

Major Divisions

- Pentateuch (Genesis – Deuteronomy)
- History (Joshua – Esther)
- Poetry and Wisdom (Job – Song of Songs)
- Major Prophets (Isaiah – Daniel)
- Minor Prophets (Hosea – Malachi)

Narrative Outline

1. Creation (Gen 1-2)
2. Fall (Gen 3)
3. Redemption (Gen 4 – Esther)
 - Antediluvian (Gen 4-5)
 - Flood (Gen 6-10)
 - Patriarchs (Gen 11-50)
 - Exodus (Exodus – Deuteronomy)
 - Conquest (Joshua)
 - Period of the Judges (Judges and Ruth)
 - Kingdom Period (1 Samuel – 2 Chronicles)
 - Exile (Daniel)
 - Return from Exile (Ezra, Nehemiah, Esther)

Covenant Outline

1. Covenant of Works (Gen 1-2)
2. Covenant of Grace (Gen 3-Malachi)
 1. Abrahamic Covenant (Gen 12/15/17)
 2. Mosaic Covenant (Exodus 24)
 3. Davidic Covenant (2 Sam 7)
 4. New Covenant (Jer 31)

Christ in the Old Testament

1. Seed Theology (Gen 3:15; Genealogies: Gen 4-5, 11, Ruth 4, 2 Sam 7, 1 Chron 1-9)
2. Christophanies (Daniel 3)
3. Typology
 - Prophet (Moses: Deut 18:15-19, 34:10, Heb 1:1-2, Ch 3)
 - Priest (Melchizedek: Gen 14, Heb 7-8)
 - King (David; 2 Sam 7; Psalms; Prophets)
 - Deliverer (David and Goliath: 1 Sam 17)
 - Intercessor (Abraham: Gen 18; Heb 7:25)
 - Atoning Sacrifice (Gen 22; Passover Lamb: Ex 12; Day of Atonement: Lev 16)
 - Objects (Rock: Ex 17/1 Cor 10, Serpent: Num 21/Jn 3:14, Temple: Ez 47/Jn 4)
1. Prophecy
 - Seen Throughout: Psalms 22, 110; Isaiah 53, Joel 2, etc (see the individual book slides for a representative list of prophecies found in each book)

Some Basic Facts

1. 39 Books
2. Written between about 1400 and 430 BC
3. Written in Hebrew (and some Aramaic)
4. Translated into Greek between the 3rd C and middle of the 1st C BC (LXX, Septuagint)

Jewish Arrangement (Tanakh)

- Torah (Pentateuch, Books of Moses)
 - Genesis
 - Exodus
 - Leviticus
 - Numbers
 - Deuteronomy
- Nevi'im (Prophets)
 - Joshua
 - Judges
 - Samuel
 - Kings
 - Isaiah
 - Jeremiah
 - Ezekiel
 - Minor Prophets (Book of the Twelve)
- Ketuvim (Writings)
 - Psalms
 - Proverbs
 - Job
 - Songs of Songs
 - Ruth
 - Lamentations
 - Ecclesiastes
 - Esther
 - Daniel
 - Ezra-Nehemiah
 - Chronicles

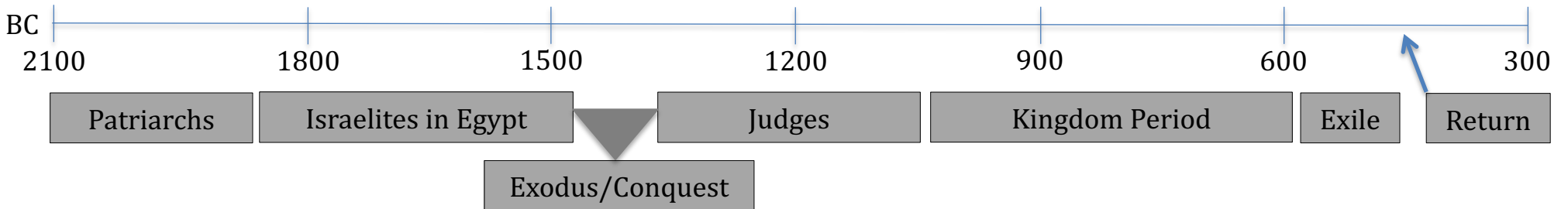
OLD TESTAMENT

Book Recommendations:

1. *An Introduction to the Old Testament*, Longman and Dillard
2. *The New Bible Dictionary*, IVP
3. *The New Bible Atlas*, IVP –OR- *The Carta Bible Atlas*
4. An ESV Study Bible



Old Testament Timeline



Map taken from ESV Study Bible and used with permission.

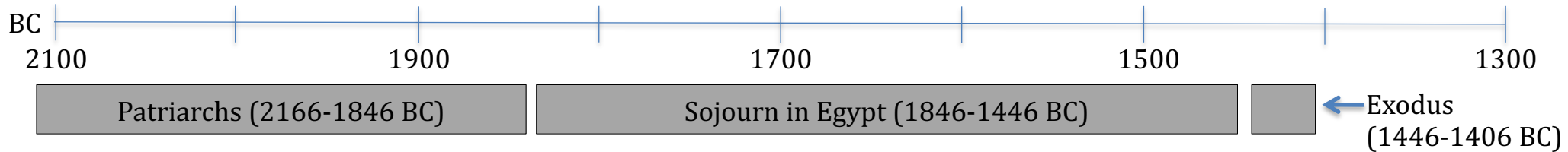
Canonical Order

- Genesis (50)
- Exodus (40)
- Leviticus (27)
- Numbers (36)
- Deuteronomy (34)

Numbers in parenthesis indicate how many chapters are in the book.

Maps

- 1. Abraham's Journey from Ur to the Promised Land
- 2. The Promised Land at the Time of the Patriarchs
- 3. (Reverse) The Area of the Exodus



THE PENTATEUCH

INTRODUCTION

Book Recommendations:

- 1. *An Introduction to the Old Testament*, Longman and Dillard
- 2. *The New Bible Dictionary*, IVP
- 3. *The New Bible Atlas*, IVP -OR- *The Carta Bible Atlas* -OR- *An ESV Study Bible*

Maps taken from ESV Study Bible and used with permission.



Notes

1. Written by Moses and perhaps completed by Joshua.
2. Often referred to as the “Books of Moses” or “The Law”.
3. Was the only Scripture Israel had for much of the OT period.
4. During the Kingdom period, God required each King to write his own copy of the law when he came to the throne (Deut 17:18) and read it daily for his whole life.

Genesis: Creation, Fall and Redemption

1. A book of beginnings – the beginning of creation as well as the beginning of the people of God.
2. Covers the period from creation to the end of the patriarchs (Joseph).
3. Establishes God as the Creator of all things and therefore sovereign over all things.
4. Reveals God to be the divine judge as well as gracious and merciful to his people.
5. Establishes the Abrahamic Covenant as the foundational biblical covenant of the covenant of grace and Abraham as the father of all who believe the gospel (Rom. 4:11)
6. Reveals that God is patient and remembers his covenant promise.
7. By the end of Genesis, we know that a redeemer-king is coming to deliver his people from the curse, that he will do so by dying in our place as a sacrifice, and in so doing will lift the curse – all of which his people will hear about and believe, putting their faith in the promised messiah as their only hope.

Outline:

Gen 1-2	Creation
Gen 3	Fall
Gen 4-5	Cain, Abel, Seth
Gen 6-10	Noah and the Flood
Gen 11	Genealogy of Abraham
Gen 12-25	Abraham and Sarah
Gen 21-35	Isaac and Rebekah
Gen 25-49	Jacob and His Family
Gen 37-50	Joseph and His Brothers

Some Key Themes:

1. Seed and posterity/genealogy
2. Family and Inheritance/Blessing
3. Covenant (especially w/ Abraham and his offspring)

Some Key Passages:

1. Gen 1:28-30; 2:15-17 The Covenant of Works
2. Gen 3:15 The Protoevangelium
3. Gen 8-9 The Noahic Covenant
4. Gen 12, 15, 17 The Abrahamic Covenant
5. Gen 22 The Sacrifice of Isaac
6. Gen 38 Judah and Tamar
7. Gen 49 Jacob Blesses His Sons

Where is Christ in Genesis?

- He is the Tree of Life in the Garden. Gen 2
 He is the Seed of Eve who will crush the serpent. Gen 3
 He is the animal slain to cover our nakedness. Gen 3
 He is Noah who delivers from the curse. Gen 5
 He is the ark in which salvation alone is found. Gen 7
 He is Abram through whom all the nations of the earth will be blessed. Gen 12
 He is Melchizedek, the King and Priest of Peace. Gen 14
 He is the one who is cut off for his people. Gen 17
 He is Abraham who intercedes for his people. Gen 18
 He is the One who brings judgment on the wicked. Gen 19
 He is Isaac, the only son who is given. Gen 22
 He is the ram caught in the thicket, who gives his life for Isaac. Gen 22
 He is Isaac, coming for his bride. Gen 24
 He is the birthright which Esau despised. Gen 25
 He is Jacob, blessed of his father. Gen 27
 He is Jacob who works for his bride. Gen 28
 He is the One with whom Jacob wrestled. Gen 32
 He is Joseph, beloved of his father and sold by his brothers. Gen 37
 He is the Lion of Judah from whom the scepter will not depart. Gen 49

GENESIS

Book Recommendations:

1. *Creation and Blessing* – Allen P. Ross
2. *A Study Commentary on Genesis, 2 Vols.* – John D. Currid
3. *The Promised One: Seeing Jesus in Genesis* – Nancy Guthrie

Exodus: The Way Out

1. A book focused on the deliverance of the Israelites from bondage in Egypt and the giving of the law (Mosaic Covenant) at Sinai.
2. The name of the book literally means “the way out”. Literally a reference to deliverance from Egypt and spiritually a reference to God’s deliverance from bondage to sin.
3. Opens about 400 years after the close of Genesis (Gen 15:13).
4. Establishes God as the deliverer of Israel and establishes Israel as a nation.
5. This becomes the greatest act of God’s saving work in the OT and occupies a prominent place in Israel’s history as seen in their later prophetic and poetic and wisdom literature.
6. The pattern of “slavery – deliverance – law giving” mirrors and foreshadows the pattern of the Christian life: “bondage to sin – salvation in Christ – discipleship”.
7. The plagues foreshadow the final judgment of the earth.
8. The plagues are also meant to communicate that God is greater than all of Egypt’s gods.

Outline:

	In Egypt
Ex 1-2	Intro and Moses’ Birth
Ex 3-4	Moses Called
Ex 5-15	The Exodus
	In the Wilderness of Shur and Sin
Ex 15-18	En Route to Mt. Sinai
	At Mt. Sinai
Ex 19-24	The Law Given and Mosaic Covenant Established
Ex 25-27	The Tabernacle Instructions
Ex 28-31	The Priesthood Instructions
Ex 32-34	The Golden Calf
Ex 35-40	The Tabernacle Constructed

Some Key Themes:

1. God is the Deliverer of His People
2. Servitude and Freedom
3. Covenant and Covenant Renewal
4. Eschatological Judgment
5. Tabernacle, Priesthood, and Worship
6. Righteousness and the Law

Where is Christ in Exodus?

- He is the Passover Lamb whose sprinkled blood saves from death. Ex 12
- He is the Bread from Heaven. Ex 16
- He is the Rock that was struck. Ex 17
- He is the God who delivers his people from slavery. Ex 20
- He is the Giver of the Law. Ex 20
- He is the Bread of the Presence. Ex 25
- He is the Tabernacle where God dwells with man. Ex 26
- He is Moses making intercession. Ex 33

Some Key Passages:

1. Exodus 2: Moses’ Birth
2. Exodus 3: The Burning Bush
3. Exodus 12: First Passover
4. Exodus 14: Crossing the Red Sea
5. Exodus 20: Ten Commandments Given
6. Exodus 24: Mosaic Covenant Cut
7. Exodus 32: The Golden Calf
8. Exodus 40: The Tabernacle Erected

EXODUS

Book Recommendations:

1. *The Message of Exodus* – Alec Motyer (The Bible Speaks Today series)
2. *A Study Commentary on Exodus*, 2 Vols. – John D. Currid
3. *The Lamb of God: Seeing Jesus in Exodus, Leviticus, Numbers, and Deuteronomy* – Nancy Guthrie

Leviticus: Holy Worshippers & Holy God

1. The title means “About the Levites” and comes from the Septuagint (3rd C BC translation of the Hebrew Bible into Greek).
2. Exodus ended with the tabernacle being constructed. Leviticus now describes how the people are to worship God in and around that tabernacle.
3. The setting is still Mt. Sinai. No time has passed between Exodus and Leviticus.
4. Though many of the particular laws found here no longer apply to God’s people, this book is very relevant to Christians today. In it we are taught much about Christ’s high priesthood and his role as our perfect sacrifice. We also learn that God demands holiness (Matt 5-7, 1 Pet 1:15-16) of those who would worship him.
5. In a sense, the entire Pentateuch has Leviticus as it’s center. The giving of the law stretches from Exodus 20 through Leviticus and into Numbers 8.
6. Exodus established God’s people in history, now Leviticus defines that relationship.

Narrative Outline:

Lev 1-6	Five major offerings
Lev 6-7	Handling of Offerings
Lev 8-10	Establishment of Priesthood
Lev 11-15	Laws on Cleanness and Uncleanness
Lev 16	Day of Atonement
Lev 17	Handling and Meaning of Blood
Lev 18-22	Call to Holiness
Lev 23-25	Holy Times
Lev 26	Blessings and Curses
Lev 27	Vows and Dedication

Thematic Outline:

Lev 1-7	The people are to worship God
Lev 8-10	The Aaronic priests are to direct the worship
Lev 11-16	The people are to avoid ritual impurity and make atonement when they fail
Lev 17-26	The people are to be holy

Where is Christ in Leviticus?

He is the perfect high priest (Heb 4:14)
 He is the perfect sacrifice which atones for sin once for all (Lev 1-6, Lev 16, Heb 9:26, 10:10, 10:14)
 He is the unblemished sacrifice (Lev 1:3)
 He is the substitutionary sacrifice (Lev 1:4)
 He is the sacrifice killed by the one for whom he dies (Lev 1:5)
 He is the offering burned outside the camp (Lev 16:27, Heb 13:11, 13)
 He is the bread that feeds those who serve him (Lev 2:3, John 6:22-59)

Some Key Themes:

1. Holy and Profane (People, Place, Time, Things)
2. Clean and Unclean – What defiles and how it is cleansed
3. Atonement/Sacrifice
4. Relationship between God and Man – implicitly and explicitly

Some Key Passages:

1. Lev 1-6: Five Offerings
2. Lev 10: Nadab and Abihu
3. Lev 11: Dietary Laws
4. Lev 16: Day of Atonement
5. Lev 19:18 Love your neighbor (quoted 9 times in the NT)
6. Lev 23: The Feasts
7. Lev 25: Sabbath Year and Jubilee

LEVITICUS

Book Recommendations:

1. *The Book of Leviticus* – Gordon Wenham (New International Commentary on the Old Testament series)
2. *A Study Commentary on Leviticus* – John D. Currid
3. *The Lamb of God: Seeing Jesus in Exodus, Leviticus, Numbers and Deuteronomy* – Nancy Guthrie

Numbers: Rebellion in the Face of Blessing

1. Numbers is the narrative of Israel completing their instruction at Sinai, failing to engage in conquest, wandering in the wilderness for 40 years, and then preparing to conquer the promised land.
2. Theologically, Numbers shows Israel's faithless response to all of God's blessings given and promised in Exodus and God's patience with them and faithfulness, despite their rebellion.
3. God is faithful and does not destroy them. But he does not particularly bless them either.
4. This is demonstrated by the censuses which frame the book. The people are actually fewer at the end than at the beginning. (1:46 and 26:51)
5. The setting for this book spans three regions, but is entirely outside the promised land.
6. As the outline shows, the book is essentially divided between the negatively portrayed 1st generation (1-25) and the positively portrayed 2nd generation (26-36)
7. "Numbers" refers to the two censuses that are key to the narrative.

The constant alternation between narrative and law makes outlining Numbers difficult.

Narrative Outline:

	Israel at Sinai
Num 1	A census taken in preparation for war
Num 2-8	Final instructions for organization and marching as well as worship
Num 9	Passover celebrated.
Num 10	Israel departs Sinai
	Israel en route to Moab
Num 11-12	The people immediately complain
Num 13-14	The faithless spies
Num 15-25	The 40 Years of Wilderness Wandering
	Israel in Moab
Num 26-36	A new census and Preparations to Enter the Land

Thematic Outline:

Num 1-25	A rebellious 1 st Generation
Num 26-36	A promising start on a new generation

Where is Christ in Numbers?

- He is the Tabernacle in the midst of his people (Num 2:2, 17; Jn 1:14)
- He is the Tribe of Levi, by which all the firstborn in Israel were redeemed (Num 3:44)
- He is the lampstand in the Tabernacle – the light of the world (Num 8:1-4; Jn 8:12)
- He is Moses interceding for his people (Num 14:13-19; Heb 7:25)
- He is the red heifer without defect whose blood and ashes purify the unclean (Num 19; Heb 10)
- He is the Rock to which Moses was to speak to bring forth water (because life now comes from the Word preached rather than the Word struck again) (Num 20:8)
- He is the bronze serpent, lifted up in the wilderness to deliver from death (Num 21:4-9)
- He is Jacob and Israel of Balaam's 3rd Oracle (Num 24:3-9)
- He is the one of whom Balaam speaks in his final oracle (a star and a scepter) (Num 24:15-19)
- He is Phineas, jealous for his God and making atonement for his people Israel (Num 25:10-13)

NUMBERS

Book Recommendations:

1. *Numbers* – Gordon Wenham (Tyndale Old Testament Commentary series)
2. *The Book of Numbers* – Timothy Ashley (New International Commentary on the Old Testament)
3. *The Lamb of God: Seeing Jesus in Exodus, Leviticus, Numbers and Deuteronomy* – Nancy Guthrie

Deuteronomy: Remember

1. The name of the book means “second law” and refers to the fact that the law is here reiterated as well as the narrative of Exodus through Numbers.
2. Most of it is made up of speeches made by Moses on the plains of Moab.
3. The wicked generation is dead. The younger generation stands poised to conquer the promised land. Moses will not be going with them, and in this book he retells their story and reiterates the law.
4. This reiteration of the law includes covenant renewal. Though this is the nation God made the covenant with, this generation was not present (as adults) for that covenant establishment. So now it is renewed to them.
5. Deuteronomy also provides fuller instructions for the war of conquest and how they are to live in the land once it is conquered.
6. Deuteronomy is also, in a sense, an explanation of the law given in Exodus through Numbers (see Deut 1:5).
7. A later editor – perhaps Joshua, but perhaps later than that – probably included the final verses (34:9-12).

Narrative Outline:**Moses’ First Speech**

Deut 1-4 Recounting the Wilderness

Moses’ Second Speech

Deut 5-28 Instructions for living in the land

Moses’ Third Speech

Deut 29-32 Covenant Renewal

Moses’ Death

Deut 33-34 Moses blesses Israel by tribe and then dies

Deuteronomy is not only instruction, but prophecy and sets the theological context for the rest of the OT History books (Joshua through Esther) by both describing how things should be and by describing how they would be (Deut 28:15-68; Deut 31-32).

Deuteronomy is not merely the final book in the Torah. The word “remember” occurs 14 times in this book (an average of once every 2 or 3 chapters – very frequently). This not only looks back, but looks forward as well. Though they are to remember the past and this instruction – it is going forward forever that they are to remember it, teaching it to their children for generations.

Though many parts of the Old Testament are quoted in the New, Deuteronomy is one of the most quoted books in the NT.

Where is Christ in Deuteronomy?

He is the prophet like Moses (Deut 18:15; 34:10; John 7:40; Acts 3:22)

He is the Righteous King who did not amass wealth, who was humble among his brothers (Deut 17:14-20; Phil 2:1-11)

He is the perfect Israel who kept the law perfectly and lived and takes possession of the New Heavens and the New Earth (Deut 4:1)

He is the “one who goes over before you as a consuming fire” (Deut 9:3)

He is the priest chosen to stand and minister in the name of the Lord for all time (Deut 18:5)

Key Passages:

Deut 5:1-21	Ten Commandments reiterated
Deut 6:4-5	The Shema (also The Greatest Commandment)
Deut 10:16	Circumcision of the Heart
Deut 12:29-32	The Regulative Principle
Deut 18:15-19	A Prophet like Moses
Deut 21:22-23	Cursed is the one hanged on a tree
Deut 34:10-12	The prophet like Moses not yet come

Book Recommendations:

1. *The Book of Deuteronomy* – PC Craigie (NICOT)
2. *Deuteronomy* – JA Thompson (TOTC)
3. *The Lamb of God: Seeing Jesus in Exodus, Leviticus, Numbers and Deuteronomy* – Nancy Guthrie

DEUTERONOMY

Narrative History

PERIOD	DATES (BC)	BOOKS
Conquest	1406-1400	Joshua
Judges	1400-1050	Judges/Ruth
Kingdom Period	1050-605	1 Samuel – 2 Chronicles
Exile	605-538	(No OT History books)
Return/Post Exile	538-433	Ezra/Nehemiah/Esther

Canonical Order

- Joshua (24)
- Judges (21)
- Ruth (4)
- 1 & 2 Samuel (31/24)
- 1 & 2 Kings (22/25)
- 1 & 2 Chronicles (29/36)
- Ezra (10)
- Nehemiah (13)
- Esther (10)

Numbers in parenthesis indicate how many chapters are in the book.

Notes

1. The books are in chronological order except for:
 1. Ruth takes place during the period of the Judges.
 2. Chronicles is roughly parallel to Kings
 3. Esther takes place prior to the Ezra-Nehemiah narrative
2. The books numbered 1 and 2 were originally one book, but divided into two scrolls because of their length.
3. Kings is the history of the Kingdom period of both Northern and Southern Kingdoms.
4. Chronicles is concerned almost entirely with the Southern Kingdom – Judah, and is more theologically oriented, being focused on the Messiah as revealed in and through King David. It tends to put David in a more favorable light for this reason, highlighting his role as a type of Christ and the one through whom the Messiah would come.
5. The Major and Minor Prophets as well as the Poetry and Wisdom Books were composed during Kingdom Period, Exile, and the Return (further explained when we get to the Prophets)
6. The Kingdom was divided soon after Solomon’s death (931). The northern kingdom (Israel) was destroyed by the Assyrians in 722 and disappeared forever. The southern kingdom (Judah) was defeated and exiled by Babylon (605-586) and returned as God promised in 538 as a result of Cyrus’ Decree.



The extent of King Solomon’s Kingdom and the height of Israelite power.

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4. *The Son of David: Seeing Jesus in the Historical Books* - Nancy Guthrie

OT HISTORY INTRODUCTION



The land and cities taken during the Conquest of the Promised Land



The tribal allotments at the end of the conquest.

Joshua: The Inheritance

1. Joshua's name means "the Lord saves". In Greek "Joshua" is "Jesus" – they are the same name.
2. The author and date of composition are unknown.
3. The Conquest has a very specific redemptive historical setting: In Gen 15:16 God promised this land to Abraham's descendants, but said it would be 400 years before He was ready to judge the Amorites' sin. So the conquest isn't merely God giving the land to Israel and taking it from the Amorites. It is the gaining of the inheritance by means of the execution of God's judgment.
4. This whole period of Israel's history is meant to foreshadow our conquest of sin and death which leads to our entrance into the promised land. This has been accomplished by Christ and is becoming a reality even now. The land which is promised to us is the New Heavens and the New Earth, and the rest that is promised is the eternal Sabbath.

Narrative Outline:

Joshua 1	Joshua Succeeds Moses
Joshua 2-4	Israel Crosses the Jordan
Joshua 5	Covenant Renewal
Joshua 6-12	The Conquest
Joshua 13-22	The Land Settled
Joshua 23-24	Covenant Renewal and Joshua's Death

Key Terms and Ideas:

1. **Inheritance.** The concept of inheritance (mentioned 52 times in Joshua) is the focus of the book – conquest to gain inheritance and then the division of the inheritance. This is a key element of New Testament theology. (Acts 20:32, Gal 3:18, Eph 1:11, 14, 18, 5:5, Col 1:12, 3:24, Heb 9:15, 11:8-10, 1 Pet 1:4)
2. **Covenant.** Notice the emphasis that covenant renewal receives in the book (Josh 5, 8, 24).
3. **Promises Perfectly Fulfilled.** Joshua 11:23 says "took the whole land, according to all that the Lord had spoken to Moses...and the land had rest from war." See also Josh 21:43-45 and 23:14. This seems to contradict Judges 1:1. But it is better understood as a general statement meant to emphasize the foreshadowing nature of the conquest.
4. **Rest.** Part of inheritance, "rest" is so central that it deserves separate mention (Josh 1:13, 15, 11:23, 14:15, 21:44, 22:4, 23:1).

5. **Be Strong and Courageous.** God promises success to Joshua and based upon this calls him to be strong and courageous. So do his generals. And so does he to his generals (1:6, 7, 9, 18, 10:25)

Where is Christ in Joshua?

- He is Joshua, going before and leading his people into their inheritance.
- He is Joshua, bringing the sword of judgment to all the wicked (Gen 15:16, Rev 19:11-16)
- He is the Commander of the LORD'S Army (5:14)
- He is our inheritance (Gen 15 fulfilled, also Ezekiel 44:28)
- He is the high priest whose death ended the threat of judgment (Josh 20:6)
- He is the offspring of Rahab, the prostitute. (Joshua 2 and 6)
- He is the giver of all good things – none of which we earned, but were given freely (Josh 24:12-13)

JOSHUA

Book Recommendations:

1. *Joshua* – DM Howard (NAC)
2. *Joshua* – RS Hess (TOTC)
3. *The Son of David: Seeing Jesus in the Historical Books* - Nancy Guthrie

Judges: In Need of a King

1. The author of Judges is unknown. Its final form was likely composed late in the period of the kings, probably in Judah in the late 8th century.
2. Having conquered and settled the promised land, Judges is about how the Israelites lived in that land without a King, becoming almost entirely culturally Canaanite in their rebellion against God.
3. The judges were people raised up by God for the purpose of delivering his people from their enemies who were oppressing them.
4. Judges follows a cyclical pattern:
 1. Israel did what was evil in the sight of the LORD.
 2. There the anger of the Lord was kindled against Israel and they are given over to their enemies.
 3. Israel cried out to the Lord.
 4. The LORD raised up a deliverer.
 5. Israel was obedient until he died.
 6. Israel then did what was evil in the sight of the LORD.

See Judges 3:7-12 for example.
5. Though each judge is a type of Christ, delivering his people, the fact that they keep dying (and often are quite sinful themselves) highlights the fact that the One True Judge and Deliverer of Israel is yet to come.

Narrative Outline:

- 1:1-3:6 Prologue: Background
 3:7-16:31 Judge Cycles
 17:1-21:25 Epilogue: Illustrations of how Canaanite Israel had become

Key Passages:

- Judges 2:11-19 Sets the pattern for the book and establishes the problem illustrated throughout the book.
 Judges 17-21 Puts an exclamation point on this problem, highlighting the wickedness of Israel and just how Canaanite they had become, by telling two devastating stories of how wicked they were.
 Judges 18:30 The young Levite is revealed to be Moses' grandson! No tribe or family is exempt from ~~this sinful rebellion.~~

List of Judges

- | | |
|----------------|-----------------|
| Othniel | Jair |
| Ehud | Jephthah |
| Shamgar | Ibzan |
| Deborah | Elon |
| Gideon | Abdon |
| Tola | Samson |

Where is Christ in Judges?

- He is the True Judge who leads his people in righteousness, conquering all his and our enemies.
 He is the Angel of the LORD who disciplines his people for their disobedience (Judges 2:1-5)
 He is the only child who is sacrificed (Judges 11)
 He is the Angel of the LORD appearing to announce the birth of Samson (Judges 13:3)
 He is the pleasant aroma of the sacrifice of Minoah and his wife (Judges 13:20)

Key Phrases

1. No King in Israel (Judges 17:6, 18:1, 19:1, 21:25)
2. Everyone did what was right in his own eyes. (Judges 17:6, 21:25)

These two phrases highlight the overall problem the author of Judges is presenting: Israel is in need of a King who will lead them in righteousness.

Important Lessons

1. God uses even sin to accomplish his purposes.
2. Beware syncretism – worshipping GOD according to the imaginations of men.

JUDGES

Book Recommendations:

1. *Judges, Ruth* – Daniel Block (New American Commentary)
2. *Judges: Such a Great Salvation* Dale Ralph Davis (Focus on the Bible)
3. *The Son of David: Seeing Jesus in the Historical Books* - Nancy Guthrie

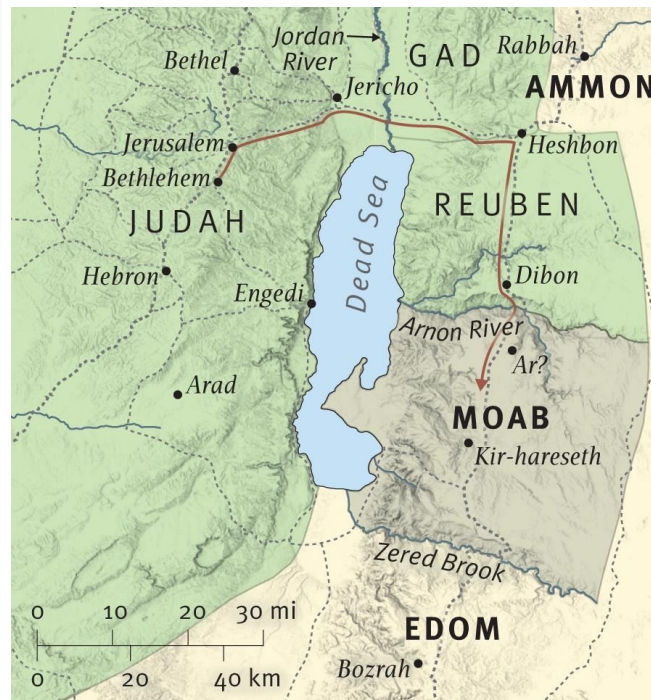
Ruth: In Need of a Redeemer

1. Author and Date unknown.
2. Ruth is a story about David – a foreshadowing of Christ.
3. It's set in the period of the Judges.
4. It focuses on one Israelite family, particularly the matriarch and her daughter-in-law and their redeemer, Boaz.
5. Ruth serves as a theological bridge between Judges and Samuel, refocusing the narrative on the seed theme.
6. It returns to the family of an important person in the book of Joshua, Rahab. Rahab married Salmon and their offspring is Boaz. Boaz is the hero of Ruth, serving as the redeemer of Naomi and her daughter-in-law (and a foreigner from Moab converted to Judaism), Ruth. We are told that Boaz and Ruth are the parents of Obed, whose grandson is King David. (Gen 38, Josh 2 and 6, Ruth 4:18-22, Matt 1)
7. So Ruth draws us back to the seed and prepares us for Samuel and the Kingdom period.
8. Ruth also presents a powerful illustration of the salvation of God's people by a redeemer, as well as the truth that this salvation is not merely ethnic – not reserved for the physical offspring of Abraham – but is for all who will worship and serve the one true God.

Narrative Outline:

- Act 1 Crisis for the Royal Line (1:1-21)
 Act 2 Hope for the Royal Line (1:22-2:23)
 Act 3 Complication for the Royal Line (3:1-18)
 Act 4 Rescue of the Royal Line (4:1-17)
 Epi. Genealogy of the Royal Line

Outline taken from *Judges, Ruth* (Block).

**Where is Christ in Ruth?**

He is our kinsman redeemer.
 He is the offspring that is promised (genealogy).
 He is a husband to his people, Israel.
 He is the giver of bread, by which life is sustained. (Gleaning; Ruth 2:14; 3:15; John 6:35. Bethlehem=House of Bread)
 He is the savior of both Jew and Gentile.

Key Phrases and Passages

1. The word “redeemer” occurs 22 times in the text, highlighting the centrality of that theme in this story. It applies to Boaz, the one who was ahead of Boaz, but also Obed.
2. “The man is a close relative of ours, one of our redeemers.” Ruth 2:20. This is the very center of the book, which highlights redemption as the theme of the book.
3. The reference to Perez in 4:12 is ironic. Judah would not keep the law and give Tamar his youngest son. But Boaz (Judah's offspring) keeps this same law by marrying Ruth. (Deut 25:5-10)

Important Lessons

1. Keeping God's law is not opposed to grace.
2. God is faithful to keep his promises – even if it seems he is slow to do so.

RUTH

Book Recommendations:

1. *Esther and Ruth* – Iain Duguid (Reformed Expository Commentary)
2. *Judges, Ruth* – Daniel Block (New American Commentary)
3. *The Son of David: Seeing Jesus in the Historical Books* - Nancy Guthrie

Samuel: A King at Last

1. Author and Date unknown.
2. Covers the period from the end of the Judges to the end of David's reign.
3. Though divided into two books now, was actually composed as a single book.
4. Covers the narratives of Samuel, Saul, and David (though David's narrative is retold in Chronicles).
5. Samuel is the last judge over Israel.
6. Transitions us from theocracy to monarchy. Deuteronomy anticipated that the people would clamor for a king, and that is coming to fruition. Judges complained that "there was no king in Israel" and it is here remedied.
7. Ruth pointed us past Saul to David as that king. David will be the best example of a king Israel ever has, and yet will fail. He will not be not the perfect King to come.
8. But the Messiah will come from him, and will be called the Son of David.
9. It is during David's reign that Jerusalem became the capital of the nation and begins transitioning to the center of worship.

Narrative Outline:

1 Sam 1:1-4:1a	The Rise of Samuel
1 Sam 4:1b-7:1	The Ark of God
1 Sam 7:2-12:25	The Institution of the Monarchy
1 Sam 13-15	The Reign of Saul
1 Sam 16-31	David and Saul
2 Sam 1-4	David King of Judah
2 Sam 5-20	David King of Israel
2 Sam 21-24	The Samuel Appendix

Westminster Shorter Catechism, 26

Q: How does Christ execute the office of a king?
 A: Christ executes the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Key Phrases and Passages

1. "LORD'S Anointed" The Hebrew word for "anointed" is where we get "messiah" – it means "anointed one". In Greek it is translated "Christos", or Christ. The Mosaic law made a point of identifying the high priest as being anointed. Now it is the king of Israel who will be anointed (1 Sam 16:3, 6, 12-13; 24:6; 26:9, 1, 16, 23; 2 Sam 1:14, 16; 3:39; 19:21).
2. 1 Sam 3 – The LORD calls Samuel
3. 1 Sam 17 – David and Goliath
4. 2 Sam 7 – Here God establishes His covenant with David, promising that one of his sons would rule on the throne forever. This is fulfilled in the person of Jesus Christ, son of David.
5. 2 Sam 9 – David's kindness to Mephibosheth
6. 2 Sam 11 – David and Bathsheba

Where is Christ in Samuel?

He is the good shepherd who defends his flock (1 Sam 17:34-36)
 He is the Greater David who slew Death in single-handed combat (1 Sam 17). (A son, sent by a father with bread, to his brothers, who despised and rejected him because he is not a warrior, who nonetheless went into single representative combat with an enemy dressed in scales and killed him with his own weapon)
 He is the King who carries the crippled enemy to His table (2 Sam 9).
 He is the Son of David who will sit on the throne forever (2 Sam 7).

SAMUEL

Book Recommendations:

1. *1 & 2 Samuel: An Introduction and Commentary* – Joyce Baldwin (TOTC)
2. *First and Second Samuel* – Walter Brueggemann (Interpretation Commentary)
3. *1 Samuel: Looking on the Heart* and *2 Samuel: Out of Every Adversity* – Dale Ralph Davis (Focus on the Bible)
4. *The Son of David: Seeing Jesus in the Historical Books* - Nancy Guthrie

Kings: Blessings and Curses

1. Author and Date unknown.
2. The history spans from the end of David's life to the end of the Kingdom of Judah, including also the history of the Northern Kingdom, Israel.
3. The books of 1 and 2 Kings are roughly parallel to 1 and 2 Chronicles (the differences will be covered in the lesson on Chronicles).
4. Much as Judges showed us that Christ would be the perfect judge, and yet each judge eventually failed and/or died, so Kings shows us that Christ is King, but no King of Israel or Judah in this book will be that promised messiah.
5. The kings of Israel are not descended from David, do not worship in Jerusalem, and are not faithful, but wicked.
6. The kings of Judah are all descended from David, some are faithful, and worship is centered at the Temple in Jerusalem.
7. The overarching principle of Kings is that found in Deuteronomy 28: Blessings for obedience and curses for disobedience.
8. It is important to note as well that as the king goes, so go the people.

Narrative Outline:

- | | |
|---------------------------|---|
| 1 Kings 1-11 | Solomon's Reign (The Temple Built) |
| 1 Kings 12-
2 Kings 17 | Kingdom: Division and Decline
Jeroboam and Rehoboam (1 Kings 12-14)
Various Reigns (1 Kings 15-16)
Elijah (1 Kings 17-2 Kings 2)
Elisha (2 Kings 2-13)
Various Reigns until Israel Falls (2 Kings 14-17) |
| 2 Kings 18-25 | Judah's Final Years (Isaiah's Ministry) |
- (see ESV Study Bible, pages 622-623 [1 Kings 12] for a very helpful table of kings)

Key Phrases and Passages

1. Introductory and concluding notices. Kings structures the history around the reign of each king of Israel and Judah. These reigns are introduced and concluded with formulas. Introductions include: date, age, length of reign, ancestry, evaluation. Conclusions include: Other sources, death notice, succession notice.
2. A key aspect of Kings is the author's determination to justify God. He promised a king on the throne forever. He promised peace forever in the land. What happened? The promises were, temporally, based upon their obedience to the covenant. Kings shows how they failed, and how God was therefore justified in disciplining them. But he does not leave them without hope (2 Kings 25:27ff). He does this by evaluating them against the commands of Deuteronomy (Ch 12 – centralized worship; Ch 17 – The Monarchy; Ch 28 – obedience and disobedience).

Where is Christ in Kings?

- Seed – Christ is present in seed form in every descendant of David ruling on the throne.
 Type – The office of King and each person holding it in Judah is a type of Christ.
 Type – Each faithful prophet foreshadows Christ's faithful ministry as our perfect prophet.
 Type – He is the Temple in and through which God is present with His people (1 Kings 8 – Solomon's prayer of dedication at the Temple).

Book Recommendations:

1. *The Wisdom and the Folly: An Exposition of the Book of First Kings* – Dale Ralph Davis (FoTB)
2. *2 Kings: The Power and the Fury* – Dale Ralph Davis (FoTB)
3. *1, 2 Kings* – PR House (NAC)
4. *The Son of David: Seeing Jesus in the Historical Books* - Nancy Guthrie

KINGS

Chronicles: Who are we to God?

1. Author and Date unknown, though the book is certainly post exilic (probably mid 5th century BC – about 600 years removed from the events it narrates in Ch 10).
2. It is concerned not to explain how they ended up in exile, but to remind them who they are now that they are back in the promised land.
3. It differs from Kings in many ways, including the fact that it does not tell the story of the Northern Kingdom, Israel. It also tends to ignore or gloss over David's failures.
4. Chronicles also devotes more attention to the Temple and the priesthood than Kings.
5. Another significant difference is that it starts with Adam, and carries the reader through all of redemptive history via genealogy, all the way up to Cyrus and the last descendant of David, heir to the throne in the OT (Matthew does the same thing). It also narrates (briefly!) the return from exile, which Kings does not do.
6. For these reasons, it is probably helpful to think of Chronicles as a more intentionally theological book than Kings. A parallel to consider might be the synoptic gospels and the Gospel of John. Chronicles, like John, is more theologically concerned than Kings.
7. That said, the Chronicler does quote extensively from Samuel and Kings.

Narrative Outline:

- | | |
|----------------------|--|
| 1 Chron 1-9 | Genealogies (Theological: Who are we?) |
| 1 Chron 10-2 Chron 9 | United Kingdom (David and Solomon; Theological: The idealized reign of the messianic King; the Temple (1 Chron 13-2 Chron 7) and continuity with the Tabernacle) |
| 2 Chron 10-36 | Divided Kingdom (Rehoboam-Zedekiah, Return from Exile; Theological: 2 Chron 7:14 sets up this section in which God blesses and punishes upon obedience or disobedience.) |

(see ESV Study Bible, pages 622-623 [1 Kings 12] for a very helpful table of kings)

Key Phrases and Passages

1. As part of the Chronicler's objective of teaching that God blesses obedience and punishes disobedience, he often highlights this basic principle called "immediate retribution" or the "retributive principle". This results in one of the best known passages from Chronicles, "If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land." (7:14) This lesson still applies both at the level of redemptive history and for the Church in this age. It is only the obedience of Christ which is ours by grace through faith that brings God's eternal blessings. The Church and Christians must also always be seeking obedience to God or risk discipline.

"The Biblical historians were not only writing an account of their national history as it actually occurred, but they were also writing to address the theological issues of their contemporary audience." – Tremper Longman, *An Introduction to the Old Testament*

Where is Christ in Chronicles?

(see the Kings handout)

Type - He is particularly represented in the persons of David and Solomon who are idealized as Kings.

Seed - He is the seed of the woman and the second Adam, anticipated in the genealogies which begin with Adam and trace all the way through David's line.

Book Recommendations:

1. *The Message of Chronicles* – Michael Wilcock (BST)
2. *1 Chronicles and 2 Chronicles* – Martin Selman (TOTC, 2 Vol)
3. *1 and 2 Chronicles* – Richard Pratt (Mentor Commentary)

CHRONICLES

Ezra-Nehemiah: Date and Setting

1. Ezra and Nehemiah are the story of the return to rebuild the Temple and the city and walls of Jerusalem as well as to reconstitute the people of God in the land, which is accomplished by recommitment to the law of God (Covenant Renewal).
2. With the turn of the page from Chronicles to Ezra we have skipped ahead roughly 70 years. In those intervening years, Judah was in captivity in Babylon, which was eventually conquered by the Persians, setting in motion Cyrus the Persian's decree that the Jews could go home and rebuild.
3. Cyrus' decree is dated to about 538 BC, and is therefore the date for the beginning of the Book of Ezra.
4. The book quickly narrates the period from 539 to 515, when the temple was completed. Then skips 57 years ahead to 458, when Ezra arrived and began to minister.
5. Nehemiah arrived about 14 years later in 445 BC to begin his ministry.
6. The Book of Nehemiah concludes in about 433 (Neh 13:6), so that these two books cover a period of about 105 years.
7. Daniel occurs in the gap between Chronicles and Ezra. Esther occurs in the gap between the temple being completed and Ezra arriving in Jerusalem, about 20 years before Ezra 7.

Narrative Outline:

Ezra 1-6	The Return and Temple Rebuilt
Ezra 7-10	Ezra's Ministry (458 BC)
Neh 1-2	Nehemiah returns (445 BC)
Neh 3-6	The Wall is Rebuilt
Neh 7-12	The Covenant Renewed
Neh 13	Final Reforms

Persian (Achaemenid) Empire:

Cyrus II the Great	550-530
Cambyses II	529-522
Bardiya/Smerdis	522
Darius I the Great	521-486
Xerxes I the Great*	485-465
Artaxerxes I	465-424

*Xerxes is "Ahasuerus" in Ezra as in Esther.

The Theology of Ezra-Nehemiah

1. These two books were almost certainly composed together.
2. The return itself is a fulfillment of God's promises to deliver his people from their enslavement in Babylon (promises found throughout the pre-exilic prophets), and as such it is further evidence of his faithfulness and love for his people.
3. However, throughout those prophets, the prophecy of this return anticipates our own return to the Garden. The return in 539 was a foreshadowing of our own redemption and glorification. Just as God was faithful in the shadow fulfillment, he will even more so be faithful in the perfect fulfillment.
4. The perfect fulfillment is realized both in Christ's first coming (in which it was inaugurated) and in his second coming (in which it is consummated).

During the period covered by Ezra 1-6 Haggai (520) and Zechariah (520-518) also ministered. Malachi is late in the Ezra-Nehemiah narrative.

Where is Christ in Ezra-Nehemiah?

Type – He is Cyrus, decreeing the return of God's people to the promised land and therefore fellowship with him (Ezra 1:1; Isaiah 44:28-45:1).

Seed – Zerubbabel is the son of David who presides over the return and serves as governor in Judah (Ezra 2:2; 1 Chron 3:17-19).

Type – The temple once again foreshadows Christ.

Book Recommendations:

1. *Ezra and Nehemiah* – Derek Kidner (TOTC)
2. *The Books of Ezra and Nehemiah* – F. Charles Fensham (NICOT)
3. *The Son of David: Seeing Jesus in the Historical Books* – Nancy Guthrie

Ezra-Nehemiah

Esther: Date and Setting

1. Esther is the story of a Jewish girl and her cousin living in Persia after the Jewish people have returned from exile. She becomes queen and is able, in this position, to save the Jewish people from genocide.
2. Author and date of writing are unknown. The events take place during the reign of Xerxes I (Ahasuerus). The book opens in 483 (1:3, 3rd year). Esther was made Queen in 479 (2:16, 7th year). The rest of the events of the book take place in roughly 474 (3:7, 12th year).
3. The setting in world history is the height of the power of the Persian Empire. The narrative takes place in Susa, the capital. The Father of Modern History, Herodotus, writes extensively about Xerxes in his famous book, *Histories*, sometimes titled, *The Persian Wars*. He lived during the reign of Xerxes.
4. The book explains the origin of the festival called Purim (which basically means “lots” and is an ironic reference to the lots cast by Haman to determine the day the Jews should die).

Narrative Outline:

- | | |
|-------------|---|
| Esther 1-3 | Main characters and plot established. |
| Esther 4-6 | The fate of the characters and the Jews in question |
| Esther 7 | The Reversal |
| Esther 8-10 | The Deliverance of the Jews and Purim Established |

The Theology of Esther

1. The absence of God’s name in Esther is not an accident or a matter of indifference. It is intentional, and teaches that though God is not visible and apparent he is present and active on behalf of His people.
2. There is also a heavy emphasis on our place as God’s instruments to accomplish his purposes. (see especially 4:12-14)

Where is Christ in Esther?

God is not mentioned in the book, nor is His law, or the temple, or the priests, or any King of Israel, or the prophets. It is among the most secular narratives in Scripture. So we do not find Christ in any pre-incarnate appearance (Christophany) or being prophesied. We do, however see him in a few typological ways, and the seed theme is present as well.

1. Type – The feasting, which is so prominent in the book, ends with a feast celebrating their deliverance. This foreshadows the wedding supper of the Lamb (Rev 19) in which we will celebrate our salvation with Christ.
2. Type – The story of Esther is one in which there is a decree that brings death and another that brings life, secured by the selfless act of Esther at the risk of her life. The story of redemption is the story of the decree of death, and the decree of life, and Jesus Christ who secured the decree of life at the cost of his own.
3. Type – Mordecai in 8:15-17 is a type of Christ – dressed in royal robes and declaring the salvation of the Jewish people – and even gentiles converted to the God of Israel. And in 10:3 he “sought the welfare of his people and spoke peace to all his people.”
4. Seed – As the OT history comes to a close, the promised seed, represented by the people of Israel, is once again threatened with annihilation. The deliverance of Israel is the deliverance of the seed – it secures the people of God and therefore the promise of God, which is Jesus Christ.

Book Recommendations:

1. *Esther & Ruth* – Iain Duguid (REC)
2. *Esther* – Karen Jobes (NIVAC)
3. *Esther: An Introduction and Commentary* – Joyce Baldwin (TOTC)
4. *The Son of David: Seeing Jesus in the Historical Books* – Nancy Guthrie

Esther

Canonical Order

- Job (42)
- Psalms (150)
- Proverbs (31)
- Ecclesiastes (12)
- Song of Songs (8)

Numbers in parenthesis indicate how many chapters are in the book.

Principles of Hebrew Poetry

1. One of the most significant aspect of Hebrew poetry is parallelism. It uses other artistic elements, such as alliteration (Psalm 119), assonance and consonance, as well. But these are not of primary importance for our interpretation.
2. Hebrew poetry is beautiful in its own way, and this beauty is meant to illustrate the beauty of the truth contained in the poetry.
3. Parallelism is the use of two lines of poetry in parallel. They might agree with one another (synonymous parallelism), or disagree (antithetical parallelism), or the second line might complete the idea of the first (synthetic parallelism).
 1. Synonymous: Psalm 99:1
 2. Antithetic: Proverbs 28:13
 3. Synthetic: Job 21:25

General Notes

1. With the end of the Old Testament History books, we come to the end of the chronological order of OT books.
2. The remaining major sections of the Old Testament - Poetry and Wisdom and the Prophets – are all composed somewhere between the beginning of David’s narrative in I Samuel and the post–exilic period after Judah returns from Babylon/Persia as recorded in Ezra and Nehemiah.
3. The primary form of writing in these books, as the name suggests, is poetry. Hebrew poetry is in some ways similar and in some important ways different from English poetry. It helps to know something about Hebrew poetry in order to understand these books. Ecclesiastes is an exception to this. It’s form is primarily prose.
4. The timelessness of these books is not merely a formal fact, but coincides with an important message: Wisdom is timeless. Truth is timeless. God does not change. In this sense, we might say that the “when” of the Poetry and Wisdom books is not important.
5. Wisdom literature should be read most often as general truth and wisdom. Proverbs, for example, tells us both the wisdom of answering a fool according to his folly and the foolishness of answering a fool according to his folly. It also tells us bribery works. Job’s friends are quite right throughout in the general truth of their wisdom, but they are wrong in applying it rigidly as though life (and therefore God) is an adding machine.
6. Psalms is not exactly wisdom literature like the other books. It is poetry directed to God for praise and petition. It is meant to be sung and used in worship and it was used in OT worship, particularly at the Temple. Though there is wisdom in the Psalter, it differs from the other books like a hymnal differs from a book of philosophy.

OT POETRY and WISDOM INTRODUCTION

Book Recommendations:

1. *An Introduction to the Old Testament* – Longman and Dillard
2. *The New Bible Dictionary*, IVP
3. *The New Bible Atlas*, IVP –OR– *The Carta Bible Atlas* –OR– An ESV Study Bible
4. *The Wisdom of God: Seeing Jesus in the Psalms and Wisdom Books* - Nancy Guthrie
5. *Interpreting Hebrew Poetry* – David Peterson and Kent Richards

Job: Justice, Wisdom, and God

- The author of Job is unknown. The date at which it was written down is also unknown. However, the period in which it took place is probably during or before the period of Abraham and the patriarchs.
- It is mostly set in poetic form and is concerned with several fundamental questions about God and life.
- The first is the justice of God. Job is wrestling with this because he knows he has done nothing wrong to deserve all this suffering. So how is God just?
- The second is the retributive principle. Job's friends understand that God punishes the wicked and rewards the righteous. Job is being punished, therefore he has acted wickedly. They insist upon this despite Job's denials. Are they right? Is this retributive principle true? Then why do the good suffer and the wicked prosper?
- Finally, who has the authoritative answers? Job claims to be wise. His friends say they are wise. Elihu at the end claims to be the wisest one. But in the end it is God who is wise above all. What does this teach us about the relationship between wisdom and truth and who the source of truth, and therefore wisdom, is?

Form Outline:

- Job 1-2 Prose Narrative Intro
- Job 3-42:6 Poetry (there is a brief narrative transition in Job 32:1-5)
- Job 42:7-17 Prose Narrative Conclusion

Content Outline

- Job 1-2 Prologue (Prose narrative)
- Job 3 Job's Poetic Introduction
- Job 4-31 The Dialogues

First Cycle	Second Cycle	Third Cycle
Eliphaz (4-5)	Eliphaz (15)	Eliphaz (22)
Job (6-7)	Job (16-17)	Job (23-24)
Bildad (8)	Bildad (18)	Bildad (25)
Job (9-10)	Job (19)	Job (26:1-27:12)
Zophar (11)	Zophar (20)	Zophar (27:13-23)*
Job (12-14)	Job (21)	Job (28-31)

- Job 32-37 Elihu's Monologue
- Job 38-42:6 Yahweh Speaks from the Whirlwind
- Job 42:7-17 Epilogue (Prose narrative)

*or Job. The pattern here is broken if Job speaks. There is reason from the content to believe Zophar is speaking. However, if it is Job, then he speaks alone from 26:1 through the end of chapter 31.

Where is Christ in Job?

He is Job, who suffers though he is righteous – who loses his sons and daughters, but gets them back through his patient suffering. See especially 16:6-17.
 He is the witness on Job's behalf in 16:19; the Redeemer spoken of in 19:25-27; the mediator of 33:22-28.

Key Passages:

- Job 1:20-22 Job mourns but worships God.
- Job 2:9-10 Job receives disaster from God as well as good.
- Job 19:25-29 Job expresses faith in his Redeemer and in the resurrection.
- Job 38:1-3 God finally answers Job.

Important Lessons

- Suffering is not always a direct result of personal sin.
- God, in His Word, is the final source of wisdom and truth.
- Even when we don't understand our circumstances, God is right and just, and we must trust him.

JOB

Book Recommendations:

- Job* – Francis I. Andersen (Tyndale Old Testament Commentary Series)
- Job* – John H. Walton (NIV Application Commentary)
- The Wisdom of God: Seeing Jesus in the Psalms and Wisdom Books* - Nancy Guthrie

**Psalms: The Bible's Hymnal**

1. Psalms, sometimes referred to as the Psalter, is a collection of 150 prayers, poems, or songs intended to be used in private, family, and corporate worship of the Church.
2. King David is often attributed as the author, though others composed Psalms as well.
3. Many Psalms have a small note before the first verse. This note should not be taken as part of the inspired Scripture. We do believe they are reliable, however, so we cautiously accept them.
4. Psalms is the most quoted book of the OT in the NT.
5. Generally, the earlier Psalms in the collection are characterized by lament and the later by praise.
6. Though the Psalms are divided into five books, and attempts have been made to tease out some sort of editorial reason for the arrangement of the Psalms, this is more important to the academics than the Christian in the pew, and I think rightly so.
7. There are instead two helpful guidelines for approaching the Psalms. First, understanding the purpose and use of each individual Psalm (see Kinds of Psalms). Second, finding Christ in the Psalms.

Outline:

The Book of Psalms does not have an outline, properly speaking. It is divided into 5 "Books" as follows:

Book One: Psalms 1-41

Book Two: Psalms 42-72

Book Three: Psalms 73-89

Book Four: Psalms 90-106

Book Five: Psalms 107-150

Kinds of Psalms

The Psalms can be generally grouped by type or kind or content.

1. Lament (3, 13, 26, 77, 140)
2. Declarative Praise (18, 21, 30, 32) – Particular event
3. Descriptive Praise (33, 95, 100) – General Event
4. Nature (a kind of Descriptive Praise: 8, 19, 29)
5. Royal (47, 93, 95-99)
6. Imprecatory (7, 35, 58, 59, 69, 83, 109, 137)
7. Wisdom (1, 27, 49, 73)
8. Songs of Trust (46)
9. Songs of Assent (120-134)
10. Messianic (2, 8, 16, 22, 34, 40, 45, 69, 110)

Where is Christ in the Psalms?

There is such a rich diversity of material in the Psalms that it is difficult to point to specific instances as typical. Medieval theologians – especially monastics – believed that every single Psalm was about Christ. And though I think we need to be careful working that out, I'm inclined to agree. And the glorious and fruitful work of seeking Him in the Psalms is very rewarding both for knowledge and piety. With respect to Christ, the Psalms are also prophetic.

What do we do with the Psalms?

- Several things. First, we should use them to praise God – we should sing them, as families and as congregations.
- Second, memorize them. They are beautiful poetry and as the Word of God worthy to be memorized.
- Third, find comfort in them. Christians are too often looking anywhere but God's Word for comfort. The Psalms are very accessible and beautiful expressions of God's love and goodness toward His people.
- Fourth, learn to pray from the Psalms. Using Scripture in our prayers is the surest way to pray well.

PSALMS

Book Recommendations:

1. *Psalms* – Derek Kidner (TOTC, 2 Volumes)
2. *Psalms* – Michael Wilcock (BST, 2 Volumes)
3. *Psalms* – Willem VanGemeren (Vol 5 in the EBC)
4. *Psalms* – James Boice (More devotional style, 3 volumes)
5. *The Wisdom of God: Seeing Jesus in the Psalms and Wisdom Books* - Nancy Guthrie

Proverbs: The Wisdom of God

1. Proverbs is a collection of wisdom speeches and sayings, primarily authored by King Solomon. That would put the origin of the book at about 950 years before Christ.
2. Solomon as the author of wisdom is consistent with 1 Kings 3; 4:29-34; 10:1-13.
3. Though the two-line wisdom sayings are the best known, and comprise about two-thirds of the book, not all of Proverbs is composed of these sayings.
4. The key to the book is found in the first seven verses, with 1:7 and 9:10 being the key verses which open and close opening discourses on wisdom.
5. Throughout the book, Wisdom and Folly, the Wise and the Foolish, are set in contrast to one another. The difference between them is the fear of the LORD.
6. There are some places in which Proverbs seems to contradict itself or our experience. Remember, with respect to how we should live, these are general truths which are being taught, not inviolable absolute truths. (10:3; 26:4-5)

Thematic Outline:

Prov. 1:1-7	Preamble
Prov. 1:8-9:18	Discourses on Wisdom
Prov. 10:1-22:16	Proverbs of Solomon
Prov. 22:17-24:34	Sayings of the Wise
Prov. 25-29	Proverbs of Solomon
Prov. 30	Sayings of Agur
Prov. 31:1-9	Sayings of Lemuel
Prov. 31:10-31	The Excellent Wife

Key Terms and Ideas:

1. **The Way** – two ways are contrasted in Proverbs – the Hebrew word occurs almost 70 times in the book.
2. **Listen** – The author throughout calls the reader to listen to wise instruction. Wisdom begins with receiving instruction.
3. **Wisdom and Folly Personified** – Each are described as women – the one calling people to rest and instruction and the other a prostitute leading people to destruction.

Where is Christ in Proverbs?

Although the Proverbs are certainly general truths to live by, Christ is nonetheless to be found revealed in the Proverbs:
 He is the wisdom of God (1 Cor 1:24, 30; Col 2:1-3)
 He is the Way [Prov. 8:20; 10:29], the Truth [Prov. 8:7], and the Life [Prov. 8:35] (John 14:6)

Proverbs in the New Testament

The Proverbs are alluded to often in the NT. These are the direct quotes and strong allusions:

Prov. 1:16	Rom. 3:15
Prov. 3:11-12	Heb. 12:5-6
Prov. 3:12	Rev. 3:19
Prov. 3:34	Jas. 4:6; 1 Pet. 5:5
Prov. 25:21-22	Rom. 12:20
Prov. 26:11	2 Pet 2:22

The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction. *Proverbs 1:7*

PROVERBS

Book Recommendations:

1. *Proverbs* – Derek Kidner (TOTC)
2. *The Message of Proverbs* – David Atkinson (BST)
3. *The Wisdom of God: Seeing Jesus in the Psalms and Wisdom Books* - Nancy Guthrie

Ecclesiastes: All is vanity

1. The Preacher was a king of Israel in Jerusalem. (1:12)
2. “Ecclesiastes” is the Greek word used in the Septuagint to translate “Qohelet”, which is usually translated “preacher” or “teacher” in the English translations, but literally means “the leader of the assembly”.
3. It is among the most difficult books in the Bible to interpret and no single approach has enjoyed general acceptance. Author, date, structure, and purpose are all highly disputed. However, we pointed out when we began this section that wisdom literature is often timeless because true wisdom is timeless. So it may not be that important to answer these questions.
4. Ecclesiastes has been a disputed book at times due to its seemingly over-negative evaluation of life and meaning. Throughout the Preacher’s monologue we find teaching that is highly suspect. Eccl 3:19; 3:21-22; 7:16-17; 9:5; 9:7; 9:10
5. The Preacher appears to be speaking in a way calculated to bring us into his existential quagmire. He wants us to feel the tension.
6. Why don’t good people always prosper? Why don’t bad people always suffer? What’s the point of working hard if you’ll die and lose it all anyway?

6. The key appears to be 12:9-14, the epilogue, in which the author summarizes by pointing the reader back to God, who is not “under the sun.”
7. The Preacher then, is speaking from an eternal perspective. Though we should take pleasure in our work, for example, if we do so without an eternal understanding, our work is meaningless.
8. The Preacher’s teaching does not seem to follow any logical order. He is not, as far as anyone has been able to discern, building an argument or structuring his argument aesthetically (such as chiastically).
9. Significance in life depends upon faith in God. Nothing else is of eternal value.
10. The Preacher wants us to begin thinking this way.
11. “The author of Ecclesiastes was a believer who sought to destroy people’s confidence in their own efforts, their own abilities, their own righteousness and to direct them to faith in God as the only possible basis for meaning, value, and significance to life ‘under the sun’” (Glenn, quoted in Estes)
12. Ecclesiastes “defends the life of faith in a generous God by pointing to the grimness of the alternative.” (Eaton, quoted in Estes)

Where is Christ in

Ecclesiastes? Ecclesiastes is nowhere quoted or alluded to in the NT. Nonetheless, we do find Christ in this book.

He is the Shepherd who gives the words of the wise and the collected sayings (12:11)

He is the Judge who will bring every secret thing, whether good or evil, under judgment. (12:14)

Outline:

- Eccl 1:1-11 Prologue
- Eccl 1:12-12:8 The Preacher’s Monologue
- Eccl 12:9-14 Epilogue

Key Terms and Ideas:

1. **Vanity** or **Vain** (Futile, Meaningless) This word, occurring 38 times in 30 verses in the book, literally means “breath” or “vapor” and refers to something that is fleeting and without substance.
2. **Under the Sun** occurs 28 times in 26 verses (Beneath the Sun [once], under heaven [3 times]) seems to imply both a universal quality (for all of life on earth is under the sun) and a distinction between God and man (because God is not under the sun, but above it).

Book Recommendations:

1. *Handbook on the Wisdom Books and Psalms* – Daniel J. Estes (Baker)
2. *Proverbs, Ecclesiastes, Song of Songs* – Duane A Garrett (NAC)
3. *The Wisdom of God: Seeing Jesus in the Psalms and Wisdom Books* - Nancy Guthrie

ECCLESIASTES

Song of Songs: Love and Marriage

1. The author may be Solomon. Song 1:1 reads “which is Solomon’s” in the ESV, but is literally, “which is to Solomon”. He may be the author, or he may not – perhaps it was written for him. There’s no way to know for sure.
2. Song of Songs has been interpreted in many different ways in Christian history, but three ways stand out in different periods.
3. The **Literal** reading understands the book to be about love and marriage between a man and a woman, and this only.
4. The **Allegorical** reading believes it to be about God and His people, or more specifically, Christ and His Church. This view ignores or denies that the book has any interest in teaching about love and marriage.
5. The **Typological** reading embraces both aspects. The book is about love and marriage and we can take lessons from it on that front. But it also, by this institution, illustrates the relationship between Christ and His Church. So the book is both/and, not either/or.

6. This book’s inclusion in the canon of Scripture, because of its explicit content, has been debated at times, but has never been excluded from the Christian canon.

Narrative Outline:

- Song 1-3 Courtship
Ten scenes of growing intimacy leading up to the wedding
- Song 4:1-5:1 Wedding and Consummation
- Song 5:2-8:14 Growth in Marital Love
Four scenes of growing intimacy within the marriage relationship

Taken from Estes, 404

Descriptive Outline:

- Song 1:1 Title
- Song 1:2-2:7 Anticipation
- Song 2:8-3:5 Found, and Lost – and Found
- Song 3:6-5:1 Consummation
- Song 5:2-8:4 Lost – and Found
- Song 8:5-14 Affirmation

Taken from Estes, 403.

Key Terms and Ideas:

1. **Adoration** – a significant portion of the book is devoted to the two lovers describing one another physically in a form of adoration. Though the images they use are sometimes lost on us, the key is to consider the qualities they are trying to convey.

Where is Christ in Song of Songs?

Christ is the Beloved, the Groom, the Husband, and the Shepherd spoken of throughout. These images are popular images used throughout Scripture to speak of Christ and His relationship to His people.

- Groom/Husband: Isaiah 54:5; Hosea; 2 Cor 11:2; Eph 5:22-33; Rev 21:2
- Shepherd: Gen 48:15, 49:24; Psa 23, 28:8-9, 80:1; Eccl 12:11; Isa 40:11; Jer 31:10; Ezek 34; John 10; Heb 13:20; 1 Pet 2:25, 5:4; Rev 7:17

Book Recommendations:

1. *Handbook on the Wisdom Books and Psalms* – Daniel J. Estes (Baker)
2. *Proverbs, Ecclesiastes, Song of Songs* – Duane A Garrett (NAC)
3. *The Wisdom of God: Seeing Jesus in the Psalms and Wisdom Books* - Nancy Guthrie

SONG OF SONGS

Canonical Order

Isaiah (66)
 Jeremiah (52)
 Lamentations (5)
 Ezekiel (48)
 Daniel (12)

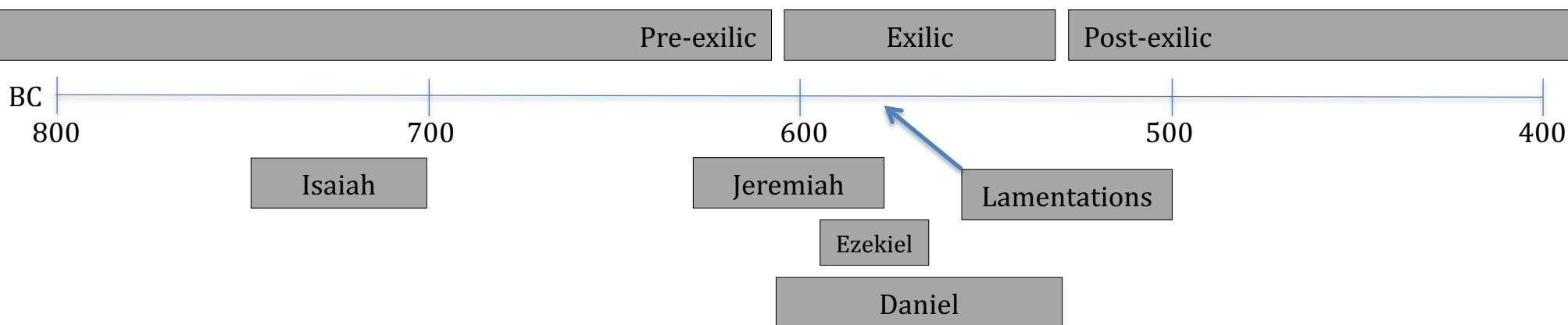
Numbers in parenthesis
 indicate how many
 chapters are in the book.

The Literature

1. Isaiah, Jeremiah, and Lamentations are primarily composed as poetry, though there are exceptions – particularly Isaiah 36-39, Jeremiah 36-43, 52, which are prose narrative. Ezekiel is almost entirely prose, but its prose is primarily prophetic rather than narrative. Daniel is mostly prose as well, with the first half of the book in a primarily narrative form and the second half being primarily prophetic/apocalyptic.
2. The audience is Judah, often Judah in exile. The nation of Judah was exiled by the Babylonians in three phases (605, 597, and 586), with the destruction of Jerusalem coming in the final exile. Jeremiah prophesied that this exile would be 70 years long and end with Babylon's destruction (Jer 25). Isaiah sees this destruction coming more than a century before hand. Jeremiah, Ezekiel, and Daniel minister during the deportations. Daniel almost certainly lived to hear of Cyrus' decree that Judah could return as God promised.

General Notes

1. The Major Prophets are so named not because they are of more importance than any other prophets, but because their works tended to be longer. Lamentations, likely written by Jeremiah, is an exception, but is included because of its content and association with Jeremiah.
2. As you can see on the timeline, Isaiah is the earliest of the Major Prophets, while the others are roughly contemporary. All four prophets' ministries cover the end of the Assyrian Empire through the end of the next, which was the Babylonian Empire, or from 740 to about 536.
3. The prophets' ministries, as can also be seen on the timeline, were clustered around the end of the Kingdom of Judah and the exile. As such, their prophecy is heavily concerned with warnings about the coming judgment of God, but also with promises of God's saving work to come.



THE MAJOR PROPHETS INTRODUCTION

Book Recommendations:

1. *An Introduction to the Old Testament* – Longman and Dillard
2. *Handbook on the Prophets* – Chisholm
3. *An Introduction to the Old Testament Prophetic Books* – Bullock
4. *New Bible Dictionary* - IVP

Isaiah: The Man, His Time, and His Message

1. Son of Amoz, Isaiah was a prophet of the Southern Kingdom, Judah, who ministered from roughly 740 to 681.
2. Isaiah 1:1 tells us that his ministry spanned the rule of Uzziah, Jotham, Ahaz, and Hezekiah, all kings of Judah.
3. During Isaiah's ministry the Northern Kingdom, Israel, was defeated and destroyed by the Assyrians (722 BC). This serves as a context and backdrop for his prophecies of the judgment that was coming for Judah.
4. Isaiah's ministry is also recorded in the historical books: 2 Kings 15-20 and 2 Chronicles 26 and 32.
5. His ministry was contemporary with (though he began earlier than) Micah. Hosea and Amos are earlier than Isaiah, but were sent to the Northern Kingdom.
6. Isaiah is the most quoted prophet in the New Testament.
7. Due to Isaiah's very early prophecy which is so detailed, many scholars today don't believe it was all written by Isaiah, but that later authors added to it. Of course, we reject this reasoning, being quite confident that God can and did reveal His plans to His people in order to give them hope.

Outline:

Isaiah 1-5	Introduction of the Problem and its Solution
Isaiah 6-12	Salvation in Davidic Terms
Isaiah 13-27	David's Kingdom Universal
Isaiah 28-37	A "history" of Assyria's End
Isaiah 38-55	Israel Delivered by the Servant
Isaiah 56-66	All Israel – Jew and Gentile – will be saved

Key Themes:

1. **Disobedience** – this is addressed in terms of the sin of God's own people and in terms of the sin of the nations. No one is free from guilt.
2. **Hope** – the hope of God's people in deliverance and the fact that this same hope belongs not only to the Jews, but to people of every nation.
3. **The Davidic Kingdom** – as an image of the redeemed elect from all nations in the last day when all is made perfect.
4. **God's Universal Rule** – God is not only the God of Israel, but of all the nations.

Some Key Passages:

1. Isaiah's Conversion/Calling (6)
2. Immanuel (7:14)
3. For unto us... (9:2-7)
4. A shoot from Jesse's stump... (11:1)
5. Prepare the way of the LORD (40:3)
6. Cyrus will deliver you... (44:28-45:7)
7. The Servant Songs (42:1-4; 49:1-6; 50:4-9; 52:13-53:12)

Where is Christ in Isaiah?

He is Immanuel (Isaiah 7)
 He is the child who is born to us who brings us peace (Isaiah 9)
 He is the shoot from the stump of Jesse (Isaiah 11)
 He is the LORD for whom a way is prepared (Isaiah 40)
 He is the Servant of the Servant Songs
 See also NT quotations and allusions...

NT Quotations (Gospels and Acts only):

1. Matthew 1:23 (Is 7:14)
2. Matthew 3:3 (Is 40:3)
3. Matthew 4:15-16 (Is 9:1-2)
4. Matthew 8:17 (Is 53:4)
5. Matthew 12:17-21 (Is 42:1-4)
6. Matthew 13:14-15 (Is 6:9-10)
7. Matthew 15:7-9 (Is 29:13)
8. Matthew 21:13 (Is 56:7)
9. Mark 7:6-7 (Is 29:13)
10. Luke 4:18-19 (Is 61:1-2)
11. Luke 22:37 (Is 53:12)
12. John 6:45 (Is 54:13)
13. Acts 7:49 (Is 66:1-2)
14. Acts 8:32-33 (Is 53:7-8)
15. Acts 13:34 (Is 55:3)
16. Acts 13:47 (Is 49:6)

ISAIAH

Book Recommendations:

1. *The Prophecy of Isaiah* – Alec Motyer –OR–
2. *Isaiah* by Motyer in the TOTC series (Pgs 17-20 are worth the price of the book)
3. *God Delivers* – Derek Thomas
4. *Isaiah* – John Oswalt (NIVAC)

Jeremiah: The Man, His Time, and His Message

1. Son of Hilkiah, a priest and by his own description, a youth (1:6). Jeremiah is sometimes called “the Weeping Prophet”. He does indeed weep for his people and for Jerusalem – both in Jeremiah and in Lamentations.
2. Baruch is his scribe and very important.
3. Jeremiah 1:2-3 tells us he ministered during the reigns of Josiah, Jehoiakim, and Zedekiah – until the captivity of Jerusalem. This gives us the dates 626-587 for his ministry.
4. By the time Jeremiah was called by God, the Northern Kingdom had been gone for nearly 100 years. Assyria was in decline. In 612 Babylon defeated Nineveh, the capital of Assyria and began to consolidate power. Egypt attempted to break free and Judah was caught in the middle, first making alliance with Egypt, then with Babylon in 605. Judah then rebelled and was conquered in 597. They rebelled again and Jerusalem was destroyed in 586.
5. In many senses, Jeremiah is a pro-Babylonian prophet. Babylon was ordained by God to this purpose, and Judah was called to submit. Judah kept choosing Egypt and Jeremiah kept calling them to choose Babylon (Jer 29:4-14)

Outline:

Jer 1-25	Book One: Prophecy Against Judah
Jer 26-28	Biographical Interlude I
Jer 29-31	Book Two: The Book of Consolation
Jer 32-45	Biographical Interlude II
Jer 46-51	Book Three: Oracles Against the Nations
Jer 52	Epilogue: Account of the Fall of Jerusalem

NT Quotations:

Matt 2:18	Jer 31:15
1 Cor 1:31	Jer 9:23-24
2 Cor 10:17	Jer 9:23-24
Heb 8:8-12	Jer 31:31-34
Heb 10:16	Jer 31:33
Heb 10:17	Jer 31:34

Some Key Passages:

1. Jeremiah 18 (The Potter and the Clay)
2. Jeremiah 25 (70 Years of Captivity)
3. Jeremiah 29:4-14 (Settle in! I’m not going to forget you!)
4. Jeremiah 31:31-40 (The New Covenant)

Where is Christ in Jeremiah?

He is the Shepherd who will gather his flock (Jer 23:1-4)

He is the righteous Branch who will deliver and execute justice (Jer 23:5-6; 33:14-26)

See also NT quotations and allusions...

Key Themes:

1. The wrath of God against sinners – throughout Jeremiah is concerned with the unrelenting wrath of God against those who will not repent – both among the covenant people and against the nations.
2. The deliverance after exile – Jeremiah, especially beginning about Ch 29, begins to prophesy about a glorious future for Israel.
3. God’s Sovereignty – Illustrated by the oracles against the nations as well as the continual reminder that man cannot thwart God’s plans.
4. Covenant – both the fact that people are covenant breakers and that God will be faithful to his covenant promises – especially highlighted is the covenant with David.

JEREMIAH

Book Recommendations:

1. *Jeremiah and Lamentations* – RK Harrison (TOTC)
2. *Jeremiah and Lamentations: From Sorrow to Hope* – Philip Graham Ryken (Preaching the Word) A large book, but very accessible.
3. *The Message of Jeremiah* – Derek Kidner (The Bible Speaks Today)

Lamentations: The Consequences of Sin

1. The author of Lamentations is not named, but every indication, along with tradition stretching back to before Christ, is that Jeremiah wrote it.
2. The book is a lament over the city and people of Jerusalem (and Judah as a whole) at the time of their destruction at the hands of Babylon (587/86).
3. The story is quite simple: God promised judgment for sin, the people were unrepentant, God brought judgment; but God also promised to deliver them eventually and destroy their enemies. The author describes and mourns the discipline and looks forward with hope to the deliverance.
4. The book is a series of five laments (each chapter is a separate lament).
5. For historical context, read 2 Kings 25:1-21, 2 Chronicles 36:15-21, and Jeremiah 39:1-10. Also, the brief book of Habakkuk is helpful in understanding Lamentations.
6. The hope expressed in the book is primarily in the middle (third) lament. By placing it in the middle the hope is given priority – displayed prominently.

Outline:

- Lam 1 First Lament: The City's Destruction
 Lam 2 Second Lament: The People's Sin and Suffering
 Lam 3 Third Lament: The Faithfulness of God
 Lam 4 Fourth Lament: Famine and Suffering
 Lam 5 Fifth Lament: Crying Out to God

Historical Setting:

In 588, due to the sin of God's people and their unrepentant hearts, Nebuchadnezzar, King of Babylon, laid siege to Jerusalem for about 18 months. During the siege, Egypt, on whom Judah counted for defense, tried to rescue her and was defeated, leaving Judah with no worldly hope. In the midst of starvation, Jerusalem finally succumbed. King Zedekiah fled with his finest soldiers, abandoning the people, but was later captured. The temple and city walls were torn down. All the temple treasures were taken. All the nobles' palaces were burned down. The religious and civil leadership was put to death, and the rest of the people were led away into captivity. After all this the author looked back and lamented the death and destruction.

Where is Christ in Lamentations?

The lament over Jerusalem anticipates Christ's lament of Matthew 23:37. Suffering the wrath of God for sin finds its ultimate expression in the suffering of Jesus Christ, so that the horrors that are described in Lamentations sometimes sound like what Christ suffered. But the sense in which the suffering is described is entirely like that which Christ experienced.

See also NT quotations and allusions...

Key Themes:

1. The wrath of God against sin.
2. The sin of God's people which warranted his wrath.
3. The need to repent and turn to God.
4. The suffering of God's people.
5. The faithfulness of God to deliver after discipline.
6. The faithfulness of God to destroy their enemies.

Some Key Passages:

1. Lamentations 3:22-23
 The inspiration for the hymn, Great is Thy Faithfulness by Thomas Chisholm.

LAMENTATIONS

Book Recommendations:

1. *Jeremiah and Lamentations* – RK Harrison (TOTC)
2. *Jeremiah and Lamentations: From Sorrow to Hope* – Philip Graham Ryken (Preaching the Word) A large book, but very accessible.

Ezekiel: A Prophet in Exile

1. The author is Ezekiel, a priest and the son of Buzi.
2. Ezekiel's ministry covers the period from 593 to 570. This is roughly the first half of the Babylonian exile. He overlaps with the ministries of Jeremiah, Daniel, and Obadiah.
3. He is a prophet in exile – not ministering in Judah. (Ezekiel 1:1)
4. He prophesies the destruction of Jerusalem up until that event occurs (1-32), then prophesies about the future restoration of God's people (33-48).
5. Ezekiel's prophetic ministry is recorded primarily in prose, not poetic form. It consists of visions – with emphasis on seeing rather than hearing. He communicates in parables and proverbs and what we call sign-acts (like little plays that have a moral).
6. Ezekiel is noted for extremes. His prophecies of judgment, his accusations of sin, are all very disturbing and vivid. He does not hold back at all. But likewise, his prophecies of deliverance and the glory of God are exalted – matching in intensity the prophecies of judgment.

Outline:

Ez 1-3	Call and Commissioning
Ez 4-24	Oracles of Doom
Ez 25-32	Oracles Against the Nations
Ez 33-48	Oracles of Good News

Outline taken from Duguid (NIVAC)

NT Use of Ezekiel:

There are no direct quotes of Ezekiel in the NT (except perhaps 2 Cor 6:16). However, many of his images are picked up and expounded in the NT. For example, we hear Ezekiel 34 echoed in John 10 (the good shepherd). We also find Ezekiel 9 and 34 serving as the basis for Peter's writing in 1 Peter 4:17-5:4. Familiarity with Ezekiel, then, informs and enlivens our reading of the NT.

Ezekiel, Covenant, Deuteronomy, and the Priesthood

Ezekiel, presumably due to his calling as a priest, uses many priestly motifs. Ez 40-46 sounds like the instructions given to Moses by God for the building of the tabernacle. The Covenant formula (They shall be my people...) is used repeatedly throughout. Sin pollutes and the result is death – truths illustrated repeatedly in the Mosaic law, particularly in Deuteronomy.

Where is Christ in Ezekiel?

He is the Good Shepherd of Ezekiel 34 (John 10)
 He is the one king and shepherd and son of David over the renewed Israel in Ezekiel 37
 He is the Temple of Ezekiel 40-46 (John 2:19-22) out of which the water of life flows in Ezekiel 47 (John)

Key Themes:

1. The Glory of the LORD (1)
2. God's Sovereignty (9, 10, 21)
3. The hopeless sinfulness of humanity (16, 23)
4. Inescapable Judgment of God (5, 24)
5. Return and Restoration (34-48)
6. God's Covenant (34)
7. God's Temple (40-47)

Some Key Passages:

1. Ezekiel 3, 33 – The Watchman
2. Ezekiel 9 – Judgment Begins in the House of the LORD
3. Ezekiel 11 – New Hearts
4. Ezekiel 34 – The Good Shepherd
5. Ezekiel 37 – Valley of Dry Bones
6. Ezekiel 47 – Water of Life Flowing out of the Temple

EZEKIEL

Book Recommendations:

1. *Ezekiel: An introduction and commentary* – John B. Taylor (TOTC)
2. *Ezekiel* – Iain Duguid (NIVAC)

Daniel: The Man, His Time, and His Message

1. Audience: God's people in exile.
2. Date: From 1st year of Nebuchadnezzar (605 B.C.; 1:1) to Cyrus's 3rd year (536 B.C.; 10:1).
3. Contemporary of Jeremiah, Ezekiel, & Obadiah.
4. Author: Daniel (Heb. "*God is my judge*") – A Judean of noble descent. One "skillful in all wisdom...with knowledge, understanding, learning, and competent..."
5. Message: God is sovereign – over history and rulers and empires.
6. The narrative of Daniel covers the period from the first deportation of people from Judah to Babylon until the end of the Babylonian empire and the beginning of the rule of the Persian, Cyrus the Great. This was the entire period of exile. By the time of Daniel's last vision (Ch 10), Cyrus had already decreed that the Jewish people could return and rebuild (Ezra 1:1)

Outline:

Daniel 1-6: Narrative

- 1 Prologue/Intro
- 2 Nebuchadnezzar's dream (1)
- 3 Nebuchadnezzar's statue; the fiery furnace
- 4 Nebuchadnezzar's dream (2)
- 5 Belshazzar's feast
- 6 The lion's den

Daniel 7-12: Prophecy/apocalyptic vision

Key Terms/People/Places:

1. Hananiah (Shadrach), Mishael (Meshach), Azariah (Abednego) – Judean exiles
2. Babylonian/Persian kings
 1. Nebuchadnezzar (605-562 B.C.)
 2. Belshazzar (550-539)
 3. Cyrus (539-530)
 4. Darius I (522-486)
3. Chaldeans – wise men; astrologers

Where is Christ in Daniel?

- 2:34-35, 44-45 – The "stone" kingdom that "shall stand forever." (see Mt 21:42-44; Lk 20:17-18)
- 3:25 – The "fourth" man in the furnace "like a son of the Gods"
- 7:13 – The son of man (see below)
- 9:25 – The "anointed one, a prince"
- 10:5-6; 12:6 – The "man clothed in linen" (see Rev 1)
- Throughout – The perfect exile.

NT Quotations and Allusions:

(partial list)

- Mt 13:42, 50 – "fiery furnace" (Dan 3:6)
- Mt 24:15 & Mk 13:14 – "abomination of desolation" (Dan 9:27, 11:31, 12:11)
- Mt 24:30, 26:64; Mk 13:26, 14:62; Lk 21:27, 22:69 – "Son of Man" (Dan 7:13)
- Rev 1, 2, 18, et al. (Ex. Dan 10:5-6 & Rev 1:12-16)

Key Passages:

- Ch 1-2 – God's sovereignty established
- 3: 8-29 – The fiery furnace
- Ch 5 – The writing on the wall
- Ch 6 – The lion's den
- 7:9-10 – The Ancient of Days
- 7: 13-14 – The son of man
- Ch 9 – Daniel's prayer; Gabriel's answer
- 12:1-4 – The coming resurrection

DANIEL

Book Recommendations:

1. *Daniel* – Iain Duguid (Reformed Expository Commentary)

The book of Daniel has not been well-served by scholars. Duguid is excellent in every respect. Not only sound theologically, but very pastoral and at times devotional. Not only my favorite commentary on Daniel, but one of my favorite commentaries, period.

Canonical Order

- Hosea (14)
- Joel (3)
- Amos (9)
- Obadiah (1)
- Jonah (4)
- Micah (7)
- Nahum (3)
- Habakkuk (3)
- Zephaniah (3)
- Haggai (2)
- Zechariah (14)
- Malachi (4)

Numbers in parenthesis indicate how many chapters are in the book.



Chronological Order

Pre-exilic

- (8th) Hosea
- (8th) Amos
- (8th) Jonah
- (8th) Micah
- (Late 7th) Nahum
- (Late 7th) Habakkuk
- (Late 7th) Zephaniah

Exilic

- (Early 6th) Obadiah

Post-exilic

- (Late 6th) Joel
- (Late 6th) Haggai
- (Late 6th) Zechariah
- (Mid 5th) Malachi

Numbers in parenthesis indicate century in which prophet ministered.

Pre-exilic

Exilic

Post-exilic



Northern Kingdom (Israel)

Southern Kingdom (Judah)

Babylonian Exile

Return (Ezra/Nehemiah)

Notes

1. We often know very little about the prophets themselves because they are not the focus of attention.
2. The prophets are examples of God revealing His Word (both in the sense of Scripture and of Christ) and are therefore examples of His grace and mercy, even when the message is judgment.
3. The Minor Prophets are only "Minor" in the sense that they are usually shorter than the Major Prophets.

Book Recommendations:

1. *An Introduction to the Old Testament*, Longman and Dillard
2. *The New Bible Dictionary*, IVP
3. *The New Bible Atlas*, IVP –OR–
The Carta Bible Atlas –OR–
An ESV Study Bible

Hosea: The Man, His Time, and His Message

1. Son of Beerai, a prophet of the Northern Kingdom from about 753 to 722 BC.
2. Ministry began during prosperous period and ended just before the time of Israel's destruction.
3. Israel had given itself over to idolatry and Hosea was pronouncing judgment against them, describing their total destruction at the hands of Assyria.
4. You can read more about this period in 2 Kings 14:23-20:21 and 2 Chron. 26-32.
5. The religious context is the Mosaic Covenant – they had broken it and so its curses will fall upon them.
6. Adultery is used as the primary image to convey this. (Whore, whoredom, prostitute, faithlessness are key words)

Hosea

BC

800

700

600

500

400

Northern Kingdom (Israel)

Southern Kingdom (Judah)

Babylonian Exile

Return (Ezra/Nehemiah)

Outline:

Hosea 1:1	Superscription
Hosea 1:2-3:5	An Adulterous People
Hosea 4:1-11:11	1st Prophetic Cycle
Hosea 11:12-14:8	2nd Prophetic Cycle
Hosea 14:9	Wisdom Colophon

Some Key Terms:

1. Ephraim: Another name for the Northern Kingdom
2. Egypt and Assyria were powers to appeal to rather than God.

Some Key Passages:

1. Hosea 6:7 – God's Covenant with Adam
2. Hosea 1:10 – The key to salvation is the Abrahamic Covenant
3. Hosea 2:11, 4:10, 6:7, 8:1, etc - They are condemned by the Mosaic Covenant

Where is Christ in Hosea?

He is the husband of Hosea 1-3
 He is the salvation of Hosea 1:7
 He is the Davidic king of Hosea 3:5
 He is the Strong Tree of Hosea 14:5-6
 See also NT quotations and allusions...

NT Quotations:

1. Matthew 2:15 (Hos 11:1)
2. Matthew 9:13 (Hos 6:6)
3. Matthew 12:7 (Hos 6:6)
4. Luke 23:30 (Hos 10:8)
5. Romans 9:25 (Hos 2:23)
6. Romans 9:26 (Hos 1:10)

NT Allusions:

1. Luke 24:46 (Hos 6:2)
2. 1 Corinthians 15:55 (Hos 13:14)
3. 1 Peter 2:10 (Hos 2:23)
4. Revelation 3:17 (Hos 12:8)
5. Revelation 6:16 (Hos 10:8)

HOSEA

Book Recommendations:

1. *Hosea*, David Hubbard (Tyndale Old Testament Commentaries)
2. *The Message of Hosea*, Derek Kidner (The Bible Speaks Today)

Joel: The Man, His Time, and His Message

1. We know almost nothing about Joel as a person.
2. Joel means YHWH is God
3. Post-exilic dating is based upon several factors:
 - A. There is a temple.
 - B. Greeks are mentioned but not Assyria or Babylon.
 - C. Priests and prophets are mentioned in Israel, but not kings.
 - D. Israel is here a reference to Judah, presumably b/c Israel is already gone.
 - E. Joel 3:2 speaks of Diaspora
4. The book is a call to repentance for unspecified sin, return to God, and the judgment of the nations as well as restoration for Israel.
5. The book may be a liturgy of repentance, confession of sin, and assurance of pardon.

Outline:

- | | |
|--------------|------------------------------------|
| Joel 1:1 | Superscription |
| Joel 1:2-20 | Locust Plague and Call to Repent |
| Joel 2:1-17 | Day of the Lord and Call to Repent |
| Joel 2:18-32 | Blessings for Israel |
| Joel 3:1-16 | The LORD Judges the Nations |
| Joel 3:17-21 | Judah's Glorious Eternity |

Some Key Terms:

1. The Day of the LORD
2. Great (8x in the book)
3. Call (3x at key points)
4. Jehoshaphat – YHWH will judge

Some Key Passages:

1. Joel 2:26-27 – Theme Verse of Restoration
2. Joel 3:17-21 – An eschatological vision taking in Eden and the New Jerusalem

See also NT quotations and allusions...

Where is Christ in Joel?

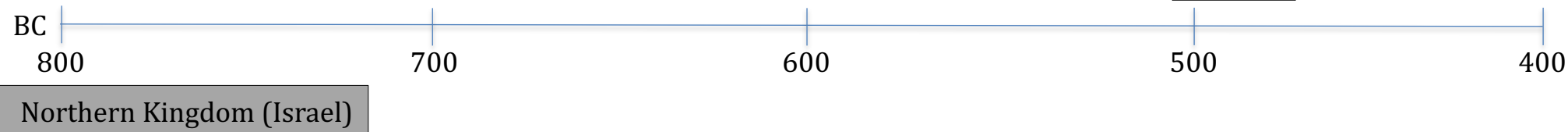
He is the LORD whose day is near in 1:15
 He is God in Israel's midst in Joel 2:27
 He is the LORD whose name shall save in 2:32
 See also NT quotations and allusions...

NT Quotations:

1. Acts 2:17-21 (Joel 2:28-32)
2. Romans 10:13 (Joel 2:32)

NT Allusions:

1. Matthew 24:29 (Joel 2:10, 3:15)
2. Mark 4:29 (Joel 3:13)
3. Mark 13:24 (Joel 3:15)



JOEL

Book Recommendations:

1. *Joel and Amos*, David Hubbard (Tyndale Old Testament Commentaries)
2. *Hosea, Joel*, Duane Garrett (New American Commentary)

Amos: The Man, His Time, and His Message

1. Early 8th century prophet from Judah to the Northern Kingdom.
2. Apparently a shepherd and fig dresser of the lower class, but called by God to be a prophet.
3. For Israel it is a time of great prosperity, but it's only a sunset period before their final end.
4. Assyria is on the rise (same period generally as Hosea) and will destroy them.
5. You can read of this period in 2 Kings 14:23-15:7 and 2 Chronicles 26.
6. The problem is injustice on the part of the wealthy in Israel as well as idolatry.
7. God's solution is the destruction of the wicked and the salvation of a remnant – not on ethnic grounds, but spiritual ones.

Outline*:

Amos 1:1-2	Superscription
Amos 1:3-2:5	Oracles Against Nations
Amos 2:6-6:14	Oracles Against Israel
Amos 7:1-9:10	Visions Against Israel
Amos 9:11-15	Salvation Promises

Some Key Terms:

1. Thus says the LORD, Hear this word, Declares the LORD
2. For three transgressions... (Amos 1-2)
3. Woe (Amos 5-6)

Some Key Passages:

1. Amos 3:2 – Romans 8:29 “Known”
2. Divine Hymns: Amos 4:13, 5:8-9, 9:5-6
3. Amos 5:24 – MLK text “I Have a Dream”
4. Amos 8:11-12 – Famine of the Word
5. Amos 9:11-12 – Salvation is not ethnic
6. Amos 9:15 – See Revelation 21-22

Where is Christ in Amos?

1. He is the plumb line set in the midst of Israel 7:8
2. He is the true prophet, priest and King 7:9
3. He is the booth raised up in Amos 9:11

See also NT quotations and allusions...

NT Quotations:

1. Acts 7:42-43 (Amos 5:25-27)
2. Acts 15:16-17 (Amos 9:11-12)

NT Allusions:

1. Romans 12:9 (Amos 5:15)

Amos

BC

800

700

600

500

400

Northern Kingdom (Israel)

Southern Kingdom (Judah)

Babylonian Exile

Return (Ezra/Nehemiah)

AMOS

Book Recommendations:

1. *Joel and Amos*, David Hubbard (Tyndale Old Testament Commentaries)
2. *Amos: The Day of the Lion*, Alec Motyer (The Bible Speaks Today)

* Above outline adapted from Hubbard

Obadiah: The Man, His Time, and His Message

1. Audience: Message is directed against Edom (and the nations, vs 15), but is for Judah's sake as well, or perhaps ultimately.
2. Date: Probably during or soon after one of the deportations of Judah by the Babylonians; early 6th Century.
3. Author: We know nothing about Obadiah except for his name and his calling as a prophet.
4. Message: Obadiah's oracle against Edom is God's response to Edom taking advantage of Judah's destruction by the Babylonians and celebrating that destruction.
5. God declares judgment against Edom and salvation for Judah in the end – the Day of the Lord.
6. Other oracles against Edom: Isaiah 34:5-15, Jeremiah 49:7-22, Ezekiel 25:12-14, Amos 1:11-12, Malachi 1:2-5 – more than any other nation in the prophetic books.

Outline:

- Obadiah 1 Introduction and Summons
 Obadiah 2-9 Sentence Declared
 Obadiah 10-14 Charges Read
 Obadiah 15-21 The Day of the LORD

Some Key Terms:

1. Edom/Esau/Jacob/Brother – Nation of Esau's descendants
2. Teman – renowned for wisdom (Jer 49:7, Eliphaz in Job 2:11, see Ob 8)
3. Day of the LORD (see Joel Handout)
4. Clefts of the Rock (3)

Some Key Passages:

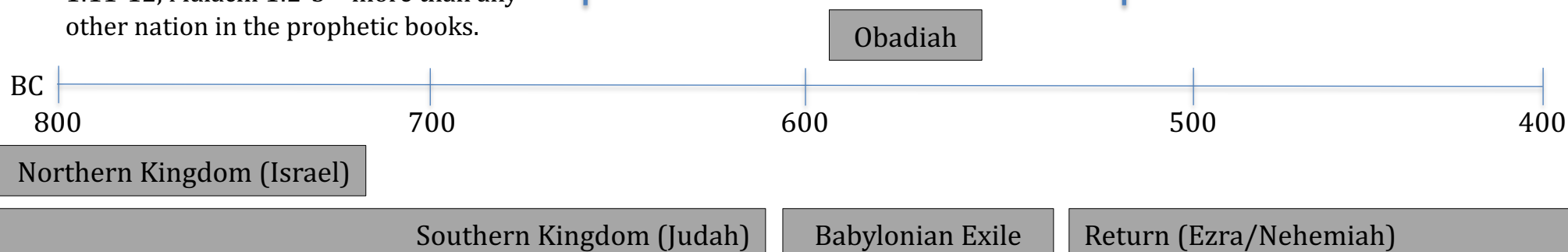
1. Vs 15 – Message broadens to all nations

Where is Christ in Obadiah?

1. Christ is the LORD of the Day of the LORD
2. Christ is Jacob and Judah – despised and rejected by his brothers, but vindicated in the end

NT Quotations and Allusions:

None



OBADIAH

Book Recommendations:

Obadiah, Jonah, and Micah, by Baker, Alexander, and Waltke
 (Tyndale Old Testament Commentaries)

Jonah: The Man, His Time, and His Message

1. A prophet in the Northern Kingdom during the reign of Jeroboam II (782-753 BC; 2 Kings 14:23-27).
2. The book is set during the ministry of Amos and possibly Hosea.
3. Though we do not know the author or his time, the book concerns Jonah and his time, so we set it in the early 8th C.
4. It is a time of great prosperity in Israel, but also evil for which God promises to send the Assyrians against them (in other prophets).
5. It is this context in which Jonah is sent to preach judgment against Nineveh, a capital city of Assyria.
6. The book is a polemic against Jewish ethnic exclusivity and for God's heart for the nations – his grace and mercy.

Outline:

- Jonah 1 Jonah sent, but disobedient
 Jonah 2 Jonah pursued by God
 Jonah 3 Jonah sent again and obedient
 Jonah 4 Jonah merciless and hardened

Some Key Terms:

1. "Up/Down" (Ch 1)
2. "Evil", "Disaster", "Calamity" (throughout)
3. "Hurled" (1:4, 5, 12, 13)
4. "Arise" – contrast and repetition (1:2, 6; 3:2)
5. "Fear" - contrast (1:9, 10)
6. Death language in Ch 2 (Sheol, etc)
7. "LORD" used by sailors (1:14-16)

Some Key Passages:

1. Jonah 4:2 – the real reason Jonah fled and the key to interpreting the book: The gospel of God's grace and mercy is not just for the Jews.

Where is Christ in Jonah?

1. Christ is Jonah sent to the Nations (Ch 1, 3)
 2. Christ is the Better Jonah – YHWH who calms the storm (Ch 1)
 3. Christ is Jonah in the fish (Ch 2)
- See also NT allusions...

NT Quotations:

None

NT Allusions:

1. Matthew 12:39-41
2. Matthew 16:4
3. Mark 4:35-41
4. Luke 11:29-32

Jonah

BC | 800 | 700 | 600 | 500 | 400

Northern Kingdom (Israel)

Southern Kingdom (Judah)

Babylonian Exile

Return (Ezra/Nehemiah)

JONAH

Book Recommendations:

1. *Jonah and Micah*, Richard Phillips (Reformed Expository Commentary)
2. *Obadiah, Jonah, and Micah*, by Baker, Alexander, and Waltke (Tyndale Old Testament Commentaries)

Micah: The Man, His Time, and His Message

1. Micah was from Judah, the Southern kingdom, from the village of Moresheth, about 25 miles southwest of Jerusalem.
2. He prophesied during the reigns of Jotham, Ahaz, and Hezekiah and is a contemporary of Isaiah (750-686; 2 Kings 15-20; 2 Chron. 27-32).
3. Micah is mentioned and quoted in Jeremiah 26:17-19.
4. His prophecy is for Judah, the southern kingdom.
5. Micah mentions the northern kingdom and the Assyrians and the coming judgment, but only to highlight for Judah that their own sin is the same and will receive the same judgment (1:9).
6. But as in all the prophets, there is hope for God's people in the end.

Outline:

- Micah 1-3 Judah's idolatry like Israel (1) social injustice (2) and corrupt leadership (3)
- Micah 4-5 The LORD's deliverance
- Micah 6:1-7:7 The Destruction of the Wicked
- Micah 7:8-20 God's promise of salvation

Some Key Terms:

1. Samaria is Israel, the northern kingdom
2. Mountain of the house of the LORD - 4:1-3 (see also Isaiah 2:2-4)
3. The Assyrian is Sennacherib of 2 Kings 18-19; Isaiah 36-37

Some Key Passages:

1. Micah 1:9 and 13 are the keys to the book: Judah has followed Israel in her sin and must now be disciplined.
2. Micah 5:2 and 7:6 are prominently interpreted and quoted in the NT
3. Micah 6:6-8
4. Micah 7:18-20

Where is Christ in Micah?

1. He is the shepherd of 2:12 and the King of 2:13 (read these two verses in light of John 10).
2. The true prophet, priest, and king in contrast to Judah's bad ones (Ch 3; see especially 3:8)
3. The mountain of the house of the Lord (Ch 4:1, see also John 12:32)
4. The ruler in Israel of Ch 5:2.
5. Christ is our peace (5:5; Eph 2:14)
6. Throughout he is the Deliverer prophesied.

NT Quotations:

1. Matthew 2:6 (Micah 5:2)
2. Matthew 10:35-36 (Micah 7:6)
3. Luke 12:53 (Micah 7:6)

NT Allusions:

1. Mark 13:12 (Micah 7:6)
2. Luke 14:26 (Micah 7:6)
3. John 7:42 (Micah 5:2)

Micah

BC 800 700 600 500 400

Northern Kingdom (Israel)

Southern Kingdom (Judah)

Babylonian Exile

Return (Ezra/Nehemiah)

MICAHA

Book Recommendations:

1. *Jonah and Micah*, Richard Phillips (Reformed Expository Commentary)
2. *Obadiah, Jonah, and Micah*, by Baker, Alexander, and Waltke (Tyndale Old Testament Commentaries)

Nahum: The Man, His Time, and His Message

1. Name means “Compassion”.
2. He was from Elkosh, but we don’t know where that is.
3. We know very little else about Nahum the man.
4. He wrote sometime after the fall of Thebes (664) and before the fall of Nineveh (612).
5. His message is for Judah and against the Assyrians and their key city, Nineveh.
6. Nahum is known particularly for his vivid imagery.
7. This is written at a time when Assyria is still powerful, and the Assyria against which it is written is at the height of its arrogance and wickedness.
8. The Northern Kingdom has been in exile for about 75 years already by the time of this prophecy.

Outline:

- Nahum 1 God’s sovereignty to save His people and destroy His enemies
- Nahum 2 Vivid description of Nineveh’s destruction.
- Nahum 3 God taunts Assyria

Some Key Terms:

None

Some Key Passages:

1. Nahum 1:2-6 appeals to Exodus (esp 34) as the basis of Israel’s knowledge of God and His character.
2. Nahum 1:7-8 establishes God’s holy character as the foundation of all that follows in the book.
3. Nahum 1:15 (see “Christ in Nahum”)

Where is Christ in Nahum?

1. Christ is the One who throws off the yoke and bonds of sin which have enslaved us (Nahum 1:13).
2. Christ is the one who brings good news and publishes peace and is Himself that good news and peace (Nahum 1:15).
3. Christ is the Judge and the Lord of Hosts Who brings judgment against Assyria, and finally against all evil and wickedness and sin (Nahum 2-3).

See also NT quotations and allusions...

NT Quotations:

1. Romans 10:15 (Nahum 1:15)

NT Allusions:

1. Revelation 18:3 (Nahum 3:4)

Nahum



Northern Kingdom (Israel)

Southern Kingdom (Judah)

Babylonian Exile

Return (Ezra/Nehemiah)

NAHUM

Book Recommendations:

1. *Nahum, Habakkuk, and Zephaniah* by David Baker (Tyndale Old Testament Commentary)
2. *The Books of Nahum, Habakkuk, and Zephaniah* by O. Palmer Robertson (New International Commentary on the Old Testament)

Habakkuk: The Man, His Time, and His Message

1. Once again – we know very little about Habakkuk.
2. He almost certainly ministered in the late 7th C at a time when Assyria was beginning to weaken and Babylon was growing in strength. Probably during the reign of Jehoiakim, vassal of Neco of Egypt (Jeremiah 22:13-19), 609-598 BC.
3. The book is organized as a conversation between God and Habakkuk about injustice in Judah and God's response.
4. The central issue is faith – God's answer is hard and Habakkuk must trust that God will be faithful to keep His word.

Outline:

- Hab 1:1 Superscription
 Hab 1:2-4 Habakkuk's Complaint
 Hab 1:5-11 God's Response
 Hab 1:12-2:1 Habakkuk's Second Complaint
 Hab 2:2-20 God's Response
 Hab 3:1-19 God's Awesome Power and Habakkuk's Patience Faith

Some Key Terms:

1. Chaldeans in 1:6 etc – a reference to the Babylonians who overthrew the Assyrians and deported Judah
2. "quietly wait" in 3:16 is literally "rest" as in rest content – it is the rest God is said to have taken after creation (Ex 20:11)

Some Key Passages:

1. Hab 2:4 – The Key to understanding the message of Habakkuk.

Where is Christ in Habakkuk?

1. Christ is the One who "crushes the head of the house of the wicked" (3:13).
2. Christ is the LORD and the God of our salvation in whom we rejoice (3:18) rather than the gifts he gives. He is our joy.

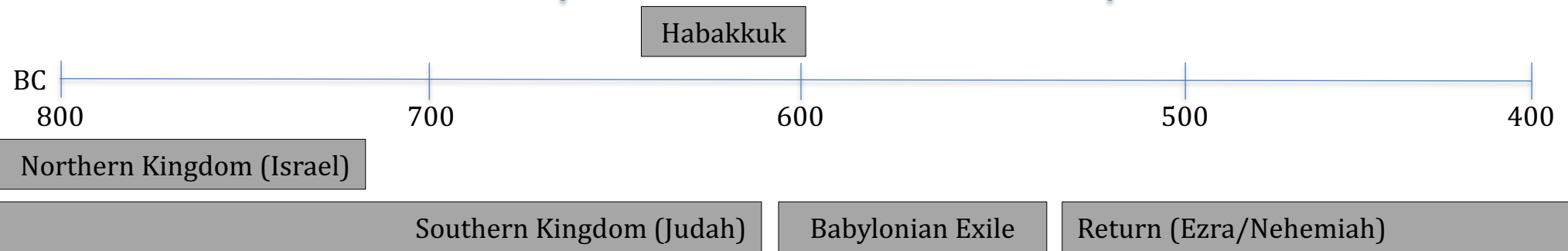
See also NT quotations and allusions...

NT Quotations:

1. Acts 13:41 (Hab 1:5)
2. Romans 1:17 (Hab 2:4)
3. Galatians 3:11 (Hab 2:4)
4. Hebrews 10:37-38 (Hab 2:3-4)

NT Allusions:

None



HABAKKUK

Book Recommendations:

1. *Nahum, Habakkuk, and Zephaniah* by David Baker (Tyndale Old Testament Commentary)
2. *The Books of Nahum, Habakkuk, and Zephaniah* by O. Palmer Robertson (New International Commentary on the Old Testament)

Zephaniah: The Man, His Time, and His Message

- Probably a descendant of King Hezekiah – a member of the royal line of David with access to high society
- Otherwise we know very little about the man.
- The prophecy arrives during Josiah's reign in Judah (640-609) but we cannot say when.
- Recall Josiah's Reforms (2 Kings 22-23)
- He is roughly contemporary with Nahum and Habakkuk. See those slides for the historical context.
- Although historical context can't be ignored, it is less important in this book. Zephaniah really leaps out of his historical context and looks forward to the final judgment of the world and salvation of the people of God.

Outline:

- Zeph 1:1 Superscription
 Zeph 1:2-18 The End of the World Announced and Described
 Zeph 2:1-3 A Call to Seek God and Hope
 Zeph 2:4-3:8 Judgment Against the World and Judah (e.g. – the Church)
 Zeph 3:9-20 Salvation for the World and Judah (e.g. – the Church)

Some Key Terms:

- Milcom (1:5)
- Day of the LORD (1:7)
- Leaps over the threshold (1:9; 1 Sam 5:4-5)
- Mortar and Second Quarter (1:10-11)

Some Key Passages:

- 1:7 – Introduces the “Day of the LORD”
- 1:13 – Reverses Covenant promises
- 2:1-3 – The central theme of the book

Where is Christ in Zephaniah?

- He is the LORD who will utterly sweep away everything. (1:2; Rev 19:11-16)
- He is the sacrifice prepared (1:7)
- He is the LORD before whom all will bow. (2:11; Phil 2:9-11)
- He is the King of Israel in our midst. (3:15; Rev 21:1-4)

See also NT quotations and allusions...

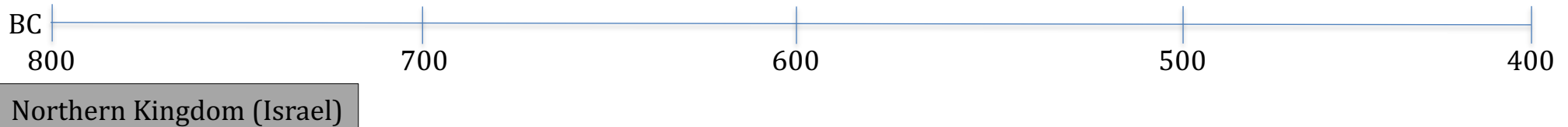
NT Quotations:

None

NT Allusions:

None

Zephaniah



ZEPHANIAH

Book Recommendations:

- Nahum, Habakkuk, and Zephaniah* by David Baker (Tyndale Old Testament Commentary)
- The Books of Nahum, Habakkuk, and Zephaniah* by O. Palmer Robertson (New International Commentary on the OT)

Haggai: The Man, His Time, and His Message

1. This book covers four days in which Haggai ministered from August to December 520 BC.
2. Haggai is a prophet to the people of Jerusalem to spur them to rebuild the Temple and to look forward to the Greater Temple – the Better Temple – to come, Jesus Christ.
3. This is a post-exilic prophet, addressing the returnees from Babylon. Some of them were alive during the deportation, but many were born in Babylon.
4. He is a contemporary of Zechariah who had a very similar ministry.
5. You can read more context by reading Ezra (Haggai is even named in 5:1 and 6:14) and Zechariah.
6. In contrast to most prophetic literature, Haggai is written entirely in narrative form.

Outline:

- Haggai 1:1-15 Oracle and Response: Rebuild!
 Haggai 2:1-9 Oracle: Greater Glory!
 Haggai 2:10-19 Oracle: I will bless you!
 Haggai 2:20-23 Oracle: The Seed Preserved

Some Key Terms:

1. This Darius is not the Darius of Daniel
2. 7th month, 21st day (2:1) is the end of the Feast of Booths (Tabernacles, Lev 23) which is the same time Solomon dedicated the 1st Temple. An obvious contrast and source of discouragement. (2 Chron 5-7)
3. Holiness cannot be transferred but uncleanness can be (2:10-13)
4. “horses and their riders” (2:22) – see Ex 15

Some Key Passages:

1. Haggai 2:9 – Mark 14:58; 15:29; John 2:18-21

Where is Christ in Haggai?

1. He is the Temple Rebuilt and the Giver of Peace (2:9)
2. He is the signet ring – the One by Whom God will be known to His people (2:23)

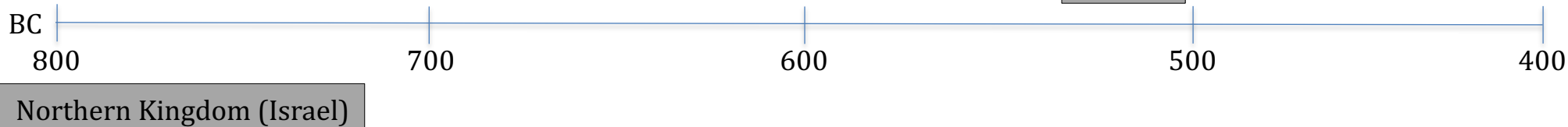
See also NT quotations and allusions...

NT Quotations:

Hebrews 12:26 (Haggai 2:6)

NT Allusions:

None



HAGGAI

Book Recommendations:

1. *Haggai, Zechariah*, Mark Boda (NIV Application Commentary Series)
2. *The Minor Prophets, Volume Three*, edited by Thomas McComiskey

Zechariah: The Man, His Time, and His Message

1. The same context as Haggai (See Haggai).
2. This work is more apocalyptic in nature.
3. Much like Zephaniah, Zechariah 9-14 lifts us out of a focus on the near term and transports us to the end of all things: The Day of the Lord.
4. Dated 520-518 BC

Where is Christ in Zechariah?

1. He is the Branch (3:8; 6:12-14)
2. He is the Shepherd doomed to slaughter (11:7-14; John 10)
3. He is the One whom we have pierced (12:10)
4. He is the Fountain opened to cleanse from Sin (13:1)
5. He is the Shepherd struck by the sword (13:7)
6. He is the humble King (9:9) that the nations will go up to worship (14:16)

See also NT quotations and allusions...

Outline:

- Zech 1:1-6 God's Word Established
 Zech 1:7-6:8 Night Visions
 Zech 6:9-15 High Priest Crowned
 Zech 7:1-8:23 What God Requires
 Zech 9-14 Two Oracles

Some Key Terms:

1. "Joshua" the high priest is the Old Testament version of the name "Jesus" (3:1).
2. "saw", "showed", and "see" are the structural cues introducing new night visions in chapters 1-6.
3. "The burden of the Word of the Lord" (9:1, 12:1) is a structural cue introducing new oracles.
4. "Branch" and "shepherd" are key themes throughout.
5. "Zion" and "Jerusalem" are the Church throughout (1:16, 17; 8:3; 8:22; 12:9-10; 13:1; 14:8; Rev 21:2, 9-10)

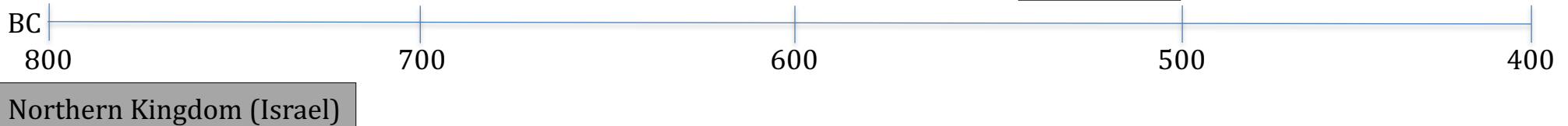
NT Quotations:

1. Matthew 21:5 (Zech 9:9)
2. Matthew 26:31 (Zech 13:7)
3. Mark 14:27 (Zech 13:7)
4. John 12:15 (Zech 9:9)
5. John 19:37 (Zech 12:10)

NT Allusions:

1. Matthew 21:44 (Zech 12:3)
2. Matthew 26:15 (Zech 11:12-13)
3. Matthew 27:9-10 (Zech 11:12-13)
4. Luke 20:18 (Zech 12:3)
5. John 7:38 (Zech 13:1; 14:8)
6. Ephesians 4:25 (Zech 8:16)
7. Revelation 1:7 (Zech 12:10)
8. Revelation 1:12 (Zech 4:2)
9. Revelation 5:6 (Zech 4:10)
10. Revelation 11:4 (Zech 4:3, 11)
11. Revelation 16:14, 16 (Zech 14:2)
12. Revelation 21:15 (Zech 2:1)
13. Revelation 22:1-3 (Zech 14:8, 11)

Zechariah



ZECHARIAH

Book Recommendations:

1. *Zechariah*, Richard D. Phillips (Reformed Expository Commentary)
2. *Haggai, Zechariah*, Mark J. Boda (The NIV Application Commentary)

Malachi: The Man, His Time, and His Message

1. “Malachi” means “my messenger” (see also 3:1). It may be a proper name or a simple word play in which we are not provided with the prophet’s real name.
2. Though we lack precise dating information, Malachi is almost certainly from the post-exilic period roughly contemporary with Esther, Ezra, and Nehemiah. Mid-5th C.
3. The setting is in Judah after the return and the temple has been built, but 50-70 years later when things haven’t panned out well. There is tremendous sin in Judah and discouragement.
4. God enters into 6 disputations with His people (see outline), taking them to task for their faithlessness.

Outline:

Malachi 1:1	Superscription
Malachi 1:2-5	God loves His people
Malachi 1:6-2:9	God is Israel’s Father and Master
Malachi 2:10-16	God is Israel’s Father and Creator
Malachi 2:17-3:5	God is the god of Justice
Malachi 3:6-12	God does not change
Malachi 3:13-4:3	God is honest
Malachi 4:4	Remember the law...
Malachi 4:5-6	I will send Elijah...

Some Key Terms:

1. “My messenger” (3:1) is the same word in Hebrew as “Malachi”.

Some Key Passages:

1. Malachi 3:1-4, 16-18, and 4:5-6 make up the key notes of hope in Malachi.
2. Malachi 3:6 – Our salvation rests upon God’s unchanging character

Where is Christ in Malachi?

1. He is the ideal priest (2:5-7)
2. He is the LORD who will come suddenly to His temple (3:1) and purify and refine the “Levites” (3:3)
3. He is the sun of righteousness rising with healing in its wings (4:2)

See also NT quotations and allusions...

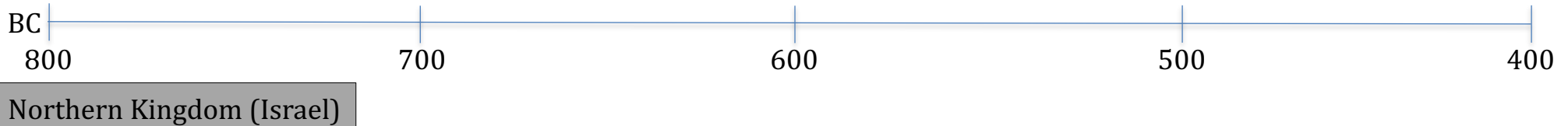
NT Quotations:

1. Matthew 11:10 (Malachi 3:1)
2. Mark 1:2 (Malachi 3:1)
3. Luke 7:27 (Malachi 3:1)
4. Romans 9:13 (Malachi 1:2-3)

NT Allusions:

1. Matthew 11:14; 17:10; Mark 9:11; Luke 1:17 (Malachi 4:5)
2. Luke 1:76 (Malachi 3:1)
3. Luke 1:78 (Malachi 4:2)

Malachi



MALACHI

Book Recommendations:

1. *Haggai, Zechariah, Malachi*, Joyce Baldwin, TNTC
2. *The Minor Prophets, Volume Three*, edited by Thomas McComiskey

Israel's Religious History c. 420 BC - c. AD 4

1. When the revelation of God draws to a close in the Old Testament (Nehemiah, Malachi, c. 420 BC), it begins a roughly 400-year period of prophetic silence which is not broken until the arrival of John the Baptist.
2. This period is roughly equivalent to what is known as Second Temple Judaism.

Deuterocanonical/Apocryphal Books

1. A collection of works written between the Old and New Testaments which Christians have recognized ever since as having value, but which the Reformation churches rejected as canonical and the Roman Catholic Church, in response, added to the canon.
2. These books include:
 1. Tobit
 2. Judith
 3. Baruch
 4. Wisdom of Sirach
 5. 1 Maccabees
 6. 2 Maccabees
 7. Book of Wisdom
 8. And additions to Esther and Daniel, such as Bel and the Dragon
3. Canonical books are accepted by the universal Church, written by prophets and apostles of God, do not contain error, and have Christ at their center. These books do not meet these requirements.

Political History of the Near East**Between the Old and New Testament Periods**

1. At the conclusion of the Old Testament the great power in the Near East was Persia.
2. Persia had already come into conflict with Greece as recorded by the historian Herodotus (early 5th C.)
3. About 100 years later (332 BC) Alexander the Great defeated the Persians.
4. The result of Alexander's conquest was the spread of the Greek language and culture throughout the Near East. This process is called Hellenization.
5. Alexander died suddenly in 323 BC, resulting in the division of his empire, with Judah eventually falling under the authority of the Greek rule of the Seleucids, where it remained until it gained its independence (140 BC) as a result of the Maccabean Revolt (begun 167 BC).
6. Independent Judah was ruled by the Hasmonean Dynasty (140-37 BC). Through political infighting they became a client state of Rome in 63 BC.
7. This dynasty and Jewish independence ended in 37 BC when Herod, with Roman backing, defeated the last Hasmonean King, Antigone, and was made "King of the Jews". This is the political situation at the time of the New Testament.

Second Temple Judaism

1. The period from the rebuilding of the temple (about 520 BC) until its destruction by the Romans (AD 70) is known as Second Temple Judaism.
2. Due to the political, cultural, and religious turmoil of the period, Judaism underwent dramatic changes.
3. Between the rebuilding of the temple and its destruction, key aspects of Jewish religious and political life in the Gospels came into existence.
4. This includes the Pharisees (and Pharisaic Judaism), the Sadducees, the Sanhedrin, and the synagogue.
5. The office of High Priest grew increasingly powerful and political as well, beginning in the Hasmonean period. As Roman influence increased it was more and more often simply given to whoever could pay the most to hold it.
6. The people of Judah were divided culturally, politically, and religiously when John the Baptist arrived on the scene to open the New Testament era.

Book Recommendations:

1. *New Testament History* – FF Bruce

INTERTESTAMENTAL PERIOD

Major Divisions

Gospels (Matthew – John)

History (Acts)

Paul's Letters (Romans - Philemon)

General Letters (Hebrews - Jude)

Apocalypse (Revelation)

Some Basic Facts

1. 27 Books
2. Written between about AD 48 (Galatians) and 95 (Revelation)
3. Written in Koine, or common, Greek
4. We do not have the autographs (originals) of the books, but we have more than 10,000 manuscripts, some quite old.
5. Not arranged chronologically

Relationship to the Old Testament

1. The OT is shadow pointing to Christ.
2. Christ, as the substance, fulfills the OT shadows.
3. The Gospels and Acts are a narrative description of this fulfilment.
4. The Epistles are NT saints interpreting the OT in light of Christ.
5. "In the Old Testament the New is concealed, in the New the Old is revealed"
– St. Augustine, *Quaestiones in Heptateuchum VII*



Map taken from ESV Study Bible and used with permission.

NEW TESTAMENT

INTRODUCTION

Book Recommendations:

1. *An Introduction to the New Testament*, Carson and Moo
2. *New Testament Introduction*, Donald Guthrie
3. *A Biblical-Theological Introduction to the New Testament*, ed. Michael Kruger

Synoptic Gospels and Priority

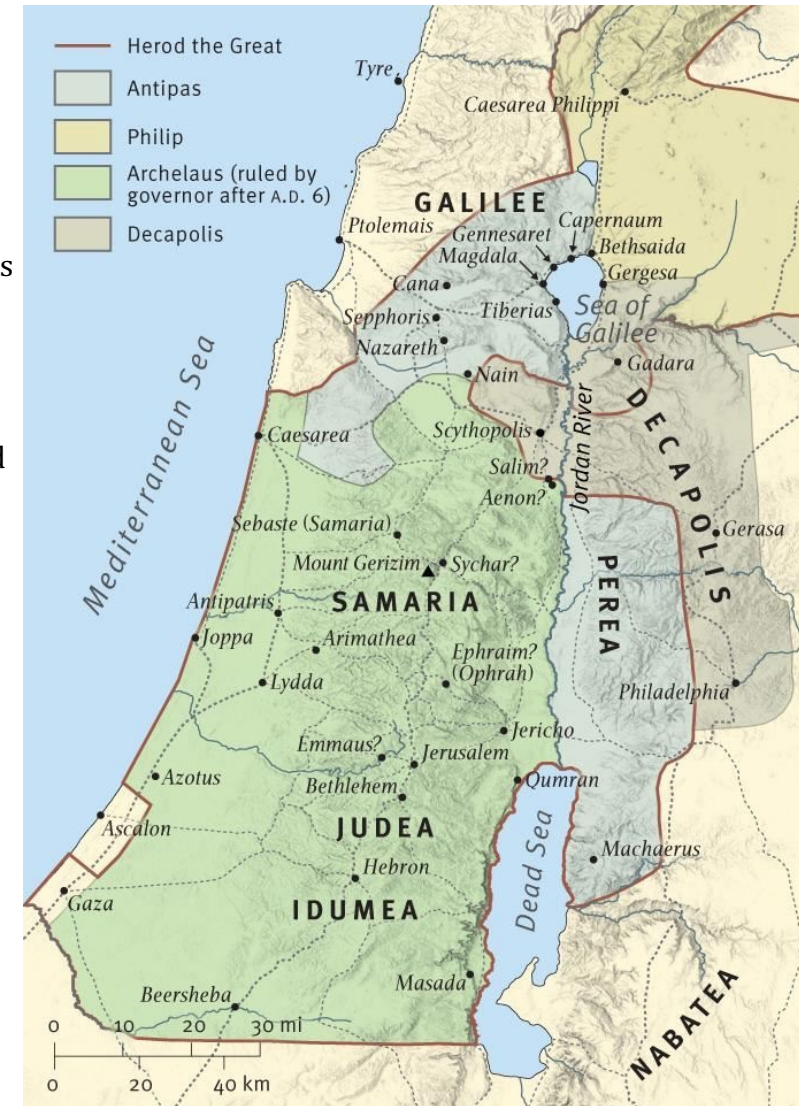
1. Matthew, Mark, and Luke share a significant amount of material in common, even long passages of verbatim material.
2. We call these the synoptic gospels.
3. "Synoptic" comes from the Greek and means something like "to see together"
4. This common material has led to the question of their relationship to one another in terms of source material.
5. Did two of them borrow from the third? If so, which Gospel is the source for the other two? Or did they all use a common source that is lost to us?
6. Most scholars today believe Mark was written first and Matthew and Luke used his gospel as the basis for theirs.
7. That said, there are many hypotheses.
8. For example, some hold that a lost document of Jesus' sayings was the foundation for the synoptics – this theoretical document is called Q. There is no physical evidence for its existence.
9. This discussion is interesting and valid, but in the end it does not change the fact that the Gospels are inspired and inerrant – the very Word of God.

Geographical Setting

1. The Gospels take place entirely within the region historically associated with OT Israel.
2. Though influences from outside the region – particularly from Rome – are clearly felt, none of the events or actions recorded take place outside this region.
3. The events can be divided by smaller regions in which the ministry of Christ takes place.
4. Particularly Judea, Samaria, Galilee, and Perea.
5. See the map.

Common Issues and Difficulties

1. Apparent Contradictions
 1. Usually the result of different aspects of an event being emphasized.
 2. Ipsissima Vox vs Ipsissima Verba (see next handout)
2. Why four gospels?
 1. Each gospel has different key themes and emphases.
3. Chronology
 1. Chronology in the Gospel accounts is loose.
 2. John is the least concerned with chronology.



Map taken from ESV Study Bible and used with permission.

THE GOSPELS

INTRODUCTION

Book Recommendations:

1. *An Introduction to the New Testament*, Carson and Moo
2. *New Testament Introduction*, Donald Guthrie
3. *A Biblical-Theological Introduction to the New Testament*, ed. Michael Kruger

Gospel Harmonies

1. Throughout church history harmonies of the gospels have been published.
2. These seek to combine all the material of the gospels into one telling.
3. The four gospels are usually presented in parallel columns.
4. Harmonies have their place – mostly in helping to the student of the Bible to find parallel passages.
5. As an attempt to tell a single, combined narrative, though, they are not at all useful and should be ignored.
6. The reason? The Gospel accounts are shaped by the theological and spiritual concerns and emphases of the authors and ultimately inspired by God.
7. Any attempt to construct our own Gospel narrative using the four Gospels as our source will either lack these motivations, or be motivated by concerns and values that may or may not be valid.
8. At the very least we can confidently say these efforts are not inspired.

What Genre is “Gospel”?

1. Any time we study a book of the Bible it is necessary to consider its genre.
2. The Gospels fall into a broader category in the classical world known as biography.
3. This is slightly different than our modern concept of biography, which has a narrower definition.
4. The Gospels, though falling into this category, are also unique examples of it.
5. They differ from most ancient biographies in their emphasis on Jesus’ teaching, preaching, and signs performed.
6. They obviously differ in terms of their primary author, who is God.
7. A key element they share with other classical biographies, however, is their historical nature.
8. The events and words recorded in the Gospels are intended by their authors and understood by their original audience to be real, historical words and events.
9. As such, we read them as historical records, but recognize the religious and spiritual motivations that shape them.

Ipsissima Verba vs Ispissima Vox

1. Are the words recorded in the Gospels the very Words of Christ and all those who speak? (*ipsissima verba*)
2. Or are they summaries given in the words of the Gospel writer? (*ipsissima vox*)
3. We should begin by acknowledging that either way, they are the inspired Word of God.
4. That said, there are very strong reasons for believing that for the most part the conversations recorded in the Gospels are *ipsissima vox* – faithful summaries of what was said.
5. Reasons against *ipsissima verba* include:
 1. The conversations were probably in Aramaic most of the time, so that the Greek in which the authors wrote the Gospels is already a translation.
 2. Most of the conversations were almost certainly longer than what we have recorded (for example, the woman at the well and the visit of Nicodemus).
 3. *Ipsissima vox* was a widely accepted for of recording the content of conversations in this period.

THE GOSPELS

INTRODUCTION

Book Recommendations:

1. *An Introduction to the New Testament*, Carson and Moo
2. *New Testament Introduction*, Donald Guthrie
3. *A Biblical-Theological Introduction to the New Testament*, ed. Michael Kruger

Author

1. By ancient tradition, Matthew the disciple, a tax collector.
2. There is no claim of authorship in the gospel itself.
3. The title attached to the book is "According to Matthew."
4. There is not a single manuscript of Matthew without it, which is strong evidence in favor of the tradition.

Date

1. We can, with confidence, date Matthew's Gospel in the first century.
2. Though it is more speculative, both the internal and external evidence support a date around AD 62.
3. Among early Christians Matthew is the most quoted gospel suggesting early and wide acceptance.

Audience

1. Matthew assumes a knowledge of the 1st C Jewish religion and culture and makes no effort to clarify or explain things for his audience.
2. This strongly suggests the primary audience is Jewish and located in and around Palestine.

Outline

Matthew's Gospel opens with the birth narrative and closes with the death, burial, and resurrection of Christ. In between the Gospel is structured around five discourses with narrative sections between each. The end of each discourse is marked by the formula, "When Jesus had finished..." (7:28, 11:1, 13:53, 19:1, 26:1)

1. Birth and Childhood (1:1-2:23)
2. Preparation for Ministry (3:1-4:11)
3. Early Ministry (4:12-25)
4. First Discourse: Sermon on the Mount (5:1-7:29)
5. Narrative (8:1-9:34)
6. Second Discourse: The Mission Discourse (9:35-10:42)
7. Narrative (11:1-12:50)
8. Third Discourse: The Kingdom Discourse (13:1-52)
9. Narrative (13:53-17:27)
10. Fourth Discourse: The Discourse on the Church (18:1-35)
11. Narrative (19:1-22:46)
12. Fifth Discourse: Discourse on the Last Days (23:1-25:46)
13. Passion and Resurrection (26:1-28:20)

Use of the Old Testament

1. Matthew's use of the OT is more extensive than any other Gospel writer.
2. His use is consistently to point to Christ as the fulfilment of the OT – not only prophecy, but law.
3. He quotes frequently from the LXX, but also quotes from the Hebrew text of the OT.

Key Terms and Ideas

1. Jesus is the Christ, the Son of David, the King of the Jews.
2. Emphasis on King and Kingdom
3. Emphasis on OT imagery and themes and Christ as the fulfilment of the entire OT expectation.
4. The Sermon on the Mount as recapitulation of the giving of the law, for example.

Prominent Features

1. Concise, with complex arrangement of material.
2. Greatest concern among the Gospel accounts with showing Christ to be the fulfilment of all OT images and expectations – this is Israel's story, though Israel includes the Gentiles.
3. Least concerned of the synoptic Gospels with strict chronology.

The Gospel According to...

MATTHEW

Book Recommendations:

1. *The Gospel of Matthew*, RT France, NICNT Series
2. *The Gospel According to Matthew*, Leon Morris, PNTC series
3. *Expository Thoughts on Matthew*, JC Ryle

Author

1. By tradition, Mark (sometimes called “John called Mark” in Acts), a young man and probably assistant to Peter.
2. Like Matthew, there is no internal claim to Markan authorship.
3. However, his name alone is associated with the book and from an early date.
4. Early witnesses to this Gospel commonly relate that Mark wrote the Gospel, but that it was based upon Peter’s teaching and preaching.

Date

1. If Markan priority is assumed in the synoptics, and Matthew and Luke are dated to about AD 62, then Mark is most likely written in the mid-50s.

Audience

1. While a particular audience must not be overstated, early witnesses say it was written for the Christians in Rome.
2. This might argue for a primarily gentile audience.
3. Other reasons to assume a gentile audience include the explaining of Palestinian customs, and giving Palestinian measures but then explaining their Latin counterparts.

Outline

Mark is usually outlined along a 3-part scheme. After opening with a prologue that sets the stage, it is sometimes described as unfolding in three acts in which Mark uses geography as a plot structure.

1. Prologue (1:1-13)
2. Act One: Galilee (1:14-8:21)
3. Act Two: On the Way to Jerusalem (8:22-10:52)
4. Act Three: Jerusalem (11:1-16:8)

Use of the Old Testament

1. Mark is not unique in his use among the Gospel accounts.
2. Isaiah anticipates a second Exodus, which Mark relies upon extensively in recounting and interpreting Jesus’ person and work.

Key Terms and Ideas

1. Mark is the shortest of the four Gospels.
2. Using the word “immediately” and the brevity which makes it a shorter narrative, Mark moves his Gospel along quickly.
3. The question of “Who is this man?” is prominent, and combined with the message of judgment and salvation, lends itself to a simple message without being simplistic.
4. The Messianic Secret – Jesus frequently instructs others not to tell anyone about his messianic identity.

The Ending of Mark

There is much debate about the last twelve verses in Mark. Your Bible almost certainly offsets this text somehow and indicates that the oldest and best manuscripts do not include it. How did it get there, then?

Mark 16:8 feels like an unnatural ending. At some point in history, someone decided to fix it. However, we don’t have one solution. We have at least four. There are at least four endings to Mark after verse 8 in the various manuscripts. However, most are marked by scribes as questionable. And none are in our earliest manuscripts.

The textual tradition upon which the KJV is based does include a consistent witness to one particular ending, and that is the one in your Bibles. The KJV held sway for so long that no editor will now willingly remove the ending. Instead, they mark it off as doubtful.

Either we have lost the ending or Mark intentionally ended it at vs 8. There is a good explanation for why he would end it at vs 8, and so that is our view.

The Gospel According to...

MARK

Book Recommendations:

1. *The Gospel of Mark*, RT France, NIGTC series
2. *Mark*, James A Brooks, NAC series
3. *Expository Thoughts on Mark*, JC Ryle

Author

1. By tradition, Luke, the physician (Col 4:14)
2. Luke's authorship is widely attested by all early witnesses.
3. We know little else about Luke but that he accompanied Paul during some of his missionary work, and he was almost certainly a gentile (Col 4:10-17).

Date

1. About the same time as Matthew since both Matthew and Luke appear to use Mark, but neither seem to be aware of the other's work (ways Matthew adds to, removes from, and rearranges Mark's work are all different from the ways in which Luke does this).
2. Therefore, early AD 60s.

Audience and Purpose

1. Questions of author, date, and audience for this Gospel are all intimately tied up with the Book of Acts, also written by the same author at about the same time.
2. The recipient of both the Gospel and Acts is someone Luke calls Theophilus. There are good reasons to believe he was a Roman official and that these documents are intended as a brief in support of Paul in his upcoming trial at the end of his first imprisonment.
3. The purpose is therefore historical and apologetic.

Outline

Though Luke is considerably longer than Mark, his material is generally arranged in the same way, moving from the narrative of Jesus' beginnings through his ministry in Galilee, toward Jerusalem, and then in Jerusalem the last week.

1. Prologue (1:1-4)
2. Infancy Narratives (1:5-2:52)
3. Preparation for Ministry (3:1-4:13)
4. Galilean Ministry (4:14-9:50)
5. From Galilee to Jerusalem (9:51-19:27)
6. In Jerusalem (19:28-21:38)
7. The Passion and Resurrection (22:1-24:53)

"In the events of Jesus' birth, life, death, and resurrection, God is pursuing a plan, a plan revealed in the Old Testament, brought to its decisive point in Jesus' death and resurrection, but only finally fulfilled in the proclamation of the gospel to all nations." – DA Carson and Douglas Moo on Luke and Acts

Unique Features

1. Luke is most concerned of the four Gospel writers to maintain chronology.
2. He is the only Gospel writer to make reference to compiling various resources and eyewitness accounts.
3. Concerning his purpose in writing he says "that you may have certainty concerning the things you have been taught." (1:4)
4. Luke uses doublets (two birth narratives with multiple parallel elements, for example).
5. Luke has 33 parables – more than any other Gospel, including 14 that are not told in any other Gospel.
6. Only Luke takes us from the birth of John the Baptist to the ascension of Jesus.
7. In Luke and Acts Luke gives more attention than the other Gospel writers to the story of Jesus as the unfolding of God's program in history. "It is necessary" is a frequent refrain. Luke connects it to the OT promises, points to Christ as the present fulfillment, and carries the program through to the preaching of the gospel to all nations.
8. Luke is especially concerned with gentile inclusion in the good news.
9. Luke also has more material on Jesus' teaching about money than any other gospel.

The Gospel According to...

LUKE

Book Recommendations:

1. *The Gospel of Luke* by I Howard Marshall, NIGTC series
2. *Luke* by Leon Morris, TNTC series
3. *Expository Thoughts on Luke* by JC Ryle

Author

1. As with all of the gospels, there is no manuscript of John's Gospel that attributes the Gospel to anyone else.
2. There is strong internal and external evidence of his authorship.
3. For example, John is never named as a disciple in this Gospel, but in those narrative parts where he is named in other Gospels, a disciple referred to as "the disciple whom Jesus loved" is inserted in this Gospel.
4. John 21:24 says this (the disciple whom Jesus loved) is the disciple who is writing this book.

Date

1. Late 65 or sometime in 66.
2. Probably after Peter's death but before the destruction of Jerusalem based on both internal and external evidence.
3. Interestingly, the Gospel appears to end at 20:31. Chapter 21 has been added, probably at the last minute, and most likely because of the death of Peter.
4. The only significant argument for a later date than this is the theology of John's Gospel, which seems advanced. However, when you consider Romans was written by this time, that argument fails to convince.

Outline

1. Prologue (1:1-18)
2. The Son of God's Manifestation to the Nation: The Book of Signs (1:19-12:50)
 1. In (Perea and) Galilee: First Cycle/Initial Ministry (1:19-2:12)
 2. In Jerusalem and Judea: First Cycle/Seeking a Sign (2:12-3:36)
 3. In Samaria: Gentile Response (4:1-42)
 4. In Galilee: Second Cycle/Healing the Official's Son (Second Sign) (4:43-54)
 5. In Jerusalem and Judea: Second Cycle/Sabbath Controversy (5:1-47)
 6. In Galilee: Third Cycle/Signs Given (6:1-71)
 7. Ministry in Jerusalem and Judea: Third Cycle/Hostility Peaks (7:1-11:57)
 1. Cycle One: Teaching and Unbelief (7:1-8:59)
 2. Cycle Two: Healings and Unbelief (9:1-10:42)
 3. Cycle Three: Raising of Lazarus and Unbelief (10:40-12:50)
 8. In Jerusalem: The Final Manifestation (12:1-50)
3. The Son of God's Ministry to His Disciples (13:1-17:26)
 1. Jesus Ministering to His Disciples (13:1-16:33)
 2. Jesus Praying for His Disciples (17:1-26)
4. The Son of God's Suffering and Glory (18:1-20:31)
 1. The Suffering (18:1-19:42)
 2. The Glory (20:1-31)
5. Epilogue: The Death of Peter (21:1-25)

Unique Features

1. Groups of seven – signs, I AM sayings, feast, discourses.
2. No parables.
3. John is more self-consciously theological.
4. Themes of the world, the flesh, darkness, and death are contrasted to themes of light, life, love, and divine sonship.
5. His highlight's Christ's person as both fully God and fully man.
6. Nearly half of his Gospel is taken up with Jesus' final week, suffering, death, burial and resurrection.
7. Shows signs of countering an early Gnosticism, consistent with his other works.

Use of the Old Testament

1. There are 12 OT quotations, with Isaiah 53 being the 7th. (12:38, 20:30-31)

Audience

1. Gentiles, most likely in Asia Minor, primarily, though ultimately for all believers.
2. There are frequent cultural explanations inserted into the narrative, suggesting the intended audience needs the help.

Book Recommendations:

1. *The Gospel According to John* by DA Carson, PNTC Series
2. *The Gospel of John: A Theological Commentary* by Herman Ridderbos
3. *Expository Thoughts on John* by JC Ryle

Outline taken from Dan Wallace, bible.org

The Gospel According to...

JOHN

Author

1. By tradition, Luke.
2. Clearly the same author as the Gospel of Luke – it picks up where Luke left off, opens with the same recipient in the same style, and uses the same style throughout.

Date

1. Early AD 60s.
2. See the Luke handout for the brief dating discussion.
3. Acts is probably written in the same time period as Luke.

Audience and Purpose

1. Also directly connected to the audience of Luke's Gospel.
2. Explicitly addressed to Theophilus once again.
3. Perhaps also the church in Rome and the officials presiding over or having influence in Paul's trial at Rome.
4. Acts, more so than Luke, bears the marks of a defense of Paul's ministry while also giving a history of the beginnings of the spread of the gospel into all the world (Acts 1:8)

Outline

- I. Book One: The Birth of the Church in Jerusalem (1:1–2:47)
- II. Book Two: The Expansion of the Church in Jerusalem (3:1–6:7)
- III. Book Three: The Extension of the Church to Judea and Samaria (6:8–9:31)
- IV. Book Four: The Extension of the Church to Antioch (9:32–12:24)
- V. Book Five: The Extension of the Church to Asia Minor (12:25–16:5)
[Paul's First Missionary Journey (13:4–14:28)]
[Paul's Second Missionary Journey (15:36–18:22)]
- VI. Book Six: The Extension of the Church to the Aegean Area (16:6–19:20)
[Paul's Third Missionary Journey (18:23–21:16)]
- VII. Book Seven: The Extension of the Church to Rome (19:21–28:31)

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

Acts 1:8 ESV

Unique Features

1. The full title is The Acts of the Apostles.
2. Like the Gospel accounts, it takes place in the context of Roman rule and Greek culture (Hellenism).
3. It gives some insight into the early ecclesiology of the Church – elders, deacons, universal councils, elements of worship, sacramental theology and practice.
4. Also provides historical context for Paul's letters and the tension between the Jewish origins of Christianity and the gentile mission (what is the ongoing relevance of the Mosaic law, for example?).
5. We also have instructive patterns with respect to missions and evangelism.
6. Throughout, Luke draws attention to Christ not only as the object of faith and the one about whom the gospel is proclaimed, but also Christ at work, superintending all the work of the Apostles and the spread of the gospel. (for example, see Acts 1:1, 1:26, 9:4-5, 16:6-10)
7. Luke inserts himself in the story, slipping into the 1st person plural when he was present for what he is recounting (see Acts 20:6-7)

Outline taken from Dan Wallace, bible.org

Book Recommendations:

1. *The Book of the Acts* by FF Bruce, NICNT series
2. *Acts* by Guy Waters, EPSC series
3. *The Message of Acts* by John Stott, BST

The...

ACTS ...of the Apostles

Pauline Epistles (Canonical Order)

1. Romans
2. 1 Corinthians
3. 2 Corinthians
4. Galatians
5. Ephesians
6. Philippians
7. Colossians
8. 1 Thessalonians
9. 2 Thessalonians
10. 1 Timothy
11. 2 Timothy
12. Titus
13. Philemon

Pauline Epistles (Chronological Order)

1. Galatians (Fall 48)
2. 1 Thessalonians (Spring 50)
3. 2 Thessalonians (Spring/Summer 50)
4. 1 Corinthians (Spring 54)
5. 2 Corinthians (Fall 55)
6. Romans (56/57)
7. Ephesians (60)
8. Colossians (60)
9. Philemon (60)
10. Philippians (61)
11. 1 Timothy (63)
12. Titus (63)
13. 2 Timothy (Summer 64)

Prison Epistles

1. Ephesians
2. Philippians
3. Colossians
4. Philemon

Pastoral Epistles

1. 1 Timothy
2. 2 Timothy
3. Titus

Paul's Missionary Journeys (see maps)

1. First Journey
 1. w/ Barnabas
 2. Cyprus and Galatia
 3. AD 47-48
 4. Acts 13:4-14:28
 5. Between the first two journeys Paul ministered in Antioch, attended the Jerusalem Council, and wrote Galatians.
2. Second Journey
 1. w/ Silas
 2. Asia Minor and Greece
 3. AD 49-52
 4. Acts 15:36-18:22
 5. During this journey he wrote the Letters to the Thessalonians.
 6. Between the second and third journey Paul spent a brief time in Antioch.
3. Third Journey
 1. w/ various company
 2. Asia Minor and Greece
 3. AD 52-57 (52-55 living in Ephesus)
 4. Acts 18:23-21:16
 5. During this journey he wrote the Letters to the Corinthians and Romans.

A Brief Biography of Paul

Sources: Acts 7-28; Gal 1:13-2:15

- | | |
|----------|--|
| c. 6 | Born to Jewish parents in Tarsus, a Roman citizen |
| c. 20-30 | Educated as a Pharisee in Jerusalem under Rabbi Gamaliel |
| c. 33 | Persecuted Christians; Converted |
| c. 33-36 | Preparation for ministry in Arabia; Brief ministry in Damascus |
| c. 36-46 | Ministry in Tarsus and Antioch (the latter with Barnabas) |
| c. 47-48 | First missionary Journey (w/ Barnabas) |
| c. 48/49 | Jerusalem Council – defense of his gospel against Judaizers |
| c. 49-52 | Second missionary Journey (w/ Silas) |
| c. 52 | Brief visit to Jerusalem |
| c. 52-57 | Third missionary journey |
| c. 57-59 | Return to Jerusalem; Arrest and Caesarea Imprisonment |
| c. 59-60 | Travel to Rome |
| c. 60-62 | Roman Imprisonment; wrote prison epistles |
| c. 60-64 | Release and travel (unknown location: Spain? Asia Minor?); wrote pastoral epistles |
| c. 64 | Return to Rome and Martyrdom |

PAUL'S LETTERS

Book Recommendations:

1. *The Life and Theology of Paul* by Guy Prentiss Waters
2. *Paul: An Outline of His Theology* by Herman Ridderbos
3. *Paul the Ancient Letter Writer: An Introduction to Epistolary Analysis* by Jeffrey Weima



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PAUL'S FIRST JOURNEY



Map taken from ESV Study Bible and used with permission.

PAUL'S SECOND JOURNEY



Map taken from ESV Study Bible and used with permission.

PAUL'S THIRD JOURNEY

Author

1. According to Romans 1:1, Paul the Apostle wrote this work.
2. No serious scholar disputes this.

Date

1. Likely early AD 57
2. This letter is written late in Paul's third journey.
3. He intends to visit them and indeed is already on his way to Jerusalem (Rom 1:8-15, 15:25ff).

Audience and Purpose

1. Romans 1:7, 15 identify the audience as the church in Rome.
2. Romans is Paul's introduction of himself and his gospel to the church at Rome.
 1. Paul indicates his desire to visit them.
 2. There is no evidence he had ever visited Rome before.
 3. By the end of his third missionary journey his ministry was widely known, but also controversial.
 4. The letter is structured largely as a detailed presentation of the gospel.

Outline

- I. Introduction: The Revelation of Righteousness (1:1-17)
 - A. Salutation (1:1-7)
 - B. Thanksgiving and Longing (1:8-15)
 - C. The Theme of the Epistle (1:16-17)
- II. Justification: The Imputation of Righteousness (1:18-5:11)
 - A. Condemnation: The Universal Need of Righteousness (1:18-3:20)
 - B. Salvation: The Universal Provision of Righteousness (3:21-5:11)
- III. Sanctification: The Impartation of Righteousness (5:12-8:39)
 - A. The Reign of Grace Vs. the Reign of Sin (5:12-21)
 - B. The Rationale for Sanctification (6:1-23)
 - C. The Inability of the Flesh and the Law to Sanctify (7:1-25)
 - D. The Power of the Spirit to Sanctify (8:1-17)
 - E. The Goal of Sanctification (8:18-39)
- IV. Vindication of God's Righteousness in His Relationship to Israel (9:1-11:36)
 - A. God's Past Dealings with Israel (9:1-33)
 - B. God's Present Dealings with Israel (10:1-21)
 - C. God's Future Dealings with Israel (11:1-33)
- V. Application: God's Righteousness at Work (12:1-15:13)
 - A. In the Assembly (12:1-21)
 - B. In the State (13:1-14)
 - C. In Relation to Weak Believers (14:1-15:13)
- VI. Conclusion: Paul's Purpose, Plans and Praise in Connection with the Dissemination of Righteousness (15:14-16:27)
 - A. Paul's Mission Explained (15:14-33)
 - B. Final Greetings (16:1-27)

More on Paul's Purpose

1. We have identified Paul's purpose as introducing himself ahead of a visit.
2. The question remains, "Why?"
3. A broader understanding of Paul's ministry, together with Romans 15:23-28 explains it: He is done with his mission work in the East and wants to go West into Spain. He needs a base of operations and support for his Western mission and hopes Rome will be that base.
4. However, because his ministry has not been without controversy, he wants to make sure they understand the gospel he preaches and that they share that same faith.
5. As he does this, there are also hints that he is pushing back on some antisemitism that has arisen among the gentile believers there. (Romans 1:16, 2:9-10, 3:1-2, Ch 9-11)

The Church at Rome...

1. ...was founded by converts probably soon after Pentecost in AD 33. Mostly Gentile, but with a minor Jewish presence.

Outline taken from Dan Wallace, bible.org

Book Recommendations:

1. *The Epistle to the Romans* by Douglas Moo, NICNT series
2. *The Epistle to the Romans* by Leon Morris, PNTC series
3. *The Epistle to the Romans* by John Murray

Paul's Epistle to the...

ROMANS

Author

1. According to 1 Cor 1:1, Paul the Apostle.
2. Clement of Rome also attributes it to Paul in AD 95 – the earliest extant confirmation of a New Testament author by an extrabiblical source.
3. No serious scholar debates Pauline authorship.

Date

1. Spring of AD 54
2. From Ephesus
3. Though we call this “1 Corinthians” it is at least Paul’s second letter since this one refers to a previous letter (1 Cor 5:9)

Audience and Purpose

1. Paul writes to the church at Corinth (1 Cor 1:2).
2. Paul’s purpose for writing is threefold:
 1. To correct their misunderstanding of his previous letter (5:9)
 2. To address problems he had received word about from Chloe (1:11, and presumably then also: 4:1-21, 5:1-5, 6:1-11)
 3. To answer questions a delegation had been sent to him to address (7:1, 16:17, which are: 7:1, 7:25, 8:1, 15:1, and 16:1)

Outline

- I. Salutation (1:1-9)
 - A. Greetings (1:1-3)
 - B. Thanksgiving (1:4-9)
- II. Divisions in the Church (1:10–4:21)
 - A. The Fact of Divisions (1:10-17)
 - B. The Causes of Division (1:18–4:13)
 - C. The Cure for Divisions (4:14-21)
- III. Disorders in the Church (5:1–6:20)
 - A. Failure to Discipline an Immoral Brother (5:1-13)
 - B. Failure to Resolve Personal Disputes (6:1-11)
 - C. Failure to Exercise Sexual Purity (6:12-21)
- IV. Difficulties in the Church (7:1–14:40)
 - A. Concerning Marriage (7:1-40)
 - B. Concerning Christian Liberty (8:1–11:1)
 - C. Concerning Worship (11:2–14:40)
- V. Doctrinal Correction of the Church Regarding the Resurrection (15:1-58)
 - A. The Evidence for Christ’s Resurrection (15:1-11)
 - B. The Necessity of Christ’s Resurrection (15:12-28)
 - C. The Proof of Believers’ Resurrection (15:29-34)
 - D. The Nature of the Resurrection Body (15:35-49)
 - E. The Assurance of Resurrection (15:50-58)
- VI. Conclusion (16:1-24)
 - A. About the Collection (16:1-11)
 - B. News about Apollos (16:12)
 - C. Final Exhortations (16:13-18)
 - D. Final Greetings (16:19-24)

Characteristics of 1 Corinthians

1. While 1 Corinthians is certainly filled with wonderful theology, in contrast to Romans it is very much taken up with addressing the many problems – practical and theological - of this local church.
2. Divisions, sin, and the apparent problems related to marriage and worship, all suggest a very immature congregation that is libertine in contrast to the churches in Galatia that are struggling with legalism.

The Church at Corinth...

1. ...was founded by Paul on his second missionary journey in about AD 50. (Acts 18)
2. He stayed there 18 months when he planted the church.
3. It is composed of both Jews and gentiles, but in light of the problems described, it may be more gentile than Jewish.
4. When Paul wrote the church at Corinth was younger than All Saints is now! That might help explain why there are so many problems!

Outline taken from Dan Wallace, bible.org

Book Recommendations:

1. *The First Epistle to the Corinthians* by Anthony Thiselton, NIGTC
2. *The First Epistle to the Corinthians* by CK Barrett, BNTC
3. *First Corinthians* by Kim Riddlebarger, Lectio

Paul’s First Epistle to the...

CORINTHIANS

Author

1. According to 2 Cor 1:1, Paul the Apostle.
2. All external and internal evidence affirms Paul's authorship.
3. It is clear that the author of 1 Corinthians is the author of 2 Corinthians as well.
4. No serious scholar debates Pauline authorship.

Date

1. Fall of AD 55
2. From Macedonia
3. Though we call this "2 Corinthians" it is likely Paul's fourth letter since this one refers to a "severe" letter (2 Cor 2:3-4, 7:8)

Audience and Purpose

1. Paul writes to the church at Corinth (2 Cor 1:1).
2. Much of this letter is taken up with Paul defending his apostolic authority.
3. A quick timeline may help explain this:
 - 50-51 Paul plants Corinth
 - 52/53 Paul writes "misunderstood" letter
 - Sp 54 Paul writes 1 Corinthians to clear things up.
 - Su 54 Paul visits Corinth briefly – it doesn't go well (2 Cor 2:1)
 - Sp 55 Paul writes "severe" letter.
 - Fa 55 Paul writes 2 Corinthians
 - Wi 55 Paul visits Corinth (Acts 20:2, 2 Cor 12:14)

Outline

- I. Salutation (1:1-11)
 - A. Greeting (1:1-2)
 - B. Thanksgiving for the Comfort of God in Affliction (1:3-11)
- II. Apologetic/Defense of Apostleship: Answering the Critics' Charges (1:12–7:16)
 - A. The Defense of Paul's Conduct (1:12–2:13)
 - B. The Nature of a True Apostleship (2:14–7:16)
- III. Exhortation to Give: Collection for the Believers in Jerusalem (8:1–9:15)
 - A. The Necessity for Generosity (8:1-15)
 - B. The Mission of Titus to Corinth (8:16–9:5)
 - C. The Results of Generosity (9:6-15)
- IV. Polemics: Affirmation of Apostolic Authority (10:1–13:10)
 - A. In Spite of an Unimpressive Appearance (10:1-11)
 - B. Invasion of False Apostles into Paul's Territory (10:12-18)
 - C. Vindication of Authenticity of Paul's Apostleship (11:1–12:13)
 - D. The Planned Third Visit (12:14–13:10)
- V. Final Exhortation and Greetings (13:11-14)

"My grace is sufficient for you, for my power is made perfect in weakness." 2 Cor 12:9

Characteristics of 2 Corinthians

1. Paul spends an inordinate amount of space in this letter defending his apostleship.
2. The church at Corinth appears to be coming around, but he has opponents there that are trying to destroy his ministry.
3. This letter has a more conciliatory tone, but it is not quite filled with the relief one would hope to mark the end of a contentious period.

The Church at Corinth...

1. ...was founded by Paul on his second missionary journey in about AD 50. (Acts 18)
2. He stayed there 18 months when he planted the church.
3. It is composed of both Jews and gentiles, but in light of the problems described, it may be more gentile than Jewish.
4. When Paul wrote the church at Corinth was younger than All Saints is now! That might help explain why there are so many problems!

Outline taken from Dan Wallace, bible.org

Paul's Second Epistle to the...

CORINTHIANS

Book Recommendations:

1. *The Second Epistle to the Corinthians* by Murray Harris, NIGTC
2. *The Second Epistle to the Corinthians* by CK Barrett, BNTC
3. *2 Corinthians: An Introduction and Commentary* by Colin Kruse, TNTC

Author

1. Paul the Apostle according to Gal 1:1
2. Pauline authorship of Galatians is unassailable.

Date

1. Fall of AD 48
2. From Antioch or perhaps Jerusalem
3. Paul is writing just prior to the Jerusalem Council of Acts 15 which will be convened to address the very concerns of this letter.

Audience and Purpose

1. Paul writes to the churches of Galatia (Gal 1:2).
2. Galatia is a political province that included Derbe, Lystra, and Iconium, all churches Paul had planted on his first missionary journey.
3. Judaizers (Jewish Christians in the church insisting that you must keep the Mosaic law to be a Christian) have begun to spread out through the churches and teach legalism.
4. Paul has received word that the Galatian churches are receiving this teaching favorably.
5. This letter is a strong repudiation of their false teaching and affirmation of the gospel of grace.

Outline

- I. Introduction (1:1-10)
 - A. Salutation (1:1-5)
 - B. Denunciation (1:6-10)
- II. Personal: Defense of Paul's Apostleship (1:11-2:21)
 - A. Received by Revelation (1:11-12)
 - B. Independent of Jerusalem Apostles (1:13-2:21)
- III. Doctrinal: Defense of Justification by Faith (3:1-4:31)
 - A. Vindication of Justification by Faith (3:1-18)
 - B. Purpose of the Law (3:19-4:7)
 - C. Appeal Concerning Justification by Faith (4:8-31)
- IV. Practical: Defense of Christian Liberty (5:1-6:10)
 - A. Liberty Vs. Law (5:1-12)
 - B. Liberty Vs. License (5:13-26)
 - C. Liberty to Love (6:1-10)
- V. Conclusion (6:11-18)
 - A. Authentication of the Epistle (6:11)
 - B. Condemnation of the Judaizers (6:12-16)
 - C. Benediction (6:18)

"...yet we know that a person is not justified by works of the law but through faith in Jesus Christ..."

Gal 2:16

Characteristics of Galatians

1. Some of Paul's strongest language is reserved for these churches and this problem of legalism.
2. Paul skips his usual expression of thanksgiving and goes straight to the condemnation of this false teaching. See Galatians 1:6.
3. Paul's approach to such dangerous false teaching is instructive to us today. Hard words against false teaching are often criticized for lacking grace, but there are times when a shepherd's rod needs to swing.

The Churches at Galatia...

1. ...were founded by Paul on his first missionary journey in about AD 47-48.
2. They included Derbe, Lystra, Iconium, and Antioch (not Syrian Antioch)
3. At the time that this letter was written the churches were no more than two years old.
4. While the churches almost certainly included Jewish members, Paul pattern of beginning in the synagogues and then being rejected before taking the gospel to the gentiles suggests these churches were primarily gentile churches.
5. The language of the Jerusalem Council in Acts 15 also suggests that they wrote primarily with gentiles in mind.

Outline taken from Dan Wallace, bible.org

Book Recommendations:

1. *The Epistle to the Galatians* by FF Bruce, NIGTC
2. *The Epistle to the Galatians* by Ronald Fung, NICNT
3. *Galatians* by JV Fesko, Lectio

Paul's Epistle to the...

GALATIANS

Author

1. Paul the Apostle according to Eph 1:1
2. Pauline authorship of Ephesians is often questioned by liberal scholars, but their arguments are unconvincing.

Date

1. c. AD 60
2. From Rome during his imprisonment
3. Written together with Colossians and Philemon

Audience and Purpose

1. Paul writes to the church at Ephesus.
2. Unlike several of Paul's other letters, there is no clear, urgent address of a particular problem.
3. This letter is written after the meeting with the Ephesian elders in Acts 20:17-38, so though they did not meet again, Paul still communicated with them for several years until his death c. AD 64.
4. The purpose in writing is to summarize the gospel he has preached, while addressing the importance of unity and mutual love in the church.

Outline

- I. Salutation (1:1-2)
- II. The Unity of the Church in Christ: Indicative (1:3-3:21)
 - A. Theological Preface: Why God is Blessed and Should be Praised (1:3-14)
 - B. Prayer for Knowledge: To Understand the Church's Positional Unity (1:15-23)
 - C. Vertical (Man to God) and Individual Reconciliation (2:1-10)
 - D. Horizontal (Jew to Gentile) and Corporate Reconciliation (2:11-22)
 - E. Paul's Relation to the Mystery of this New Spiritual Community (3:1-13)
 - F. Prayer for Love: To Maintain the Church's Practical Unity (3:14-21)
- III. The Unity of the Church in Love: Imperative (4:1-6:20)
 - A. Walk in Love: Maintaining Unity through Diversity (4:1-16)
 - B. Walk in Love: New Life (4:17-32)
 - C. Walk in Love: Not the Old Life! (5:1-14)
 - D. Walk in Wisdom: The Believer's Relation to the Spirit (5:15-21)
 - E. Walk in Love: In Specific Relationships (5:22-6:9)
 - F. Stand in the Strength of God's Might: Putting on the Armor of God (6:10-20)
- IV. Final Greetings (6:21-24)

Characteristics of Ephesians

1. Ephesians is characterized by a strong divide between the indicative of the gospel and the imperatives of the Christian life which is demarcated at 4:1.
2. The command to "walk" and the pervasive character of that walk as loving predominate in the imperative section (chs 4-6).
3. This love is to be modeled on the love of God in Christ which predominates the indicative section (chs 1-3).

The Church at Ephesus...

1. ...was deeply loved by Paul.
2. Timothy, who was like a son to Paul, was the lead elder at Ephesus by the time Paul wrote his letters to Timothy.
3. Given Paul's emphatic call to love, it is interesting that the letter to Ephesus in Rev 2:1-7 finds only one fault with them: they "have abandoned the love you had at first."
4. The letter in Revelation comes roughly 30 years after Paul's letter and is very instructive: First, It takes a generation or less for a church to be at risk of losing everything; Second, all the theological correctness in the world cannot overcome a lack of love. (cf 1 Cor 13:1-3)

Outline adapted from Dan Wallace, bible.org

Paul's Epistle to the...

EPHESIANS

Book Recommendations:

1. *The Letter to the Ephesians* by Peter O'Brien (PNTC)
2. *Ephesians* by Harold Hoehner***
3. *Let's Study Ephesians* by Sinclair Ferguson

***dispensational, but very useful

Author

1. Paul the Apostle according to Phil 1:1
2. Pauline authorship of Philippians is almost never questioned even by the skeptics.

Date

1. c. AD 61
2. From Rome near the end of his first imprisonment

Audience and Purpose

1. Paul writes to the church at Philippi.
2. Philippi is the first church planted by Paul on the European continent.
3. It is primarily a gentile congregation, though there is a Jewish presence in the church as well.
4. This church has supported Paul off and on for more than ten years – financially and otherwise.
5. Paul is writing them in response to their gift and message, sent by their representative, Epaphroditus. He writes to thank them, to answer their questions, and also, perhaps to soften the blow that he did not send Timothy to them (Phil 2:19-30)

Outline

- I. Preface (1:1-11)
 - A. Salutation (1:1-2)
 - B. Thanksgiving for the Philippians' Participation in the Gospel (1:3-8)
 - C. Prayer for the Philippians' Discerning Love to Increase until the Day of Christ (1:9-11)
- II. Paul's Present Circumstances (1:12-26)
 - A. Paul's Imprisonment (1:12-13)
 - B. The Brothers' Response (1:14-17)
 - C. Paul's Attitude (1:18-26)
- III. Practical Instructions in Sanctification (1:27-2:30)
 - A. Living Boldly as Citizens of Heaven (1:27-2:30)
 - B. Living Humbly as Servants of Christ (2:1-11)
 - C. Living Obediently as Children of God (2:12-18)
 - D. Examples of Humble Servants (2:19-30)
- IV. Polemical Doctrinal Issues (3:1-4:1)
 - A. The Judaizers Basis: The Flesh (3:1-6)
 - B. Paul's Goal: The Resurrection (3:7-11)
 - C. Perfection and Humility (3:12-16)
 - D. Paul as an Example of Conduct and Watchfulness (3:17-4:1)
- V. Postlude (4:2-23)
 - A. Exhortations (4:2-9)
 - B. A Note of Thanks (4:10-20)
 - C. Final Greetings (4:21-23)

Characteristics of Philippians

1. Philippians is one of Paul's most tender and frank letters – in many parts there is an almost casual feel about it.
2. There are some instances, however, that break this character, such as the exalted Christology of Ch 2 and the strident warnings in Ch 3. Neither are out of character for Paul or even out of place in this letter, but they do interrupt an otherwise irenic message.

The Church at Philippi...

1. Consistently supported Paul in his ministry, financially when they were able.
2. It was a very poor church.
3. When Paul collected for the church in Jerusalem, he did not ask Philippi because they were so poor and had already given so much, but they insisted on participating. (2 Cor 8:1-5)
4. The founding of the church is recounted in Acts 16.
5. The city was a Roman colony, enjoying certain privileges and likely playing a key role in government in the district.

Outline adapted from Dan Wallace, bible.org

Book Recommendations:

1. *Epistle to the Philippians* by Peter O'Brien (NIGTC)
2. *Philippians* by Dennis Johnson (REC)
3. *ESV Expository Commentary (vol 11) Ephesians-Philemon* by Iain Duguid

Paul's Epistle to the...

PHILIPPIANS

Author

1. Paul the Apostle according to Col 1:1

Date

1. c. AD 60
2. From Rome during his imprisonment
3. Written together with Ephesians and Philemon

Audience and Purpose

1. Paul writes to the church at Colossae.
2. This church was located in the Lycus Valley about 100 miles inland from Ephesus.
3. Paul has never visited this church and did not directly found the church.
4. It was likely founded by Epaphras (Col 1:7).
5. There is in turn speculation that Epaphras is a convert of Paul's, perhaps from his time in Ephesus.
6. The theme of letter is the sufficiency of Christ.
7. This theme is driven by heresy that has broken out in Colossae. This heresy is hard to define exactly, since we only have Paul's letter.
8. Nonetheless, indications from the letter suggest there is a denial of Christ's humanity, and perhaps even his divinity. As well as a nascent gnosticism.

Outline

- I. Salutation (1:1-2)
- II. Orthodoxy: The Sufficiency of Christ Explained (1:3-2:7)
 - A. Thanksgiving and Prayer for the Colossians (1:3-14)
 - B. Hymn to Christ the Lord (1:15-20)
 - C. Affirmation of Christ the Reconciler (1:21-23)
 - D. Paul's Commission concerning the Mystery of Christ (1:24-2:7)
- III. Heterodoxy: The Sufficiency of Christ Denied (2:8-3:4)
 - A. The Sufficiency of Christ Restated (2:8-15)
 - B. The Colossians' Practices as a Denial of the Sufficiency of Christ (2:16-19)
 - C. The Colossians' Practices as a Contradiction of their Corporate Life in Christ (2:20-3:4)
- IV. Orthopraxy: The Sufficiency of Christ Experienced (3:5-4:6)
 - A. Experienced Individually (3:5-17)
 - B. Experienced in the Home (3:18-4:1)
 - C. Experienced in Relation to Others (4:2-6)
- V. Final Greetings (4:7-18)
 - A. Commendation of Tychicus (4:7-9)
 - B. Greetings from Paul's Co-Workers (4:10-14)
 - C. Greetings from Paul (4:15-18)

What is Gnosticism?

1. First, it's important to note that full blown gnosticism does not appear to come onto the scene until the 2nd century.
2. However, elements that are very similar, and which may have ultimately been taken up into gnosticism, are evident in the late 1st century.
3. It is not a monolithic philosophy or religion, but a series of religious ideas.
4. It originated as a heresy within the Church.
5. Gnosticism has two key elements: 1) The material/spiritual dichotomy in which the material world is evil and the spiritual is good. 2) The principle of higher knowledge (gnosis) which is granted to some but not others.
6. The God of the Old Testament is viewed as a lesser divinity who created the material world and is not to be worshipped or served.
7. The true God is hidden and can only be known by secret knowledge.
8. This naturally impacts any view of Christ, who necessarily cannot be perfect if he is material, and therefore cannot be fully human (according to gnostic reasoning).
9. The most famous gnostic heretic of the early church is Marcion.

Outline adapted from Dan Wallace, bible.org

Book Recommendations:

1. *Colossians, Philemon* by David Garland (NIVAC)
2. *Philippians, Colossians, and Philemon* by Kent Hughes (PtW)
3. *ESV Expository Commentary (vol 11) Ephesians-Philemon* by Iain Duguid

Paul's Epistle to the...

COLOSSIANS

Author

1. Primarily Paul, with Silvanus and Timothy listed as well. (1:1)

Date

1. Spring of AD 50.
2. Paul's Second Missionary Journey.
3. Paul's second letter, written about 2 years after Galatians.
4. Written from Corinth shortly after founding the church in Thessalonica

Audience and Occasion

1. The church in Thessalonica, which probably had primarily Jewish (ethnic, not religious) leadership but gentile (formerly God-fearing) membership. It was established by Paul (Acts 17).
2. Acts 17 records that Paul had to leave suddenly, soon after establishing the church there. He moved fairly quickly through Berea and Athens before ending up at Corinth for an extended stay. He would have wanted to communicate with this brand-new group of believers whom he hadn't had time to disciple.
3. He had also sent Timothy to Thess. to check up on them and disciple them a bit. Timothy had since rejoined Paul and given his report.

Outline

- I. Salutation (1:1)
- II. Paul's Relation to the Thessalonians (1:2-3:13)
 - A. Thanks for the Thessalonians (1:2-10)
 - B. Defense of Paul's Apostleship and the Thessalonians' Conversion (2:1-16)
 - C. Paul's Desire to Visit (2:17-3:10)
 - D. Transitional Benediction (3:11-13)
- III. The Lord's Return as a Motive for Sanctification (4:1-5:24)
 - A. Proper Horizontal Relations within the Body (4:1-12)
 - B. The Imminent Return of the Lord (4:13-5:11)
 - C. Proper Hierarchical Relations within the Body (5:12-22)
- IV. Concluding Remarks (5:23-28)
 - A. Benediction (5:23-24)
 - B. Final Greetings (5:25-28)

“For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first.”

1 Thess. 4:16

Audience and Occasion (cont'd)

1. A historical reconstruction suggests Paul was only in Thessalonica for 3 weeks or so. Paul typically began his preaching with Christ and the crucifixion, moving then to the resurrection and eventually to the return of Christ. The narrative of Acts 17 suggests that Paul had come to this latter point in his teaching in the synagogue, but when he began to teach that Christ is king and is coming again to establish his kingdom, the Jews began to reject him. For this reason, the Thessalonian church had not received adequate teaching on eschatology and it is this more than anything else that Paul focuses on in this letter.

Key Themes

1. Eschatology, particularly Christ's second coming.
2. Paul's authority and relationship with the church at Thessalonica.

Thessalonica

1. A free Roman city (which is why the city leaders are so easily persuaded about the danger of Paul's message)
2. Located on the northern shore of the Aegean Sea.

Outline adapted from Dan Wallace, bible.org

Book Recommendations:

1. *The Epistles to the Thessalonians* by Charles Wanamaker (NIGTC)
2. *The Letters to the Thessalonians* by Gene Green (PNTC)
3. *1&2 Thessalonians* by Richard Phillips (REC)

Paul's First Epistle to the...

THESSALONIANS

Author

1. Primarily Paul, with Silvanus and Timothy listed as well. (1:1)

Date

1. AD 50 (within 6 months of the first letter).
2. Paul's Second Missionary Journey.
3. Paul's third letter, written about 2 years after Galatians.
4. Written from Corinth shortly after founding the church in Thessalonica

Audience and Occasion

1. The church in Thessalonica, which probably had primarily Jewish (ethnic, not religious) leadership but gentile (formerly God-fearing) membership. It was established by Paul (Acts 17).
2. Remember, Paul was rushed out of Thessalonica, sent Timothy to check up on them, wrote a letter (1 Thess) to add to his teaching on eschatology, and now he seems to have heard a new report that they have been disturbed by false teaching, again on eschatology.
3. He writes to them about persecution (the real nature of the false teaching), to correct the bad eschatology, to encourage them regarding their hope, and exhort and rebuke them.

Outline

- I. Salutation (1:1-2)
- II. Comfort in Affliction (1:3-12)
 - A. Perseverance in the Midst of Persecutions (1:3-10)
 1. The Perseverance of the Saints (1:3-4)
 2. The Vindication of God's Righteousness (1:5-10)
 - B. Preparation of the Saints for the Kingdom (1:11-12)
- III. Correction Concerning the Day of the Lord (2:1-12)
 - A. Summary: Doctrinal Correction (2:1-2)
 - B. Day of the Lord Yet Future (2:3-5)
 - C. The Unveiling of the Antichrist (2:6-12)
- IV. Reminder Concerning their Destiny (2:13-17)
 - A. Standing Firm in Light of this Destiny (2:13-15)
 - B. Benediction: Encouraged Hearts (2:16-17)
- V. Exhortations Concerning Practical Matters (3:1-15)
 - A. Request for Prayer (3:1-5)
 - B. Rebuke of the Idle (3:6-15)
- VI. Final Greetings (3:16-18)

"As for you, brothers, do not grow weary in doing good."

2 Thess. 3:13

Audience and Occasion (cont'd)

1. A reconstruction of the nature of the persecution proposed by Dr. Daniel Wallace is fascinating to consider.
2. It appears that the church may have been infiltrated and a false letter sent as though Paul was its author.
3. In 2 Thessalonians 2:2 Paul encourages them not to be shaken by a series of events, one of which is "a letter, as though from us."
4. This is a strange remark unless such a thing had, in fact, taken place.
5. Also notice 3:17.
6. This reconstruction, though somewhat speculative, makes good sense not only of this verse, but of the structure and content of the letter as a whole.

Key Themes

1. The theme, as in 1 Thessalonians, is heavily weighted toward eschatology. However, this time to correct bad doctrine more than simply to continue interrupted teaching.

Thessalonica

1. A free Roman city (which is why the city leaders are so easily persuaded about the danger of Paul's message)
2. Located on the northern shore of the Aegean Sea.

Paul's Second Epistle to the...

THESSALONIANS

Outline from Dan Wallace, bible.org

Book Recommendations:

1. *The Epistles to the Thessalonians* by Charles Wanamaker (NIGTC)
2. *The Letters to the Thessalonians* by Gene Green (PNTC)
3. *1&2 Thessalonians* by Richard Phillips (REC)

Author

1. The Apostle Paul(1:1)
2. There is strong evidence that Luke was Paul's amanuensis (secretary) in all three of the pastoral epistles and was given significant latitude in terms of expression.

Date

1. AD 63
2. Shortly after Paul's first imprisonment.

Audience and Occasion

1. 1 Timothy is the first of three pastoral epistles.
2. We call them this because they are written to individuals – Timothy and Titus – who are pastors and they're written to give instruction on how to lead the church well.
3. Timothy is fairly well known from the book of Acts.
4. He was a disciple of Paul from his youth and traveled with Paul on his second missionary journey.
5. Timothy is Paul's apostolic representative at the church in Ephesus at the time that Paul writes these letters.

Outline

- I. Salutation (1:1-2)
- II. Negative Instructions: Stop the False Teachers (1:3-20)
 - A. Warning against False Teachers (1:3-11)
 - B. Paul's Experience of Grace (1:12-17)
 - C. The Charge to Timothy Repeated (1:18-20)
- III. Positive Instructions: Repair the Church (2:1-6:10)
 - A. Restoring the Conduct of the Church (2:1-3:16)
 - B. Guarding the Truth in the Church (4:1-16)
 - C. Dealing with Groups in the Church (5:1-6:10)
- IV. Personal Instructions: Pursue Godliness (6:11-21)
 - A. Fight the Good Fight (6:11-16)
 - B. A Final Word to the Wealthy (6:17-19)
 - C. Guard What has been Entrusted (6:20-21)

Ephesus

1. It's important that as we read, interpret, and apply these pastoral epistles we remember they are written to pastors with respect to the leadership of the church.
2. This doesn't mean they are only applicable to pastors.
3. It does mean, however, that parishioners should be careful in their application of the principles found in these books.
4. It tells us more about how a minister should lead – something a Christian should know – and what the church is supposed to look like.

Audience and Occasion (cont'd)

1. A reconstruction of Paul's timeline suggests that he was released from his Roman imprisonment.
2. He then took Timothy and Titus back to Asia Minor. They planted a church on Crete and left Titus to lead that work.
3. Traveling through Ephesus on their way to Macedonia, they discover that significant heresy has taken hold in the church there.
4. Paul sorts things out (1 Tim 1:20) and leaves Timothy there to carry on that work (1 Tim 1:3).
5. This letter is written subsequently to encourage and exhort Timothy in that work.

Key Themes

1. Whether or not the above reconstruction is correct, it is clear that the theme is godly leadership in the church in the midst of internal trouble (divisions, heresy).

“Now we know that the law is good, if one uses it lawfully...”

1 Timothy 1:8

Outline from Dan Wallace, bible.org

Book Recommendations:

1. *The Pastoral Epistles* by George W. Knight III (NIGTC)
2. *ESV Expository Commentary (vol 11) Ephesians-Philemon* by Iain Duguid
3. *The Message of 1 Timothy and Titus* by John Stott (BST)

Paul's First Epistle to...

TIMOTHY

Author

1. The Apostle Paul(1:1)
2. There is strong evidence that Luke was Paul's amanuensis (secretary) in all three of the pastoral epistles and was given significant latitude in terms of expression.

Date

1. Summer, AD 64
2. Possibly just weeks before Paul's death.

Audience and Occasion

1. 2 Timothy is the third (chronologically) of three pastoral epistles.
2. We call them this because they are written to individuals – Timothy and Titus – who are pastors and they're written to give instruction on how to lead the church well.
3. Timothy is fairly-well known from the book of Acts.
4. He was a disciple of Paul from his youth and traveled with Paul on his second missionary journey.
5. Timothy is Paul's apostolic representative at the church in Ephesus at the time that Paul writes these letters.

Outline

- I. Salutation (1:1-2)
- II. Encouragement In Light of Paul's Situation (1:3-18)
 - A. Thanksgiving for Timothy (1:3-7)
 - B. Encouragement of the Heart: Courage (1:8-12)
 - C. Encouragement of the Mind: Sound Doctrine (1:13-14)
 - D. Explanation of Paul's Situation: The Faithfulness of His Friends (1:15-18)
- III. Exhortation To Faithful Endurance (2:1-26)
 - A. Exhortation to Endurance (2:1-13)
 - B. Exhortation to Faithfulness (2:14-26)
- IV. Commission in Light of Eschatological Realizations (3:1-4:8)
 - A. Godlessness in the Last Days (3:1-9)
 - B. Proclamation of the Word in the Light of the Eschaton (3:10-4:8)
- V. Concluding Remarks (4:9-22)
 - A. Personal Instructions and Information (4:9-18)
 - B. Final Greetings (4:19-21)
 - C. Benediction (4:22)

Ephesus

1. It's important that as we read, interpret, and apply these pastoral epistles we remember they are written to pastors with respect to the leadership of the church.

Audience and Occasion (cont'd)

1. By the time this epistle is composed, Paul has been arrested a second time and likely tried and is awaiting a verdict, which is not expected to turn out well.
2. Paul, especially beginning in 4:1, writes like a man about to meet Christ.
3. Some have called this book his last will and testament.
4. He is about to end his ministry by being poured out as a drink offering, and these are his parting words to Timothy.
5. Though he encourages Timothy to come soon, there is no evidence that Timothy made it in time.

Key Themes

1. The theme is to persevere – faithfully continue to preach the gospel and take the faith he has received and entrust it to the next generation.

“Paul, an apostle of Christ Jesus by the will of God according to the promise of the life that is in Christ Jesus,”

2 Timothy 1:1

Paul's Second Epistle to...

TIMOTHY

Outline from Dan Wallace, bible.org

Book Recommendations:

1. *The Pastoral Epistles* by George W. Knight III (NIGTC)
2. *ESV Expository Commentary (vol 11) Ephesians-Philemon* by Iain Duguid
3. *The Message of 2 Timothy* by John Stott (BST)

Author

1. The Apostle Paul(1:1)
2. There is strong evidence that Luke was Paul's amanuensis (secretary) in all three of the pastoral epistles and was given significant latitude in terms of expression.

Date

1. sometime in AD 63
2. This letter was written after Paul planted the church in Crete with Titus.
3. Evidence suggests this was after his release from his first imprisonment.
4. Evidence in the letter also suggests it was written quite soon after the church was planted (1:5).

Audience and Occasion

1. This is the second (chronologically) of the three pastoral epistles.
2. Paul is writing to Titus on Crete, an island on the southern edge of the Aegean Sea.
3. Titus is a partner with Paul in the ministry of the gospel and was left by Paul on Crete to help form the first churches.
4. Paul writes to give Titus instruction with respect to his leadership of this fledgling church.

Outline

- I. Introduction (1:1-5)
 - A. Salutation (1:1-4)
 - B. Purpose of the Epistle: The Task of Titus (1:5)
- II. Appointing Elders (1:6-9)
- III. Setting Things in Order (1:10–3:14)
 - A. Concerning Judaizers and False Teachers (1:10-16)
 - B. Concerning Ethical Conduct in the Light of the Eschaton (2:1-15)
 - C. Concerning Good Deeds Before a Watching World (3:1-14)
- IV. Final Greeting and Benediction (3:15)

“But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit...”
Titus 3:4–5

Audience and Occasion (cont'd)

1. There does not appear to be any other motive in Paul's writing – no particular issue he's writing about.
2. Nonetheless, Paul does address the specific cultural context in which the church is being established (1:10-16).

Key Themes

1. Paul's letter is brief and hits on the primary character of a minister's work, and by doing so also reveals what the primary mission of the church is in the world.
2. Chapter 1 is focused on establishing elders in the church (1:1-9). It also touches on why there are qualifications for the office (1:10-16)
3. Chapter 2 is focused on what Titus should teach in the church with respect to doctrine, but also why (2:5, 8, 10). It is because our godly behavior is a testimony to the truth of the gospel.
4. Chapter 3 is focused on what Titus should teach in the church with respect to good works.

Outline from Dan Wallace, bible.org

Book Recommendations:

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3. *The Message of 1 Timothy and Titus* by John Stott (BST)

Paul's Epistle to...

TITUS

Author

1. The Apostle Paul(1:1)

Date

1. sometime in AD 60
2. Paul is writing from Rome during his imprisonment. Thus, this letter is grouped with Ephesians, Philippians and Colossians as one of Paul's "Prison Epistles".

Audience and Occasion

1. Paul is writing to Philemon, a member of the church at Colossae.
2. A reconstruction based on the evidence suggests that a slave of Philemon by the name of Onesimus has run away from Philemon.
3. This slave has found Paul in Rome and, hearing the gospel from Paul, believed (vs 10)
4. It is unknown if he was looking for Paul or, if so, why.
5. Now Paul is sending him back to Philemon with the request that Philemon receive him as a Christian brother rather than a slave.
6. Paul is, effectively, asking Philemon to give Onesimus his freedom and also hinting that he would like Onesimus back to help him in his ministry.

Outline

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

Onesimus

1. Onesimus means "useful" in Greek. Therefore, it appears as though Paul is making a playful pun on the name in Philemon 11 where he says that now that he is a brother in Christ Onesimus is "indeed useful".
2. Ignatius, the Bishop of Antioch in the early second century, wrote a letter to the Church in Ephesus (about AD 107) in which he refers to Onesimus as the Bishop of Ephesus. This may well be the same person – from slave, to brother, to bishop.

Audience and Occasion (cont'd)

1. Philemon was apparently converted under Paul's ministry (vs 19), but Paul had not been to Colossae.
2. Therefore, either Paul is suggesting a longer chain of cause and effect (Philemon was converted under the ministry of someone converted under Paul's ministry) or Philemon was under Paul's ministry somewhere other than Colossae.
3. Most scholars assume the latter given the personal nature of the letter.

Key Themes

1. The power of the gospel to transform identity and relationship.
2. Paul's pastoral example – this is how we should all, pastors especially, approach the "iron sharpening iron" aspect of Christian relationship.
3. Paul has the authority to command in this situation, but rather than command he makes gospel arguments for what is right.
4. A key application is not only for pastors in serving parishioners but for parents in raising children. "Because I said so" may have its place, but is a rather blunt instrument.
5. Love is the watch word (vs 8-9)
6. Slavery and the Gospel

Outline from Dan Wallace, bible.org

Book Recommendations:

1. *Colossians, Philemon* by David Garland (NIVAC)
2. *Philippians, Colossians, and Philemon* by Kent Hughes (PtW)
3. *ESV Expository Commentary (vol 11) Ephesians-Philemon* by Iain Duguid

Paul's Epistle to...

PHILEMON

General Epistles (Canonical Order)

1. (Hebrews)
2. James
3. 1 Peter
4. 2 Peter
5. 1 John
6. 2 John
7. 3 John
8. Jude

General Epistles (Chronological Order)

1. James (44-45)
2. 1 Peter (early 64)
3. Hebrews (mid 64)
4. 2 Peter (late 64)
5. 2 John (66-67)
6. 3 John (66-67)
7. Jude (66-67)
8. 1 John (68-69)

General Epistles | Authors

1. There are at least four and probably five authors (assuming Hebrews is not written by one of the other four).
2. Which James, John, and Jude are all in dispute, but the longest standing traditions are James, brother of Jesus, the disciple John who also wrote the gospel, and Jude, the brother of Christ.

General Epistles | Identity

1. What makes them “general”?
2. First, they aren’t written by Paul.
3. Second, they aren’t written to a clear, specific audience other than “the Church”
4. There are two exceptions if Hebrews is included: Hebrews and 3 John.
5. The Epistle to the Hebrews is usually not included in the General Epistles because of the debate over Pauline authorship (see the Hebrews slide).
6. However, if Pauline authorship is rejected, then it should be included in the General Epistles list.
7. Notice also that the General Epistles are not titled according to who they are to, but rather from.

General Epistles | Dates

1. Dating the General Epistles is notoriously difficult.
2. There are often questions of authorship (Yes, John, but John who, for example?)
3. There are also questions about audience and precise settings.
4. However, the dates provided in the chronological list are not only defensible but sound.
5. If correct, all but James were written in the decade of the 60s, which presents are very particular historical context (see “Context”).
6. James, it should be noted, is likely the first New Testament book written, pre-dating both Galatians (48) and Mark (mid-50s)

General Epistles | Context

1. If the dating in the 60s for this collection of letters is correct, then it is a difficult time, indeed, for the Church.
2. Peter and Paul are martyred. The apostolic generation is passing away. Who will lead? Ecclesiology will be important.
3. The Jewish War begins in 66. It will have significant implications for the Church in Jerusalem, including the destruction of the Temple in 70.
4. All of these books were written prior to the destruction of the Temple.
5. There is also persecution happening in the churches.
6. Finally, doctrinal definition is beginning to need sorting out – particularly questions about the place of the law (ongoing debate from the beginning) and the person of Christ – his divinity and his humanity.

General Epistles | Audience

1. Except for Hebrews and 3 John, the General Epistles are addressed to “the dispersion” or “the elect lady” or “those who are called” etc.
2. Likewise, they lack personal greetings at the end of the letters.
3. In most cases, then, the audience is the Church in the world, even if the author had a more immediate and focused audience in mind (such as John writing to Paul’s churches).

Book Recommendations:

1. *An Introduction to the New Testament*, Carson and Moo
2. *New Testament Introduction*, Donald Guthrie
3. *A Biblical-Theological Introduction to the New Testament*, ed. Michael Kruger

GENERAL EPISTLES

Author

1. The author doesn't identify himself.
2. Many names have been suggested, but the bottom line is that we simply don't know.
3. The Greek is excellent, the argument lawyer-like and tightly reasoned.
4. The author's grasp of the Old Testament and how Christ corresponds to the OT is impressive.
5. He was likely not an apostle, since his failure to identify himself would then be difficult to explain.
6. The oldest tradition is Paul wrote it.
7. The best explanation for why he left it anonymous is that it was written primarily for a Jewish audience of believers tempted to cling to Judaism and many of them weren't fond of Paul. So, *for this audience* it is best if they don't know Paul wrote it. Let the facts speak for themselves.

Audience and Occasion

1. The audience appears to be Christians tempted by persecution to return to Judaism or some combination of Christianity and Judaism in order to escape persecution. Perhaps primarily Jewish believers, but probably including gentiles as well.

Outline

- I. The Theological Basis for Christ's Superiority (1:1-10:18)
 - A. Christ is Superior to the Prophets (1:1-4)
 - B. Christ is Superior to the Angels (1:5-2:18)
First Warning: Don't Drift (2:1-4)
 - C. Christ is Superior to Moses (3:1-4:13)
Second Warning: Don't Defect (3:6b-4:13)
 - D. Christ is Superior to Aaron (4:14-7:28)
Third Warning: Don't Degenerate (5:11-6:8)
 - E. Christ's Ministry is Superior to the Old Covenant Ministry (8:1-10:18)
- II. The Practical Outworking of Christ's Superiority (10:19-13:17)
 - A. Exhortation to Enter the New Sanctuary (10:19-31)
Fourth Warning: Don't Despise (10:26-31)
 - B. Exhortation to Endure Persecution (10:32-39)
 - C. Examples of Faith (11:1-40)
 - D. Exhortation to Endure Chastening (12:1-29)
Fifth Warning: Don't Deny (12:18-29)
 - E. Exhortation for Christian Living (13:1-17)
- III. Concluding Instructions (13:18-25)
 - A. Request for Prayer (13:18-19)
 - B. Prayer for Readers (13:20-21)
 - C. Final Exhortation (13:22)
 - D. Timothy's Release (13:23)
 - E. Final Greetings and Benediction (13:24-25)

Date

1. sometime prior to AD 70 and the destruction of the Temple.
2. The author's argument would have been further proven by the Temple's destruction, but he makes no mention of it.
3. Furthermore, he speaks of the priests ministering in the Temple in the present tense, which makes little sense if the Temple has been destroyed.

The Argument and Key Themes

1. The approach, as can be seen in the outline, is brilliant and simple: Christ is superior to anything you might go back to.
2. The summary of the argument is this: You cannot have both Christ and the shadows that pointed to him. And without Christ, you cannot be saved. Do not go back to the shadows.
3. The argument is tightly interwoven with warning passages.
4. There is only one way forward: Christ and Christ alone. Not Christ and Moses. Not Christ and the Aaronic Priesthood. Not Christ and the Law. Just Christ. And the good news is this: He is sufficient. He is more than sufficient. He is superior.
5. Prophet, priest, and king

Outline from Dan Wallace, bible.org

Book Recommendations:

1. *The Epistle to the Hebrews* by Paul Ellingworth (NIGTC)
2. *The Letter to the Hebrews* by FF Bruce (NICNT)
3. *Hebrews* by David McWilliams (Lectio)

The Epistle to the...

HEBREWS

Author

1. James, according to James 1:1
2. No other identification is given.
3. There are four men named James in the NT. One a father of an obscure disciple; another an obscure disciple [James the Younger]; the well-known disciple James the brother of John; and James the brother of Christ [James the Just].
4. James the Just is the best candidate: he was the most prominent among them in the early church, leading the church in Jerusalem; James the brother of John died prior to the most likely date of writing, ruling him out; the other two are simply too obscure; the earliest and most widely held identification in the early church was James the Just, brother of Christ.
5. You can read elsewhere about this James in Matt 13:55; Mark 6:3; Acts 12:17, 15:13, 21:18, 1 Cor 15:7; and Gal 1:19

Date

1. Between AD 44 and 49.
2. The teaching in the letter is most consistent with the situation described in Acts prior to the Jerusalem Council (49), but also suggestive of the persecution which began with the martyrdom of James the Apostle (44).

Outline

- I. Salutation (1:1)
- II. Enduring Trials (1:2-18)
 - A. Summary/Main Theme: The Testing of Faith (1:2-6)
 - B. Specifics (1:9-18)
 1. Faith Vs. Doubt (1:7-8)
 2. Faith and Finances (1:9-11)
 3. Faith and Perseverance (1:12)
 4. Faith and Fatalism (1:13-18)
- III. Applying the Word: Faith Within the Church (1:19-3:18)
 - A. Summary/Main Theme: The Obedience of Faith (1:19-27)
 - B. Specifics (2:1-3:18)
 1. Partiality Vs. Obedience (2:1-13)
 2. Passivity Vs. Obedience (2:14-26)
 3. Speech and Obedience (3:1-12)
 4. The Wisdom of Obedience (3:13-18)
- IV. Witnessing to Divine Providence (4:1-5:20)
 - A. Summary/Main Theme: The Reward of Faith (4:1-10)
 - B. Specifics (4:11-5:20)
 1. Avoiding Worldly Influences (4:11-5:6)
 2. The Patience of Faith (5:7-12)
 3. The Prayer of Faith (5:13-20)

James and Paul on Justification

1. James 2:24 appears to contradict Paul in Romans 3:28. It is only apparent. They use “justify” in different senses.

Audience and Occasion (cont’d)

1. The Twelves Tribes in the Dispersion (Jas 1:1)
2. Is this only ethnic Jews, or a reference to the Church?
3. Probably Palestinian churches – since these are the churches James was known by – therefore predominantly Jewish Christians, but not excluding the relatively few gentile Christians in those churches.
4. In other words, we should not imagine the book is only of interest or use to Jewish Christians.
5. The audience appears to be predominantly poor, immature believers, which is consistent with what we know of the Church in Palestine in the decade after Christ’s ascension.
6. The occasion appears to be their immature behavior and their persecution. James opens and closes the letter with reference to trials and suffering. In between is a great deal of instruction with reference to living a righteous life – how and why we should do so.

Key Themes

1. James is predominantly an ethical book, less concerned with explicit theology than Paul and more focused on “doing the word” (Jas 1:22)
2. Luther’s “epistle of straw”

Book Recommendations:

1. *The Epistle of James* by Peter Davids (NIGTC)
2. *The Letter of James* by Douglas Moo (PNTC)
3. *The Letter of James* by Douglas Moo (TNTC)

Author

1. The Apostle Paul(1:1)

Date

1. sometime in AD 60
2. Paul is writing from Rome during his imprisonment. Thus, this letter is grouped with Ephesians, Philippians and Colossians as one of Paul's "Prison Epistles".

Audience and Occasion

1. Paul is writing to Philemon, a member of the church at Colossae.
2. A reconstruction based on the evidence suggests that a slave of Philemon by the name of Onesimus has run away from Philemon.
3. This slave has found Paul in Rome and, hearing the gospel from Paul, believed (vs 10)
4. It is unknown if he was looking for Paul or, if so, why.
5. Now Paul is sending him back to Philemon with the request that Philemon receive him as a Christian brother rather than a slave.
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2. *The Letter to the Hebrews* by FF Bruce (NICNT)
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I PETER

Author

1. The Apostle Paul(1:1)

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 - D. Christ is Superior to Aaron (4:14-7:28)
Third Warning: Don't Degenerate (5:11-6:8)
 - E. Christ's Ministry is Superior to the Old Covenant Ministry (8:1-10:18)
- II. The Practical Outworking of Christ's Superiority (10:19-13:17)
 - A. Exhortation to Enter the New Sanctuary (10:19-31)
Fourth Warning: Don't Despise (10:26-31)
 - B. Exhortation to Endure Persecution (10:32-39)
 - C. Examples of Faith (11:1-40)
 - D. Exhortation to Endure Chastening (12:1-29)
Fifth Warning: Don't Deny (12:18-29)
 - E. Exhortation for Christian Living (13:1-17)
- III. Concluding Instructions (13:18-25)
 - A. Request for Prayer (13:18-19)
 - B. Prayer for Readers (13:20-21)
 - C. Final Exhortation (13:22)
 - D. Timothy's Release (13:23)
 - E. Final Greetings and Benediction (13:24-25)

Audience and Occasion (cont'd)

1. Philemon was apparently converted under Paul's ministry (vs 19), but Paul had not been to Colossae.
2. Therefore, either Paul is suggesting a longer chain of cause and effect (Philemon was converted under the ministry of someone converted under Paul's ministry) or Philemon was under Paul's ministry somewhere other than Colossae.
3. Most scholars assume the latter given the personal nature of the letter.

Key Themes

1. The power of the gospel to transform identity and relationship.
2. Paul's pastoral example – this is how we should all, pastors especially, approach the "iron sharpening iron" aspect of Christian relationship.
3. Paul has the authority to command in this situation, but rather than command he makes gospel arguments for what is right.
4. A key application is not only for pastors in serving parishioners but for parents in raising children. "Because I said so" may have its place, but is a rather blunt instrument.
5. Love is the watch word (vs 8-9)
6. Slavery and the Gospel

Outline from Dan Wallace, bible.org

Book Recommendations:

1. *The Epistle to the Hebrews* by Paul Ellingworth (NIGTC)
2. *The Letter to the Hebrews* by FF Bruce (NICNT)
3. *Hebrews* by David McWilliams (Lectio)

II PETER

Author

1. The Apostle John, though the letter doesn't name the author.
2. The early church was unified in this view.
3. The thoughts and words are an excellent match with the Gospel of John.
4. Even in English translation reading 1 John "feels" like read John's Gospel.
5. The themes and choice of words suggest that all three epistles were written by the apostle John, the same author of the gospel.

Date

1. 1 John: Late AD 60s | 68 or 69.
2. 2 and 3 John: AD 66-67
3. The latter two probably written simultaneously.

Audience

1. John is almost certainly writing from Ephesus to the churches in the surrounding area (basically the region of the seven churches of the Revelation).
2. These were Paul's churches which John "adopted" at Paul's death.
3. 3 John is sent to an individual: Gaius.

Outline**1 John**

- I. Prologue: The Reality of the Incarnation (1.1-4)
- II. Fellowship: Motivated by God's Dealings in the Past (1.5-2.17)
- III. False Teachers: Recognition of Deception (2.18-27)
- IV. Eschatological Hope: Motivation for Holy Living in the Present (2.28-3.10)
- V. Love as Basis for Assurance: Definition and Discernment (3.11-24)
- VI. False Teachers: Discernment of False Spirits (4.1-6)
- VII. Love: Essential to Sanctification (4.7-21)
- VIII. Faith: Assurance in our Hearts (5.1-12)
- IX. The Advocacy of Christ: Basis for Present Confidence before God (5.13-21)

2 John

- I. Salutation (1-3)
- II. Maintaining the Truth in Love (4-11)
 - A. Practicing the Truth (4-6)
 - B. Protecting the Truth (7-11)
- III. Final Greetings (12-13)

3 John

- I. Salutation (1-2)
- II. Body of the Letter (3-12)
 - A. Commendation of Gaius (3-8)
 - B. Condemnation of Diotrephes (9-10)
 - C. Recommendation of Demetrius (11-12)
- III. Final Greetings (13-14)

Occasion**1 John**

1. False teachers were in the church and had left the church (2:19)
2. The heresy was still plaguing the church – perhaps from without.
3. John writes to remind them what is true and confirm that truth.

2 John

1. The occasion appears to be the same as 1 John, though more briefly stated.

3 John

1. John writes to a church member (Gaius) who took care of itinerate preachers to commend him.
2. He also speaks of another church member (Diotrephes) who is rejecting authority and acting wickedly.

Key Themes**1 and 2 John**

1. Light and Darkness
2. Love
3. Righteous living vs practicing sin
4. False prophets and false teaching
5. Assurance ("we know..." and "I write these things that you may know")

3 John

1. Authority and charity
2. Supporting the work of the gospel

Book Recommendations:

1. *The Epistles of John* by I Howard Marshall (NICNT)
2. *The Letters of John* by Colin Kruse (PNTC)
3. *The Gospel and Epistles of John* by FF Bruce

Author

1. Jude (v 1)
2. The names Jude and Judas are the same name in Greek. Scholars translate the name differently in different contexts to help distinguish the various men named Judas in the NT.
3. Jude, the brother of Jesus is named in Mark 6:3 and Matthew 13:55.
4. Jesus apparently had four brothers at the time of his ministry: James, Joses/Joseph, Simon, and Judas.
5. The author of this work is named as the brother of James. Since it is assumed the reader knows who this James is, it must've been a well-known James – the most famous of whom is the brother of Jesus. Therefore, this Jude was also the brother of Jesus.
6. This also explains the dual identification – not only James' brother, but Jesus' servant. Though a brother of Jesus, Jude recognizes his role as servant.

Date

1. AD 65-80
2. Difficult to date, but likely post 2 Peter (AD 64, Petrine priority) and within the natural lifetime of Jude which is estimated in the 80s.

Outline

- I. Salutation (1-2)
- II. The Occasion for Writing (3-4)
 - A. The Change of Subject: From Common Salvation to Contending for the Faith (3)
 - B. The Reason for the Change: The Infiltration of Ungodly Antinomians (4)
- III. The Judgment of the Ungodly (5-19)
 - A. Precedent: God's Judgment of the Ungodly in the Old Testament (5-7)
 1. Unbelieving Israel (5)
 2. Fallen Angels (6)
 3. Sodom and Gomorrah (7)
 - B. Parallel: Character of the Present Ungodly is the Same (8-13)
 1. Their Slandorous Speech Exposed (8-10)
 2. Their Ungodly Character Portrayed (11-13)
 - C. Prophecy: The Destruction of the Ungodly is Sure (14-19)
 1. The Prophecy of Enoch (14-16)
 2. The Prophecy of the Apostles (17-19)
- IV. The Exhortation to Believers (20-23)
 - A. A Call to Persevere (20-21)
 - B. A Call to Show Mercy (22-23)
- V. Doxology (24-25)

Audience and Occasion

1. Jude writes to a church in Asia Minor, possibly Ephesus, from Italy, possibly Rome.
2. v3 appears to be the purpose/occasion for writing: "to contend for the faith that was once for all delivered to the saints."
3. v4 gives context to the need to contend: some within the church are engaged in antinomianism and denying Christ.

Key Themes and Elements

1. Jude and 2 Peter share much material in common.
2. This suggests one borrowed from the other.
3. Petrine priority is more likely than Judean priority.
4. Peter says false teachers will come, but Jude speaks of them as present.
5. Jude also speaks of the apostles in the past tense ("once for all delivered" in v3 and referring to the apostles, "they said to you" in v18).
6. Jude's use of 2 Peter to describe the false teachers and their judgment in the present tense would have heightened the sense of fulfillment of Peter's letter.
7. Jude's use of Enoch (v14) is difficult to explain. He's referring to a known pseudepigraphal work, 1 Enoch.
8. Jude was likely using a known source which was consistent with Scripture to make his point.

Outline from Dan Wallace, bible.org

JUDE

Book Recommendations:

1. *The Epistles of Peter and of Jude* by JND Kelly (BNTC)
2. *2 Peter and Jude* by EMB Green (TNTC)
3. *2 Peter/Jude* by Douglas Moo (NIVAC)

Author

1. John (1:1)
2. Which John is disputed, but the Apostle John is the most likely candidate.
3. Though the style is different from the Gospel and Epistles, so is the genre and so this is to be expected.
4. This John is in exile on Patmos, which is quite close to Ephesus, where we know John ministered after Paul's death.
5. Though the style is different (due to genre) the thematic elements are quite similar.
6. Solving the issue isn't vital to interpretation, but the Apostle remains the best candidate.

Date

1. circa AD 95
2. Two dates are proposed based on the setting of the book. Late 60s (just before the destruction of the temple) and ~95, during the persecution under Emperor Domitian.
3. Resolution is difficult, but the evidence is in favor of the late date (Emperor worship, persecution, condition of the seven churches, earliest witnesses).
4. Irenaeus (b. 130) said it was written near the end of Domitian's reign, and his mentor was Polycarp, disciple of the Apostle John.

Outline

- I. Prologue (1:1-20)
- II. Letters to the Seven Churches (2:1-3:22)
- III. God and Christ Are Glorified (4:1-5:14)
- IV. The Seven Seals (6:1-8:5)
- V. The Seven Trumpets (8:6-11:19)
- VI. Deeper Conflicts (12:1-15:4)
- VII. The Seven Bowl Judgments (15:5-16:21)
- VIII. The Final Judgment of Babylon and the Beast (17:1-19:21)
- IX. The Millennium (20:1-15)
- X. The New Creation and the Church Perfected in Glory (21:1-22:5)
- XI. Epilogue (22:6-21)

Interpretive Approach

1. Modified Idealism subject to a Redemptive-Historical Form
2. In other words, it is a "symbolic portrayal of the conflict between good and evil, between the forces of God and of Satan" that is cyclical, but does culminate in the final consummation. (Beale 48)

Structure of the Apocalypse

1. Progressive Recapitulation Parallelism
2. In other words, Redemptive History is told and retold, always resulting in judgment and salvation, but getting progressively closer to final consummation with each cycle until it concludes in the final consummation.

Audience and Occasion

1. Audience: The seven churches of chapters 2-3.
2. However, the selection of seven also likely points to the fullness of the church in space and time.
3. This would be quite consistent with the cosmic scale of the vision.
4. Occasion: Enduring despite and through persecution in light of the promised cosmic consummation. (Beale, 29)

Genre

1. John combines three genres: apocalypse, prophecy, and epistle.
 2. The least understood and most interesting of these is apocalypse.
 3. The distinction between prophecy and apocalypse (a heightened* form of prophecy) is sometimes understood as "in history" salvation vs "end of history" salvation.
 4. If this is true, then John has borrowed both to achieve and "already-not yet" scheme.
 5. In doing so, he is only following Ezekiel, Daniel, and Zechariah.
- *heightened in intensity, symbolic figures, spiritual reference, etc.

Attribution

I am heavily indebted to the excellent work of Dr. Greg Beale in much of this handout.

Outline from Beale, *Revelation: A Shorter Commentary*

Book Recommendations:

1. *The Book of Revelation* by Greg Beale (NIGTC)
2. *Revelation: A Shorter Commentary* by Greg Beale
3. *More Than Conquerors* by William Hendriksen

REVELATION

Commentary Series Abbreviations

- BNTC – Black’s New Testament Commentary
- BST – The Bible Speaks Today
- EBC – Expositor’s Bible Commentary
- EPSC – Evangelical Press Study Commentary
- FotB - Focus on the Bible
- Lectio – The Lectio Continua Expository Commentary on the New Testament
- NAC – New American Commentary
- NICNT – New International Commentary on the New Testament
- NICOT – New International Commentary on the Old Testament
- NIGTC – New International Greek Testament Commentary
- NIVAC – New International Version Application Commentary
- PNTC – Pillar New Testament Commentary
- PtW – Preach the Word
- REC – Reformed Expository Commentary
- TNTC – Tyndale New Testament Commentary
- TOTC – Tyndale Old Testament Commentary