sound instruction. Each chapter is rich and full. There are 28 references to Christ.

- Chapter 1 has the great benediction of the great King (1:17)
- Chapter 2 has the great desire and Mediation of Christ (2:4)
- Chapter 3 has the great hymn of Christ (3:16)
- Chapter 4 has the great work of Christ (4:10)
- Chapter 5 has the great judgment of men (5:24-25)
- Chapter 6 has the great revealing of Christ (6:15-16)

Each Deals With Major Controversies

- Chapter 1 — the Role of the Law (1:6-11)
- Chapter 2 — the Role of Men and Women (2:8-15)
- Chapter 3 — Qualifications for office (3:1-13)

- Chapter 4 — Asceticism (4:1-8)
- Chapter 5 — Widows and Sinning Rulers (5:3-20)
- Chapter 6 — Prosperity Teaching (6:3-10)

It is a letter of lists, both the bad and the good (1:9-10; 1:17; 2:1; 3:2-6; 3:8-9; 4:1-3; 4:12; 6:4-5; 6:11; 6:15-16).

Date: 62 A.D. (?) (from 58 to 62)

I. Introduction 1:1-2

II. Warning About False Teaching 1:3-20

- A. Wrong Use of Law (It is for love from a pure heart and good conscience and wholesome faith) 1:3-11
- B. Paul is the Pattern Christ has given 1:12-17
- C. Hold onto faith and a good conscience 1:18-20

III. Conduct for the Church 2-3

- A. God desires prayer 2:1-7
- B. Role of Men and Women in church 2:8-15
- C. Qualifications for a Bishop 3:1-7
- D. Qualifications for a Deacon 3:8-13
- E. Reason for writing 3:14-15
- F. Hymn of Praise 3:16

IV. Role of Timothy 4

- A. Apostasy will come, watch out 4:1-5
- B. Instruct in truth, reject fables 4:6-10
- C. Be an example 4:11-16
 - 1. In word
 - 2. In conduct
 - 3. In love
 - 4. In spirit
 - 5. In faith
 - 6. In purity
 - 7. Don't neglect the gift
 - 8. Meditate on these things
 - 9. Give yourself entirely to them
 - 10. Watch out
 - 11. Continue in them

V. Relationships in the Church 5-6:2

- A. With older men 5:1
- B. With younger men 5:1
- C. With older women 5:2
- D. With younger women 5:2
- E. With widows 5:3-16
- F. With elders 5:17-20
- G. With novices 5:21-22
- H. With yourself 5:22-25
- I. With masters and servants 6:1-2

VI. Covetousness and Godliness 6:3-19

- A. Godliness has its own value, it is not a means to wealth 6:3-10
 - B. Be spotless 6:11-16
 - C. Let riches be used for eternity 6:17-19
-

VII. Final Plea 6:20-21

Key Idea: There is much to distract, hold to what you have been taught

Key Passage: 4:16

Key Lesson: Watch Out for Your Life

Outline of 2 Timothy

It is our desire that this outline of 2 Timothy will assist you as you study God's holy Word.

2 Timothy is the last of the letters we have from Paul. It was written shortly before he was martyred. The theme of the letter is commitment. Paul had committed his life to Christ (1:12); Timothy had a good thing committed to him (1:14); Timothy was to commit the things he had heard to faithful men (2:2); Timothy was to continue in what he had learned (3:14); he was to fulfill his ministry (4:5), and Paul had carried his commitment to the end (4:7).

The letter sets forth Paul's desire for Timothy to continue in the work God had called Timothy to do. We also see Paul's great desire for and close bond with Timothy. He calls him "my beloved son" (1:2); he is reminded of Timothy's tears and longs to see him (1:4). He gives encouragement for Timothy to persevere in the midst of opposition and complacency.

There are some 30 references to Jesus Christ in 83 verses.

Date: 64 A.D. (?)

I. Introduction 1:1-2

II. Paul's Relationship With Timothy 1:3-18

- A. Fond Remembrance 1:3-5
- B. Encouragement toward Ministry 1:6-18
 - 1. Remember the gift of God 1:6-7
 - 2. Do not be ashamed 1:8-12
 - 3. Hold fast to sound words 1:13
 - 4. Keep the good thing 1:14
 - 5. Know those who have departed 1:15
 - 6. Remember the faithful 1:16-18

III. Paul's Instruction on Relationship with Others 2-4:5

- A. Commit Faithful Words to Faithful Men 2:1-13
 - 1. Be strong 2:1
 - 2. Find those who will be able to teach 2:2
 - 3. Endure hardship 2:3-6
 - 4. REMEMBER JESUS CHRIST 2:8-9
 - 5. Follow my example 2:10
 - 6. The faithful saying 2:11-13
- B. Deal Wisely with the Unfaithful 2:14-26

1. Don't strive 2:14-21
 2. Flee youthful lusts & disputes 2:22-23
 3. Be Gentle 2:24-26
- C. The Evil of the Last Times 3:1-9
- D. Live righteously 3:10-17
1. There will be persecutions 3:10-13
 2. Hold to Scripture 3:14-17
- E. Minister to Others 4:1-5
1. Preach the Word 4:1-4
 2. Do the work of an evangelist 4:5

IV. Paul's Final Words 4:6-22

- A. I have finished well 4:6-8
- B. Come be my friend 4:9-16
- C. The Lord is faithful 4:17-18
- D. Final greetings 4:19-21
- E. Farewell 4:22

Key Idea: Those who are committed to Christ finish with no regrets.

Key Passage: 2:8

Key Lesson: Stay committed to Christ and His work

Outline of Titus

We hope this outline of Titus will assist you as you endeavor to dig into the pages of God's letter to you.

We do not know much about Titus. He was a Greek (Galatians 2:3) and was an early convert to Christianity who went up with Paul to Jerusalem from Antioch somewhere around 46 A.D. Paul counted him to be a brother, saying "Titus, my brother" (2 Corinthians 2:13). Apparently, Paul had sent Titus to the Corinthians to prepare the way for him and Titus had been well received. Titus met Paul in Macedonia and apparently went ahead of Paul back to Corinth of his own volition (2 Corinthians 8:17). Paul states that Titus walked in the same spirit as Paul (2 Corinthians 12:18). Apparently, Titus was brought to Christ by Paul as he is called "my true son in the common faith" (Titus 1:4). It appears that Titus was highly trusted by Paul to deal with problems in churches, with the Corinthian church and the Cretin church as examples. Perhaps that was also his reason for going to Dalmatia (2 Timothy 4:10).

Titus apparently went to Crete with Paul (Titus 1:5) but we do not have the record when. Paul's only recorded stop in Crete was as a prisoner (Acts 27:7-21). According to church tradition, Titus became the first bishop of Crete.

Crete is an island with a storied past and a bleak future. It is approximately 156 miles long and from 8 to 35 miles wide. It is mountainous with some peaks in excess of 8,000 feet. It is mostly rocky and desolate, having lost its trees. However, in the past, it was quite important. Many believe that it is the Caphtor that was the ancient home of the Philistines. The Minoan civilization, noted for grandeur, shipping, and beautiful art, flourished on the island with some grand palaces for 1,500 years. Perhaps, during David's time, the Cherethites, David's bodyguards, may have been Cretans. Cretans were present at Pentecost.

All of the known palaces on Crete were destroyed in a violent earthquake about 1700 B.C., during the time Israel was in Egypt. They were rebuilt on even a grander scale, but were wiped out about the time Israel came out of Egypt, possibly by the effects of the great volcanic eruption that destroyed Thera. Thereafter, Crete has played only a minor role in the area.

The book of Titus does not focus on the person of Titus, nor on the island of Crete, but on the obligations of believers to live righteously. There are seven references to Christ (1:1, 4; 2:13, 14(2); 3:6, 7) and 14 additional references to God in the 46 verses of this short book, almost one every other verse. The book also majors on faith and works, with eight references to the concept of faith (1:1, 3, 4, 13; 2:2, 10; 3:8, 15) and eight references to works (1:16(2); 2:7, 14; 3:1, 5, 8, 14). Of the 24 usages of the word "savior" in the New Testament, six of them are in this book (1:3, 4; 2:10, 13; 3:4, 6). In addition, salvation is spoken of in 2:11, one of five times this word is found in the New Testament. Of the 16 times the word meaning "a sound mind" is used in the New Testament, six occur in this book (1:8; 2:2, 4, 5, 6, 12). No other book has as many references to savior or soundness of mind.

This book, then, is about being of sound mind to pursue the faith and works for which our God and Savior, Jesus Christ has saved us.

Date: (?)

I. Introduction 1:1-4 (God promised eternal life before time began — interesting)

II. Qualification for Leaders 1:5-9

A. Blameless

- B. Husband of one wife
- C. Faithful children
- D. Not charged with wastefulness
- E. Not charged with lack of submissiveness
- F. Not self-pleasing
- G. Not inclined to anger
- H. Not given to wine
- I. Not a brawler
- J. Not greedy for money
- K. Hospitable
- L. A lover of the good
- M. Of a sound mind
- N. Righteous
- O. Pious
- P. Self-controlled
- Q. Holding fast the word (a teacher)

III. Characteristics of the Unbelieving 1:10-16

- A. Insubordinate
- B. Idle talkers
- C. Deceivers
- D. Seeking dishonest gain
- E. Liars (Statement by Epimenides, a Cretan poet and philosopher from the 6th century B.C. — The verb “kretizo” came to mean “to lie”)
- F. Evil beasts
- G. Lazy gluttons
- H. Following fables
- I. Denying God by their works
- J. Detestable
- K. Disobedient
- L. Disqualified

IV. Instruction to the Church 2:1-10

- A. For Older Men 2:1-2
 - 1. Temperate
 - 2. Reverent (serious)
 - 3. Of sound mind
 - 4. Healthy in faith

5. Healthy in love
6. Healthy in patience

B. For Older Women 2:3-4

1. Suited to a sacred character in demeanor
2. Not a slanderer
3. Not a slave of much wine
4. A teacher of the good
5. To guide younger women into sound minds

C. For Younger Women 2:4-5

1. Love their husbands
2. Love their children
3. Be of sound mind
4. undefiled (chaste)
5. Good workers at home
6. Submissive to their own husbands

D. For Younger Men 2:6-8

1. Of sound mind
2. Good works
3. Uncorruptness
4. Reverence
5. Healthy in words that cannot be condemned

E. Servants 2:9-10

1. Submissive to their masters in all things
2. Well-pleasing
3. Not speaking against or answering back
4. Not removing things (stealing from the boss)
5. Being faithful

V. Instruction to Titus 2:11-3:11

A. Speak of God's grace and purpose

1. We should deny ungodliness and worldly lust
2. We should live with sound minds, righteously, and godly
3. We should look for our hope
4. We should be zealous of good works

B. Remind the believers 3:1-8

1. To be submissive to rulers
2. To obey
3. To be ready for every good work

4. To speak evil of no one
 5. To be peaceable
 6. To be gentle
 7. To show all humility
 8. To remember what we once were
 9. To remember what God our Savior has done for us
 10. To affirm constantly that good works needs to be the pattern of our lives
- C. Avoid certain things 3:9-11
1. Foolish disputes
 2. Genealogies
 3. Strife
 4. Arguments about the law
 5. Divisive people

VI. Closing Words 3:12-15

- A. Come to me 3:12
- B. Send Zenas and Apollos 3:13
- C. Learn to maintain good works 3:14
- D. Greetings 3:15

Key Idea: We are saved to be a people characterized by good works

Key Passage: 2:11-14

Key Lesson: Keep the faith, Do good works

Outline of Philemon

This outline of Philemon is intended to assist you as you study the Bible. May you discover God's character as you read His letter to you.

We know very little about the person, Philemon. That he was apparently a resident of Colossae is supported by the fact that his slave, Onesimus, was a Colossian (Colossians 4:9). Also, those involved in the Colossian church appeared to be involved with Philemon, including Epaphras (apparently the evangelist who brought the gospel to Colossae (Colossians 1:7; Philemon 23), and Archippus, a minister in the church (Colossians 4:17; Philemon 2). Each of the persons mentioned in Philemon are mentioned in Colossians, except for Philemon and Onesimus.

The letter apparently was sent at the same time as the letter of Colossians. This is the one personal letter preserved of Paul's writing that is not an instructional letter to a church or church leader, but a letter of appeal to a slave owner on the behalf of a run-away slave. Onesimus had apparently fled to Rome and there was converted by Paul (verse 10). Now, Paul sends him back to Philemon, though he would really like to keep him (verse 13). Paul commends Onesimus to Philemon, no longer as a slave, but as a brother. Paul, like Christ, asks for any of the wrongs of Onesimus to be put on Paul's account (verse 18).

The book is about bondage and love, forgiveness and joy. Mostly, it is about Jesus Christ, who is mentioned 11 times in 25 verses.

- Paul is a prisoner of Christ — vs. 1, 9
- Grace and peace come from Christ — vs. 3, 25
- Christ is the object of Philemon's love and faith — vs. 5
- Every good thing is in us in Christ — vs. 6
- Boldness is found in Christ — vs. 8
- There is a brotherhood in the Lord — vs. 16
- There is a shared joy in the Lord — vs. 20
- There is a refreshment in the Lord — vs. 20
- There is a fellowship of suffering in the Lord — vs. 23

Date: 61 A.D.

I. Introduction vs. 1-3

II. Thankfulness for Philemon vs. 4-7

- A. love for Jesus and all the saints
- B. faith in Jesus and in all the saints
- C. sharing of faith
- D. you are refreshing to the saints

III. Paul's Appeal for Onesimus vs. 8-22

- A. I could command what is right
- B. But I'll appeal for love's sake
- C. Receive Onesimus (he is my own heart)
- D. I wanted to keep him, but I would not do so without your consent
- E. he is a beloved brother, especially to me
- F. Receive him as you would me
- G. Place any of his wrongs on my account
- H. Please, give me this joy and refreshment
 - I. I know you will, and you'll do even more
 - J. prepare a guest room

IV. Closing vs. 23-25

Key Idea: In Christ, both slaves and free are united as one

Key Passage: vs. 16

Key Lesson: Forgiveness enriches by removing wrongs and gaining brothers

Outline of Hebrews

We hope this overview and outline of Hebrews will help you as you endeavor to study God's holy Word — His letter to you.

Unique among the books of Scripture, Hebrews stands alone as an intended treatise on Jesus Christ. The gospels tell the story of Christ's life on earth. Acts tells of the spread of Christ's mission on earth. The Pauline, Petrine, and Johannine epistles, as well as James and Jude, tell of the Christ-life in believers. and Revelation tells of Christ's coming. But Hebrews alone gives us a treatise on the superiority of Jesus Christ. Depending on how you count the references, there are at a minimum some 148 references to Christ in this book. The number may actually range up to around 200 in 303 verses. The word "better" appears 19 times in the New Testament, 13 of which are found in this book (1:4; 6:9; 7:7, 19, 22; 8:6(2); 9:23; 10:34; 11:16, 35, 40; 12:24). The words "perfect," "perfection," and related words appear 14 times out of a total of 49 times in the New Testament in this book (2:10; 5:9, 14; 6:1; 7:11, 19, 28; 9:9, 11; 10:1, 14; 11:40; 12:2, 23).

We do not know who the human author of Hebrews was. The oldest statements as to authorship, stemming from the second century, set forth Paul as the author. Origen, who lived at the end of the second and beginning of the third century, a theologian from Alexandria, Egypt, stated as to the author of Hebrews, "God only knows." The other primary contender for authorship is Barnabas, who was a Levite. Tertullian, at the end of the second century, seemed to accept this position. The book was written probably from Italy (13:24) and before the destruction of the temple, while Timothy was still living.

The book is a development of Christ in relation to the Old Testament, with a particular emphasis on the priesthood and the book of Leviticus, although that book is never quoted. There are 38 direct quotations of Old Testament books and a total of some 212 allusions to Old Testament books. Only Matthew and Romans have more direct quotations, and only Matthew has more allusions. But Hebrews is the most intense book in the use of the Old Testament.

The character of our Lord Jesus Christ is disclosed in this one book like no other. I title the book, "Jesus Christ: Better than the Best." He is:

- Better than angels — 1-2
- Better than Moses — 3-4
- Better than Aaron — 5-7
- Mediator of a Better Covenant — 8
- Minister of a Better Tabernacle — 9-10
- A Better Example — 11-12
- A Better Shepherd — 13

He is:

- The Son — 1:2
- The Heir — 1:2
- The Creator — 1:3
- The Reflection of God's Light — 1:3

- The Very Expression of God — 1:3
- The Sustainer of all — 1:3
- The Purger of sins — 1:3
- Better than the angels — 1:4
- The Preeminent Being — 1:6 (see 6:7; 1:15; Ps. 89:27; Jer.31:9)
- God — 1:8
- King — 1:8
- Lover of Righteousness — 1:9
- Hater of Iniquity — 1:9
- Eternal — 1:11; 7:3, 16
- Immutable (Unchangeable) — 1:12; 13:8
- Giver of God's Word — 2:3
- Taster of death for us — 2:9
- Author of salvation — 2:10; 5:9
- Our Sanctifier — 2:11; 13:12
- A brother — 2:11-12
- A singer — 2:12
- A father — 2:13
- A human — 2:14
- The Destroyer of death — 2:14
- The Deliverer from bondage — 2:15
- Merciful and Faithful High Priest — 2:17
- The Payment for sin — 2:17
- A Sufferer — 2:18
- Temptable — 2:18
- An Apostle (Sent One) — 3:1
- The Builder of His House — 3:3
- Son of God — 4:14
- Sinless — 4:15
- One who knows how to pray — 5:7
- A Student — 5:8
- A Forerunner for us — 6:20
- King of righteousness — 7:1-2
- King of peace — 7:1-2
- Lord — 7:14
- Our guarantee — 7:22
- Our intercessor — 7:25
- Holy — 7:26
- Innocent — 7:26

- Undefined — 7:26
- Separate from sinners — 7:26
- Higher than the heavens — 7:26
- Minister of the true tabernacle — 8:2
- Mediator of the new and better covenant — 8:6; 9:15; 12:24
- Obtainer of Eternal Redemption — 9:12
- Victor over sin — 9:26
- Bearer of sins — 9:28
- A Returning Savior — 9:28
- Our Perfecter — 10:14
- The New and Living Way — 10:20
- Our Focus — 12:2
- Author and Finisher of our faith — 12:2
- Our Model in overcoming sin — 12:3
- Our Model in bearing reproach — 13:13
- The Great Shepherd — 13:20

There are five warning passages in Hebrews that have spurred great controversy. There is a:

- warning against drifting (2:1-4);
- warning against unbelief (3:12-4:13)
- warning against falling away (5:12-6:8)
- warning against willfully sinning (10:26-31)
- warning against defying the work of God (12:14-29)

Some have interpreted these passages as referencing unbelievers. Some, believers. Some have seen them as warnings of impending eternal judgment, others as temporary judgment. Some have seen in them support for the temporality of salvation. Some have seen in them support for the eternal nature of salvation. My view is that we should take the warnings seriously and thereby avoid the judgments of which they warn.

Here, then, is my view of the passages:

- 2:1-4 — Since Christ is better than the angels, we better seek His salvation.
- 3:12-4:13 — Since Christ's house is better than Moses', we had better not find ourselves left out because of unbelief.
- 5:12-6:8 — Since Christ is a better high priest, we had better not fall away from Him.
- 10:26-31 — Since Christ has brought a better sacrifice, we had better not despise it.
- 12:14-29 — Since Christ has taught us how to resist sin, we had better follow His teaching.

The book is a jewel in a collection of jewels. The strongest assurance of the presence of Christ is found in this book (13:5). It contains a powerful view of the Word of God. God's Word is living, powerful and discerning (4:12), good (6:5), a refuge (6:17-18), and what your rulers have spoken (13:7).

Date: 61 A.D.

I. Meet the Son 1:1-4

II. Better than Angels 1:5-2:18

- A. Proven by Scripture 1:5-14
- B. [Warning Against Drifting] 2:1-4
 - 1. Example of the law 2:2
 - 2. Admonition to not neglect His salvation 2:3
 - 3. Spoken and confirmed 2:3-4
- C. Becoming a Man 2:5-18
 - 1. Made lower than the angels 2:5-9
 - 2. Became like us 2:10-13
 - 3. To overcome the enemy 2:14-16
 - 4. To come to our aid against sin 2:17-18

III. Better than Moses 3-4

- A. Proven by Logic 3:1-6
- B. [Warning Against Unbelief] 3:7-4:13
 - 1. Example of Israel 3:7-19
 - 2. Admonition to enter into His rest 4:1-11
 - 3. The Power and Insight of the Word 4:11-13
- C. Invitation to come to the throne 4:14-16

IV. Better than Aaron 5-7

- A. Proven by an Oath 5:1-11
 - 1. Function of a High Priest 5:1-4
 - 2. Calling of Christ 5:5-6
 - 3. Christ's Identity with Us 5:7-11
- B. [Warning Against Apostasy] 5:12-6:8
 - 1. Example of youth 5:12-14
 - 2. Admonition to pursue perfection 6:1-3
 - 3. Only one salvation 6:4-8
- C. Confidence in the readers 6:9-12
- D. The Immutability of God's Promise 6:13-20
- E. Melchizedek and Christ 7

1. Melchizedek is greater than Aaron 7:1-10
2. Christ would be in Melchizedek's order 7:11-19
3. Christ's greater work than Aaron 7:20-28

V. Minister of a Better Sanctuary 8-10

- A. Proven by Location and Builder 8:1-6
- B. Based Upon a Better Covenant 8:7-13
- C. The Symbolism of the Old 9:1-10
- D. The Greater Work of the New 9:11-15
- E. The Necessity of Death 9:16-22
- F. The Greatness of the Offering 9:23-28
- G. The Inability of the Old to deal with sin 10:1-4
- H. The Need for a body 10:5-10
- I. The Perfection of His Sacrifice 10:11-18
- J. Our Response 10:19-25
- K. [Warning Against Willfully Sinning] 10:26-31
 1. Example of judgment under the law 10:26-28
 2. Admonition to treat matters as sacred 10:29
 3. Judgment of God on His people 10:30-31
- L. Persevere 10:32-39

VI. Live by Faith Under a Better Example 11-12

- A. Introduction to Faith 11:1-3
- B. Faith is needed to please God 11:4-7
- C. Faith leads us on a pilgrimage 11:5-16
- D. Faith sees the future 11:17-22
- E. Faith sees Christ 11:23-29
- F. Faith makes people better than this world 11:30-40
- G. So Consider Christ 12:1-4
- H. Don't be discouraged at chastisement 12:5-13
- I. [Warning Against Defying the work of God] 12:14-29
 1. Example of Esau 12:14-17
 2. Our Better Place 12:18-24
 3. Admonition not to refuse Jesus 12:25a
 4. The coming judgment 12:25b-29

VII. Live Under the Great Shepherd 13

- A. Live in love 13:1-6
 - B. Follow the Great Shepherd 13:7-19
 - 1. Remember Your Rulers in the Church 13:7
 - 2. Jesus doesn't change 13:8
 - 3. Live seeking the coming city 13:9-14
 - 4. Live praising God and doing good works 13:15-16
 - 5. Obey your rulers 13:17
 - 6. Pray 13:18-19
 - C. The blessing of the Great Shepherd 13:20-21
 - D. Closing words 13:22-25
-

Key Idea: Jesus Christ is the Best!

Key Passage: 3:1

Key Lesson: Follow the example of Jesus in life.

Outline of James

We hope this outline of James will assist you in your study of God's Word.

There has been much controversy about the book of James. First, we have the question of authorship. There are four possibilities from the New Testament. There is James the brother of John, the son of Zebedee, an apostle, James the son of Alphaeus (Mark 3:18), James the father of Judas (not Iscariot — Luke 6:16) and James the half brother of the Lord (Galatians 1:19). The author does not identify himself as an apostle and James the apostle died early in the history of the church (Acts 12:2) therefore he is not a likely candidate. The second and third James are too little known to have the authority to give such an epistle. However, James, the half-brother of Christ, was a powerful figure in the early church. He is called a pillar of the church at Jerusalem (Galatians 2:9) and figures much in the early church history. History records that he was the first bishop of the church at Jerusalem and was martyred in 62 A.D. He was an exceedingly holy man, respected even among the Jews for his piety. He prayed so much that his knees became like those of a camel, thus "old camel knees" was affectionately used of him.

The epistle was written to a Jewish Christian audience. This indicates that this is an early letter of the church. There is no sign of the Jewish/Gentile conflict. The letter should be dated sometime in the mid to late 40's, within approximately 15 years of the death of Jesus Christ.

To James, the readers were brothers, a term he uses 19 times in the book. The word "Lord" occurs 15 times in the book. In many ways the book is an exposition on the Sermon on the Mount of Christ found in Matthew 5-7. Compare the following:

James	Topic	Matthew
1:2-4	Joy in suffering	5:10-12
1:5-8	God's grace in giving	6:6, 33; 7:7-11
1:9-11	The poor and rich	5:3; 6:19-21
1:12	Blessing to those who endure	5:5
1:13-16	Temptations	5:27-28; 6:13, 22-23
1:17-18	God's goodness	6:25-34
1:22-27	Be doers	7:12; 24-27
2:1-13	Don't be partial	5:43-48
2:14-26	Be workers	7:12; 24-27
3:13-18	meek, mercy and peace	5:5, 7, 9
4:1-5	You need to ask, rightly	5:6:14-15; 7:7-8
4:9	blessed are those who mourn	5:4
4:11-12	Don't judge	7:1-5
4:13-17	Look properly at the future	6:31-34
5:1-6	Beware of riches	6:24
5:7-11	Deal patiently with persecutors	5:39-42

5:12	Don't swear	5:33-37
5:13-18	Pray	6:5-15

The themes developed in the book are all set forth in the first chapter. Patience, wisdom, prayer, rich versus poor, relationship with God, our tongue, our practice — these are the themes of the book. The book is a sermon on the service of faith. The book should give us encouragement in our lives. James notes that we all stumble in many things (3:2). He notes that our stumbling occurs because we are enticed through the bait of human desire (1:14). But he tells us that if we receive and do the word of God, it is able to save our souls (1:21).

This book has been referred to as the Proverbs of the New Testament, being written in a very practical vein. Gone are the great theological treatises of Paul. In its place are a series of very practical lessons to life's problems.

Problems addressed:

- How to handle temptations 1:2-4
- How to pray for wisdom 1:5-8
- How to handle poverty and riches 1:9-11
- Where is the source of temptations 1:13-16
- What should we do with our tongue 1:19; 3:1-12; 4:11-12
- What should we do with the word 1:21-25
- What is the nature of true religion 1:26-27
- How to treat people 2:1-13
- The place of works in faith 2:14-26
- What is the test of true wisdom 3:13-18
- Why are our prayers not answered 4:1-5
- How can we get God to be close to us 4:7-10
- What role should planning have in our lives 4:13-17
- What about the rich 5:1-6
- What about suffering 5:7-11
- What about swearing 5:12
- What should we do when we suffer 5:13
- When we are happy 5:13
- What should we do when we are sick 5:13-18
- What about those who go astray 5:19-20

Date: 45 A.D. (?)

I. Introduction 1:1

II. Count temptations to be joy 1:2-11

- A. Brings patience 1:2-4
- B. Opens up wisdom 1:5-8
- C. Reckons on the fleeting nature of life 1:9-11
- D. Brings a crown of righteousness 1:12
- E. But temptations are not from God 1:13-16
- F. God brings good gifts 1:17-18

III. Consider a life of righteousness 1:19-27

- A. Man's wrath does not produce righteousness 1:19-20
- B. Be doers of the word 1:21-25
- C. Pure religion is doing and being 1:26-27

IV. Do not show partiality 2:1-13 (development of 1:9-11)

V. Works demonstrate faith 2:14-26 (development of 1:22-27)

VI. Beware of the tongue 3:1-12 (development of 1:19-21)

VII. Distinguish heavenly wisdom 3:13-18 (development of 1:5-8)

VIII. God is a jealous God 4:1-10 (development of 1:12-18)

IX. Bring your speech in line with godly views 4:11-17 (development of 1:19-21)

X. Warning to the rich 5:1-6 (development of 1:9-11)

XI. Encouragement to the oppressed 5:7-12 (development of 1:2-4)

XII. Effective prayer 5:13-18 (development of 1:6-8)

XIII. Watching out for others 5:19-20 (development of 1:22-27)

Key Idea: Faith works

Key Passage: 2:22

Key Lesson: Practice the Word.

Outline of 1 Peter

This outline of 1 Peter is intended to assist you as you dig into God's Word. May you discover His character as you study.

This book was written by Peter, the apostle of Jesus Christ, as set forth in the first verse. Peter was one of the three apostles in the "inner circle," and together with Paul became a part of the "dynamic duo" of the early church. Following his appearance at the Jerusalem council, Peter disappears from the pages of Scriptural history. He may have visited Corinth (1 Corinthians 1:12) as an itinerant missionary (1 Corinthians 9:5). Clement of Rome, somewhere around 95 A.D., stated that in his generation Peter had suffered martyrdom, as had Paul (1st Clement ch.5). Ignatius, the third bishop of Antioch, and one who knew the apostles, stated that Peter and Paul laid the foundations of the Church at Antioch (Epistle to the Magnesians, Ch.X) Ignatius linked Clement to Peter as Timothy was linked to Paul (Epistle to the Trallians, Ch. VII). Ignatius further stated that Peter, along with Paul, issued commandments to the Roman Christians (Epistle to the Romans, Ch.IV). Irenaeus, bishop of Lyons from around 175 to 195, who knew Polycarp, stated that Peter and Paul preached at Rome, laying the foundation of the church there (Against Heresies, Ch.1:1). Dionysius, bishop of Corinth around 180 A.D., states that Peter and Paul planted the church at Corinth and then taught in Italy, suffering martyrdom about the same time (EH II.25.8). Lactantius, a Christian apologist and historian who lived from 240 to 320 A.D., wrote that Nero crucified Peter and slew Paul. This is about all we know about the history of Peter. There are many stories about Peter from a group of writings known as the Clementines and attributed to Clement of Rome, but these were most likely not written until much later and it is difficult to separate out the truth from fiction.

The book was written to the Jewish diaspora, as stated in 1:1. This is in line with the statement Paul makes in Galatians 2:7-8 that the gospel to the Jews was committed to Peter. And it is the diaspora in a relatively small region, that of north and western Turkey. Based upon this and the mention of Babylon, some have suggested that Peter wrote the book from Babylon. However, there is no other evidence that Peter ever visited the east, and the linkage with Silvanus and Mark make such a location unlikely. The book was probably written from Rome.

Peter gives us the title of the book as being the "the true grace of God" in 5:12. The word "grace" appears 10 times in the book. The book deals much with suffering, with the word "pathama" or suffering being found four times in the book, more than in any other New Testament book. The verb "to suffer" occurs 12 times in this book, out of a total of 42 times in the New Testament, or almost one out of every three times. The book speaks much about the brevity of life on earth (1:6, 17; 4:2) and the return of Jesus (1:7, 13; 2:12; 4:5, 7, 13; 5:1, 4). This book ties with Luke, Romans, and 1 Corinthians in the number of mentions of the word "revelation" or "revealing" (six times). There are 62 words found in 1 Peter not found anywhere else in the New Testament. The book contains 56 direct references to Jesus Christ. In this book, he is the "Lord" (1:3), "pleasant" (2:3), "living stone" (2:4), "chief corner stone" (2:6-7), "stone of stumbling" (2:8), "rock of a bait trap" (2:8), "sinless" (2:22), "Shepherd" (2:25), "Bishop of our souls" (2:25), and "Chief Shepherd" (5:4). Most of all, He is our example (2:21) for bearing under suffering.

This book contains 45 allusions to the Old Testament and 15 direct quotes. Scholars have noted that the Greek depends heavily on LXX (Septuagint) usage.

As is usual, there are some puzzling passages in the book. In 1:11-12 we find that both the prophets and angels were curious about the sufferings and the glory of Christ. In 1:17 we find that the Father judges although Christ in John 5:22 states that all judgment has been given to the Son (See also Is. 9:6). In 3:19-21 we have a reference apparently to Christ preaching to the spirits. There are at least four main interpretations given to these verses:

- Christ, in the Spirit, spoke to Noah;

- Christ, after His death, preached to the nephilim, the offspring of angels and men;
- Christ preached to the fallen angels;
- Christ preached to all the dead (angels and men) and led believing men out.

In 4:6, there is another reference to preaching, this time to the dead. There are three main interpretations:

- Christ preached to those who had not heard and gave them a chance for salvation;
- the apostles preached to those who were spiritually dead as well as those who had life;
- the apostles proclaimed the gospel to those who are now physically dead but spiritually alive.

I believe that the last interpretation must be the correct view.

In 4:18, we have a quote from the LXX (Septuagint) at Proverbs 11:31 indicating the extreme measure God had to take to effect our salvation, without which we would have no hope.

There are two doxologies (4:11: 5:11). Some have seen this as evidence that the book is composed of a sermon (1:1-4:11) and an accompanying letter (4:12-5:14). But there is not strong evidence for this.

The book gives us one of the most straightforward statements on the vicarious (substitutionary) nature of Christ's atoning work (3:18).

The book begins with a greeting to those who are without a country. It ends with those who are in Jesus Christ. The true grace of God is not manifested in the superabundance of things or in a life free from suffering, but in the person of Jesus Christ. He is the true grace of God.

Date: 62 A.D. (?)

The book of 1 Peter was written probably within a few years of Peter's death under Nero.

I. Introduction 1:1-2

II. True Grace through Salvation 1:3-25

- A. The hope of salvation vs. 3-5
- B. The joy of salvation vs. 6-9
- C. The inquiry into salvation vs. 10-12
- D. The new life of salvation vs. 13-16
- E. The redemption of salvation vs. 17-21
- F. The new birth of salvation vs. 22-25

III. True Grace through Sanctification 2-3

- A. The sustenance of sanctification vs. 1-3
- B. The structure of sanctification vs. 4-8
- C. The society of sanctification vs. 9-10

- D. The service of sanctification vs. 11-17
- E. The suffering of sanctification vs. 18-20
- F. The Shepherd of sanctification vs. 21-25
- G. The spousal duties of sanctification 3:1-7
- H. The speech of sanctification 3:8-12
- I. The seat of sanctification 3:13-17
- J. The Savior of sanctification 3:18-22

IV. True Grace through Suffering 4

- A. The present response to suffering vs. 1-11
- B. The future hope of suffering vs. 12-19

V. True Grace through Serving 5:1-11

- A. The charge to the elders vs. 1-4
- B. The instructions to the suffering church vs. 5-10
- C. The Doxology vs. 11

VI. Closing 5:12-14

Key Idea: God's grace carries us through suffering.

Key Passage: 1:6-8

Key Lesson: Live your position.

Outline of 2 Peter

This outline of 2 Peter is intended to assist you as you endeavor to study God's holy Word — His letter to you.

When we come to 2 Peter, we come to the most challenged book of Scripture. If there is any book of disputed position in the holy Scriptures, this is it. I want to set out why I accept its authenticity.

First, those who argue against its inclusion note that the book is never mentioned before the third century and was not mentioned in the Western church until the fourth century. It was not included in the early Syriac versions of the Scriptures or in the Old Latin. It first appears in the church fathers with Origen (185-254 A.D.) who noted that there was some doubt concerning the letter. Eusebius, an early church historian (260-340 A.D.) placed 2 Peter as of disputed canonicity, saying, "But the so-called second Epistle we have not received as canonical, but nevertheless it has appeared useful to many, and has been studied with the other Scriptures." Even Calvin (1509-1564 A.D.) seemed to have some problem with 2 Peter. The main problem with 2 Peter is said to be its failure to be mentioned in the earliest church writings and the difference in style between it and 1 Peter.

Nevertheless, its failure to be mentioned early depends entirely upon one's conclusions. I happen to believe that Jude quotes 2 Peter extensively and references it at Jude 17. Origen, in the first part of the third century, firmly accepted the book as Scripture. There are allusions to 2 Peter from as early as the writings of Pseudo-Barnabas (70-130 A.D.) and Clement of Rome (95-97 A.D.) The Codex Bezae Cantabrigiae (206 A.D.) supports the inclusion of 2 Peter in the canon. The Bodmer manuscript (late third century) contains 2 Peter. Methodius, of Olympus (last part of the third century), quotes 2 Peter 3:8 authoritatively. And in the fourth century, the canonical status of 2 Peter was strongly stated by both Athanasius and Augustine. The Council of Laodicea (372 A.D.) included it in the canon, as did Jerome (404 A.D.).

Further, the style of 2 Peter is closer to 1 Peter than to any other New Testament book and the book is unlike any of the pseudo-Petrine literature. Adding in the providential hand of God, I have no doubt of the authenticity of 2 Peter.

We know virtually nothing about the recipients of the book, except that they were Christians. This letter is essentially a closing testament, with the author looking towards his own death and providing final warnings and instructions.

The book is one of power, power for godly living in chapter 1, power of deliverance from ungodly men in chapter 2, and power of destruction and new creation in chapter 3. A key word of the book is "remember" (1:12, 13, 15; 3:1, 2). Another key word is "to give diligence or speed" (1:5, 10, 15, 3:14). Of the 23 times the word is found in Scripture (noun or verb) four are in 2 Peter. The book contains 55 words that are found nowhere else in the New Testament and one word that is never found elsewhere in Greek literature outside of the Christian context. The word is "muopazein" (short-sighted). A key phrase in the book is the phrase "the knowledge of our Lord Jesus Christ" or similar words. We find the phrase in 1:2, 3, 8; 2:20; 3:18. Peter's key title for Jesus is "Lord," with the word appearing 14 times in this book. There are 30 direct references to Christ in this book.

The book has some interesting parts. Chapter 1 gives us a very distinctive and encouraging encapsulation of the basis for Christian living. I consider it one of the three greatest sanctification chapters in Scripture, along with Romans 8 and Colossians 3. It is a treasure.

The end of chapter 1 lets us know that Scriptures are even more sure than voices we might hear. This is important in this age when religious truth seems to be established by subjective experiences. Proper theology both incorporates subjective experiences and judges them.

2 Peter 2:1 tells us in a very clear statement that even the false prophets have been bought by Christ. They are redeemed, though not saved. But verse 9 tells us that the Lord knows how to deliver the godly.

Chapter 3 references the writings of Paul as Scripture, an amazing statement, and one of only a few places where the New Testament references other New Testament books as Scripture. Apparently, by the time of the writing of 2 Peter, there was in circulation among the churches a body of Pauline writings that were considered to be equal to the Old Testament scriptures.

Finally, it is good to note that Scriptural faith does not require us to check our minds at the door. Peter's usage of a heightened form of the word "knowledge" ties Colossians in being the most used among New Testament books (4 out of 20 times in the New Testament). This is a book for the mind as well as for the soul.

Date: 64 A.D.

I. Introduction 1:1-2

II. The True 1:3-21

A. In Christian Living 1:3-11

1. Life and godliness are ours now 1:3-4
 - a. Found in His power 1:3
 - b. Based upon His promises 1:4
2. Life is to be lived with diligence 1:5-11
 - a. Building the right attributes 1:5-7
 - b. Differentiating between fruit and error 1:8-9
 - c. Leading to eternal hope 1:10-11

B. In Remembering 1:12-15

C. In the Assurance of the Witness 1:16-21

1. The witness of the apostles 1:16-18
2. The witness of Scriptures 1:19-21

III. The False 2

A. The Past Examples 2:1-11

1. The false prophets 2:1-3
2. The angels 2:4
3. The time of Noah 2:5
4. Sodom and Gommorah 2:6
5. The Deliverance of Lot 2:7-8
6. The Deliverance of the godly 2:9-11

B. The Present Evil 2:12-22

1. Creatures of desire, not knowledge 2:12-14

2. Covetous 2:15-16
3. Lacking substance 2:17
4. Slaves of desire 2:18-19
5. Their true nature shows 2:20-22

IV. The End 3

- A. The Words of the Messengers 3:1-4
 1. Of God 3:1-2
 2. Of men 3:3-4
- B. The Word of the Maker 3:5-7
 1. Creates 3:5
 2. Destroys 3:6
 3. Reserves 3:7
- C. The Will of the Master 3:8-9
 1. He is timeless but always timely 3:8
 2. He is longsuffering 3:9
- D. The Waste of the Molecules 3:10-13
 1. The answer: "I am coming" 3:10
 2. The response: Be holy and hopeful 3:11-13
- E. The Way of the Mindful 3:14-18
 1. Proper eschatology is a cry for holy living 3:14
 2. Longsuffering is for salvation 3:15-16
 3. Guard yourselves 3:17
 4. Get to know Jesus 3:18

Key Idea: Be diligent in your Christian life.

Key Passage: 3:18

Key Lesson: Get to know Jesus Christ.

Outline of 1 John

This outline of 1 John is intended to help you study God's Word. May you discover Him as you read.

Although the author never gives his name, up until the fourth century no one ever questioned that John the Apostle was the author. It was quoted by Polycarp in the early part of the second century, by Justin and Irenaeus in the middle part of the second century, and by Tertullian, Clement of Alexandria, and Origen in the later part of the second century. Apparently this epistle, together with second and third John, was written in the later part of the first century while John was in Ephesus. They may have been written to the churches in Asia Minor, over which John apparently took oversight.

The book is essentially a lesson on distinguishing true Christians from those who were not Christians. There are at least 14 tests. They can be used as a self-evaluation test. They also can be used to evaluate others. Here are the tests:

1. **1:8** — we confess sin as a principle within
2. **1:10** — we confess to having sinned as a practice
3. **2:3,4** — we keep His commands; 5,6 — His word
4. **2:9-11** — we love our brothers; 3:11-18; 4:7-12, 20
5. **2:15** — we do not love the “world”
6. **2:19** — we remain in fellowship
7. **2:22,23** — we confess who Jesus is; 4:15
8. **2:24** — we remain in the teaching
9. **2:29-3:10** — we practice righteousness
10. **3:24** — we have the witness of the Spirit
11. **4:5,6** — we listen to the teachings of the apostles
12. **5:1** — we believe that Jesus is the Christ; 5:13; see 3:23
13. **5:11,12** — we have the Son
14. **5:18** — we keep ourselves

The book majors on Jesus Christ. There are 73 direct references to Jesus in 105 verses. In addition, there are at least 14 references to the Father, and 10 to the Holy Spirit. Besides these, there are 87 references to God. All total, there are at least 184 references to God in the 105 verses. No book has such a high concentration of references to God.

Linked to this high usage is the word “love.” This word as a noun and verb appears 46 times in 1 John out of 257 times in the New Testament, or around one in every six appearances. Only the Gospel of John has more uses. Interesting, while the Gospel of John uses the verb form more, no book uses the noun form more than this short book.

Another important concept, as it was in the gospel of John, is the concept “to know”, found 35 times. We are to know in our intellect. As 1 John 5:20 tells us, He has given us a mind that we might know the truth. Almost opposite of this concept is the use of the phrase “little children” which is found nine times in the New Testament. Seven of those times are in this book.

The word “abide” — or, as I translate it, “exist” — occurs 23 times. This word appears 41 times in John and in the rest

of the New Testament only 55 times. Finally, one out of every five uses of the term “fellowship” appears in this book.

I find it noteworthy, while 5:7,8 in some versions state a strong affirmation of the Trinity, the textual support of this alternative reading is scarce. The NIV, in the copy I have, states that this language is not found in any Greek manuscript before the 16th century. The NIV does not mention that the language is found in Latin manuscripts dating back to the sixth-seventh century. Nevertheless, given that we have manuscripts and portions of manuscripts of this passage dating back to the second and third century, the paucity of support for the reading is a problem for using this text to support the Trinity. The book as a whole, however, is strongly Trinitarian, mentioning each member of the Trinity multiple times, as noted above. And though some would argue otherwise, the most natural reading of 1 John 5:20 is a strong affirmation of the deity of Christ.

Date: 85 A.D.?

I. Introduction 1:1-4

- A. We are witnesses of Christ 1:1,2
- B. Fellowship for joy 1:3,4

II. The Fellowship of Light 1:5-2:11

- A. The nature of God 1:5
- B. Fellowship with Him requires fellowship with His nature 1:6,7
- C. Fellowship with Him requires truth about sin 1:8-10
- D. Don't sin 2:1,2
- E. Fellowship with Him requires us to keep His word 2:3-6
- F. Fellowship with Him requires love 2:7-11

III. Interlude of Confidence 2:12-14

IV. Avoid the World's Evils 2:15-17

V. The Fellowship of Truth 2:18-27

- A. Departure from fellowship is error 2:18,19
- B. You know truth 2:20,21
- C. Truth is based on the person of Jesus 2:22,23
- D. Truth is based upon the written word 2:24-26
- E. Truth is based upon the Spirit of God 2:27

VI. The Fellowship of Righteousness 2:28-3:9

- A. The hope of righteousness 2:28-3:3
- B. The basis of righteousness 3:4-9

VII. The Fellowship of Love 3:10-24

- A. Love is the test of life 3:10-15
- B. Love means action 3:16-18
- C. Love brings assurance 3:19-24

VIII. The Test of Truth and Error 4:1-6

- A. Based upon confession about Jesus 4:1-3
- B. Based upon obedience to the true teaching 4:4-6

IX. The Fellowship of Love II 4:7-5:5

- A. Love is linked to God 4:7-11
- B. Love is linked to intimacy with God 4:12-18
- C. Love gives confidence 4:17-19
- D. Love toward God is linked to love to one another 4:20-5:3
- E. Our victory 5:4,5

X. The Witness of God 5:6-13

- A. The Spirit, the Water, and the Blood 5:6-9
- B. The subject of the witness 5:10-13

XI. Confidence in Prayer 5:14-17

- A. With respect to our petitions 5:14,15
- B. With respect to others' sins 5:16,17

XII. Things we know 5:18-21

- A. We do not continually sin 5:18
- B. We are of God 5:19
- C. The whole world lies in the wicked one 5:19
- D. Jesus has come 5:20
- E. He has given us a mind to know 5:20
- F. We are in the Truth 5:20
- G. Keep away from idols. 5:21

Key Idea: The assurance of salvation.

Key Passage: 5:13

Key Lesson: Test truth, follow love.

Outline of 2 John

We hope this outline of 2 John will help you as you investigate the pages of God's holy Word — His personal letter to you.

This is the shortest book in the Bible — a mere 13 sentences. Some have questioned why it is in Scripture. Some have questioned who wrote it. Some have questioned who is the recipient. Some have questioned when it was written. But there are certain truths that are clear.

First, it is part of Scripture. As Donald Guthrie points out, the question of its authorship became a bigger problem in later church fathers' writings than it was in earlier ones. Irenaeus considered the book to be written by the Apostle John. The internal content of the book is closely related to John's other works. Thus, although the author is not directly mentioned by name, the testimony of the earliest church fathers appears correct — that it was written by the Apostle John.

Who was its recipient? The big debate has been whether the book was written to one lady or to a church. I take the view that it was written to a lady. Her children are mentioned. The children of her sister are mentioned. It seems most natural to conclude that this is a letter written to a special woman in the church.

And she was a special woman. Verse 1 tells us that all those who have known the truth love her. She was a special person in the early church.

I see one main purpose — one over-riding reason for the inclusion of the book in Scripture. It is a sharp warning against error in the church. Do not tolerate anti-Christ error.

Truth cannot be mixed with error. Truth mixed with error is not truth. Notice the many references to truth. We see at least five references: verse 1 (two times), verse 2, 3, and 4. Love is mentioned four times. Jesus is mentioned six times and the Father is mentioned six times. Then there are the references to deceivers and those who do not speak the truth.

Sometimes we think that to tolerate error is to exercise love. John makes it very clear that such is not the case. John states that we should not even receive such a person into our house nor greet him.

Date: 85 A.D. (?)

I. The Salutation 1-3

- A. True love is based upon truth 1-2
- B. Blessings of God are in truth and love 3

II. Proper Exercise of Truth and Love 4-11

- A. Joy in discovering truth 4
- B. We are commanded to love 5-6

C. Many are in error 7-9

D. Don't share in their error 10-11

III. Final Greetings 12-13

Key Idea: Love discriminates based upon truth

Key Passage: verse 8

Key Lesson: Love with truth

Outline of 3 John

We know very little about the book of third John, except that its linkage to second John and the close association in theological content with John's writings leads us to believe that John wrote the epistle. There is not a great deal of evidence. Eusebius listed the book as disputed by some but generally recognized in the church. The letter is a personal letter to Gaius, who appears to have been from another church.

Six times in 14 verses truth is mentioned. Six times in 14 verses love is mentioned. Four times God is mentioned. Jesus Christ is never mentioned, the only book of the New Testament not to mention Him.

The book, like 2 John, is an exhortation for love and truth. Three persons are contrasted in the book. First, there is Gaius, who is praised for his hospitality. Then there is Diotrephes who is condemned for his ruthless rule and inhospitality. Then there is Demetrius, who is well spoken of by all. I note that in each of the epistles, the fourth verse speaks of joy. That's just an interesting note.

Date: 85 A.D. (?)

I. Gaius' Faithfulness 1-8

- A. Stronger spiritually than physically or materially 1,2
- B. Joy in hearing of truth 3,4
- C. Sharing in the work through hospitality 5-8

II. Diotrephes' Deceit 9-11

- A. Loves first place 9
- B. Does not receive authority 9
- C. Speaks against authority 10
- D. Does not receive the brothers 10
- E. Forbids others to receive the brothers 10
- F. Kicks hospitable ones out of the church 10
- G. Has not seen God 11

III. Demetrius' Good Report 12

- A. From all
- B. From the truth
- C. From the Elder and his friends

IV. Closing

Key Idea: Hospitality is a mark of true spirituality.

Key Passage: 11

Key Lesson: Be hospitable.

Outline of Jude

We hope this outline of Jude will help you as you investigate the pages of God's holy Word — His personal letter to you. May you discover His character in its pages.

Who is the author of the book? There are five Judes mentioned in the New Testament: Judas of Damascus (Acts 9:11), Judas Barsabas (Acts 15:13-22, 27, 32), Judas Iscariot (Matthew 10:4, John 13:26), the apostle Judas, not Iscariot (John 14:22), and Jude, the half-brother of Christ (Matthew 13:55; Mark 6:3). Two of these would have had relations by the name of James, the half-brother of Christ and the apostle Jude (Luke 6:16; Acts 1:13). However, the most famous James of the early church was James the half-brother of Christ, the leader of the Jerusalem church. Further, the author appears to separate himself from the apostles (vs. 17-18). I conclude that the best view is that Jude, the younger half-brother of our Lord, was the author. That Jesus' brothers were involved in the ministry is shown in 1 Corinthians 9:5.

The identity of the recipients is not known, except that they were believers. The occasion of the book is a call to defend the faith against false teachers. It is a polemic against ungodly men and a charge to live godly lives, with a great benediction. There is a close parallelism with 2 Peter 2.

There are some 13 references to Christ in 25 verses.

Date: 65-80 (?) It was, perhaps, written after the date of most of the apostles. (vs. 17)

I. Introduction vs. 1-2

II. Contend Earnestly for the Faith (it is the faith that was “once” delivered to the saints, it is not a continuing revelation. “Faith” is used in the sense of the set doctrine of beliefs.) vs. 3-23

A. I exhort you to contend (“contend” is the intensive of a word meaning “to fight, struggle, or strive”) 3

B. Evil men are in the church 4

1. They sneak in 4
2. They are ungodly 4
3. They turn grace into freedom to sin 4
4. They deny the only Master and Lord 4 (See Titus 1:16)
5. They are dreamers 8
6. They defile the flesh 8
7. They reject authority 8
8. They speak evil of prominent people 8-10
9. They corrupt themselves in what they know naturally 10
10. They seek to establish their own religion (Cain) 11
11. They have used religion for personal profit (Balaam) 11
12. They have asserted equality with God's leaders (Korah) 11
13. They have no fear 12

14. They serve only themselves 12
 15. They have no substance 12
 16. They are drifters 12
 17. They are unfruitful 12
 18. They are violent 13
 19. They are murmurers 16
 20. They are complainers 16
 21. They walk according to their own lusts 16
 22. They speak great words 16
 23. They flatter people to gain advantage 16
 24. They are mockers 18
 25. They are worldly 19
 26. They cause divisions 19
 27. They do not have the Spirit 19
- C. Past Lessons 5-7
1. Israelites out of Egypt 5
 2. Angels 6
 3. Sodom and Gommorah 7
- D. They reject authority 8-11
1. Their characteristics 8
 2. Example of Michael 9
 3. They corrupt what they know and don't know 10
 4. Woe to them 11
- E. They defile the church 12-16
1. Blemishes and emptiness 12,13
 2. Long ago condemned 13b-15
 3. Evil speech 16
- F. Remember the Apostles' warning 17-19

III. Build yourselves up 20-23

- A. Pray in the Holy Spirit 20
- B. Love God 21
- C. Looking for mercy 21
- D. Have compassion 22

IV. Benediction 24-25

Key Idea: There will be false Christians

Key Passage: 21

Key Lesson: Contend for the faith

Outline of Revelation

This outline of Revelation is intended to assist you as you investigate God's Word. May you deepen your understanding of His character as you study.

The book was written by the Apostle John from the isle of Patmos. While some have asserted that this was another John, there is an impressive list of early church fathers in favor of John the Apostle, including Justin Martyr, Irenaeus, Clement, Origen, Tertullian and Hippolytus. Irenaeus (175-195) states that John the Apostle wrote the book somewhere near the end of the reign of Domitian. This would place the date of writing somewhere around 95-96 A.D. Most scholars agree with this date.

The book of Revelation is a book about Jesus Christ. The book is entitled in verse one as the revelation of Jesus Christ. It is the Greek word "apocalupsis" meaning to unveil. When Christ came the first time, He was veiled in human flesh. Now, in this book, He is unveiled. Jesus is mentioned in each of the first two verses and in each of the last two verses, and 222 times in between. There are 406 references to God in 404 verses. The book is about Jesus Christ. To read Revelation without seeing Christ is like looking at a picture of Mt. Rushmore and not seeing the faces of the Presidents. There are 39 different images and revelations about Jesus Christ in this book. Who is Jesus Christ in Revelation?

1. Believable and trustworthy 1:5; 3:7, 14; 19:11
2. Conqueror of death 1:5
3. Ruler 1:5; 11:15; 19:12, 20:4, 6
 - with a rod of iron 12:5; 19:15
 - overcomer 17:14
 - the King of kings 17:14; 19:16
 - King of the saints 15:3
4. Lover of us 1:5
5. The King who was killed
 - Pierced 1:7
 - Slain 5:6, 9, 12; 13:8
 - Crucified 11:8
6. Freed us from our sins 1:5
7. Redeemed us to God 5:9
8. Made us a kingdom of priests 1:6; 5:10
9. The Lord 1:8; 11:8; 22:20, 2; and the Lord of lords 17:14; 19:16;
10. God 1:8; 21:7
11. Encompassing all:
 - alpha and the omega, the beginning and the end 1:8; 21:6; 22:13
 - the first and the last 1:17; 22:13
 - the beginning of the creation of God 3:14
12. Eternal:

- the one who is and was and is to come 1:8
 - lives and was dead and lives forevermore 1:18
13. Returning 1:7
 - as a thief 16:15
 - suddenly 22:7, 12
 - a Conqueror 19:11-16
 14. Judges and makes war in righteousness 19:11; and judges the lost 20:11-15
 15. The Almighty 1:8
 16. The powerful one 12:10
 17. Heaven and earth flee from Him 20:11
 18. The Glorified One 1:12-16
 19. Holds the keys of hell and death 1:18
 20. With His churches 1:12-13, 16, 20; 2:1
 21. Oversees the churches and grants promises to them 2-3
 22. Has the 7 Spirits of God 3:1; 5:6
 23. Holy 3:7; 15:4
 24. Lion from Judah 5:5
 25. Progenitor of David 5:5; 22:16
 26. Offspring of David 22:16
 27. The Male Child 12:1-5
 28. The Lamb 5:6
 29. Receives our prayers 5:8
 30. Pours out wrath 6:16
 31. Treads the winepress of God's wrath 19:15
 32. Possesses salvation 7:10
 33. Shepherd 7:17
 34. Identifies with His servants 14:1
 35. Light 21:23
 36. Rewarder 22:12
 37. The Great Reaper 14:14-16;
 38. The Word of God 19:13
 39. The bright and morning star 22:16

There are five great and sometimes extended images of Christ Jesus in the book. Chapters 1-3 display Christ glorified among His churches; chapters 5-22 display Christ as the slain little lamb. Chapter 12 displays Christ as the male child. Chapter 14 displays Christ as the great reaper. Chapter 19 displays Christ as the returning conqueror. These all form powerful images in the book.

The book portrays Jesus in equality with the Father and as God. Compare “who is and was and is to come” (1:4 & 8; 16:5); and “the Lord God Almighty” (1:8; 4:8; 11:17; 15:3). Of the 10 times the word “almighty” is found in Scripture, nine of these are in Revelation (the other time is in 2 Corinthians 6:18) and the word always references God. See

wrath as it pertains to Jesus and the Father (6:16; 11:18). Jesus and the Father are both recipients of glory, honor, and power (4:11; 5:12, 13). Jesus is called God (21:7). Jesus as Father (21:7).

Although seen often as a protagonist to man, only once is Satan viewed as a protagonist to God (Chapter 12). Otherwise, he is viewed as a tool of God's wrath. There is no equality of power portrayed between God and Satan. God holds the keys of hell and death. God sends an angel to fight with Satan. Satan is bound without difficulty by an angel and is thrown later into the lake of fire.

Besides the great Christology, the book reveals the future. Revelation 19:10 tells us that the testimony of Jesus is the spirit of prophecy. The book is prophetic. Jesus Himself outlines the book in 1:19 when He tells John to write what he had seen, the things that are, and the things that will take place afterwards. Chapter 1 are the things that John had seen. Chapters 2-3 are the things that are (the churches), and Chapters 4-22 are the things that are afterwards.

The word "angel" is found 186 times in the New Testament and 76 times are in this book. "Heaven" is found in Revelation 54 times out of a total of 280 times in the New Testament. The word "war" is found 25 times in the New Testament and 15 of those times are in this book. The word "blood" (19 times) is found more here than anywhere else.

The book is much into numbers. Every number from one to 12 is found in this book in one form or another. See the following table:

Number	How Many Times Used
1	13
1st	19
2	8
2nd	12
3	9
3rd	22
3.5	2
4	19
4th	7
5	3
5th	4
6	1
6th	5
7	5 ²
7th	5
8th	2
9th	1
10	9
10th	2

11th	1
12	8
12th	1

24 is used seven times; 42 is used two times; 144 is used one time; 666 is used one time; 1000 is used six times; 1260 is used two times; 1600 is used once; 7000 is used once; 12,000 is used 13 times; 144,000 is used three times; 100,000,000 is used one time; 200,000,000 is used one time; and w/o number one time. Of the 86 times in the New Testament that the word “seven” is found, 53 are in this book. God keeps count.

There has been a great deal of disagreement on the proper interpretation of Revelation. I take a straightforward interpretation of the text, in line with the way Scripture interprets itself. The book has a beginning and an end and a clear progression in between. At points, the author carries a thought through and then goes back to bring another story line up to the present time. However, the author never retreats from the progression he has in mind.

Date: 95 A.D.

I. Introduction 1:1-8

II. The things that were (The vision of Christ) 1:9-20

III. The things that are (The letters to the seven churches) 2-3

- A. Ephesus (lost their first love) 2:1-7
- B. Smyrna (persecuted church) 2:8-11
- C. Pergamos (tolerating church) 2:12-17
- D. Thyatira (immoral church) 2:18-29
- E. Sardis (dead church) 3:1-6
- F. Philadelphia (missionary church) 3:7-13
- G. Laodicean (lukewarm church) 3:14-22

IV. The things that are to come 4-22

- A. The Scene in Heaven 4-5
 - 1. God the Father 4
 - 2. The Lamb 5
- B. The Seven Seals 6-8:6
 - 1. The conqueror 6:1-2
 - 2. Taking away peace 6:3-4
 - 3. Famine 6:5-6
 - 4. Fourth of earth killed 6:7-8
 - 5. The cry for vengeance 6:9-11
 - 6. Unsettling phenomena 6:12-17

MIDPOINT OF TRIBULATION

- C. Two great groups of people 7
 - 1. 144,000 Jews 7:1-8
 - 2. Great multitude of Gentiles 7:9-17
- D. Silence 8:1-6
- E. The Seven Trumpets 8-11
 - 1. First four trumpets 8
 - a. 1/3rd of vegetation destroyed
 - b. 1/3rd of sea destroyed
 - c. 1/3rd of fresh water destroyed
 - d. 1/3rd of day destroyed
 - 2. The three woes 9-11
 - a. Tormenting locusts for 5 months 9:1-12
 - b. Destroying army kills 1/3rd of men 9:13-21
 - i. Seven thunders 10:1-7
 - ii. Little book 10:8-11
 - iii. Two witnesses 11:1-14
 - c. The announcement in heaven 11:15-19

END OF TRIBULATION

- F. Related Events 12-14
 - 1. The Coming of Satan 12
 - a. Satan's loss of the manchild 12:1-6
 - b. Satan's loss of heaven 12:7-12
 - c. Satan's rage on the earth 12:13-17
 - 2. The Coming of the Antichrist 13:1-10
 - 3. The Coming of the False Prophet 13:11-18
 - 4. The View from God's Eyes 14
 - a. The Lamb with the 144,000 14:1-5
 - b. The Proclamation of the three angels 14:6-13
 - i. The everlasting gospel 14:6-7
 - ii. The destruction of Babylon 14:8
 - iii. The end of the antichrist worshippers 14:9-13
 - c. The Great Harvest 14:14-20
 - i. The Great Reaper 14:14-16

ii. The gathering 14:17-20

G. The Seven Bowls 15-16

1. Prelude 15-16:1
2. Foul and terrible sore 16:2
3. Complete corruption of the sea 16:3
4. Complete corruption of fresh water 16:4-7
5. Sun grows hotter 16:8-9
6. Darkness and pain 16:10-11
7. The gathering together for battle 16:12-16
8. The final cataclysmic events 16:17-21

H. Babylon Destroyed 17-18

1. Religious Babylon 17
2. Economic Babylon 18

I. The End of the Earth 19-20

1. Praise to God for His righteous judgments 19:1-10
2. The return of Christ 19:11-21
3. The 1000 years of Christ's reign 20:1-6
4. The final insurrection 20:7-10
5. The great white throne judgment and end of the earth 20:11-15

J. Eternity 21-22:5

1. Life in the new heaven and earth 21:1-8
2. The new Jerusalem 21:9-22:5

V. Conclusion 22:6-21

- A. Promise of a quick return 22:6-12
- B. The last invitation 22:13-17
- C. The last warnings 22:18-19
- D. The last exchange 22:20-21

Key Idea: The revealing of Jesus Christ

Key Passage: 16:15

Key Lesson: Be always prepared