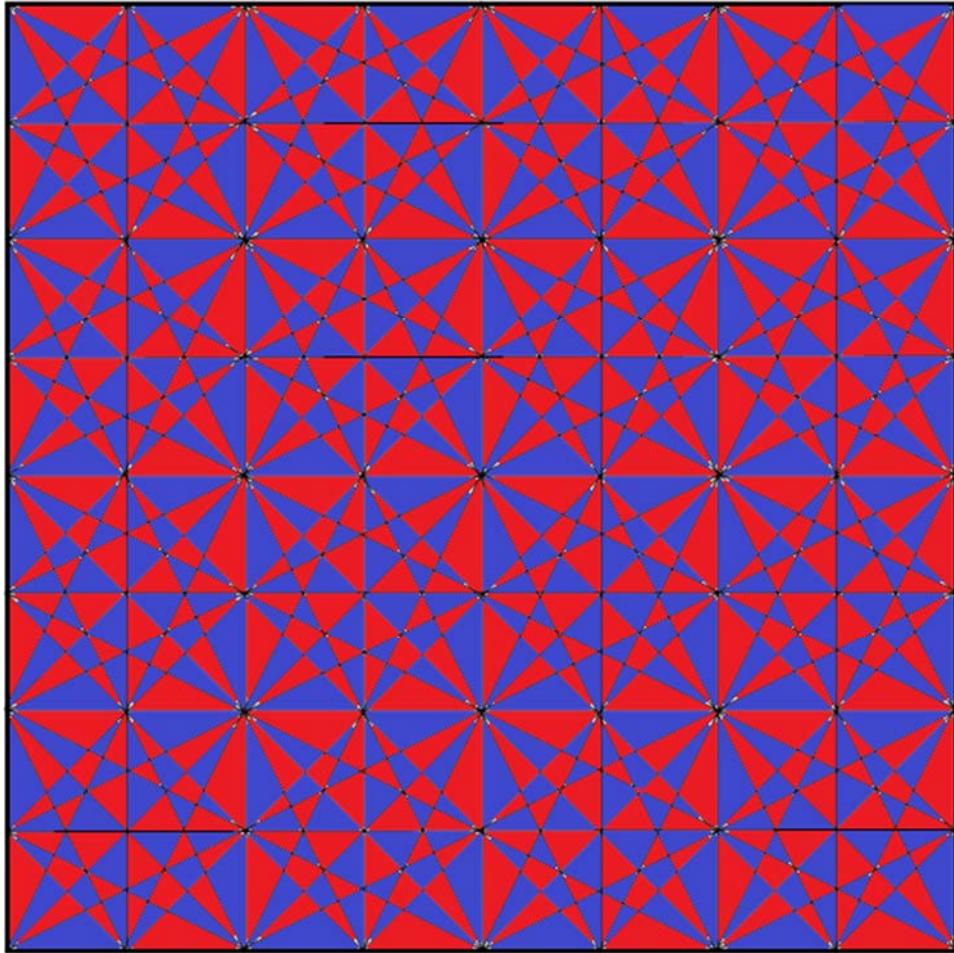


APPENDIX TO GOD'S PURPOSE AND PLAN



As Told in the Bible

**“The Books of the Bible,
Bible Citations”**

Stuart R. Kerr III

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LAW:

- Genesis
- Exodus
- Leviticus
- Numbers
- Deuteronomy

HISTORY:

- Joshua
- Judges
- Ruth
- 1 Samuel
- 2 Samuel
- 1 Kings
- 2 Kings
- 1 Chronicles
- 2 Chronicles

- Ezra
- Nehemiah
- Esther

POETRY/WISDOM:

- Job
- Psalms
- Proverbs
- Ecclesiastes
- Song of Solomon

MAJOR PROPHETS:

- Isaiah
- Jeremiah
- Lamentations
- Ezekiel

- Daniel

MINOR PROPHETS:

- Hosea
- Joel
- Amos
- Obadiah
- Jonah
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- Nahum
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- Matthew
- Mark
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HISTORY:

- Acts

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- Romans
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- 1 Timothy
- 2 Timothy
- Titus
- Philemon

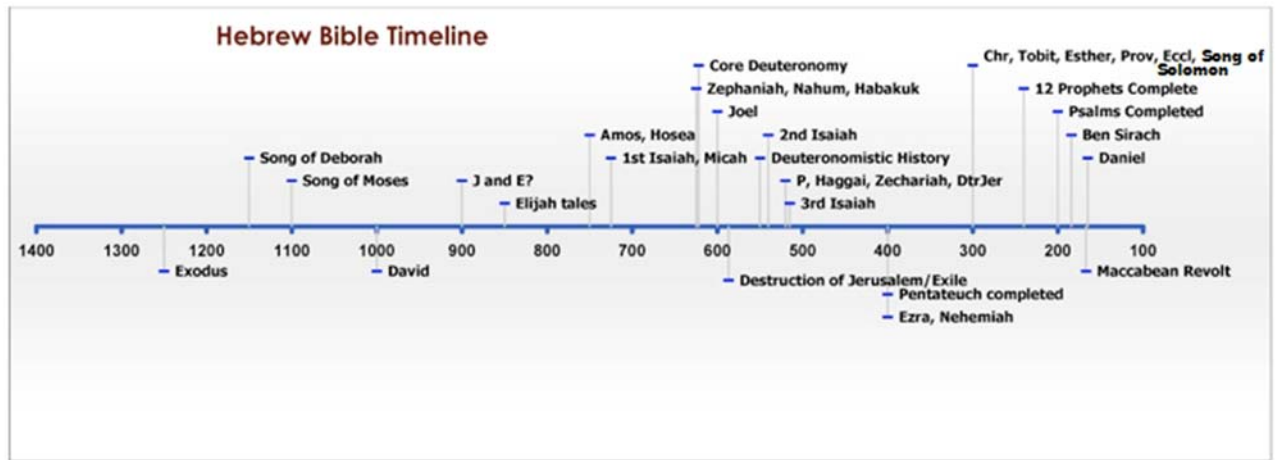
GENERAL LETTERS:

- Hebrews
- James
- 1 Peter
- 2 Peter
- 1 John
- 2 John
- 3 John
- Jude

PROPHECY:

- Revelation

OLD TESTAMENT:



LAW

Genesis



In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.
[Gen. 1:1,2]

1. The Beginning. 1:1-2:3
2. Adam and Eve. 2:4-25
3. The Fall. 3:1-24
4. Cain and Abel. 4:1-26
5. From Adam to Noah. 5:1-32
6. Wickedness in the World. 6:1-8
7. Noah and the Flood. 6:9-8:22
8. God's Covenant with Noah. 9:1-17
9. The Sons of Noah. 9:18-28
10. The Table of Nations. 10:1
 - a. The Japhethites. 10:2-5
 - b. The Hamites. 10:6-20
 - c. The Semites. 10:21-32
11. The Tower of Babel. 11:1-9
12. From Shem to Abram. 11:10-26
13. Abram's Family. 11:27-32
14. The Call of Abram. 12:1-9
15. Abram in Egypt. 12:10-20
16. Abram and Lot Separate. 13:1-18
17. Abram Rescues Lot. 14:1-24
18. The Lord's Covenant With Abram. 15:1-20
19. Hagar and Ishmael. 16:1-15
20. The Covenant of Circumcision. 17:1-27
21. The Three Visitors. 18:1-15
22. Abraham Pleads for Sodom. 18:16-33
23. Sodom and Gomorrah Destroyed. 19:1-29
24. Lot and His Daughters. 19:30-38
25. Abraham and Abimelek. 20:1-18
26. The Birth of Isaac. 21:1-7
27. Hagar and Ishmael Sent Away. 21:8-21
28. The Treaty of Beersheba. 21:22-34
29. Abraham Tested. 22:1-19
30. Nahor's Sons. 22:20-24
31. The Death of Sarah. 23:1-20
32. Isaac and Rebekah. 24:1-67
33. The Death of Abraham. 25:1-18
34. Jacob and Esau. 25:19-34
35. Isaac and Abimelek. 26:1-33
36. Jacob Takes Esau's Blessing. 26:34-28:9
37. Jacob's Dream at Bethel. 28:10-22
38. Jacob Arrives in Paddan Aram. 29:1-14
39. Jacob Marries Leah and Rachel. 29:15-30
40. Jacob's Children. 29:31-30:24
41. Jacob's Flocks Increase. 30:25-43
42. Jacob Flees From Laban. 31:1-21
43. Laban Pursues Jacob. 31:22-55

- 44. Jacob Prepares to Meet Esau. 32:1-21**
- 45. Jacob Wrestles With God. 32:22-32**
- 46. Jacob Meets Esau. 33:1-20**
- 47. Dinah and the Shechemites. 34:1-31**
- 48. Jacob returns to Bethel. 35:1-15**
- 49. The Deaths of Rachel and Isaac. 35:16-29**
- 50. Esau's Descendants. 36:1-30**
- 51. The Rulers of Edom. 36:31-43**
- 52. Joseph's Dream. 37:1-11**
- 53. Joseph's Sold by His Brothers. 37:12-36**
- 54. Judah and Tamar. 38:1-30**
- 55. Joseph and Potiphar's Wife. 39:1-23**
- 56. The Cupbearer and the Baker. 40:1-23**
- 57. Pharaoh's Dream. 41:1-40**
- 58. Joseph in Charge of Egypt. 41:41-57**
- 59. Joseph's Brothers Go to Egypt. 42:1-38**
- 60. The Second Journey to Egypt. 43:1-34**
- 61. A Silver Cup in a Sack. 44:1-34**
- 62. Joseph Makes Himself Known. 45:1-28**
- 63. Jacob Goes to Egypt. 46:1-47:12**
- 64. Joseph and the Famine. 47:13-31**
- 65. Manasseh and Ephraim. 48:1-22**
- 66. Jacob Blesses His Sons. 49:1-28**
- 67. The Death of Jacob. 49:29-50:14**
- 68. Joseph Reassures His Brothers. 50:15-21**
- 69. The Death of Joseph. 50:22-26**

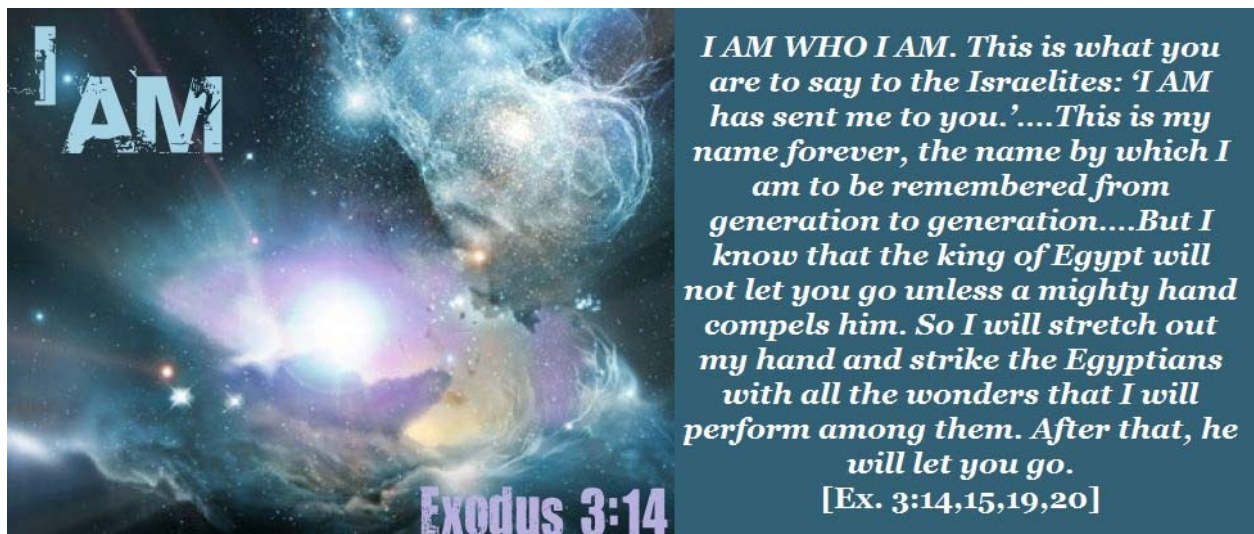
Genesis covers the most extensive period of time in all of Scripture, longer than the other books in the Bible combined! While the ancient history recounted in the first eleven chapters gives no indication of time span, Abram's story begins around 2091 BC (Genesis 12:1), and the book ends with Joseph's death in Egypt around 1805 BC (50:26). Genesis is valued as a history of God's chosen people. It tells the story of how God created the world and deals with all humanity until he initiates a personal relationship with their forefather Abraham. Genesis reveals the eternal promises God made to Abraham, Isaac, and Jacob, promises which extend to their descendants. It provides comfort and hope for the downtrodden Hebrews as they waited to return to their "promised land. God also reveals many facets of his nature through his dealings with people. We learn of the origin of sin, of its destructive effect on humanity, and of God's plan to atone for that sin through a future Son of the people of Israel.

The Book of Genesis is the first book of the Old Testament. It can be divided into two parts, the "primeval history" (chapters 1–11) and the "ancestral history" (chapters 12–50). The primeval history presents concepts of the nature of the deity and of humankind's relationship with its maker. In chapters one through five, there are two creation narratives with two distinct perspectives. In the first, Adam and Eve are not mentioned (at least not mentioned by name). Instead, God created humankind in God's image and instructed them to multiply and to be stewards over everything else that God had made. In the second narrative, God fashions

Adam from dust and places him in the Garden of Eden. Adam is told that he can eat freely of all the trees in the garden, except for a tree of the knowledge of good and evil. Subsequently, Eve is created from one of Adam's ribs to be Adam's companion. A serpent deceives Eve into eating fruit from the forbidden tree, and she gives some of the fruit to Adam. These acts give them additional knowledge, but it gives them the ability to conjure negative and destructive concepts such as shame and evil. God later curses the serpent and the ground. God prophetically tells the woman and the man that there will be the consequences for their sin of disobeying God. He then banishes them from the Garden of Eden. God had created a world which is good and fit for mankind, but when man corrupts it with sin, God decides to destroy his creation, saving only the righteous Noah and his family to reestablish the relationship between man and God. The ancestral History (chapters 12–50) tells of the prehistory of Israel, God's chosen people.

At God's command, Noah's descendant Abraham journeys from his home into the land of Canaan, given to him by God, where he dwells as a sojourner, as does his son Isaac and his grandson Jacob. Jacob's name is changed to Israel (variously translated as "he wrestles with God", "he prevails with God", or "God rules"). It was through the agency of Jacob's son Joseph that the children of Israel descend into Egypt, 70 people in all with their households, and God promises them a future of greatness. Genesis ends with Israel in Egypt, ready for the coming of Moses and the Exodus. The narrative is punctuated by a series of covenants with God, successively narrowing in scope from all mankind (the covenant with Noah) to a special relationship with one people alone (Abraham and his descendants through Isaac and Jacob).

Exodus



1. The Israelites Oppressed. 1:1-22
2. The Birth of Moses. 2:1-25

3. Moses and the Burning Bush. 3:1-22
4. Signs for Moses. 4:1-17
5. Moses returns to Egypt. 4:18-31
6. Bricks Without Straw. 5:1-21
7. God Promises Deliverance. 5:22-6:27
8. Aaron to Speak for Moses. 6:28-7:7
9. Aaron's Staff Becomes a Snake. 7:8-13
10. The Plague of Blood. 7:14-24
11. The Plague of Frogs. 8:1-15
12. The Plague of Gnats. 8:16-19
13. The Plague of Flies. 8:20-32
14. The Plague on Livestock. 9:1-7
15. The Plague of Boils. 9:8-12
16. The Plague of Hail. 9:13-35
17. The Plague of Locusts. 10:1-20
18. The Plague of Darkness. 10:21-29
19. The Plague on the Firstborn. 11:1-10
20. The Passover and the Festival of Unleavened Bread. 12:1-30
21. Exodus. 12:31-42
22. Passover Restrictions. 12:43-51
23. Consecration of the Firstborn. 13:1-16
24. Crossing the Sea. 13:17-14:31
25. The Song of Moses and Miriam. 15:1-21
26. The waters of Marah and Elim. 15:22-27
27. Manna and Quail. 16:1-36
28. Water From the Rock. 17:1-7
29. The Amalekites Defeated. 17:8-16
30. Jethro Visits Moses. 18:1-27
31. At Mount Sinai. 19:1-25
32. The Ten Commandments. 20:1-21:1
33. Hebrew Servants. 21:2-11
34. Personal Injuries. 21:12-36
35. Protection of Property. 22:1-15
36. Social Responsibility. 22:16-31
37. Laws of Justice and Mercy. 23:1-9
38. Sabbath Laws. 23:10-13
39. The Three Annual Festivals. 23:14-19
40. God's Angel to Prepare the Way. 23:20-33
41. The Covenant Confirmed. 24:1-18
42. Offerings for the Tabernacle. 25:1-9
43. The Ark. 25:10-22
44. The Table. 25:23-30
45. The Lampstand. 25:31-40
46. The Tabernacle. 26:1-37
47. The Altar of Burnt Offering. 27:1-8
48. The Courtyard. 27:9-19

- 49. Oil for the Lampstand. 27:20,21**
- 50. The Priestly Garments. 28:1-5**
- 51. The Ephod. 28:6-14**
- 52. The Breastpiece. 28:15-30**
- 53. Other Priestly Garments. 28:31-43**
- 54. Consecration of the Priests. 29:1-46**
- 55. The Altar of Incense. 30:1-16**
- 56. Basin for Washing. 30:17-21**
- 57. Anointing Oil. 30:22-33**
- 58. Incense. 30:34-38**
- 59. Bezalel and Oholiah. 31:1-11**
- 60. The Sabbath. 31:12-18**
- 61. The Golden Calf. 32:1-33:6**
- 62. The Tent of Meeting. 33:7-23**
- 63. The New Stone Tablets. 34:1-28**
- 64. The Radiant Face of Moses. 34:29-35**
- 65. Sabbath regulations. 35:1-3**
- 66. Materials for the Tabernacle. 35:4-29**
- 67. Bezalel and Oholiah. 35:30-36:7**
- 68. The Tabernacle. 37:8-38**
- 69. The Ark. 37:1-9**
- 70. The Table. 37:10-16**
- 71. The Lampstand. 37:17-24**
- 72. The Altar of Incense. 37:25-29**
- 73. The Altar of Burnt Offering. 38:1-7**
- 74. The Basin for Washing. 38:8**
- 75. The Courtyard. 38:9-20**
- 76. The Materials Used. 38:21-31**
- 77. The Priestly Garments. 39:1**
- 78. The Ephod. 39:2-7**
- 79. The Breastpiece. 39:8-21**
- 80. Other Priestly Garments. 39:22-31**
- 81. Moses Inspects the Tabernacle. 39:32-43**
- 82. Setting Up the Tabernacle. 40:1-33**
- 83. The Glory of the Lord. 40:34-38**

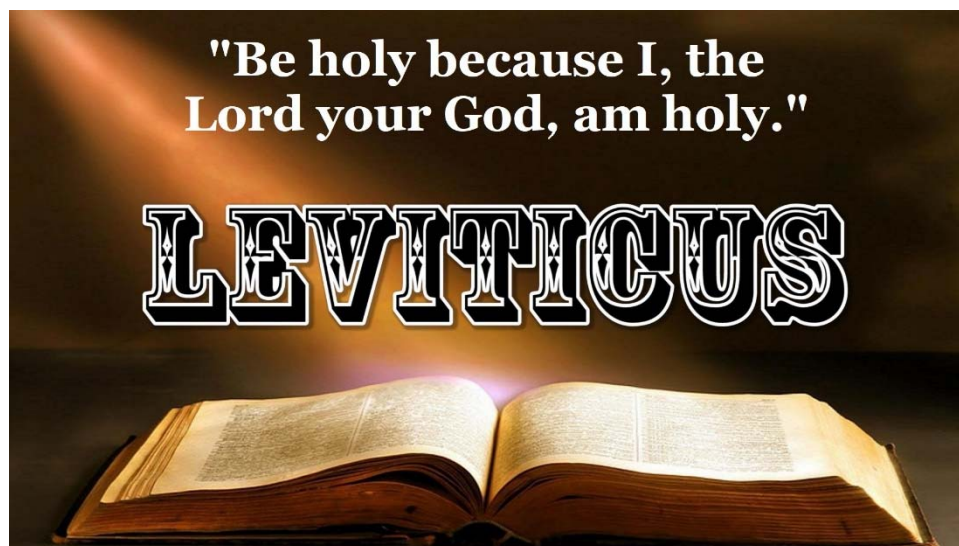
The Book of Exodus tells how the Israelites leave slavery in Egypt through the strength of Yahweh, the God who has chosen Israel as his people. Led by their prophet Moses, they journey through the wilderness to Mount Sinai, where Yahweh promises them the land of Canaan (the "Promised Land") in return for their faithfulness. Israel enters into a Covenant with Yahweh who gives them their laws and instructions to build the Tabernacle, the place where he will come to them from heaven and dwell with them and lead them in a holy war to possess the land, and then give them peace.

The compilation of Exodus was initially a product of the Babylonian exile (6th century BC), based on earlier written and oral traditions, with final revisions in the Persian post-exilic period

(5th century BC). It presents the defining features of Israel's identity: memories of a past marked by hardship and escape, a binding Covenant with God, who chooses Israel, and establishes the life of the community with the guidelines for sustaining it. The book covers a period of approximately eighty years, from shortly before Moses's birth (c.1526 BC) to the events that occurred at Mount Sinai in 1446 BC.

In Exodus, God begins to fulfill his promises to Abraham, Isaac, and Jacob. Though the children of Israel were enslaved in a foreign land, God miraculously and dramatically delivers them to freedom. He then establishes Israel as a theocratic nation under his Covenant with Moses on Mount Sinai. The ten plagues, the Passover, the parting of the Red Sea, the fearsome majesty of God's presence at Mount Sinai, the giving of the Ten Commandments, and the building of the Tabernacle are foundational to the Jewish faith. They provide crucial background context to help future readers of Scripture to understand the entire Bible's message of redemption. The frequency of references to Exodus by various biblical writers, and even Jesus's own words, testify to its importance.

Leviticus



1. The Burnt Offering. 1:1-17
2. The Grain Offering. 2:1-16
3. The Fellowship Offering. 3:1-17
4. The Sin Offering. 4:1-5:13
5. The Guilt Offering. 5:14-6:7
6. The Burnt Offering. 6:8-13
7. The Grain Offering. 6:14-23
8. The Sin Offering. 6:24-30
9. The Guilt Offering. 7:1-10

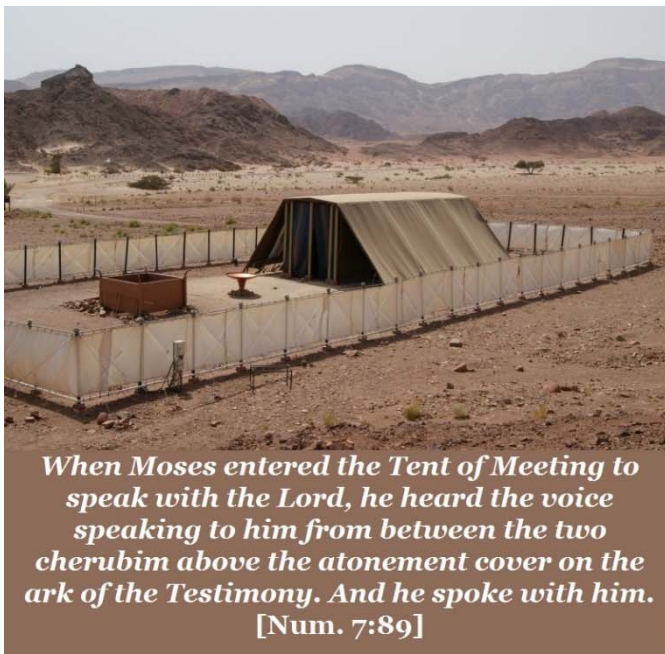
- 10. The Fellowship Offering. 7:11-21**
- 11. Eating of Fat and Blood Forbidden. 7:22-27**
- 12. The Priests' Share. 7:28-38**
- 13. The Ordination of Aaron and His Sons. 8:1-36**
- 14. The Priests Begin Their Ministry. 9:1-24**
- 15. The Death of Nadab and Abihu. 10:1-19**
- 16. Clean and Unclean Food. 11:1-47**
- 17. Purification After Childbirth. 12:1-8**
- 18. Regulation About Defiling Skin Diseases. 13:1-46**
- 19. Regulations About Defiling Molds. 13:47-59**
- 20. Cleansing From Defiling Skin Diseases. 14:1-32**
- 21. Cleansing From Defiling Molds. 14:33-57**
- 22. Discharges Causing Uncleaness. 15:1-33**
- 23. Day of Atonement. 16:1-34**
- 24. Eating Blood Forbidden. 17:1-16**
- 25. Unlawful Sexual Relations. 18:1-30**
- 26. Various Laws. 19:1-37**
- 27. Punishments for Sin. 20:1-27**
- 28. Rules for Priests. 21:1-22:16**
- 29. Unacceptable Sacrifices. 22:17-33**
- 30. The Appointed Festivals. 23:1,2**
 - a. The Sabbath. 23:3**
 - b. The Passover and the Festival of Unleavened Bread. 23:4-8**
 - c. Offering the Firstfruits. 23:9-14**
 - d. The Festival of Weeks. 23:15-22**
 - e. The Festival of Trumpets. 23:23-25**
 - f. Day of Atonement. 23:26-32**
 - g. The Festival of Tabernacles. 23:33-44**
- 31. Olive Oil and Bread Set Before the Lord. 24:1-9**
- 32. A Blasphemer Put to Death. 24:10-23**
- 33. The Sabbath Year. 25:1-7**
- 34. The Year of the Jubilee. 25:8-55**
- 35. Reward for Obedience. 26:1-13**
- 36. Punishment for Disobedience. 26:14-46**
- 37. Redeeming What is the Lord's. 27:1-34**

Leviticus is an exclusive P ("Priestly") document. It was written by the Hebrew priests during the exile or soon thereafter (c.500-450 BC). It summarizes comprehensive lists of laws regarding diet, sacrifice, and social behavior. But within these highly detailed directives we discover the holiness - the separateness, distinction, and utter "otherness" - of God. We learn how sin devastates humanity's relationship with their Creator. God establishes the sacrificial system so that his Covenant people might enjoy his fellowship through worship; it also provides for repentance and spiritual renewal.

Most of Leviticus (1-7, 11-27) consist of God's speeches to Moses of which he is commanded to repeat to the Israelites. God tells the Israelites and their priests how to make offerings in

the Tabernacle and how to conduct themselves while camped around the holy tent sanctuary. Leviticus takes place during the month or month-and-a-half between the completion of the Tabernacle (Exodus 40:17) and the Israelites' departure from Sinai (Numbers 1:1, 10:11). The instructions of Leviticus emphasize ritual, legal and moral practices rather than beliefs. The rituals, especially the sin and guilt offerings, provide the means to gain forgiveness for sins (4–5) and purification from impurities (11–16) so that God can continue to live in the Tabernacle amongst the people. Scholars generally agree that Leviticus developed over a long time and that it reached its present form in the Persian period (538–332 BC).

Numbers



1. The Census. 1:1-54
2. The Arrangement of the Tribal Camps. 2:1-34
3. The Levites. 3:1-51
4. The Kohathites. 4:1-20
5. The Gershonites. 4:21-28
6. The Merarites. 4:29-33
7. The Numbering of the Levite Clans. 4:34-49
8. The Purity of the Camp. 5:1-4
9. Restitution for Wrongs. 5:5-10
10. The Test for an Unfaithful Wife. 5:11-31
11. The Nazirite. 6:1-21
12. The Priestly Blessing. 6:22-27
13. Offerings at the Dedication of the Tabernacle. 7:1-89

14. Setting Up the Lamps. 8:1-4
15. The Setting Apart of the Levites. 8:5-26
16. The Passover. 9:1-14
17. The Cloud Above the Tabernacle. 9:15-23
18. The Silver Trumpet. 10:1-10
19. The Israelites Leave Sinai. 10:11-36
20. Fire From the Lord. 11:1-3
21. Quail From the Lord. 11:4-35
22. Miriam and Aaron Oppose Moses. 12:1-16
23. Exploring Canaan. 13:1-25
24. Report on the Exploration. 13:26-33
25. The People Rebel. 14:1-45
26. Supplementary Offerings. 15:1-21
27. Offerings for Unintentional Sins. 15:22-31
28. The Sabbath-Breaker Put to Death. 15:32-36
29. Tassels on Garments. 15:37-41
30. Korah, Dathan and Abiram. 16:1-50
31. The Budding of Aaron's Staff. 17:1-13
32. Duties of Priests and Levites. 18:1-7
33. Offerings for Priests and Levites. 18:8-32
34. The Water of Cleansing. 19:1-22
35. Water From the Rock. 20:1-13
36. Edom Denies Israel Passage. 20:14-21
37. The Death of Aaron. 20:22-29
38. Arad Destroyed. 21:1-3
39. The Bronze Snake. 21:4-9
40. The Journey to Moab. 21:10-20
41. Defeat of Sihon and Og. 21:21-35
42. Balak Summons Balaam. 22:1-20
43. Balaam's Donkey. 22:21-41
44. Balaam's First Message. 23:1-12
45. Balaam's Second Message. 23:13-26
46. Balaam's Third Message. 23:27-24:14
47. Balaam's Fourth Message. 24:15-19
48. Balaam's Fifth Message. 24:20
49. Balaam's Sixth Message. 24:21,22
50. Balaam's Seventh Message. 24:23-25
51. Moab Seduces Israel. 25:1-18
52. The second Census. 26:1-65
53. Zelophehad's. 27:1-11
54. Joshua to Succeed Moses. 27:12-23
55. Daily Offerings. 28:1-8
56. Sabbath Offerings. 28:9,10
57. Monthly Offerings. 28:11-15
58. The Passover. 28:16-25
59. The Festival of Weeks. 28:26-31

- 60. The Festival of Trumpets. 29:1-6**
- 61. The Day of Atonement. 29:7-11**
- 62. The Festival of Tabernacles. 29:12-40**
- 63. Vows. 30:1-16**
- 64. Vengeance on the Midianites. 31:1-24**
- 65. Dividing the Spoils. 31:25-54**
- 66. The Transjordan Tribes. 32:1-42**
- 67. Stages in Israel's Journey. 33:1-56**
- 68. Boundaries of Canaan. 34:1-29**
- 69. Towns for the Levites. 35:1-5**
- 70. Cities of Refuge. 35:6-34**
- 71. Inheritance of Zelophehad's Daughters. 36:1-13**

Numbers has a long and complex history, but its final form was probably due to a Priestly redaction (i.e., editing) of a Yahwistic source made some time in the early Persian period (5th Century BC). The name of the book comes from the two censuses taken of the Israelites. It recounts the long and challenging path Moses and the Israelites traversed through the desert in great detail. The book records census results for all twelve tribes not once, but twice; it documents priestly instructions for handling the Ark of the Covenant and the Tabernacle; and it even spells out the placement of the tribes when they camped. But through it all, we cannot doubt God's unfailing direction over the nation. Numbers present a history of the nation not yet established in the land promised them long ago.

Numbers begins at Mount Sinai, where the Israelites have received their laws and Covenant from God and God has taken up residence among them in the sanctuary. The task before them is to take possession of the Promised Land. The people are counted, and preparations are made for resuming their march. The Israelites begin the journey, but they "murmur" at the hardships along the way, and about the authority of Moses and Aaron. For these acts, God destroys approximately 15,000 of them through various means. They arrive at the borders of Canaan and send spies into the land. Upon hearing the spies' fearful report concerning the conditions in Canaan, the Israelites refuse to take possession of it. God condemns them to death in the wilderness until a new generation can grow up and carry out the task. The book ends with the new generation of Israelites in the Plain of Moab, ready for the crossing of the Jordan River.

The events of the book began in the second year after the Israelites departed Egypt, as they camped at Mount Sinai around 1444 BC (1:1). The narrative ends thirty-eight years later "in the plains of Moab by the Jordan opposite Jericho" (36:13) in 1406 BC. Numbers records the people's long wandering in the desert of Sinai, their time at the oasis of Kadesh-Barnea, and their eventual arrival at the banks of the Jordan River across from the Promised Land. The Lord directs the message of Numbers toward the younger generation, children of the former slaves who escaped through the Red Sea. Except for Joshua, Caleb, and Moses, the older generation - everyone twenty years old or older at the time of the first census - died before the completion of Numbers, due to their disobedience and disbelief (14:22-30).

Deuteronomy



THE BATTLE OF JERICO

JULIUS SCHNORR VON CAROLSFELD (1794-1872)

The Lord your God goes with you; he will never leave you nor forsake you....be strong and courageous, for you will bring the Israelites into the land I promised them on oath, and I myself am with you.

[Deut. 31:6,23]

1. The Command to Leave Horeb. 1:1-8
2. The Appointment of Leaders. 1:9-18
3. Spies Sent Out. 1:19-25
4. Rebellion Against the Lord. 1:26-46
5. Wanderings in the Wilderness. 2:1-23
6. Defeat of Sihon King of Heshbon. 2:24-37
7. Defeat of Og King of Bashan. 3:1-11
8. Division of the Land. 3:12-20
9. Moses Forbidden to Cross the Jordan. 3:21-29
10. Obedience Commanded. 4:1-14
11. Idolatry Forbidden. 4:15-31
12. The Lord is God. 4:32-40
13. Cities of Refuge, 4:41-43
14. Introduction to the Law. 4:44-49
15. The Ten Commandments. 5:1-33
16. Love the Lord Your God. 6:1-25
17. Driving Out the Nations. 7:1-26
18. Do Not Forget the Lord. 8:1-20
19. Not Because of Israel's Righteousness. 9:1-6
20. The Golden Calf. 9:7-29
21. Tablets Like the First One. 10:1-11
22. Fear the Lord. 10:12-22
23. Love and Obey the Lord. 11:1-32

24. The One Place of Worship. 12:1-32
25. Worshiping Other Gods. 13:1-18
26. Clean and Unclean Food. 14:1-21
27. Tithes. 14:22-29
28. The Year for Canceling Debts. 15:1-11
29. Freeing servants. 15:12-18
30. The Firstborn Animals. 15:19-23
31. The Passover. 16:1-8
32. The Festival of Weeks. 16:9-12
33. The Festival of Tabernacles. 16:13-17
34. Judges. 16:18-20
35. Worshiping Other Gods. 16:21-17:7
36. Law Courts. 17:8-13
37. The King. 17:14-20
38. Offerings for Priests and Levites. 18:1-13
39. The Prophet. 18:14-22
40. Cities of Refuge. 19:1-14
41. Witnesses. 19:15-21
42. Going to War. 20:1-20
43. Atonement for an Unsolved Murder. 21:1-9
44. Marrying a Captive Woman. 21:10-14
45. The Right of the Firstborn. 21:15-17
46. A Rebellious Son. 21:18-21
47. Various Laws. 21:22-22:12
48. Marriage Violations. 22:13-30
49. Exclusion from the Assembly. 23:1-8
50. Uncleaness in the Camp. 23:9-14
51. Miscellaneous Laws. 23:15-25:19
52. Firstfruits and Tithes. 26:1-15
53. Follow the Lord's Commands. 26:16-19
54. An Altar on Mount Ebal. 27:1-8
55. Curses From Mount Ebal. 27:9-26
56. Blessings for Obedience. 28:1-14
57. Curses for Disobedience. 28:15-68
58. Renewal of the Covenant. 29:1-29
59. Prosperity After Turning to the Lord. 30:1-10
60. The Offer of Life or Death. 30:11-20
61. Joshua to Succeed Moses. 31:1-8
62. Public Reading of the Law. 31:9-13
63. Israel's Rebellion Predicted. 31:14-29
64. The Song of Moses. 31:30-32:52
65. Moses Blesses the Tribes. 33:1-29
66. The Death of Moses. 34:1-12

The Book of Deuteronomy ("second law") is the fifth book of the Christian Old Testament and the last book of the Jewish Torah (the "Law" of Israel).

Chapters 1–30 of the book consist of three sermons or speeches delivered to the Israelites by Moses on the plains of Moab, shortly before they enter the Promised Land. The first sermon recounts the forty years of wilderness wanderings which had led to that moment and ends with an exhortation to observe the law (or teachings), later referred to as the Law of Moses. The second reminds the Israelites of the need to follow Yahweh and the laws he has given them, on which their possession of the land depends. The third offers the comfort that even should Israel prove unfaithful and so lose the land, with repentance all can be restored. The final four chapters (31–34) contain the Song of Moses, the Blessing of Moses, and narratives recounting the passing of the mantle of leadership from Moses to Joshua and, finally, the death of Moses on Mount Nebo.

Modern scholars see the origin of Deuteronomy in traditions from Israel (the northern kingdom) brought south to the Kingdom of Judah in the wake of the Assyrian conquest of Aram (8th century BC) and then adapted to a program of nationalist reform in the time of Josiah (late 7th century BC), with the final form of the modern book emerging in the return of the people from the Babylonian captivity during the late 6th century BC. The book also reflects the economic needs and social status of the Levite caste, who are believed to have comprised its authors who are collectively referred to as the “Deuteronomist”.

One of its most significant verses is Deuteronomy 6:4 which has become the definitive statement of Jewish identity: "Hear, O Israel: the Lord our God, the Lord is one." Verses 6:4–5 were also quoted by Jesus in Mark 12:28–34 as part of the Great Commandment. This book is a declaration of the faith of Israel. Deuteronomy is a book of sober, earnest, and moving eloquence. Religion in this book far transcends the legalistic ceremonials of Exodus and Leviticus. Deuteronomy is quoted 83 times in the New Testament and alluded to many times. Only six New Testament books fail to mention Deuteronomy. Deuteronomy first clearly presents Yahweh as a redeemer-a savior. It is the Old Testament gospel. Of all Old Testament books, Deuteronomy presents a homogeneity of style. It is a new style of flowing and impressive oratory.

Deuteronomy was founded around 1406 BC, at the end of the forty years of wandering endured by the nation of Israel. At the time, the people were camped on the east side of the Jordan River, on the plains of Moab, across from the city of Jericho (1:1; 29:1). They were on the verge of entering the land that had been promised centuries earlier to their forefathers (Genesis 12:1, 6–9). The children who had left Egypt were now adults, ready to conquer and settle the Promised Land. Before that could happen, the Lord reiterated through Moses his Covenant with them.

Jesus Cites Deuteronomy Writers:

- **Matt 4:4 Deut 8:3**
- **Matt 4:7 Deut 6:16**
- **Matt 4:10 Deut 6:13**
- **Matt 5:31 Deut 24:1**
- **Mark 12:30 Deut 6:5**
- **Acts 3:22 Deut 18:15,18**

- **1 Cor 9:9 Deut 25:4**
- **2 Cor 13:1 Deut 19:15**
- **Gal 3:13 Deut 21:23**
- **Rom 10:6-8 Deut 30:12,14**

HISTORY

Joshua



1. Joshua Installed as Leader. 1:1-18
2. Rahab and the Spies. 2:1-24
3. Crossing the Jordan. 3:1-5:1
4. Circumcision and Passover at Gilgal. 5:2-12
5. The Fall of Jericho. 5:13-6:27
6. Achan's Sin. 7:1-26

- 7. Ai Destroyed. 8:1-29**
- 8. The Covenant Renewed at Mount Ebal. 8:30-35**
- 9. The Gibeonite Deception. 9:1-27**
- 10. The Sun Stands Still. 10:1-15**
- 11. Five Amorite Kings Killed. 10:16-43**
- 12. Northern Kings Defeated. 11:1-23**
- 13. List of Defeated Kings. 12:1-24**
- 14. Land Still to Be Taken. 13:1-33**
- 15. Division of the Land West of the Jordan. 14:1-5**
- 16. Allotment for Caleb. 14:6-15**
- 17. Allotment for Judah. 15:1-63**
- 18. Allotment for Ephraim and Manasseh. 16:1-17:18**
- 19. Division of the Rest of the Land. 18:1-10**
- 20. Allotment for Benjamin. 18:11-28**
- 21. Allotment for Simeon. 19:1-9**
- 22. Allotment for Zebulun. 19:10-16**
- 23. Allotment for Issachar. 19:17-23**
- 24. Allotment for Asher. 19:24-31**
- 25. Allotment for Naphtali. 19:32-39**
- 26. Allotment for Dan. 19:40-48**
- 27. Allotment for Joshua. 19:49-51**
- 28. Cities of Refuge. 20:1-9**
- 29. Towns for the Levites. 21:1-45**
- 30. Eastern Tribes Return Home. 22:1-34**
- 31. Joshua's Farewell to the Leaders. 23:1-16**
- 32. The Covenant Renewed at Shechem. 24:1-28**
- 33. Buried in the Promised Land. 24:29-33**

Joshua takes up the history of Israel on the east bank of the Jordan where Numbers left them. The Book of Joshua is the sixth book of the Christian Old Testament and the first book of the Deuteronomistic history; it is the story of Israel from the conquest of Canaan to the Babylonian exile. It tells of the campaigns of the Israelites in central, southern and northern Canaan, the destruction of their enemies, and the division of the land among the Twelve Tribes, framed by two set-piece speeches, the first by God commanding the conquest of the land, and, at the end, the last by Joshua warning of the need for faithful observance of the Law (Torah) revealed to Moses.

The Book of Joshua continues Deuteronomy's theme of Israel as a single people worshipping Yahweh in the land God has given them. Yahweh, as the main character in the book, takes the initiative in conquering the land, and Yahweh's power wins the battles; the walls of Jericho fall because Yahweh fights for Israel, not because the Israelites show superior fighting ability (4:7-8). The potential disunity of Israel is a constant theme, the greatest threat of disunity coming from the tribes east of the Jordan. The book was not completed until after the fall of Jerusalem to the Neo-Babylonian Empire in 586 BC, and possibly not until after the return from the Babylonian exile in 539 BC.

The events of the book of Joshua span about twenty-five years, starting soon after the death of Moses (1:1) around 1406 BC, before the conquest commenced. The conquest of Canaan took about seven years, and Joshua's final address and subsequent death came almost twenty years later. The book begins with the nation of Israel poised at the banks of the Jordan River, across from Jericho. It records the details of numerous military campaigns that defeated the inhabitants of the land. However, the people fail to possess the land completely, allowing some inhabitants to remain. God fulfilled his side of his Covenant, but the Israelites did not carry out their responsibilities. The Canaanite peoples become a damaging influence on Israel as years go by. The book ends with Joshua's regathering of the nation for his final exhortation.

Judges



1. Israel Fights the Remaining Canaanites. 1:1-36
2. The Angel of the Lord at Bokim. 2:1-5
3. Disobedience and Defeat. 2:6-3:6
4. Othniel. 3:7-11
5. Ehud. 3:12-30
6. Shamgar. 3:31
7. Deborah. 4:1-23
8. The Song of Deborah. 5:1-31
9. Gideon. 6:1-40
10. Gideon Defeats the Midianites. 7:1-25

11. Zebah and Zalmunna. 8:1-21
12. Gideon's Ephod. 8:22-27
13. Gideon's Death. 8:28-35
14. Abimelek. 9:1-57
15. Tola. 10:1,2
16. Jair. 10:3-5
17. Jephtah. 10:6-11:39
18. Jephtah and Ephraim. 12:1-7
19. Ibzan, Elon and Abdon. 12:8-15
20. The Birth of Samson. 13:1-25
21. Samson's Marriage. 14:1-20
22. Samson's Vengeance on the Philistines. 15:1-20
23. Samson and Deliah. 16:1-22
24. The Death of Samson. 16:23-31
25. Micah's Idols. 17:1-13
26. The Danites Settle in Laish. 18:1-31
27. A Levite and His Concubine. 19:1-30
28. The Israelites Punish the Benjamites. 20:1-48
29. Wives for the Benjamites. 21:1-25

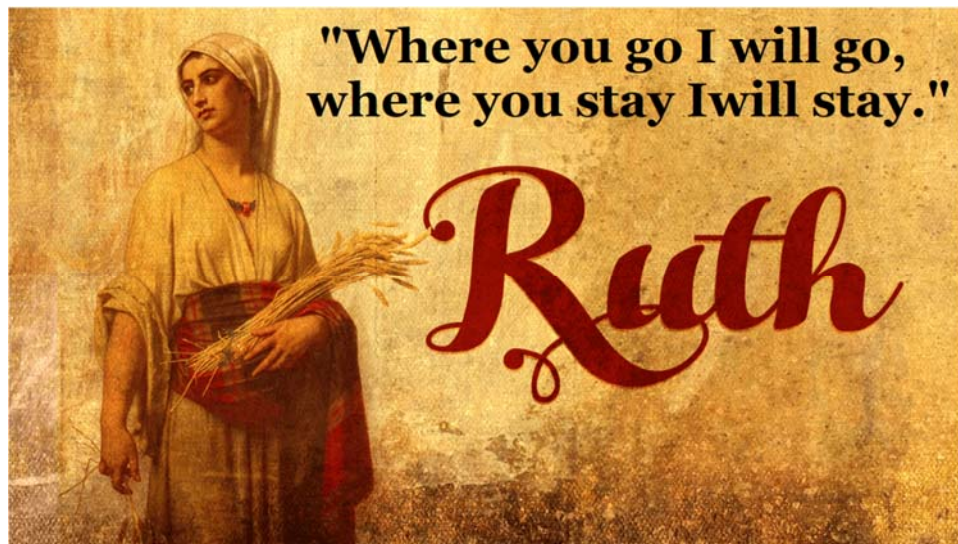
The Book of Judges covers the time between the conquest described in the Book of Joshua and the establishment of a kingdom in the Books of Samuel, during which Biblical judges served as temporary leaders. The stories follow a consistent pattern; the people are unfaithful to Yahweh and he therefore delivers them into the hands of their enemies; the people repent and entreat Yahweh for mercy; he sends them a leader or champion (a "judge"); the judge delivers the Israelites from oppression and they prosper, but soon they fall again into unfaithfulness and the cycle is repeated. Scholars consider many of the stories in Judges to be the oldest in the Deuteronomistic history, with their major redaction dated to the 8th century BC and with materials such as the Song of Deborah dating from much earlier.

The Judges:

- Othniel. 3:7-11
- Ehud. 3:12
- Barak and Deborah. 4:5,6
- Gideon. 6:1-8:32
- Abimelech. 8:33-9:57
- Tola. 10:1,2
- Jair. 10:3-5
- Jephthah. 11-12:7
- Ibzan. 12:8-10
- Elon. 12:11,12
- Abdon. 12:13-15
- Samson. 13:24-16:31

Judges covers the period extending from Joshua leading the Israelites into the Promised Land to Saul, their first king. The time of the judges brought about great apostasy in Israel. The nation underwent political and religious turmoil as the people tried to possess those parts of the land that had not yet been fully conquered. The tribes fought among themselves, as well, nearly wiping out the tribes of Manasseh (12) and Benjamin (20–21). The book of Judges works as a sequel to the book of Joshua, linked by comparable accounts of Joshua's death (Joshua 24:29–31; Judges 2:6–9).

Ruth



1. Naomi Loses Her Husband and Sons. 1:1-5
2. Naomi and Ruth Return to Jerusalem. 12:6-22
3. Ruth Meets Boaz in the Grain Field. 2:1-23
4. Ruth and Boaz at the Threshing Floor. 3:1-18
5. Boaz Marries Ruth. 4:1-12
6. Naomi Gains a Son. 4:13-22

Ruth was probably written sometime in the 5th Century BC. The book tells of Ruth's accepting the God of the Israelites as her God and the Israelite people as her own. In Ruth 1:16–17, Ruth tells Naomi, her Israelite mother-in-law, "Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. May the Lord deal with me, be it ever so severely, if even death separates you and me." The book is held in high esteem by Jews who fall under the category of Jews-by-choice, as is evidenced by the considerable presence of Boaz in rabbinic literature.

The events of Ruth occurred sometime between 1160 BC and 1100 BC, during the latter period of the Judges. These were difficult days, full of suffering brought about by the Israelites' apostasy and immorality. Part of the judgments God brought upon his sinful people included famine and war. The book of Ruth opens with a report of famine, which drove Naomi's family out of Bethlehem into neighboring Moab. Naomi eventually returned with Ruth because she heard "that the Lord had visited his people in giving them food" (1:6).

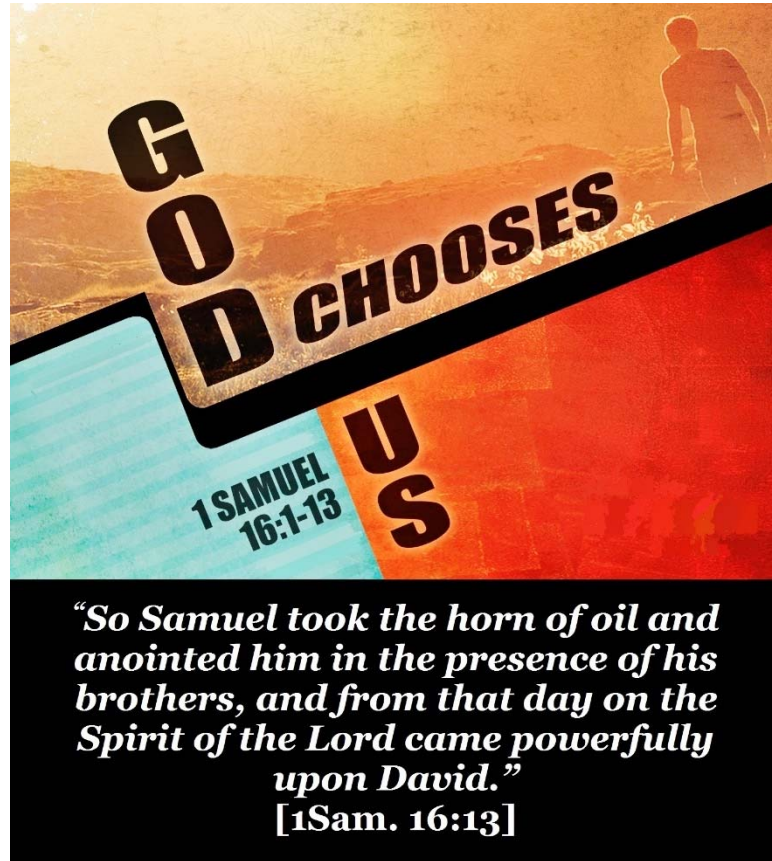
Almost without peer in Scripture, this story views God through the eyes of a woman. She loses everything: home, husband, and sons. She joined the ranks of Israel's lowest members: the poor and the widowed. She cries out in her grief and neglects to see the gift that God placed in her path - Ruth. Ruth herself embodied loyal love. Her moving vow of loyalty, though obviously not marital in nature, is often included in modern wedding ceremonies to communicate the depths of devotion to which the new couples aspire. The book reveals the extent of God's grace - he accepts Ruth into his chosen people and honors her with a role in continuing the family line into which his appointed king, David, and later his Son, Jesus, would be born (Matthew 1:1,5).

First and Second Samuel

Together, First and Second Samuel form one book in the Hebrew Bible. The Greek translation of the Bible, the Septuagint, was the first version to divide the material into two parts. In this critical period of Israel's history, the people of God transformed from a loosely affiliated group of tribes into a unified nation under a form of government headed by a king. They traded the turmoil of life under the judges for the stability of a strong central monarchy.

1 Samuel and 2 Samuel form part of the narrative history of Israel in the "prophets" section of the Old Testament called the Deuteronomistic history, a series of books (Joshua, Judges, Samuel and Kings) that constitute a theological history of the Israelites and aims to explain God's law for Israel under the guidance of the prophets. Modern scholarly thinking is that the entire Deuteronomistic history was compiled in the period c.630–540 BC by combining numerous independent texts of various ages.

1 Samuel



1. The Birth of Samuel. 1:1-20
2. Hannah Dedicates Samuel. 1:21-28
3. Hannah's Prayer. 2:1-11
4. Eli's Wicked Sons. 2:12-26
5. Prophecy Against the House of Eli. 2:27-36
6. The Lord Calls Samuel. 3:1-21
7. The Philistines Capture the Ark. 4:1-11
8. Death of Eli. 4:12-22
9. The Ark in Ashdod and Ekron. 5:1-12
10. The Ark Returned to Israel. 6:1-7:2
11. Samuel Subdues the Philistines at Mizpah. 7:3-17
12. Israel Asks for a King. 8:1-22
13. Samuel Anoints Saul. 9:1-10:8
14. Saul Made King. 10:9-27
15. Saul Rescues the City of Jabesh. 11:1-11
16. Saul confirmed as King. 11:12-15
17. Samuel's Farewell Speech. 12:1-25
18. Samuel Rebukes Saul. 13:1-15

- 19. Israel Without Weapons. 13:16-22**
- 20. Jonathan Attacks the Philistines. 14:1-14**
- 21. Israel Routs the Philistines. 14:15-23**
- 22. Jonathan Eats Honey. 14:24-48**
- 23. Saul's Family. 14:49-52**
- 24. The Lord Rejects Saul as King. 15:1-35**
- 25. Samuel Anoints David. 16:1-13**
- 26. David in Saul's Service. 16:14-23**
- 27. David and Goliath. 17:1-58**
- 28. Saul's Growing Fear of David. 18:1-30**
- 29. Saul Tries to Kill David. 19:1-24**
- 30. David and Jonathan. 20:1-42**
- 31. David at Nob. 21:1-9**
- 32. David at Gath. 21:10-15**
- 33. David at Adullam and Mizpah. 22:1-5**
- 34. Saul Kills the Priests of Nob. 22:6-23**
- 35. David Saves Keilah. 23:1-6**
- 36. Saul Pursues David. 23:7-29**
- 37. David Spares Saul's Life. 24:1-22**
- 38. David, Nabal and Abigail. 25:1-43**
- 39. David Again Spares Saul's Life. 26:1-25**
- 40. David Among the Philistines. 27:1-28:2**
- 41. Saul and the Medium at Endor. 28:3-25**
- 42. Achish Sends David Back to Ziklag. 29:1-11**
- 43. David destroys the Amalekites. 30:1-30**
- 44. Saul Takes His Life. 31:1-13**

First Samuel focuses on the establishment of the Davidic dynasty of kings. The people demanded a king, similar to the kings of the surrounding nations (8:5). Saul, the first king, though head and shoulders above the rest did not have a righteous heart, and his line was destined never to inherit the crown (9:1–15:35). God instructs Samuel to anoint David, the youngest son of Jesse of Bethlehem, as the next king (16:1–13). Much of 1 Samuel follows David's exploits as a young musician, shepherd, and warrior. We witness his underdog victory over Goliath (17:1–58), his deep friendship with Jonathan (18:1–4), and his growing military prowess (18:5–30). He waited patiently for the throne, often pursued and driven into hiding by Saul. The book concludes with Saul's death (31:1–13), which serves as a natural dividing marker between 1 Samuel and 2 Samuel.

First Samuel 27:6 refers to the divided monarchy, when the ten tribes of Israel rebelled against the two tribes of Judah, which occurred after Solomon's reign. From this we can conclude that the book came together sometime after the death of David (971 BC) and perhaps even after the death of Solomon (931 BC). Because the book contains no reference to the Assyrian invasion in 722 BC, it likely originated before the period of the exile.

The events that happen in 1 Samuel take place over a period of about 110 years, stretching from the closing days of the Judges, when Samuel was born (c.1120 BC) through the death

of Saul (1011 BC). We see the birth of Samuel, his call from God and subsequent prophetic ministry, the rise and fall of King Saul, and the anointing and maturity of young David. First Samuel is set in the land of Israel, where the Hebrews invaded and settled (see Joshua). Numerous other peoples continued to dwell alongside Israel, often disrupting the peace and encouraging the Israelites to stray from their faith. In this critical period of Israel's history, the people of God transformed from a loosely affiliated group of tribes into a unified nation under a form of government headed by a king. They traded the turmoil of life under the judges for the stability of a strong central monarchy.

2 Samuel



When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom. He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever.

[2Sam. 7:12,13]

1. David Hears of Saul's Death. 1:1-16
2. David's Lament for Saul and Jonathan. 1:17-27
3. David Anointed King Over Judah. 2:1-7
4. War Between the Houses of David and Saul. 2:8-3:5
5. Abner Goes Over to David. 3:6-21
6. Joab Murders Abner. 3:22-39
7. Ish-Bosheth Murdered. 4:1-12
8. David Becomes King Over Israel. 5:1-5
9. David Conquers Jerusalem. 5:6-16
10. David Defeats the Philistines. 5:17-25
11. The Ark Brought to Jerusalem. 6:1-23

- 12. God's Promise to David. 7:1-29**
- 13. David's Victories. 8:1-14**
- 14. David's Officials. 8:15-18**
- 15. David and Mephibosheth. 9:1-13**
- 16. David Defeats the Ammonites. 10:1-19**
- 17. David and Bathsheba. 11:1-27**
- 18. Nathan rebukes David. 12:1-30**
- 19. Ammon and Tamar. 13:1-22**
- 20. Absalom Kills Ammon. 13:23-38**
- 21. Absalom returns to Jerusalem. 14:1-33**
- 22. Absalom's Conspiracy. 15:1-12**
- 23. David Flees. 15:13-37**
- 24. David and Ziba. 16:1-4**
- 25. Shimei Curses David. 16:5-14**
- 26. The Advice of Ahithophel and Hushai. 16:15-17:23**
- 27. Absalom's Death. 17:24-18:18**
- 28. David Mourns. 18:19-19:8**
- 29. David Returns to Jerusalem. 19:9-43**
- 30. Sheba Rebels Against David. 20:1-22**
- 31. David's Officials. 20:23-26**
- 32. The Gibeonites Avenged. 21:1-14**
- 33. War Against the Philistines. 21:15-22**
- 34. David's Song of Praise. 22:1-51**
- 35. David's Last Words. 23:1-7**
- 36. David's Mighty Warriors. 23:8-38**
- 37. David Enrolls the Fighting Men. 24:1-17**
- 38. David Builds an Altar. 24:18-25**

Second Samuel is set in the land of Israel during the reign of David and follows the course of his forty years as king of Israel (1011–971 BC). First Samuel had introduced the monarchy of Israel, while 2 Samuel chronicles the establishment of the Davidic dynasty and the expansion of Israel under God's chosen leader. Second Samuel chronicles the establishment of the Davidic dynasty and the expansion of Israel under God's chosen leader. The book opens as David learned of Saul's death. His lament over the deaths of Saul and of Jonathan (1:19–27), David's unlikely best friend, demonstrated David's personal grief over their demise. The Lord soon sets David over the tribe of Judah (2:4) and then over all Israel as his anointed king (5:3), uniting all twelve tribes into a tight-knit nation.

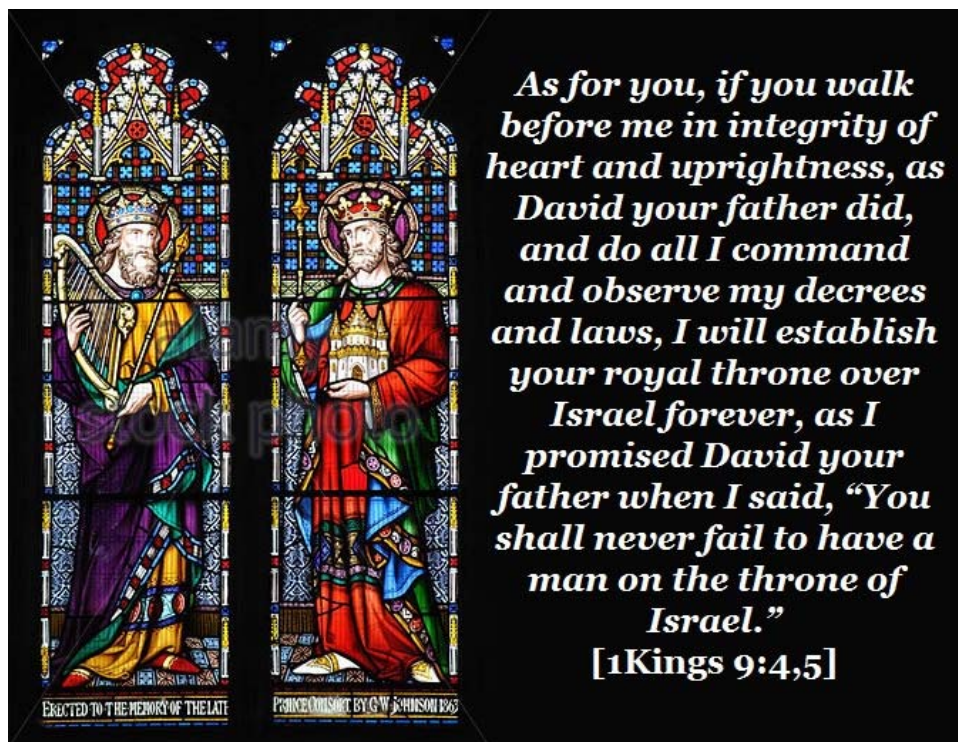
The first ten chapters show David as victorious in battle, praised by the people, compassionate to the sick and poor, and righteous in God's sight. We see David dance before the Lord in the streets of Jerusalem as his men brought the Ark of the Covenant back home (6:12–16). We also meet Mephibosheth, the crippled son of Jonathan to whom David extended grace, for the sake of his father Jonathan. Yet biblical writers did not overlook their hero's flaws. In the chapters that follow, we note that David's adultery with Bathsheba (11:1–27) was followed by a series of tragedies: their child's death (12:18), David's daughter Tamar's rape by his son Amnon (13:1–39), Amnon's murder (13:28–30), David's own political

overthrow by his son Absalom (15:1–37), and Absalom’s subsequent death (18:1–33). Despite the turmoil in his later years, David enjoyed the Lord’s forgiveness and favor. His genuine sorrow and regret over his sins revealed his repentant heart, with which the Lord was pleased.

First and Second Kings

First and Second Kings originally comprised one book of history. The two Books of Kings follow the historical books of Joshua and Judges and the two Books of Samuel. Kings concludes a unified series of books which reflect the language and theology of the Book of Deuteronomy, and which biblical scholars therefore call the Deuteronomistic history. Biblical commentators believe these were written to provide a theological explanation for the destruction of the Kingdom of Judah by Babylon in c.586 BC and a foundation for a return from exile. The two books of Kings present a history of ancient Israel and Judah from the death of King David to the release of Jehoiachin from imprisonment in Babylon, a period of some 400 years (c.960–c.560 BC). Scholars tend to treat the books as made up of a first edition from the late seventh century BC and a second and final edition from the mid-sixth century BC.

1 Kings



1. Adonijah Sets Himself Up as King. 1:1-27
2. David Makes Solomon King. 1:28-53
3. David's Charge To Solomon. 2:1-12
4. Solomon's Throne Established. 2:13-46
5. Solomon Asks for Wisdom. 3:1-15
6. A Wise Ruling. 3:16-28
7. Solomon's Officials and Governors. 4:1-19
8. Solomon's Daily Provisions. 4:20-28
9. Solomon's Wisdom. 4:29-34
10. Preparations for Building the Temple. 5:1-18
11. Solomon Builds the Temple. 6:1-38
12. Solomon Builds His Palace. 7:1-12
13. The Temple's Furnishing. 7:13-51
14. The Ark Brought to the Temple. 8:1-21
15. Solomon's Prayer of Dedication. 8:22-61
16. The Dedication of the Temple. 8:62-66
17. The Lord Appears to Solomon. 9:1-9
18. Solomon's Other Activities. 9:10-28
19. The Queen of Sheba Visits Solomon. 10:1-13
20. Solomon's Splendor. 10:14-29
21. Solomon's Wives. 11:1-13
22. Solomon's Adversaries. 11:14-25
23. Jeroboam Rebels Against Solomon. 11:26-40
24. Solomon's Death. 11:41-43
25. Israel rebels Against Rehoboam. 12:1-24
26. Golden Calves at Bethel and Dan. 12:25-33
27. The Man of God From Judah. 13:1-34
28. Ahijah's Prophecy Against Jeroboam. 14:1-20
29. Rehoboam King of Judah. 14:21-31
30. Abijah King of Judah. 15:1-8
31. Asa King of Judah. 15:9-24
32. Nadab King of Israel. 15:25-32
33. Baasha King of Israel. 15:33-16:7
34. Elah King of Israel. 16:8-14
35. Zimri King of Israel. 16:15-20
36. Omri King of Israel. 16:21-28
37. Ahab Becomes King of Israel. 16:29-34
38. Elijah Announces a Great Drought. 17:1
39. Elijah Fed by Ravens. 17:2-6
40. Elijah and the Widow at Zarephath. 17:7-24
41. Elijah and Obadiah. 18:1-15
42. Elijah on Mount Carmel. 18:16-46
43. Elijah Flees to Horeb. 19:1-9
44. The Lord Appears to Elijah. 19:10-18

- 45. The Call of Elisha. 19:19-21**
- 46. Ben-Hadad Attacks Samaria. 20:1-12**
- 47. Ahab Defeats Ben-Hadad. 20:13-34**
- 48. A Prophet Condemns Ahab. 20:35-43**
- 49. Naboth's Vineyard. 21:1-28**
- 50. Micaiah Prophecies Against Ahab. 22:1-28**
- 51. Ahab Killed at Ramoth Gilead. 22:29-40**
- 52. Jehoshaphat King of Judah. 22:41-50**
- 53. Ahaziah King of Israel. 22:51-53**

First Kings reveals Solomon's relationship with Yahweh, emphasizing Solomon's divinely given wisdom and wealth. Solomon's reputation reached far beyond Israel's borders to modern-day Yemen, the queen of Sheba's likely home (10:1–13). Solomon's numerous marriages and extensive harem led to his wandering faith in later years. Solomon did, however, build the Jerusalem Temple, God's permanent dwelling place among his people. First Kings also introduces the prophet Elijah, who pronounced God's judgment on the evil northern king Ahab. In addition to performing other miracles, Elijah won a dramatic confrontation with false prophets on Mount Carmel (18:1–46).

First Kings opens describing the final days of King David (around 971 BC) and the conspiracies surrounding his succession. When David died (1 Kings 2:10), Solomon ascended the throne and established himself as a strong and wise leader. In the early years of Solomon's reign, Israel experienced its "glory days." Its influence, economy, and military power enjoyed little opposition; its neighbors posed no strong military threat. Shortly after Solomon's death in 931 BC (1 Kings 11:43), the kingdom was divided into northern (Israel) and southern (Judah) entities. First Kings follows the history of this divided kingdom through the year 853 BC.

2 Kings



Turn from your evil ways. Observe my commands and decrees, in accordance with the entire Law that I commanded your fathers to obey and that I delivered to you through my servants the prophets.
[2Kings 17:13]

1. The Lord's Judgment on Ahaziah. 1:1-18
2. Elijah Taken Up to Heaven. 2:1-18
3. Healing of the Water. 2:19-22
4. Elisha Is Jeered. 2:23-25
5. Moab Revolts. 3:1-27
6. The Widow's Olive Oil. 4:1-7
7. The Shunammite's Son Restored to Life. 4:8-37
8. Death in the Pot. 4:38-41
9. Feeding of a Hundred. 4:42-44
10. Naaman Healed of Leprosy. 5:1-27
11. An Axhead Floats. 6:1-7
12. Elisha Traps Blinded Arameans. 6:8-23
13. Famine in Besieged Samaria. 6:24-7:2
14. The Siege Lifted. 7:3-20
15. The Shunammite's Land Restored. 8:1-6
16. Hazael Murders Ben-Hadad. 8:7-15
17. Jehoram King of Judah. 8:16-24
18. Ahaziah King of Judah. 8:25-29
19. Jehu Anointed King of Israel. 9:1-13
20. Jehu Kills Joram and Ahaziah. 9:14-29
21. Jezebel Killed. 9:30-37
22. Ahab's Family Killed. 10:1-17
23. Servants of Baal Killed. 10:18-36
24. Athaliah and Joash. 11:1-21

- 25. Joash Repairs the Temple. 12:1-21**
- 26. Jehoahaz King of Israel. 13:1-9**
- 27. Jehoash King of Israel. 13:10-25**
- 28. Amaziah King of Judah. 14:1-22**
- 29. Jeroboam II King of Israel. 14:23-29**
- 30. Azariah King of Judah. 15:1-7**
- 31. Zechariah King of Israel. 15:8-12**
- 32. Shallum King of Israel. 15:13-16**
- 33. Menahem King of Israel. 15:17-22**
- 34. Pekahiah King of Israel. 15:23-26**
- 35. Pekah King of Israel. 15:27-31**
- 36. Jotham King of Judah. 15:32-38**
- 37. Ahaz King of Judah. 16:1-20**
- 38. Hoshea Last King of Israel. 17:1-6**
- 39. Israel Exiled Because of Sin. 17:7-23**
- 40. Samaria Resettled. 17:24-41**
- 41. Hezekiah King of Judah. 18:1-16**
- 42. Sennacherib Threatens Jerusalem. 18:17-37**
- 43. Jerusalem's Deliverance Foretold. 19:1-13**
- 44. Hezekiah's Prayer. 19:14-19**
- 45. Isaiah Prophecies Sennacherib's Fall. 19:20-37**
- 46. Hezekiah's Illness. 20:1-11**
- 47. Envoys From Babylon. 20:12-21**
- 48. Manasseh King of Judah. 21:1-18**
- 49. Amon King of Judah. 21:19-25**
- 50. The Book of the Law Found. 22:1-20**
- 51. Josiah Renews the Covenant. 23:1-30**
- 52. Jehoahaz King of Judah. 23:31-35**
- 53. Jehoakim King of Judah. 23:36-24:7**
- 54. Jehoiakin King of Judah. 24:8-17**
- 55. Zedekiah King of Judah. 24:18-20**
- 56. The Fall of Jerusalem. 25:1-26**
- 57. Jehoiakin Released. 25:27-30**

Second Kings continues the history of the divided kingdom, picking up the story around 853 BC. In 722 BC, the powerful nation of Assyria invaded the northern kingdom, scattering and taking captive the people of Israel. Only Judah remained intact. But then Assyria suffered a stunning fall to the Babylonians, who took the Assyrian capital of Nineveh in 612 BC. By 605 BC Babylon dominated Judah and had taken captives away. In 586 BC Babylon destroyed Jerusalem and took additional prisoners into captivity. Many people who were considered valuable to the invaders, such as the prophet Daniel and members of the royal family, were taken to Babylon early on. By the end of Kings, the people of God no longer inhabited their Promised Land. Many areas of the country had been rendered virtually uninhabitable due to the razing, burning, and other destructive tactics of the Babylonian army, while the people had been enslaved, scattered, and decimated by their enemies.

The time period covered by this book covers the emergence of the first writing prophets in Israel. Amos and Hosea went to the people of Israel, while Isaiah, Joel, Micah, Nahum, Habakkuk, Zephaniah, and Jeremiah prophesied in Judah, both groups calling the people to repentance and warning them of God's coming judgments. Extensive space is devoted to Elisha's ministry after Elijah was taken to heaven, giving special attention to the numerous miracles Elisha performed. Second Kings features many unique events and people. Two people who had died were raised from the dead (4:32–37; 13:20–21). The prophet Elijah himself left this earth without dying (2:1–18); Enoch was the only other man in the Bible to do so (Genesis 5:21–24). The waters of the Jordan River rolled back twice (2:8, 14). These and other miraculous events testify to God's continuing work among his people. The book ends with an epilogue of sorts, giving a peek into the good fortune of Jehoiachin - Judah's last true ruler before a series of puppet kings were installed by Babylon.

None of the kings of Israel are described as having done right in God's eyes; each led the people deeper into idolatry. Several of Judah's kings were righteous, notably Joash, Uzziah, Hezekiah, and Josiah. Hezekiah held off the Assyrians by trusting in the Lord for deliverance. Josiah later instituted an even greater spiritual reformation. Neither effort, however, was enough to stem God's eventual judgment on the nation in fulfillment of the curses of the Mosaic Covenant (Deuteronomy 28).

First and Second Chronicles

First and Second Chronicles were originally written as one book. Chronicles summarizes the biblical narrative from the first human being, Adam, through the history of ancient Judah and Israel until the decree of King Cyrus the Great (c.540 BC) that the Temple in Jerusalem should be rebuilt and that such Jews as cared to might return to their land for this purpose. They were written as the exiled nation of Israel returned after 70 years to begin rebuilding the temple (516 BC). In the Christian Bible, the two Books of Chronicles generally follow the two Books of Kings and precede Ezra–Nehemiah, thus concluding the history-oriented books of the Old Testament, often referred to as the Deuteronomistic history.

Chronicles was written to show the centrality of God and that the blessings of God require obedience to his law. First and Second Chronicles cover the same historical events as Second Samuel and First and Second Kings. The focus of Chronicles is on the southern kingdom of Judah and the Temple in Jerusalem. Interestingly, the sins of David and Solomon are omitted.

THE GOD OF ABRAHAM, ISAAC & JACOB

*He is the Lord our God; his judgments are in all the earth.
He remembers his covenant forever, the word he
commanded, for a thousand generations. The covenant he
made with Abraham, the oath he swore to Isaac. He
confirmed it to Jacob as a decree, to Israel as an everlasting
covenant: "To you I will give the land of Canaan as the
portion you will inherit."
[1Chron. 16:14-18]*

1. Historical Records From Adam to Abraham.
 - a. To Noah's Sons. 1:1-7
 - b. The Hamites. 1:8-16
 - c. The Semites. 1:17-27
2. The Family of Abraham. 1:28
 - a. Descendants of Hagar. 1:29-31
 - b. Descendants of Keturah. 1:32,33
 - c. Descendants of Sarah. 1:34
3. Esau's Sons. 1:35-37
 - a. The People of Seir in Edom. 1:38-42
 - b. The Rulers of Edom. 1:43-54
4. Israel's Sons. 2:1,2
5. Judah
 - a. To Hezron's Sons. 2:3-9
 - b. From Ram Son of Hezron. 2:10-17
 - c. Caleb Son of Hezron. 2:18-24
 - d. Jerahmeel Son of Hezron. 2:25-41
 - e. The Clans of Caleb. 2:42-55
 - f. The Sons of David. 3:1-9
 - g. The Kings of Judah. 3:10-16
 - h. The Royal Line After the Exile. 3:17-24
 - i. Other Clans of Judah. 4:1-23
6. Simeon. 4:24-43

7. Reuben. 5:1-10
8. Gad. 5:11-22
9. The Half-Tribe of Manasseh. 5:23-26
10. Levi. 6:1-30
 - a. The Temple Musicians. 6:31-81
11. Issachar. 7:1-5
12. Benjamin. 7:6-12
13. Naphtali. 7:13
14. Manasseh. 7:14-19
15. Ephraim. 7:20-29
16. Asher. 7:30-40
17. The Genealogy of Saul the Benjamite. 8:1-9:1
18. The People in Jerusalem. 9:2-34
19. The Genealogy of Saul. 9:35-44
20. Saul Takes His Life. 10:1-13
21. David Becomes King Over Israel. 11:1-3
22. David Conquers Jerusalem. 11:4-9
23. David's Mighty Warriors. 11:10-47
24. Warriors Join David. 12:1-22
25. Others Join David at Hebron. 12:23-40
26. Bringing Back the Ark. 13:1-14
27. David's House and Family. 14:1-17
28. The Ark Brought to Jerusalem. 15:1-29
29. Ministering Before the Ark. 16:1-43
30. God's Promise to David. 17:1-27
31. David's Victories. 18:1-17
32. David Defeats the Ammonites. 19:1-19
33. The Capture of Rabbah. 20:1-3
34. War With the Philistines. 20:4-8
35. David Counts the Fighting Men. 21:1-17
36. David Builds an Altar. 21:18-22:1
37. Preparations for the Temple. 22:2-19
38. The Levites. 23:1-6
39. Gershonites. 23:7-11
40. Kohathites. 23:12-32
41. The Divisions of Priests. 24:1-19
42. The Rest of the Levites. 24:20-31
43. The Musicians. 25:1-31
44. The Gatekeepers. 26:1-19
45. The Treasurers and Other Officials. 26:20-32
46. Army Divisions. 27:1-15
47. Leaders of the Tribes. 27:16-34
48. David's Plans for the Temple. 28:1-21
49. Gifts for Building the Temple. 29:1-9
50. David's Prayer. 29:10-20
51. Solomon Acknowledged as King. 29:21-25

52. The Death of David. 29:26-30

The first 9 chapters of First Chronicles are genealogical lists. From Abraham's son Isaac were two sons – Esau, and Jacob who was renamed "Israel." The sons of Israel formed the 12 tribes of Israel: Reuben, Simeon, Levi, Issachar, Zebulun, Dan, Joseph, Naphtali, Gad, Asher, Judah, and Benjamin. The last two, Judah and Benjamin, eventually formed the foundation of the "southern kingdom" of Judah, while the other tribes consolidate as the "northern kingdom" of Israel. First Chronicles also focuses on David's preparations to build the Jerusalem Temple.

In Chronicles, the history of Israel is told through a priestly perspective. The time frame covered in 1 Chronicles mirrors parts of 2 Samuel and 1 Kings. The chronicler focuses on David's reign, including and omitting different events recorded in the other biblical histories; so, this document records those events that are significant to his purpose. For example, 1 Chronicles does not include David's adultery with Bathsheba (2 Samuel 11), which was a well-known fact even before the chronicler began his work, and so it did not bear repeating. We read the story of how David purchased the threshing floor of Araunah the Jebusite, which he then designated as the future site of the Temple (21:15–30). Though David desired to build the Temple, God reveals to him that David's son Solomon would have that honor (17:1–14).

Chronicles was most likely written during the time of Ezra or Nehemiah, while the Jews were dispersed throughout Persia, some having returned to Israel. Archaeological evidence supports this premise. Fragments of an actual manuscript of Chronicles found at Qumran makes a date in the Persian period (538–333 BC) almost certain.

2 Chronicles



Micaiah continued, “Therefore hear the word of the Lord: I saw the Lord sitting on his throne with all the multitudes of heaven standing on his right and on his left.”

[2Chron. 18:18]

1. Solomon Asks for Wisdom. 1:1-17
2. Preparations for Building the Temple. 2:1-18
3. Solomon Builds the Temple. 3:1-17
4. The Temple's Furnishings. 4:1-5:1
5. The Ark Brought to the Temple. 5:2-6:11
6. Solomon's Prayer of Dedication. 6:12-42
7. The Dedication of the Temple. 7:1-10
8. The Lord Appears to Solomon. 7:11-22
9. Solomon's Other Activities. 8:1-17
10. The Queen of Sheba Visits Solomon. 9:1-12
11. Solomon's Splendor. 9:13-28
12. Solomon's Death. 9:29-31
13. Israel Rebels Against Rehoboam. 10:1-11:17
14. Rehoboam's Family. 11:18-23
15. Shishak Attacks Jerusalem. 12:1-16
16. Abijah King of Judah. 13:1-14:1
17. Asa King of Judah. 14:2-15
18. Asa's Reform. 15:1-19
19. Asa's Last Years. 16:1-14

- 20. Jehoshaphat King of Judah. 17:1-19**
- 21. Micaiah Prophecies Against Ahab. 18:1-27**
- 22. Ahab Killed at Ramoth Gilead. 18:28-19:3**
- 23. Jehoshaphat Appoints Judges. 19:4-11**
- 24. Jehoshaphat Defeats Moab and Ammon. 20:1-30**
- 25. The End of Jehoshaphat's Reign. 20:31-21:3**
- 26. Jehoram King of Judah. 21:4-20**
- 27. Ahaziah King of Judah. 22:1-9**
- 28. Athaliah and Joash. 22:10-23:21**
- 29. Joash Repairs the Temple. 24:1-16**
- 30. The Wickedness of Joash. 24:17-27**
- 31. Amaziah King of Judah. 25:1-28**
- 32. Uzziah King of Judah. 26:1-23**
- 33. Jotham King of Judah. 27:1-9**
- 34. Ahaz King of Judah. 28:1-27**
- 35. Hezekiah Purifies the Temple. 29:1-36**
- 36. Hezekiah Celebrates the Passover. 30:1-31:1**
- 37. Contributions for Worship. 31:2-21**
- 38. Sennacherib Threatens Jerusalem. 32:1-23**
- 39. Hezekiah's Pride, Success and Death. 32:24-33**
- 40. Manasseh King of Judah. 33:1-20**
- 41. Amon King of Judah. 33:21-25**
- 42. Josiah's Reforms. 34:1-13**
- 43. The Book of the Law Found. 34:14-23**
- 44. Josiah Celebrates the Passover. 35:1-19**
- 45. The Death of Josiah. 35:20-36:1**
- 46. Jehoahaz King of Judah. 36:2-4**
- 47. Jehoiachim King of Judah. 36:5-8**
- 48. Jehoiachin King of Judah. 36:9,10**
- 49. Zedekiah King of Judah. 36:11-14**
- 50. The Fall of Jerusalem. 36:15-23**

Second Chronicles covers the time from Solomon's ascension to the throne (971 BC) until the southern kingdom of Judah was finally carried into exile in Babylon in 586 BC. The focus of the book is primarily on Judah and the telling of the story of David's descendants, who reigned over Judah, overshadowing the history of the northern kingdom of Israel. The centrality of Jerusalem, where the Temple was located, falls in line with the book's overarching focus on the priesthood as well. Second Chronicles chapters 1-8 describe the building and dedication of the Temple. This book continues the history of the Hebrews with Solomon and his being given great wisdom from God. The Temple construction on the top of Mount Moriah in Jerusalem is described, with the size being 90 ft. long, 30 ft. wide, and 180 ft. high, with much gold throughout. The "Holy of Holies" was 30 ft. square, overlaid with gold. The Ark was transferred to this place.

Second Chronicles was probably written in the fifth century BC, following the return of a small group of Jews to Judah after the fall of the Babylonian Empire. The book opens with Solomon

establishing his throne over a unified nation, solidifying his authority and squashing early rebellions (1 Kings 2). He then builds the magnificent Temple of God, using the plans God gave to his father, David. Six of the nine chapters devoted to King Solomon focus on the Temple construction, a task reserved for him since before his birth (2 Chronicles 2–7). The Queen of Sheba visits with Solomon and makes a great impression (2 Chronicles 9). When the kingdom split under the rule of Rehoboam, Solomon's son, the Levites from all over Israel sided with Rehoboam and flocked to Jerusalem to continue their priestly duties (10:1–19). But cycles of righteousness and corruption characterized the throne. Some kings were completely evil, disregarding God's Law and leading the people into sinful behaviors. A few kings, such as Solomon, started off as righteous but fell away. Others strayed but repented, such as Manasseh (33:1–25). A few kings, such as Hezekiah and Josiah, were honored with the epitaph "he did right in the sight of the Lord" (29:2; 34:2). Throughout 2 Chronicles, faithfulness is rewarded; betrayal is judged. The end of the independence of the southern Kingdom of Judah occurs when King Nebuchadnezzar of Babylon takes over and destroys Jerusalem -- around 586 BC.

Ezra and Nehemiah

The single Hebrew book Ezra–Nehemiah, with the title "Ezra", was translated into Greek around the middle of the second century BC. It was first proposed to be divided into separate books (I Ezra and II Ezra) by the early Christian scholar Origen in the third century AD; and Jerome, writing in the early fifth century, noted that this division had since been adopted by Greek and Latin Christian commentators. Jerome himself rejected the division in his Vulgate translation of the Bible into Latin from the Hebrew; and consequently, no early Vulgate manuscripts separate the two books, and they remained undivided as a single book in the eighth century commentary of Bede, and in the ninth century bibles of Alcuin and Theodulf of Orleans. However, from the ninth century onwards, Latin bibles are found that reintroduce Origen's division; and this becomes standard in the Paris Bibles of the thirteenth century. It was not until 1516/17, in the first printed Rabbinic Bible of Daniel Bomberg that the separation was introduced generally in Hebrew Bibles.

The combined book Ezra–Nehemiah of the earliest Christian and Jewish period was known simply as Ezra and was probably attributed to Ezra himself; according to a rabbinic tradition. However, Nehemiah was the real author, but was forbidden to claim authorship because of his bad habit of disparaging others. The chronicler, this author of First and Second Chronicles, is also the author of Ezra and Nehemiah. The literary style of Chronicles is identical with the style of Ezra and Nehemiah. These were written during the reconstruction period following the exile taking place in the second half of the fifth century BC.

Ezra



This is what Cyrus king of Persia says: “The Lord, the God in heaven, has given me all the kingdoms of the earth and he has appointed me to build a temple for him at Jerusalem in Judah. Anyone of his people among you – may his God be with him, and let him go up to Jerusalem and build the temple of the Lord, the God of Israel, the God who is in Jerusalem.”

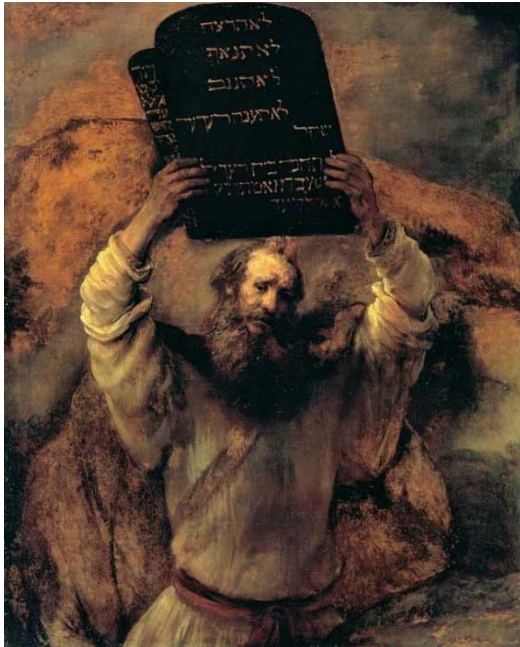
[Ezra 1:2,3]

1. **Cyrus Helps the Exiles to Return. 1:1-11**
2. **The List of the Exiles Who Returned. 2:1-7**
3. **Rebuilding the Alter. 3:1-6**
4. **Rebuilding the Temple. 3:7-13**
5. **Opposition to the Rebuilding. 4:1-24**
6. **Tattenai’s Letter to Darius. 5:1-17**
7. **The Decree of Darius. 6:1-12**
8. **Completion and Dedication of the Temple. 6:13-18**
9. **The Passover. 6:19-22**
10. **Ezra Comes to Jerusalem. 7:1-10**
11. **King Artaxerxes’ Letter to Ezra. 7:11-28**
12. **List of the Family Heads Returning With Ezra. 8:1-14**
13. **The Return to Jerusalem. 8:15-36**
14. **Ezra’s Prayer About Intermarriage. 9:1-15**
15. **The People’s Confession of Sin. 10:1-17**
16. **Those Guilty of Intermarriage. 10:18-44**

The subject of the Book of Ezra is the people’s return to Zion following the close of the Babylonian captivity, and it is divided into two parts; the first telling the story of the first return of exiles in the first year of Cyrus the Great (538 BC) and the completion and dedication of the new Temple in Jerusalem in the sixth year of Darius I (515 BC), the second telling of the subsequent mission of Ezra to Jerusalem and his struggle to purify the Jews from marriage with non-Jews. Together with the Book of Nehemiah, it represents the final chapter in the historical narrative of the Hebrew Bible.

The book of Ezra witnesses the rebuilding of the new Temple and the unification of the returning tribes as they share common struggles and are challenged to work together. Later, after the original remnant had stopped work on the city walls and spiritual apathy rules, Ezra arrives with another two thousand people and sparks a spiritual revival. By the end of the book, Israel has renewed its Covenant with God and has begun acting in obedience to him.

Nehemiah



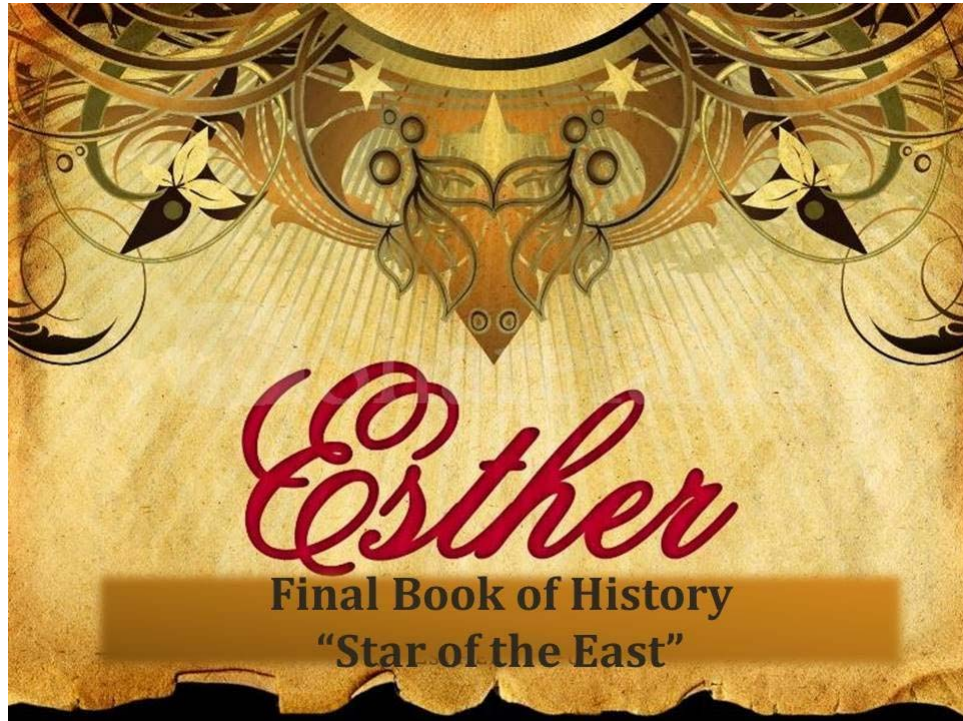
You came down from Mount Sinai; you spoke to them from heaven. You gave them regulations and laws that are just and right, and decrees and commands that are good. You made known to them your holy Sabbath and gave them commands, decrees and laws through your servant Moses. In their hunger you gave them bread from heaven and in their thirst you brought them water from the rock; you told them to go in and take possession of the land you had sworn with uplifted hand to give them.
[Neh. 9:13-15]

1. Nehemiah's Prayer. 1:1-11
2. Artaxerxes Sends Nehemiah to Jerusalem. 2:1-10
3. Nehemiah Inspects Jerusalem's walls. 2:11-20
4. Builders of the Wall. 3:1-32
5. Opposition to the Rebuilding. 4:1-23
6. Nehemiah Helps the Poor. 5:1-19
7. Further Opposition to the Rebuilding. 6:1-15
8. Opposition to the Completed Wall. 6:16-7:3
9. The List of the Exiles Who Returned. 7:4-73
10. Ezra Reads the Law. 8:1-18
11. The Israelites Confess Their Sins. 9:1-37
12. The Agreement of the People. 9:38-10:39
13. The New Residents of Jerusalem. 11:1-36
14. Priests and Levites. 12:1-26
15. Dedication of the Wall of Jerusalem. 12:27-47
16. Nehemiah's Final Reforms. 13:1-31

In Latin Christian bibles from the thirteenth century onwards, the Books of Ezra and Nehemiah become separated; a separation that became canonized with the first printed bibles in Hebrew and Latin. Told largely in the form of a first-person memoir, the Book of Nehemiah concerns the rebuilding of the walls of Jerusalem by Nehemiah, a Jew who is a high official at the Persian court, and the dedication of the city and its people to God's Law (Torah). The book of Nehemiah opens in the Persian city of Susa in the year 444 BC. Later that year, Nehemiah travels to Israel, leading the third of three returns by the Jewish people following their seventy years of exile in Babylon. Most of the book centers on events in Jerusalem. The narrative concludes around the year 430 BC, and scholars believe the book was written shortly thereafter.

Nehemiah is the last historical book of the Old Testament. Although the book of Esther appears after Nehemiah in the canon, the events in Esther occurred in the time period between Ezra 6 and 7, between the first and second returns of the people to Israel. The prophet Malachi was a contemporary of Nehemiah. Nehemiah was a layman, not a priest like Ezra nor a prophet like Malachi. Nehemiah's expertise in the king's court equipped him adequately for the political and physical reconstruction necessary for the remnant to survive. Under Nehemiah's leadership, the Jews withstand opposition and come together to accomplish their goal. Nehemiah leads by example, giving up a respected position in a palace for hard labor in a politically insignificant district. He partners with Ezra, who also appears in this book, to solidify the political and spiritual foundations of the people. Nehemiah's humility before God (see his moving intercessory prayers in chapters 1 and 9) provided an example for the people. He did not claim glory for himself but always gave God the credit for his successes.

Esther



1. Queen Vashti Deposed. 1:1-22
2. Esther Made Queen. 2:1-23
3. Haman's Plot to Destroy the Jews. 3:1-15
4. Mordecai Persuades Esther to Help. 4:1-17
5. Esther's Request to the King. 5:1-8
6. Haman's Rage Against Mordecai. 5:9-14
7. Mordecai Honored. 6:1-14
8. Haman Impaled. 7:1-10
9. The King's Edict in Behalf of the Jews. 8:1-14
10. The triumph of the Jews. 8:15-9:19
11. Purim Established. 9:20-32
12. The Greatness of Mordecai. 10:1-3

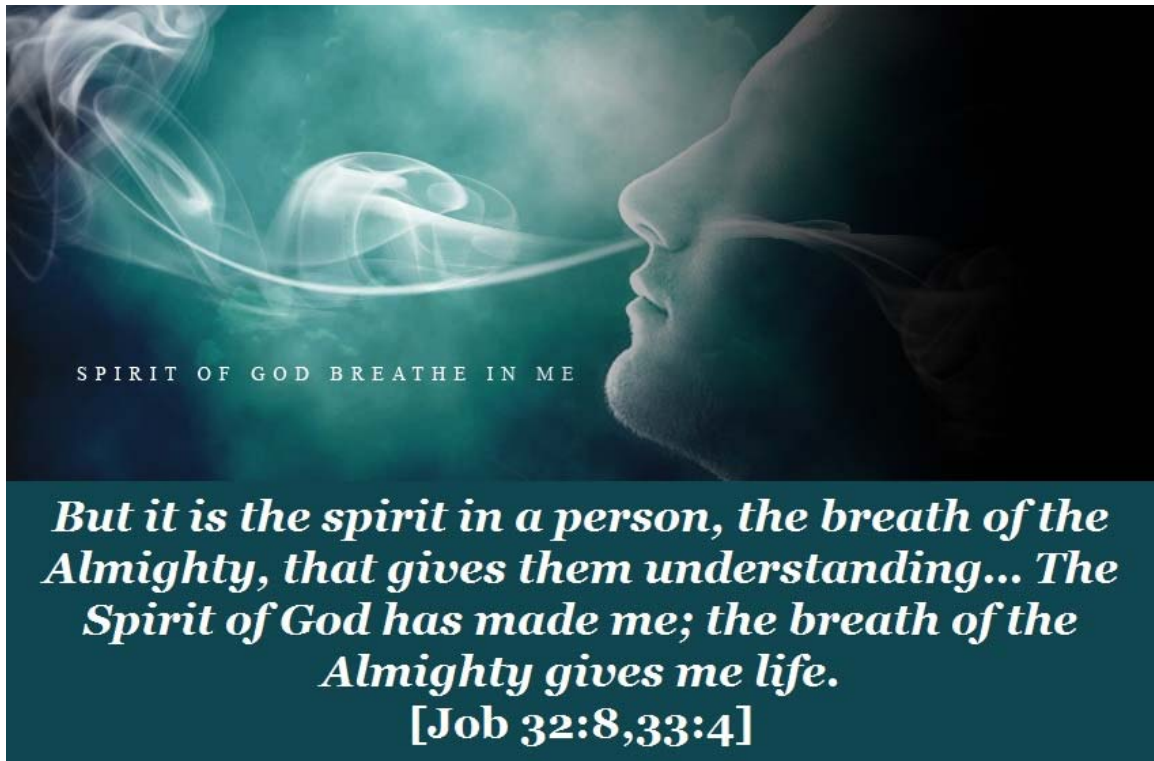
The Book of Esther relates the story of a Hebrew woman in Persia, born as Hadassah (the women's charity in Israel), but known as Esther, who becomes queen of Persia and who thwarts a genocide of her people. It is usually dated to the fourth century BC. The story forms the core of the Jewish festival of Purim, during which it is read aloud twice: once in the evening and again the following morning. Esther is the only book in the Bible not to mention the name of God. But that is not to say that God was absent. His presence permeates much of the story, as though he were behind the scenes coordinating "coincidences" and circumstances to make his will happen.

The events in the book of Esther occurred from 483 BC to 473 BC, during the first half of the reign of King Xerxes, who chose Esther as his queen. During this time period, the first remnant of Jews who had returned to Judah were struggling to reestablish Temple worship according to the Law of Moses. But Esther and Mordecai, along with many other Jews, had chosen not to make the trek back to Judah. They seemed content to stay in Susa, the capital city of Persia, in which the story is set. The book was written no earlier than 470 BC and probably no later than 424 BC, during the reign of Xerxes' son Artaxerxes.

Much like the book of Ruth, this book stands as one of the most skillfully written biblical books. Using eight feasts to systematically build and resolve suspense, it constructs the story using a Hebrew literary device in which events mirror each other inversely. Haman, the king's evil second-in-command, was a descendant of Agag, king of the Amalekites, who were ancient enemies of God's people (Numbers 24:7; 1 Samuel 15:8). He cast the lot, called "pur," in order to determine the day that the Jews would be exterminated (3:7–9). The feast of Purim, still celebrated by Jews today, commemorates the Jews' deliverance from Haman's plot (9:24–32).

POETRY

Job



1. Prologue. 1:1-2:13
2. Job Speaks. 3:1-26
3. Eliphaz. 4:1-5:27
4. Job 6:1-7:21
5. Bildad. 8:1-22
6. Job. 9:1-10:22
7. Zophar. 11:1-20
8. Job. 12:1-14:22
9. Eliphaz. 15:1-35
10. Job. 16:1-17:16
11. Bildad. 18:1-21
12. Job. 19:1-29
13. Zophar. 20:1-29
14. Job. 1:1-34
15. Eliphaz. 22:1-30
16. Job. 31:1-24:25
17. Bildad. 25:1-5

- 18. Job. 26:1-14**
- 19. Job's Final Words to His Friends. 27:1-23**
- 20. Interlude: Where Wisdom Is Found. 28:1-28**
- 21. Job's Final Defense. 29:1-31:40**
- 22. Elihu. 32:1-37:24**
- 23. The Lord Speaks. 38:1-41:34**
- 24. Job. 42:1-6**
- 25. Epilogue. 42:7-17**

Job is a revolt against the doctrine that there is only one divine cause of human suffering. Job is the story of a just soul who suffers and despairs, but he battles through to peace, hope, and victory. Job is a tragic drama; it is in reality a philosophical debate. Job indicates that the time had come when Jews no longer believe that God was responsible for everything - including evil. The Job story is as old as the eighth or even tenth century BC. But the present book was written about the third or fourth century BC.

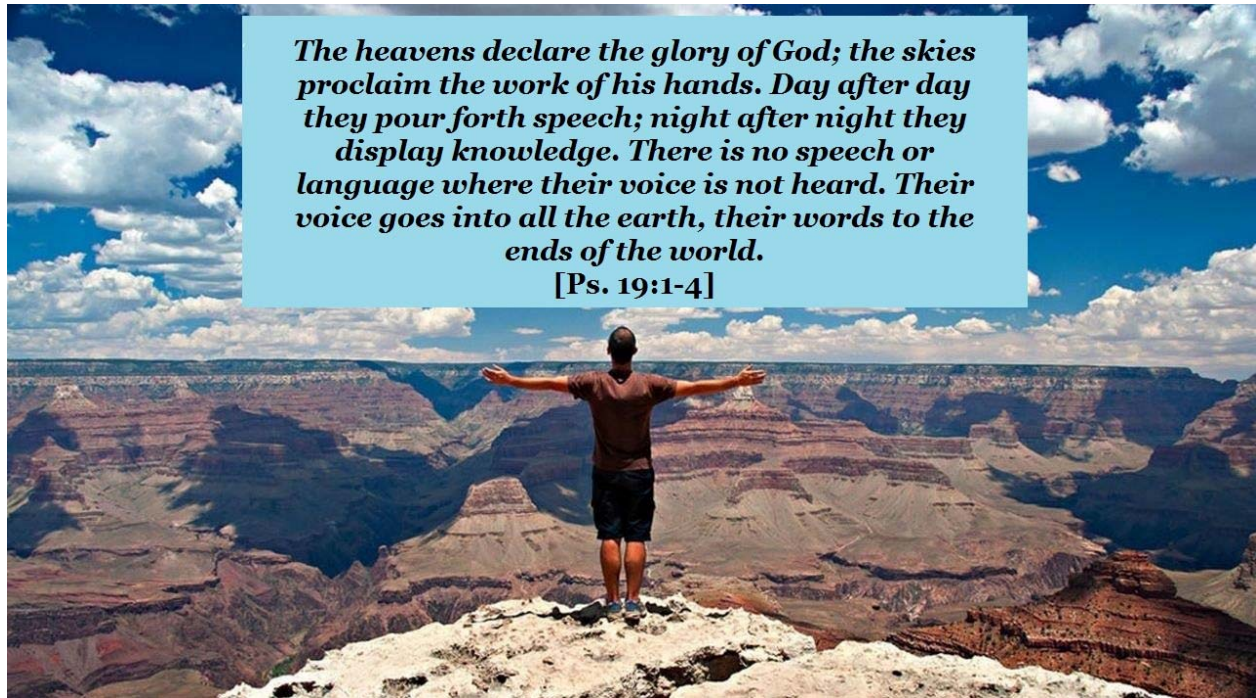
Though the text does not directly identify its setting, internal clues indicate that Job lived during the time of the patriarchs, approximately 2100 to 1900 BC. According to Job 42:16, Job lived an additional 140 years after his tragedies occurred, perhaps to around 210 years total. His long lifespan generally corresponds to that of Terah (Abraham's father), Abraham, Isaac, and Jacob. Also, Job's wealth is measured in livestock (1:3; 42:12), as was Abraham's (Genesis 12:16). Like the patriarchs, Job uses God's unique title "El Shaddai" (God Almighty). The book of Job does not mention the Mosaic Law; indeed, Job's daughters were equal heirs with his sons, and Job himself, though not a priest, offers sacrifices - things not possible under the Mosaic Law (Leviticus 4:10; Numbers 27:8).

Job is the greatest of Israel's wisdom literature. It attempts to ask this important question of humanity: "Why do the righteous suffer?" Job is a challenge to the prevalent doctrine that the righteous and the wicked receive their just deserts here on earth. The book is a great philosophic debate concerning the ever present but unanswered problem of evil and sin. Job is constructed somewhat on the order of the Greek drama. Jesus referred to Job as being a parable along the same line as the story of Jonah and the whale. The Israelites categorized Job within their wisdom literature. The book includes language from ancient legal proceedings, laments, and unique terms not found elsewhere in the Bible. In addition, the majority of Job is written in parallel lines which are indicative of poetry.

The book delves into issues near to the heart of every human who experiences suffering. The prologue provides a fascinating peek into the back story - why God allowed Satan to afflict Job with such pain and turmoil. Then, through a series of dialogues and monologues arranged in a pattern of threes, human wisdom attempts to explain the unexplainable, until finally God himself speaks. The final chapters of Job record God's masterful defense of his majesty and unique "otherness" - of God's eternal transcendence above creation - in contrast with Job's humble and ignorant mortality. "Where were you when I laid the earth's foundation? Tell me, if you understand" (38:4). Job eventually gains his victory over his trials and tribulations through his personal fortitude and indomitable faith. He declares: "But he knows the way I take; when he has tested me, I will come forth as gold" (23:10). Job's triumph is complete. He

declares “I know that my Redeemer lives” (19:25), “Though he slay me, yet will I hope in him.” (13:15)

Psalms



- 1. First Book. Psalms 1-41**
- 2. Second Book. Psalms 42-72**
- 3. Third Book. Psalms 73-89**
- 4. Fourth Book. Psalms 90-106**
- 5. Fifth Book. Psalms 107-150**

Psalms is the most unique book in all scripture. It is a mosaic of prayers that span hundreds of years over much of Israel’s history. Many of the Psalms honor the great historical figures of Israel’s past such as Abraham, Isaac, Jacob, Moses and Joshua. The words of the Psalms embody the whole of Biblical scripture in spirit, prophecy and purpose. These Psalms call the Israelites to praise God for everything he has done for them from the very beginning of creation in terms of trust, hope and love. Within these Psalms, we are led to the wisdom, majesty and glory of God. We are also urged to look forward to the awesome deeds that God has purposed and planned for the future, for the eventual salvation of the world. Just as these Psalms look forward to a time when God’s kingdom will reign over all the earth, today Christians can look backward to comprehend how Jesus is the fulfillment of that hope.

The Psalms comprise the ancient hymnal of God's people. The poetry has often been set to music. The Psalms express the emotion of the individual poet to God or about God. Different types of Psalms were written to communicate different feelings and thoughts regarding a Psalmist's situation. Individual psalms were written as far back in history as Moses's time, through the time of David, Asaph, and Solomon, and to the time of the Ezrahites who most likely lived after the Babylonian captivity, meaning the writing of the book spans one thousand years. Some of the Psalms attributed to David have additional notations connecting them with documented events in his life (for example, Psalm 59 is linked with 1 Samuel 19:11; Psalm 56 is connected with 1 Samuel 21:10–15; Psalm 34 is associated with 1 Samuel 21:10–22:2; and Psalm 52 is linked with 1 Samuel 22:9).

The Psalms are organized into five books or collections. They were probably collected gradually, as worship forms evolved along with Temple worship. It is likely that by the time of Ezra, the books of the Psalter were organized into their final form. Each section concludes with a doxology (a liturgical formula of praise to God), with the entire Psalter capped by Psalm 150, a grand doxology. Psalms of lament express the author's crying out to God in difficult circumstances. Psalms of praise, also called hymns, portray the author's offering of direct admiration to God. Thanksgiving psalms usually reflect the author's gratitude for a personal deliverance or provision from God. Pilgrim Psalms include the title "a song of ascent" and were used on pilgrimages "going up" to Jerusalem for three annual festivals. Other types of Psalms are referred to today as wisdom Psalms, royal Psalms (referring to Israel's king or Israel's Messiah), victory Psalms, Law Psalms, and songs of Zion. The "Messiah Psalms" are prophecies of Jesus Christ – his life, death, resurrection, and future heavenly reign. Having been chosen and anointed by God, King David knew that God would fulfill his promise to bring the Messiah into the world through David's bloodline.

Proverbs



*My son, do not despise the
Lord's discipline and do not
resent his rebuke, because
the Lord disciplines those he
loves, as a father the son he
delights in.
[Prov. 3:11,12]*

1. Purpose and Theme. 1:1-7
2. Prologue: Exhortation to Embrace Wisdom. 1:8-19
3. Wisdom's Rebuke. 1:20-33
4. Moral Benefits of Wisdom. 2:1-21
5. Wisdom Bestows Well-Being. 3:1-35
6. Get Wisdom at Any Cost. 4:1-27
7. Warning Against Adultery. 5:1-23
8. Warning Against Folly. 6:1-19
9. Warning Against Adultery. 6:20-35
10. Warning Against the Adulterous Woman. 7:1-27
11. Wisdom's Call. 8:1-36
12. Invitations of Wisdom and Folly. 9:1-17
13. Proverbs of Solomon. 10:1-24:22
14. Further Sayings of the Wise. 24:23-34
15. More Proverbs of Solomon. 25:1-29:27
16. Sayings of Agur. 30:1-33

17. Sayings of King Lemuel. 31:1-9

18. Epilogue: The Wife of Noble Character. 31:10-31

Proverbs is a compilation of the collective “wisdom writings” of the Hebraic peoples. It was the Hebrew custom to assign Proverbs to Solomon and Psalms to David. Proverbs advocates that man is entitled to enjoy material pleasures - perfume, wine, friendship, and married life. It is an example of the Biblical wisdom tradition, and raises questions of values, moral behavior, the meaning of human life, and right conduct. The repeated theme is that “the fear of God (meaning submission to the will of God) is the beginning of wisdom.” Wisdom is praised for her role in creation; God acquired her before all else, and through her he gave order to chaos; and since humans have life and prosperity by conforming to the order of creation, seeking wisdom is the essence and goal of the religious life.

Proverbs compiles numerous short instructions for living an effective life on earth. While other books articulate profound theological truths, lengthy narratives of triumph and failure, or prophetic preaching to a disobedient people, Proverbs concerns itself completely with instructing people in the path of wisdom. The writers of the book recognized the varied circumstances of a person’s life and provided principles to apply in a variety of situations rather than instructions to follow in only a few specific instances.

There are two presentations of Proverbs:

- **Humanist:** Little is said about God. Man is largely the master his mortal destiny. If you want to be happy and prosperous, look to your method of living - be intelligent, industrious, frugal, and moderate.
- **Religious:** Advocates typical Hebrew morality - be pious, unselfish, and moral.

Ecclesiastes



- 1. Everything Is Meaningless. 1:1-11**
- 2. Wisdom Is Meaningless. 1:12-18**
- 3. Pleasures Are Meaningless. 2:1-11**
- 4. Wisdom and Folly Are Meaningless. 2:12-16**
- 5. Toil Is Meaningless. 2:17-26**
- 6. A Time for Everything. 3:1-22**
- 7. Oppression, Toil, Friendlessness. 4:1-12**
- 8. Advancement Is Meaningless. 4:13-16**
- 9. Fulfill Your Vow to God. 5:1-7**
- 10. Riches Are Meaningless. 5:8-6:12**
- 11. Wisdom. 7:1-8:1**
- 12. Obey the King. 8:2-17**
- 13. A Common Destiny for All. 9:1-10:20**
- 14. Invest in Many Ventures. 11:1-12:14**

Ecclesiastes was originally written c.450-200 BC, and it is also among the canonical Wisdom Books in the Old Testament of most denominations of Christianity. In traditional Jewish texts, King Solomon is named as the author, although modern scholars reject this. Textually, the book is the musings of a King of Jerusalem as he relates his experiences and draws lessons from them, often self-critical. The author, who is not named anywhere in the book, or in the whole of the Bible, introduces a "teacher" who he identifies as the son of David. The author does not use his own "voice" throughout the book again until the final verses (12:9-14), where he summarizes what "the teacher" has spoken.

This book is a strange mixture of Egyptian pessimism and Greek philosophy. The author is searching for the "value of human life" while the running theme is a blend of cynicism and pessimism: "Vanity of vanities, all is vanity." All of life's endeavors end in futility. The path of this wisdom leads to Epicurean philosophy: "Eat, drink, and be merry, for tomorrow we die." Ecclesiastes presents us a naturalistic vision of life - one that sees life through distinctively human eyes - but ultimately recognizes the rule and reign of God in the world.

Song of Songs



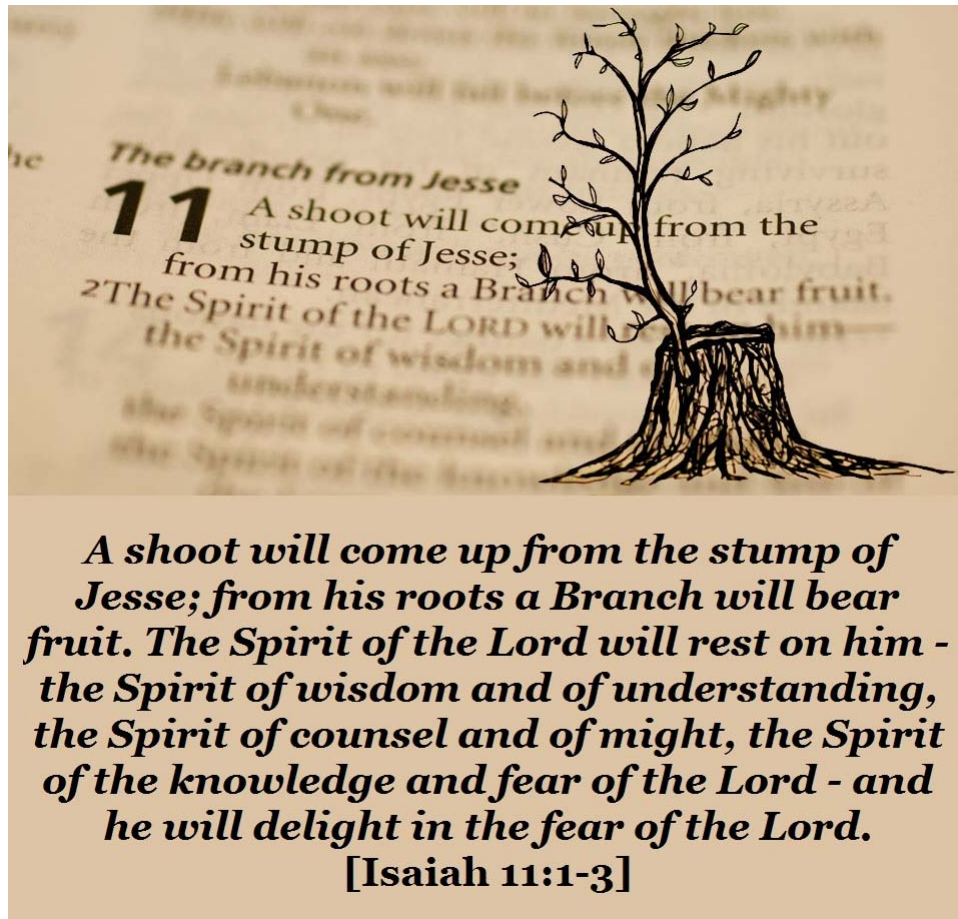
1. Solomon's Song of Songs. 1:2-8:14

The Song of Songs is unique within the Hebrew bible: it shows no interest in Law or Covenant or the God of Israel, nor does it teach or explore Wisdom like Proverbs or Ecclesiastes; instead, it celebrates sexual love, giving the voices of two lovers, praising each other, yearning for each other, proffering invitations to enjoy. The two are in harmony, each desiring the other and rejoicing in sexual intimacy; the women of Jerusalem form a chorus to the lovers, functioning as an audience whose participation in the lovers' erotic encounters facilitates the participation of the reader.

In modern Judaism, the Song is read on the Sabbath during the Passover, which marks the beginning of the grain harvest as well as commemorating the Exodus from Egypt. Jewish tradition reads it as an allegory of the relationship between God and Israel, Christianity as an allegory of Christ and his "bride", the Church.

MAJOR PROPHETS

Isaiah



The Book of Isaiah is the first of the Major Prophets in the Christian Old Testament and the largest book of the Bible. It is identified by a superscription as the words of the eighth century BC prophet Isaiah ben Amoz, but there is extensive evidence that much of it was composed during the Babylonian captivity and later. Consensus through most of the twentieth century presumes that the book comprises three separate collections of oracles: First Isaiah (chapters 1–39) containing the words of Isaiah; Second (Deutero)-Isaiah (chapters 40–55), the work of an anonymous 6th-century BC author writing during the Exile; and Third Isaiah (chapters 56–66), composed after the return from Exile. Isaiah 1–33 promises judgment and restoration for Judah, Jerusalem and the nations, and chapters 34–66 presume that judgment has been pronounced and restoration will soon follow. It can be regarded as an extended meditation on the destiny of Jerusalem into and after the Exile. First Isaiah taught before the exile. Second

Isaiah taught during the exile. Third Isaiah taught after the exile. The three books were put together about 180 BC.

Isaiah prophesied from 739–681 BC to a nation that had turned a deaf ear to the Lord. Instead of serving him with humility and offering love to their neighbors, the nation of Judah offered meaningless sacrifices in God's Temple at Jerusalem and committed injustices throughout the nation. The people of Judah had turned their backs on God and alienated themselves from him, which created the need for Isaiah's pronouncements of judgment - declarations made in the hope that God's chosen people would return to him. Isaiah was one of the most popular works among Jews in the Second Temple period (c.515 BC – 70 AD). In later Christian circles, it was held in such high regard that its influence extended beyond Christianity to English literature and to Western culture in general. The Gospel of John quotes Isaiah 6:10:

“He has blinded their eyes and hardened their hearts, so they can neither see with their eyes, nor understand with their hearts, nor turn—and I would heal them.” Isaiah said this because he saw Jesus’ glory and spoke about him.
[John 12:40,41]

Isaiah supplies 27 of the 37 quotations from the prophets in the Pauline epistles, and takes pride of place in the Gospels and in Acts of the Apostles. Isaiah seems always to have had a prominent place in Jewish Bible use, and it is probable that Jesus himself was deeply influenced by Isaiah. Thus, many of the Isaiah passages that are familiar to Christians gained their popularity not directly from Isaiah but from the use of them by Jesus and the early Christian authors – this is especially true of the Book of Revelation, which depends heavily on Isaiah for its language and imagery.

The book of Isaiah provides us with the most comprehensive prophetic picture of Jesus Christ in the entire Old Testament. It includes the full scope of his life: the announcement of his coming (Isaiah 40:3–5), His virgin birth (7:14), his proclamation of the good news (61:1), his sacrificial death (52:13–53:12), and his return to claim his own (60:2–3). Because of these and numerous other Christological texts in Isaiah, the book stands as a testament of hope in the Lord, the One who saves his people from themselves.

Divisions of the Book:

- **First Isaiah- 1-39**
- **Second Isaiah- 40-55**
- **Third Isaiah- 56-66**

First Isaiah

(Isaiah 1-39)

- 1. A Rebellious Nation. 1:2-31**
- 2. The Mountain of the Lord. 2:1-5**
- 3. The Day of the Lord. 2:6-22**
- 4. Judgment on Jerusalem and Salem. 3:1-4:1**
- 5. The Branch of the Lord. 4:2-6**
- 6. The Song of the Vineyard. 5:1-7**
- 7. Woes and Judgments. 5:8-30**
- 8. Isaiah's Commission. 6:1-13**
- 9. The Sign of Immanuel. 7:1-17**
- 10. Assyria, the Lord's Instrument. 7:18-25**
- 11. Isaiah and His Children as Signs. 8:1-18**
- 12. The Darkness Turns to Light. 8:19-9:7**
- 13. The Lord's Anger Against Israel. 9:8-10:4**
- 14. God's Judgment on Assyria. 10:5-19**
- 15. The Remnant of Israel. 10:20-34**
- 16. The Branch from Jesse. 11:1-16**
- 17. Songs of Praise. 12:1-6**
- 18. A Prophecy Against Babylon. 13:1-14:27**
- 19. A Prophecy Against the Philistines. 14:28-32**
- 20. A Prophecy Against Moab. 15:1-16:13**
- 21. A Prophecy Against Damascus. 17:1-14**
- 22. A Prophecy Against Cush. 18:1-7**
- 23. A Prophecy Against Egypt. 19:1-25**
- 24. A Prophecy Against Egypt and Cush. 20:1-6**
- 25. A Prophecy Against Babylon. 21:1-10**
- 26. A Prophecy Against Edom. 21:11,12**
- 27. A Prophecy Against Arabia. 21:13-17**
- 28. A Prophecy Against Jerusalem. 22:1-25**
- 29. A Prophecy Against Tyre. 23:1-18**
- 30. The Lord's Devastation of the Earth. 24:1-23**
- 31. Praise to the Lord. 25:1-12**
- 32. A Song of Praise. 26:1-21**
- 33. Deliverance of Israel. 27:1-13**
- 34. Woe to the Leaders of Ephraim and Judah. 28:1-29**
- 35. Woe to David's City. 29:1-24**
- 36. Woe to the Obstinate Nation. 30:1-33**
- 37. Woe to Those Who Rely on Egypt. 31:1-9**
- 38. The Kingdom of Righteousness. 32:1-20**
- 39. Distress and Help. 33:1-24**
- 40. Judgment Against the Nations. 34:1-17**
- 41. Joy of the Redeemed. 35:1-10**
- 42. Sennecherib Threatens Jerusalem. 36:1-22**

43. Jerusalem's Deliverance Foretold. 37:1-13

44. Hezekiah's Prayer. 37:14-20

45. Sennacherib's Fall. 37:21-38

46. Hezekiah's Illness. 38:1-22

47. Envoys From Babylon. 39:1-8

Isaiah the First was born about 770-760 BC. He grew up and lived in Jerusalem and its environs. His forty years of public work covered the reigns of four kings:

- **Uzziah (Azariah).**
- **Jotham.**
- **Ahaz (Jehoahaz I).**
- **Hezekiah.**

Micah was his contemporary and Amos and Hosea were meanwhile preaching in the northern kingdom.

Second Isaiah

(Isaiah 40-55)

1. Comfort for God's People. 40:1-31

2. The Helper of Israel. 41:1-29

3. The Servant of The Lord. 42:1-17

4. Israel Blind and Deaf. 42:18-25

5. Israel's Only Savior. 43:1-13

6. God's Mercy and Israel's Unfaithfulness. 43:14-28

7. Israel the Chosen. 44:1-5

8. The Lord, Not Idols. 44:6-23

9. Jerusalem to Be Inhabited. 44:24-45:25

10. God's of Babylon. 46:1-13

11. The Fall of Babylon. 47:1-15

12. Stubborn Israel. 48:1-11

13. Israel Freed. 48:12-22

14. The Servant of the Lord. 49:1-7

15. Restoration of Israel: 49:8-26

16. Israel's Sin and the Servant's Obedience. 50:1-11

17. Everlasting Salvation for Zion. 51:1-52:12

18. The Suffering and Glory of the Servant. 52:13-53:12

19. The Further Glory of Zion. 54:1-17

20. Invitation to the Thirsty. 55:1-13

21. Exhortations and Promises. 55-66

Next to nothing is known of the author - not even Second Isaiah's name, only that he lived and preached in Babylon during the exile. He was Israel's greatest poet, profoundest philosopher, and transcendent prophet. He scales the heights of ecstatic praise and descends to the depths of darkest grief. Israel's Creator is to become a Redeemer. Yahweh is the Holy One of Israel. Israel is chosen to become the "light of the nations." Yahweh rules in the kingdom of men. In the New Testament, Matthew, Mark, Luke, and John all made use of Isaiah as referring to Christ's work. There are more than 25 quotations in the New Testament. Jesus many times made use of Isaiah in reference to his work. Isaiah 44:6 contains the first clear statement of monotheism. This model of monotheism became the defining characteristic of post-Exilic Judaism, and the basis for Christianity and Islam:

I am the first and I am the last; apart from me there is no God.
[Is. 44:6]

In Isaiah 44:09–20, this assertion is developed into a commentary on the making and worship of idols, mocking the foolishness of the carpenter who worships the idol that he himself has carved. While Yahweh had shown his superiority to other gods before in the Bible, in Second Isaiah, he becomes the sole God of the world.

Third Isaiah

1. Salvation for Others. 56:1-57:13
2. Comfort for the Contrite. 57:14-21
3. True Fasting. 58:1-14
4. Sin, Confession and Redemption. 59:1-21
5. The Glory of Zion. 60:1-22
6. The Year of the Lord's Favor. 61:1-11
7. Zion's New Name. 62:1-12
8. God's Day of Vengeance and Redemption. 63:1-6
9. Praise and Prayer. 63:7-64:12
10. Judgment and Salvation. 65:1-25
11. Judgment and Hope. 66:1-24

There was no such person as the Third Isaiah. These writings were produced by ardent members of the "Isaiah cult." This third group of writings was added to Isaiah by his followers.

Jeremiah



1. The Call of Jeremiah. 1:4-19
2. Israel Forsakes God. 2:1-3:5
3. Unfaithful Israel. 3:6-4:4
4. Disaster From the North. 4:5-31
5. Not One Is Upright. 5:1-31
6. Jerusalem Under Siege. 6:1-30
7. False Religion Worthless. 7:1-29
8. The Valley of Slaughter. 7:30-8:3
9. Sin and Punishment. 8:4-9:26
10. God and Idols. 10:1-22
11. Jeremiah's Prayer. 10:23-25
12. The Covenant Is Broken. 11:1-17
13. Plot Against Jeremiah. 11:18-23
14. Jeremiah's Complaint. 12:1-4
15. God's Answer. 12:6-17
16. A Linen Belt. 13:1-11

17. Wineskins. 13:12-27
18. Drought, Famine, Sword. 14:1-15:21
19. Day of Disaster. 16:1-17:18
20. Keeping the Sabbath Day Holy. 17:19-27
21. At the Potter's House. 18:1-19:15
22. Jeremiah and Pashhur. 20:1-6
23. Jeremiah's Complaint. 20:7-18
24. God Rejects Zedekiah's Request. 21:1-14
25. Judgment Against Wicked Kings. 22:1-30
26. The Righteous Branch. 23:1-32
27. False Prophecy. 23:33-40
28. Two Baskets of Figs. 24:1-10
29. Seventy Years of Captivity. 25:1-14
30. The Cup of God's Wrath. 25:15-38
31. Jeremiah Threatened With Death. 26:1-24
32. Judah to Serve Nebuchadnezzar. 27:1-22
33. The False Prophet Hananiah. 28:1-17
34. A Letter to the Exiles. 29:1-23
35. Message to Shemaiah. 29:24-32
36. Restoration of Israel. 30:1-31:40
37. Jeremiah Buys a Field. 32:1-44
38. Promise of Restoration. 33:1-26
39. Warning to Zedekiah. 34:1-7
40. Freedom for Slaves. 34:8-22
41. The Rekabites. 35:1-19
42. Jehoiakim Burns Jeremiah's Scroll. 36:1-32
43. Jeremiah in Prison. 37:1-21
44. Jeremiah Thrown Into a Cistern. 38:1-13
45. Zedekiah Questions Jeremiah Again. 38:14-28
46. The Fall of Jerusalem. 39:1-18
47. Jeremiah Freed. 40:1-6
48. Gedaliah. 40:7-41:15
49. Flight to Egypt. 41:16-43:13
50. Disaster Because of Idolatry. 44:1-30
51. A Message to Baruch. 45:1-5
52. A Message About Egypt. 46:1-28
53. A Message About the Philistines. 47:1-7
54. A Message About Moab. 48:1-47
55. A Message About Ammon. 49:1-6
56. A Message About Edom. 49:7-22
57. A Message About Damascus. 49:23-33
58. A Message About Elam. 49:34-39
59. A Message About Babylon. 50:1-51:64
60. The Fall of Jerusalem. 52:1-30
61. Jehoiachin Released. 52:31-34

The Book of Jeremiah is the second of the Prophets in the Christian Old Testament. The superscription at chapter 1:1–3 identifies it as "the words of Jeremiah son of Hilkiah," and places the prophet historically from the reforms of King Josiah in 627 BC through to the assassination of the Babylonian-appointed governor of Judah in 582. Of all the prophets, Jeremiah comes through most clearly as a person, ruminating to his scribe Baruch about his role as a servant of God with little good news for his audience. The prophecies of Jeremiah offer us a unique insight into the mind and heart of one of God's faithful servants. The book includes numerous personal statements of emotional engagement, painting Jeremiah not merely as a prophet brought on the scene to deliver God's message but also as a red-blooded human being who felt compassion for his people, desired judgment for evildoers, and was concerned about his own safety as well.

Jeremiah's ministry begins in 627 BC and ends sometime around 582 BC with his prophecy to the Jews who fled to Egypt (44:1). For the majority of this time, Jeremiah based his ministry out of Jerusalem. The southern kingdom of Judah fell during Jeremiah's prophetic ministry (586 BC), having been threatened for many years by outside powers - first Assyria and Egypt and then by their eventual conquerors, Babylon. Jeremiah found himself addressing a nation hurtling headlong toward judgment from God. Significantly, the book of Jeremiah also provides us the clearest glimpse of the New Covenant God intended to make with his people once Christ comes to earth. This New Covenant would be the means of restoration for God's people, as he would put his law within them, writing it on hearts of flesh rather than on tablets of stone and fostering our relationship with God through a fixed location like a temple. God promises through Jeremiah that his people would know him directly, a knowledge that comes through the person of his Son, Jesus Christ (31:31–34; see also Hebrews 8:6).

Yahweh becomes "a God at hand and a God afar off" - both immanent and transcendent. He is a God of love, justice, mercy, and power. He also taught a religion of sin, repentance, and salvation. The understanding of the early Christians that Jesus represented a "New Covenant" (see 1 Corinthians 11:25 and Hebrews 8:6–13) is based on Jeremiah 31:31–34, in which a future Israel will repent and give God the obedience he demands. The Gospel's portrayal of Jesus as a persecuted prophet owes a great deal to the account of Jeremiah's sufferings in chapters 37–44, as well as to the "Songs of the Suffering Servant" in Isaiah.

Lamentations



“Alas, Sovereign Lord! How completely you have deceived this people and Jerusalem by saying, ‘You will have peace,’ when the sword is at our throats!”

[Jer. 4:10]

“Oh, my anguish, my anguish! I writhe in pain. Oh, the agony of my heart! My heart pounds within me, I cannot keep silent. For I have heard the sound of the trumpet; I have heard the battle cry.”

[Jer.4:19]

The Book of Lamentations is a collection of poetic laments for the destruction of Jerusalem. In the Christian Old Testament; it follows the Book of Jeremiah. The book is partly a traditional "city lament" mourning the desertion of the city by God, its destruction, and partly a funeral dirge in which the bereaved bewails and addresses the dead. The tone is bleak: God does not speak, the degree of suffering is presented as undeserved, and expectations of future redemption are minimal. It is the intent of this book to memorialize the tragic destruction of Jerusalem - to teach the lesson of the penalty for sin.

“How deserted lies the city, once so full of people!” (Lamentations 1:1), so begins Lamentations. Jeremiah walked through the streets and alleys of the Holy City and saw nothing but pain, suffering, and destruction in the wake of the Babylonian invasion of 586 BC. It makes sense to date the book as close to the invasion as possible, meaning late 586 BC or early 585 BC, due to the raw emotion Jeremiah expresses throughout its pages. Like the book of Job, Lamentations pictures a man of God puzzling over the results of evil and suffering in the world. However, while Job dealt with unexplained evil, Jeremiah lamented a tragedy entirely of Jerusalem’s making. The people of this once great city experienced the judgment of the holy God, and the results were devastating.

Ezekiel



I will give them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh. They will follow my decrees and be careful to follow my laws. They will be my people, and I will be their God.

[Ez. 11:19,20]

1. Ezekiel's Inaugural Vision. 1:1-28
2. Ezekiel's Call to Be a Prophet. 2:1-3:15
3. Ezekiel's Task as Watchman. 3:16-27
4. Siege of Jerusalem Symbolized. 4:1-17
5. God's Razor of Judgment. 5:1-17
6. Doom for the Mountains of Israel. 6:1-14
7. The End Has Come. 7:1-27
8. Idolatry in the Temple. 8:1-18
9. Judgment on the Idolaters. 9:1-11
10. God's Glory Departs from the Temple. 10:1-22
11. God's Sure Judgment on Jerusalem. 11:1-14
12. The Promise of Israel's Return. 11:15-24
13. The Exile Symbolized. 12:1-20
14. There Will Be No Delay. 12:21-28
15. False Prophets Condemned. 13:1-22
16. Idolaters Condemned. 14:1-11
17. Jerusalem's Judgment Inescapable. 14:12-22
18. Jerusalem as a Useless Vine. 15:1-8
19. Jerusalem as an Adulterous Wife. 16:1-63
20. Two Eagles and a Vine. 17:1-24
21. The One Who Sins Will Die. 18:1-32
22. A Lament Over Israel's Princes. 19:1-14
23. Rebellious Israel Purged. 20:1-29
24. Rebellious Israel Renewed. 20:30-44

- 25. Prophecy Against the South. 20:45-49**
- 26. Babylon as God's Sword of Judgment. 21:1-32**
- 27. Judgment on Jerusalem's Sins. 22:1-31**
- 28. Two Adulterous Sisters. 23:1-49**
- 29. Jerusalem as a Cooking Pot. 24:1-14**
- 30. Ezekiel's Wife Dies. 24:15**
- 31. A Prophecy Against the King of Tyre. 28:1-19**
- 32. A Prophecy Against Sidon. 28:20-26**
- 33. A Prophecy Against Egypt.**
 - a. Judgment on Pharaoh. 29:1-16**
 - b. Nebuchadnezzar's Reward. 29:17-21**
 - c. A Lament Over Egypt. 30:1-19**
 - d. Pharaoh's Arms Are Broken. 30:20-26**
 - e. Pharaoh as a Felled Cedar of Lebanon. 31:1-18**
 - f. A Lament Over Pharaoh. 32:1-32**
- 34. Renewal of Ezekiel's Call as Watchman. 33:1-20**
- 35. Jerusalem's Fall Explained. 33:21-33**
- 36. The Lord Will Be Israel's Shepherd. 34:1-31**
- 37. A Prophecy Against Edom. 35:1-15**
- 38. Hope for the Mountains of Israel. 36:1-15**
- 39. Israel's Restoration Assured. 36:16-38**
- 40. The Valley of Dry Bones. 37:1-14**
- 41. One Nation Under One King. 37:15-28**
- 42. The Lord's Great Victory Over the Nations. 38:1-39:29**
- 43. The Temple Area Restored. 40:1-4**
 - a. The East Gate to the Outer Court. 40:5-16**
 - b. The Outer Court. 40:17-19**
 - c. The North Gate. 40:20-23**
 - d. The South Gate. 40:24-27**
 - e. The Gate to the Inner Court. 40:28-37**
 - f. The Room for Preparing Sacrifices. 40:38-43**
 - g. The Rooms for the Priests. 40:44-47**
 - h. The New Temple. 40:48-41:26**
- 44. The Rooms for the Priests. 42:1-20**
- 45. God's Glory Returns to the Temple. 43:1-12**
- 46. The Great Alter Restored. 43:13-27**
- 47. The Priesthood Restored. 44:1-31**
- 48. Israel Fully Restored. 45:1-46:24**
- 49. The River From the Temple. 47:1-12**
- 50. The Boundaries From the Land. 47:13-23**
- 51. The Division of the Land. 48:1-29**
- 52. The Gates of the New City. 48:30-35**

The Book of Ezekiel is the third of the major prophetic books in the Old Testament, following Isaiah and Jeremiah. According to the book itself, it records six visions of the prophet Ezekiel, exiled in Babylon, during the 22 years 593–571 BC. The visions, and the book, are structured

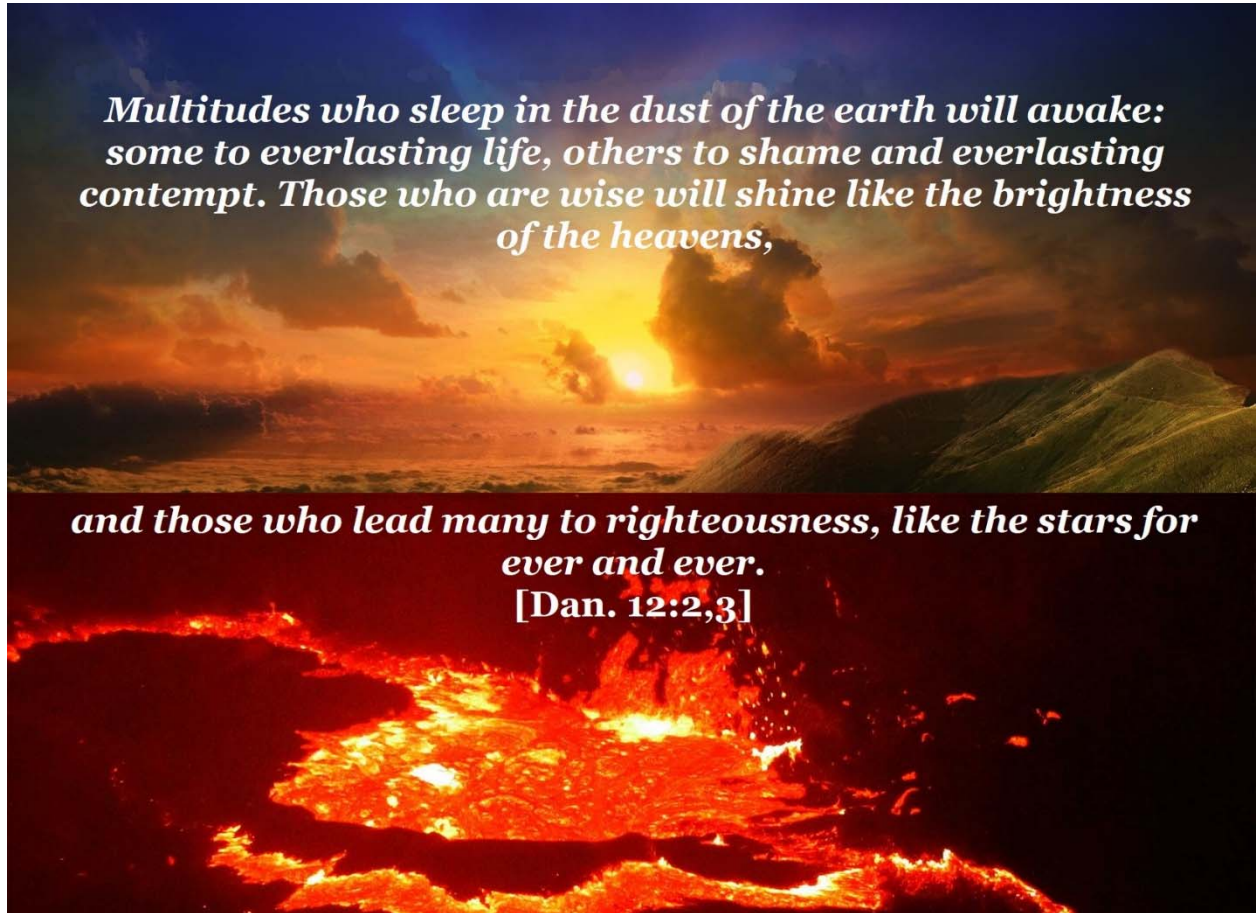
around three themes: (1) Judgment on Israel (chapters 1–24); (2) Judgment on the nations (chapters 25–32); and (3) Future blessings for Israel (chapters 33–48). Its themes include the concepts of the presence of God, purity, Israel as a divine community, and individual responsibility to God. Its later influence has included the development of mystical and apocalyptic traditions in Second Temple and rabbinic Judaism and in Christianity.

Ezekiel lived among the Jewish exiles in Babylon at a settlement along the river Chebar called Tel-abib (3:15), less than one hundred miles south of Babylon. The invading Babylonians brought about ten thousand Jews to the village in 597 BC, including Ezekiel and the last king of Judah, Jehoiachin (2 Kings 24:8–14). Ezekiel's prophecy began a mere five years into his time (Ezekiel 1:2), and he continued to prophesy among the people for at least twenty-two years (29:17). Because he spoke to a people whom God had exiled due to their continued rebellion against him, a majority of Ezekiel's message communicates judgment for sins committed (1:1–32:32). However, like all the prophets, he also provided his people, now without a land of their own, some hope for the future (33:1–48:35).

The book of Ezekiel pronounces judgment on both Israel and surrounding nations, but it also provides a vision of the future millennial kingdom that complements and adds to the vision of other Old and New Testament texts. Not only does the book present a striking picture of the resurrection and restoration of God's people (37), it also offers readers a picture of the reconstructed Temple in Jerusalem, complete with the return of God's glory to his dwelling place (40:1–48:35).

Ezekiel is referenced more in the Book of Revelation than in any other New Testament writing. The famous Gog and Magog prophecy in Revelation 20:8 refers back to Ezekiel 38–39, and in Revelation 21–22. In the closing visions of Ezekiel, the prophet is transported to a high mountain where a heavenly messenger measures the symmetrical new Jerusalem, complete with high walls and twelve gates, the dwelling-place of God where his people will enjoy a state of perfect well-being. Apart from Revelation, however, where Ezekiel is a major source, there is very little allusion to the prophet elsewhere in the New Testament.

Daniel



1. Daniel's Training in Babylon. 1:1-21
2. Nebuchadnezzar's Dream. 2:1-23
3. Daniel Interprets the Dream. 2:24-49
4. The Image of Gold and the Blazing Furnace. 3:1-30
5. Nebuchadnezzar's Dream of a Tree. 4:1-18
6. Daniel Interprets the Dream. 4:19-27
7. The Dream is Fulfilled. 4:28-57
8. The Writing on the Wall. 5:1-30
9. Daniel in the Den of Lions. 6:1-28
10. Daniel's Dream of Four Beasts. 7:1-14
11. The Interpretation of the Dream. 7:15-28
12. Daniel's Vision of a Ram and a Goat. 8:1-14
13. Daniel's Interpretation of the Dream. 8:15-27
14. Daniel's Prayer. 9:1-19
15. The Seventy "Sevens". 9:20-27
16. Daniel's Vision of a Man. 10:1-11:1
17. The Kings of the South and the North. 11:2-35

18. The King Who Exalts Himself. 11:36-45
19. The End Times. 12:1-13

The Book of Daniel was written during the Maccabean wars about 165 B.C., during the reign of Antiochus IV. Copies of Daniel were found among the Dead Sea scrolls. Antiochus determines to stamp out the Jewish religion. He plunders the temple, kills Jews, and razes the walls of Jerusalem. In 168 BC. he sets up an altar in the Temple (Jupiter), profanes the Sabbath, and forbids circumcision. All this brings on the Maccabean revolt. The Temple is cleansed and rededicated. The book of Daniel was written to help the Jews withstand the persecutions of Antiochus. Antiochus died in his campaign against the Parthians in 163 BC.

The Book of Daniel is a biblical "apocalypse", combining a prophecy of history with an eschatology (the study of "last things") which is both cosmic in scope and political in its focus; it is an account of the activities and visions of Daniel, a noble Jew exiled at Babylon. Its message is that just as the God of Israel saved Daniel and his friends from their enemies, so he would save all of Israel in their present oppression. In Christian Bibles, it is grouped with the Major Prophets. The book divides into two parts, a set of six court tales in chapters 1–6 followed by four apocalyptic visions in chapters 7–12.

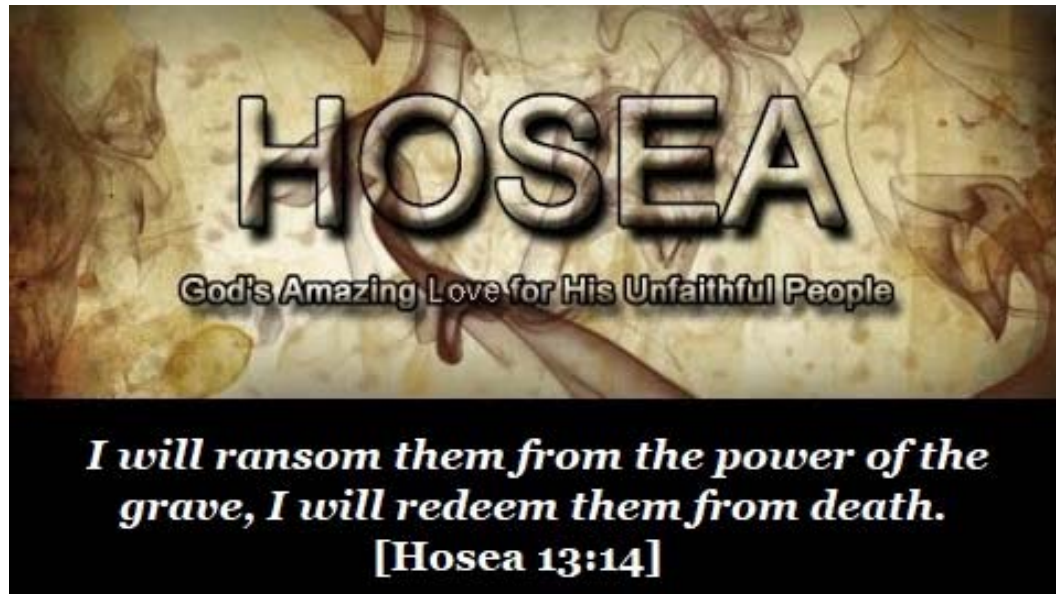
The Babylonians exiles the group containing Daniel and his three friends - best known by their Babylonian names, Shadrach, Meshach, and Abed-nego - to the cultural center of their empire, the city of Babylon, in 605 BC. This move was part of the first of three deportations (605, 597, and 586 BC) carried out by the Babylonians in Israel after they subdued Jerusalem and the unfaithful King Jehoiakim (2 Kings 23:36–24:2). The teenaged Daniel finds himself in the midst of a strongly polytheistic religious culture, meaning he had ample opportunities to fall into error. However, he stands firm in his faith among the Babylonian people on several significant matters – these include dietary regulations and worship practices (1:8–16; 6:6–12).

Daniel presents the concept of "the Son of Man," along with Enoch, and may have had some part in Jesus' deciding to adopt such a title. In theology, Daniel is midway between the doctrines of the olden prophets and the times of Jesus. Daniel gives angels a new and enlarged personal dignity. The book's influence has resonated through later ages, from the Dead Sea Scrolls community and the authors of the gospels and Revelation, to various movements from the second century to the Protestant Reformation and modern millennialist movements on which it continues to have a profound influence.

Christian interpreters have always regarded Daniel's apocalyptic visions as predicting events in the New Testament - "the Son of God", "the Son of Man", Christ and the Antichrist, the Ancient of Days and the one like a son of man (7). The portrayal of God in Daniel 7:13 resembles the portrayal of the Canaanite god El as an ancient divine king presiding over the divine court. The "Ancient of Days" gives dominion over the earth to "one like a son of man", and then in Daniel 7:27 to the people of the holy ones of the Most High. The concepts of immortality and resurrection, with rewards for the righteous and punishment for the wicked, have roots much deeper than Daniel, but the first clear statement is found in the final chapter of that book: "At the end of the days you will rise to receive your allotted inheritance" (12:12).

MINOR PROPHETS

Hosea



1. Hosea's Wife and Children. 1:2-10
2. Israel Punished and Restored. 2:2-23
3. Hosea's Reconciliation With His Wife. 3:1-4
4. The Charge Against Israel. 4:1-19
5. Judgment Against Israel. 5:1-15
6. Israel Unrepentant. 6:1-7:16
7. Israel to Reap the Whirlwind. 8:1-14
8. Punishment for Israel. 9:1-10:15
9. God's Love for Israel 11:1-11
10. Israel's Sin. 11:12-12:14
11. The Lord's Anger Against Israel. 13:1-16
12. Repentance to Bring Blessing. 14:1-9

The Book of Hosea, according to the traditional order of most Hebrew Bibles, is the first of the twelve Minor Prophets. Set around the fall of the northern kingdom of Israel, the Book of Hosea denounces the worship of gods other than Yahweh, metaphorically comparing Israel's abandonment of Yahweh to a woman being unfaithful to her husband. According to the book's narrative, the relationship between Hosea and his unfaithful wife Gomer is comparable to the relationship between Yahweh and his unfaithful people Israel. The eventual reconciliation of Hosea and Gomer is treated as a hopeful metaphor for the eventual reconciliation between Yahweh and Israel.

In Hosea 1:1, the prophet identifies the kings that ruled during his prophetic ministry. The first four - Uzziah, Jotham, Ahaz, and Hezekiah - reigned over the southern kingdom of Judah from 790 BC to 686 BC, while Jeroboam II ruled the northern kingdom of Israel from 782 BC to 753 BC. This indicates that Hosea lived in the middle to late eighth century BC (755–715 BC), making him a contemporary of the prophets Isaiah and Micah. More than 30 direct and indirect quotations from it are contained in the New Testament. Hosea was among the early prophets to teach personal relations with God.

Joel



I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days. [Joel 2:28,29]

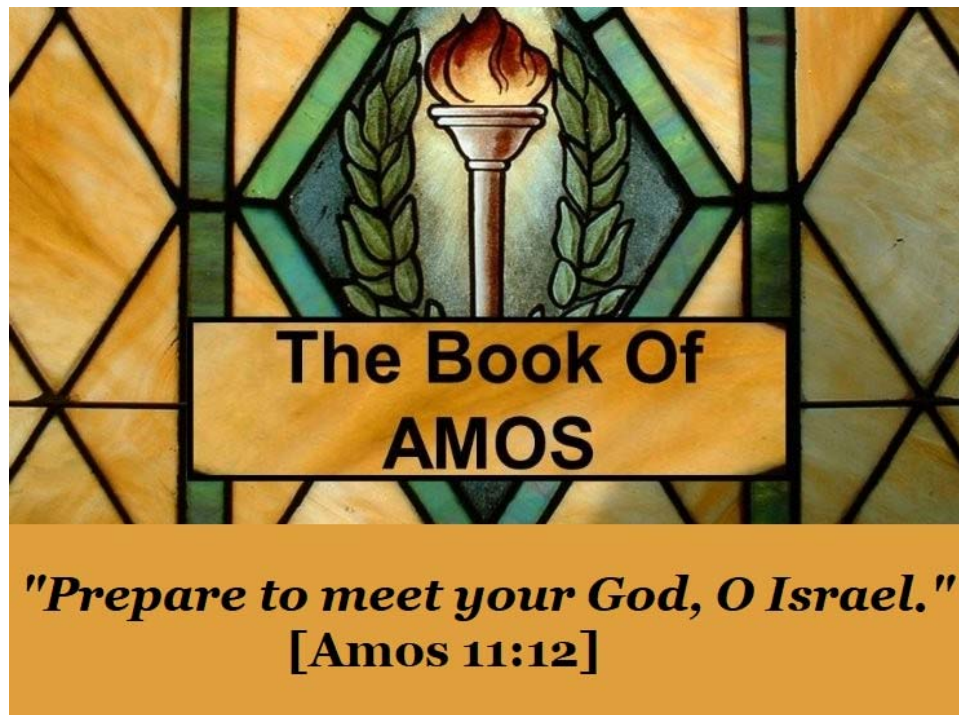
1. An Invasion of Locusts. 1:2-12
2. A Call to Lamentation. 1:13-20
3. An Army of Locusts. 2:1-11
4. Rend Your Heart. 2:12-17
5. The Lord's Answer. 2:18-27
6. The Day of the Lord. 2:28-32
7. The Nations Judged. 3:1-16
8. Blessings for God's People. 3:17-21

Joel is the second of a group of twelve prophetic books known as the twelve Minor Prophets. Joel was the author and he lived in or near Jerusalem. The book was written about 350 BC; certainly, later than 400. It was Joel's prediction of the pouring out of the Spirit upon all flesh that Peter quoted on the Day of Pentecost (Acts 2:16-21. Joel 2:28-32). The book may be

broken down into the following sections: Lament over a great locust plague and a severe drought, a promise of future blessings, and the coming judgment on God's (Israel's) enemies and the vindication of Israel.

The book focuses its prophetic judgment on the southern kingdom of Judah with frequent references to Zion and the Temple worship (1:13–14; 2:23, 32; 3:16, 21). Joel's familiarity with this area and the worship in the Temple suggests that he lived in Judah, possibly even in the city of Jerusalem itself. The book of Joel's importance to the canon of Scripture stems from its development of an oft-mentioned biblical idea: the "day of the Lord". Joel's book gives some of the most striking and specific details in all of Scripture about the day of the Lord - days cloaked in darkness, armies that conquer like consuming fire, and the moon turning to blood.

Amos



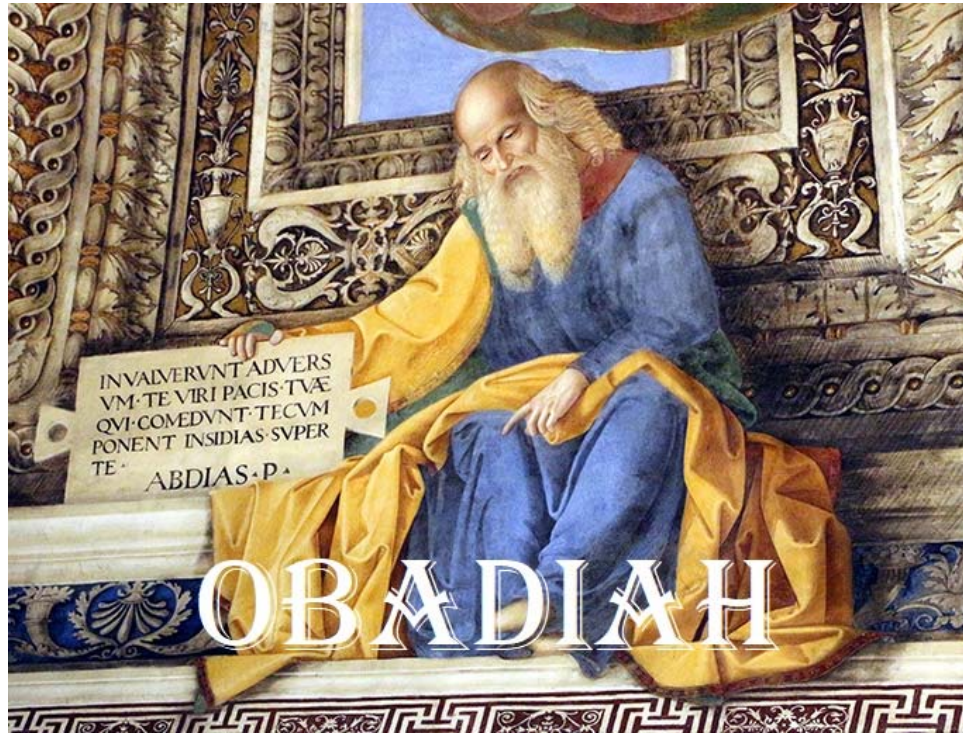
1. Judgment on Israel's Neighbors. 1:3-2:5
2. Judgment on Israel. 2:6-16
3. Witnesses Summoned Against Israel. 3:1-15
4. Israel Has Not Returned to God. 4:1-13
5. A Lament and Call to Repentance. 5:1-17
6. The Day of the Lord. 5:18-27
7. Woe to the Complacent. 6:1-7

- 8. The Lord Abhors the Pride of Israel. 6:8-14**
- 9. Locusts, Fire and a Plumb Line. 7:1-9**
- 10. Amos and Amaziah. 7:10-17**
- 11. A Basket of Ripe Fruit. 8:1-14**
- 12. Israel to Be Destroyed. 9:1-10**
- 13. Israel's Restoration. 9:11-15**

The Book of Amos is the third of the twelve Minor Prophets. Amos, an older contemporary of Hosea and Isaiah, was active c.750 BC during the reign of Jeroboam II (788–747 BC), making the Book of Amos the first biblical prophetic book written. Amos lived in the kingdom of Judah but preached in the northern kingdom of Israel. His major themes of social justice, God's omnipotence, and divine judgment became staples of prophecy. Amos prophesied “two years before the earthquake” (1:1; see also Zechariah 14:5), just before the halfway point of the eighth century BC, during the reigns of Uzziah, king of Judah, and Jeroboam, king of Israel. Their reigns overlapped for fifteen years, from 767 BC to 753 BC. Amos is the first prophet to use the term “the day of the Lord”. This phrase becomes important within future prophetic and apocalyptic literature. For the people of Israel, “the day of the Lord” is the day when God will fight against his and their enemies, and it will be a day of victory for Israel. However, Amos and other prophets include Israel as an enemy of God, as Israel is guilty of injustice toward the innocent, poor, and young women. To Amos, “the day of the Lord” will be a day of doom.

Though he came from the southern kingdom of Judah, Amos delivered his prophecy against the northern kingdom of Israel and the surrounding nations, leading to some resistance from the prideful Israelites (7:12). Jeroboam's reign had been quite profitable for the northern kingdom, at least in a material sense. However, the moral decay that also occurred at that time counteracted any positives from the material growth. Amos reports five symbolic visions prophesying the destruction of Israel. Included in this is an oracle promising restoration of the House of David, which had not yet fallen in Amos's lifetime. The book of Amos holds God's people accountable for their ill-treatment of others. It repeatedly points out the failure of the people to fully embrace God's idea of justice. They were selling off needy people for goods, taking advantage of the helpless, oppressing the poor, and the men were using women immorally (2:6–8; 3:10; 4:1; 5:11–12; 8:4–6). Amos rebuked them because he saw in their unholy lifestyle evidence that Israel had forgotten God.

Obadiah

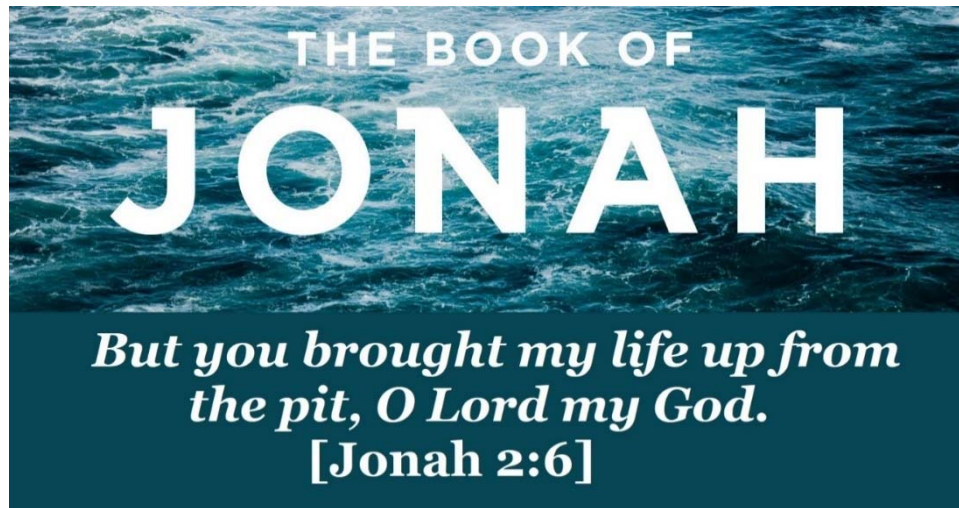


1. Obadiah's Vision. 1-14
2. The Day of the Lord. 15-21

The Book of Obadiah is an oracle concerning the divine judgment of Edom and the restoration of Israel. The text consists of a single chapter, divided into 21 verses, making it the shortest book in the Hebrew Bible. Its authorship is attributed to a prophet who lived in the Assyrian Period and names himself in the first verse, Obadiah. His name means "servant of Yahweh". The date of composition is disputed and is difficult to determine due to the lack of personal information about Obadiah, his family, and his historical milieu. The best estimate places Obadiah in the 840s BC, making him the earliest writing prophet, a few years prior to Joel, and a contemporary of Elisha.

The majority of the book pronounces judgment on the foreign nation of Edom, making Obadiah one of only three prophets who pronounced judgment primarily on other nations (Nahum and Habakkuk are the others). While others of the prophetic books contain passages of judgment against Edom and other nations, Obadiah's singular focus points to a significant truth about humanity's relationship with God: when people remove themselves from or place themselves in opposition to God's people, they can expect judgment rather than restoration at the end of life.

Jonah



1. **Jonah Flees from God. 1:1-17**
2. **Jonah's Prayer. 2:1-10**
3. **Jonah Goes to Nineveh. 3:1-10**
4. **Jonah's Anger at the Lord's Compassion. 4:1-11**

The Book of Jonah tells of a Hebrew prophet named Jonah son of Amittai who is sent by God to prophesy the destruction of Nineveh. But Jonah tries to escape the divine mission. Set in the reign of Jeroboam II (786–746 BC), it was probably written in the post-exilic period, sometime between the late 5th to early 4th century BC. The story has a long interpretive history and has become well-known through popular children's stories, a reflection on God's willingness to forgive those who repent; it remains a popular story among Christians.

During Jonah's years as a prophet, Israel stood tall among the nations, though in a political rather than a spiritual sense. The reign of Jeroboam II (793–753 BC), who was an evil king before the Lord, saw Israel's borders expand to their greatest extent since the time of Solomon. Increased prosperity resulted in a materialistic culture that thrived on injustice to the poor and oppressed, one of the key messages of Jonah's prophetic contemporary, Amos. God commissions Jonah to the Assyrian capital of Nineveh. At first unwilling to make the journey northeast to deliver God's message, Jonah turns and aims for the farthest westward point known to him - Tarshish, located in modern-day Spain.

Jonah attempts to flee from the presence of the Lord. A huge storm arises and the sailors, realizing that it is no ordinary storm, cast lots and discover that Jonah is to blame. Jonah admits this and states that if he is thrown overboard, the storm will cease. The sailors refuse to do this and continue rowing, but all their efforts fail, and they are eventually forced to throw Jonah overboard. As a result, the storm calms and the sailors then offer sacrifices to God. Jonah is miraculously saved by being swallowed by a large fish, in whose belly he spends three days and three nights. While in the great fish, Jonah prays to God in his affliction and

commits to thanksgiving and to paying what he has vowed. God then commands the fish to vomit Jonah out. After God eventually turns Jonah in the right direction, the prophet obediently prophesies to the people of Nineveh while Ashurbanipal III (772–754 BC) sat on the throne of Assyria.

Jesus identified himself with the Jonah's three-day sojourn in the belly of the great fish, noting it as a foreshadowing of his own death, when Jesus would spend three days "in the heart of the earth," before his resurrection (Matthew 12:39–41). The earliest Christian interpretations of Jonah are found in the Gospel of Matthew and the Gospel of Luke. Jonah becomes symbolic for Jesus. Jonah spent three days in the belly of the fish; Jesus will spend three days in the grave. While Jonah metaphorically declared, "From deep in the realm of the dead I called for help," Jesus will literally be in the belly of the dead, Sheol. Finally, Jesus compares his generation to the people of Nineveh. Jesus fulfills his role in the fashion of Jonah.

Micah



But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from old, from ancient times.
[Micah 5:2]

1. Judgment Against Samaria and Jerusalem. 1:3-7
2. Weeping and Mourning. 1:8-16
3. Human Plans and God's Plans. 2:1-5
4. False Prophets. 2:6-11
5. Deliverance Promised. 2:12,13
6. Leaders and Prophets Rebuked. 3:1-12
7. The Mountain of the Lord. 4:1-5
8. The Lord's Plan. 4:6-13
9. A Promised Ruler from Bethlehem. 5:1-15
10. The Lord's Case Against Israel. 6:1-8

11. Israel's Guilt and Punishment. 6:9-16

12. Israel's Misery. 7:1-7

13. Israel Will Rise. 7:8-13

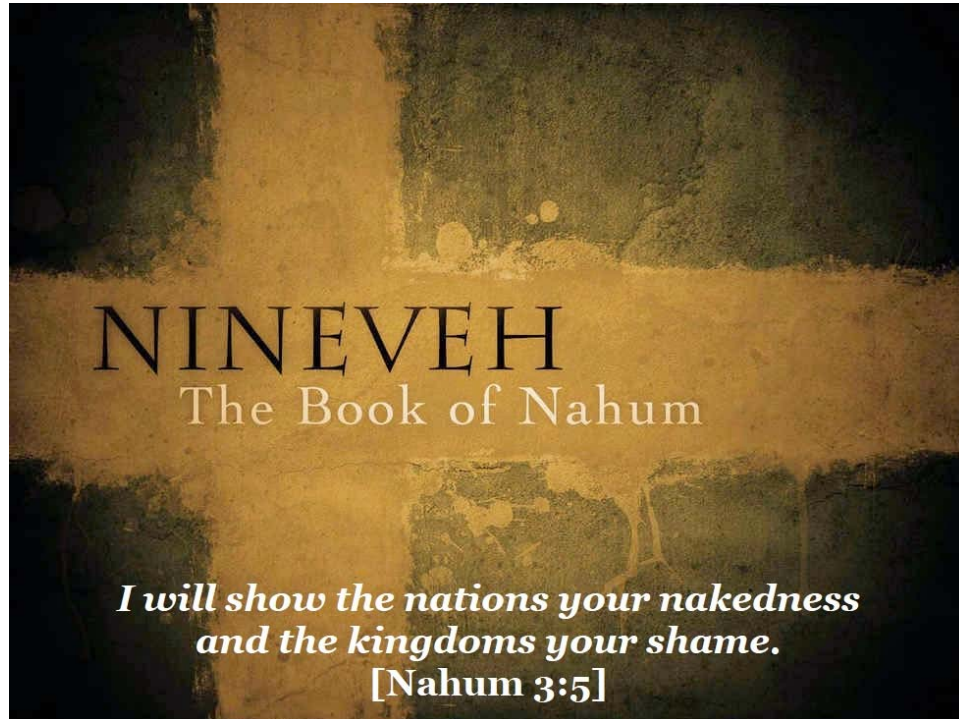
14. Prayer and Praise. 7:14-20

The Book of Micah is a prophetic book and the sixth of the twelve Minor Prophets. It records the sayings of Micah, an eighth century BC prophet from the village of Moresheth in Judah. The book has three major divisions, chapters 1–2, 3–5 and 6–7, each introduced by the word "Hear," with a pattern of alternating announcements of doom and expressions of hope within each division. Micah reproaches unjust leaders and defends the rights of the poor against the rich and powerful, all the while looking forward to a world at peace centered on Zion under the leadership of a new Davidic monarch.

As a contemporary of Isaiah and Hosea, Micah prophesied during the momentous years surrounding the tragic fall of Israel to the Assyrian Empire (722 BC), an event he also predicted (1:6). Micah states in his introduction to the book that he prophesied during the reigns of Jotham, Ahaz, and Hezekiah in Judah. During this period, while Israel was imploding from the effects of evil and unfaithful leadership, Judah was ascending to the heights of its destiny in one generation, only to fall into despair in another. In Judah at this time, good kings and evil kings alternated with each other, a pattern seen in the reigns of Jotham (good, 2 Kings 15:32–34); Ahaz (evil, 2 Kings 16:1–4); and Hezekiah (good, 2 Kings 18:1–7).

The book of Micah provides one of the most significant prophecies of Jesus Christ's birth in all the Old Testament, pointing some seven hundred years before Christ's birth to his birthplace of Bethlehem and to his eternal nature (Micah 5:2). Surrounding Micah's prophecy of Jesus's birth is one of the most lucid pictures of the world's future under the reign of the Prince of Peace (5:5). This future kingdom, which scholars call the millennial kingdom, will be characterized by the presence of many nations living with one another in peace and security (4:3–4) and coming to Jerusalem to worship the reigning king, that is, Jesus himself (4:2). Because these events have not yet occurred, we look forward to the millennial kingdom at some undetermined time in the future.

Nahum



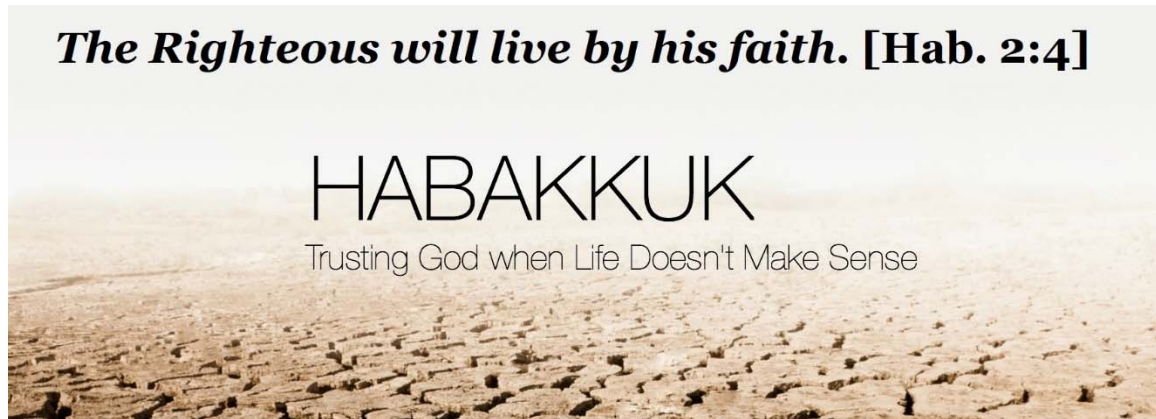
1. **The Lord's Anger Against Nineveh. 1:2-15**
2. **Nineveh to Fall. 2:1-13**
3. **Woe to Nineveh. 3:1-19**

The Book of Nahum is the seventh book of the twelve Minor Prophets of the Hebrew Bible. It is attributed to the prophet Nahum and was probably written in Jerusalem in the 7th century BC. The scholarly consensus is that this "book of vision" was written at the time of the fall of Nineveh at the hands of the Medes and Babylonians (612 BC). The book of Nahum mentions the recent fall of No-amon, or Thebes, which occurred in 663 BC (3:8), as well as the coming destruction of Nineveh, which happened in 612 BC (1:1; 3:11–15). The Assyrian Empire, which had its capital at Nineveh, was at its most powerful in the first half of this period, having a stranglehold on Judah during King Manasseh's reign (2 Chronicles 33:10–13). Also, while the book of Nahum mentions the destruction of Thebes, it does not mention its reconstruction, which took place in 654 BC. This leads to dating Nahum's prophecy between the years of 663 and 654 BC.

The subject of Nahum's prophecy is the approaching complete and final destruction of Nineveh, the capital of the great and at that time flourishing Assyrian empire. Nineveh was a city of vast extent and was then the center of the civilization and commerce of the world. According to Nahum, Nineveh was a "city of blood, full of lies, full of plunder, never without

victims!" (3:1), a reference to the Neo-Assyrian Empire's military campaigns and demand of tribute and plunder from conquered cities.

Habakkuk

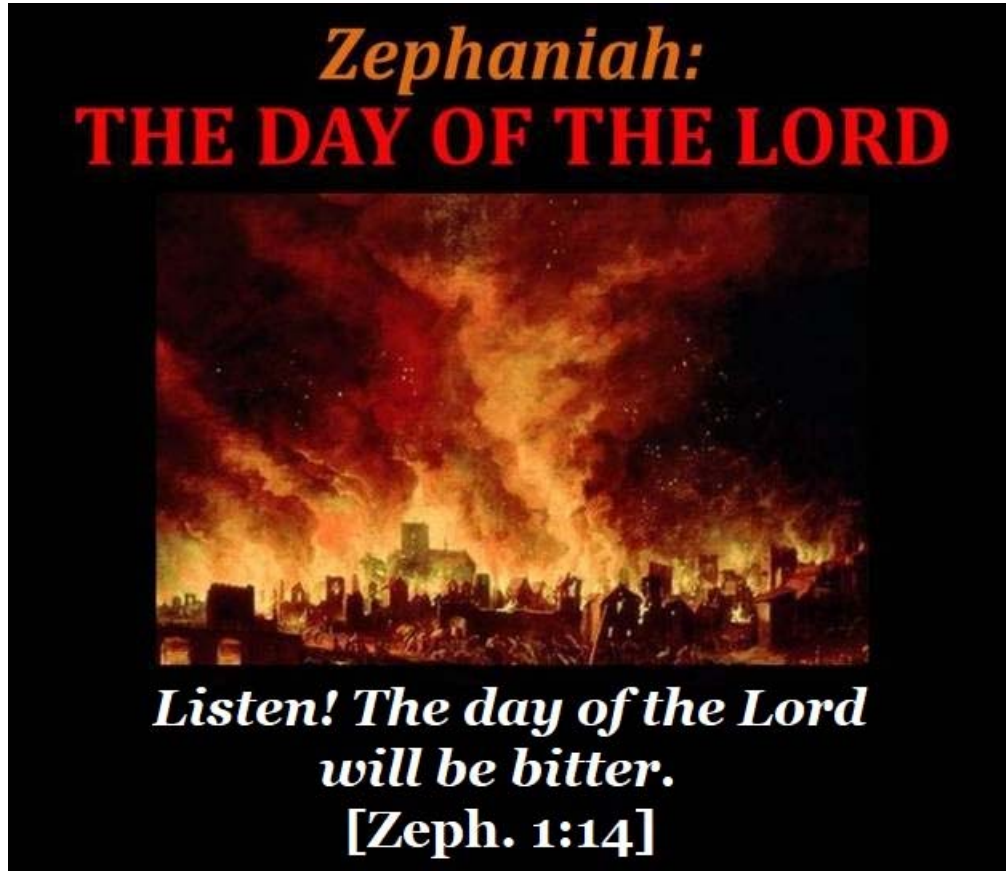


- 1. Habakkuk's Complaint. 1:2-4**
- 2. The Lord's Answer. 1:5-11**
- 3. Habakkuk's Second Complaint. 1:12-2:1**
- 4. The Lord's Answer. 2:2-20**
- 5. Habakkuk's Prayer. 3:1-19**

The Book of Habakkuk is the eighth book of the twelve Minor Prophets of the Bible. It is attributed to the prophet Habakkuk and was probably composed in the late 7th century BC, not long before the Babylonians' siege and capture of Jerusalem in 586 BC. Of the three chapters in the book, the first two are a dialog between Yahweh and the prophet. The message that "the righteous will live by his faith" (2:4) plays an important role in Christian thought. It is used in the Epistle to the Romans, Epistle to the Galatians, and the Epistle to the Hebrews as the starting point of the principle of faith.

Habakkuk provides us one of the most remarkable sections in all of Scripture, as it contains an extended dialogue between Habakkuk and God (1–2). The prophet initiated this conversation based on his distress about God's "inaction" in the world. He wanted to see God do something more, particularly in the area of justice for evildoers. The book of Habakkuk pictures a frustrated prophet, much like Jonah, though Habakkuk channeled his frustration into prayers and eventually praise to God, rather than trying to run from the Lord as Jonah did.

Zephaniah



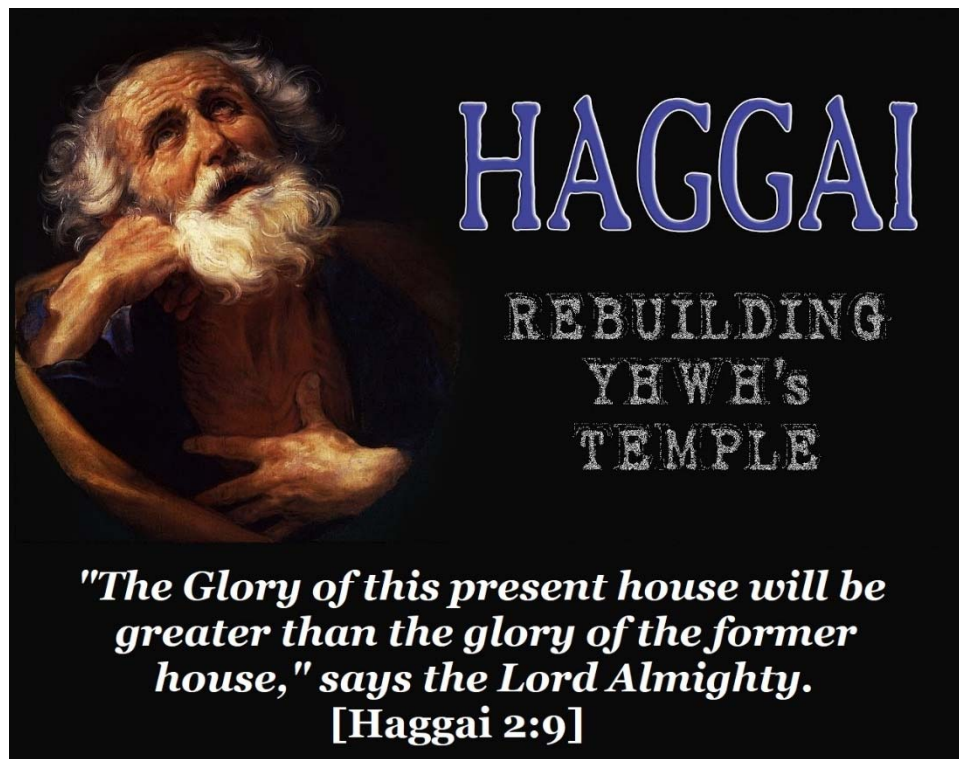
1. Judgment on the Whole Earth in the Day of the Lord. 1:2-18
2. Judah and Jerusalem Judged Along With the Nations.
 - A. Judah Summoned to Repent. 2:1-3
 - B. Philistia. 2:4-7
 - C. Moab and Ammon. 2:8-11
 - D. Cush. 2:12
 - E. Assyria. 2:13-15
 - F. Jerusalem. 3:1-5
3. Jerusalem Remains Unrepentant. 3:6-8
4. Restoration of Israel's Remnant. 3:9-20

The Book of Zephaniah is the ninth of the twelve Minor Prophets. The book's superscription attributes its authorship to "Zephaniah son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, during the reign of Josiah son of Amon of Judah son of Amon king of Judah." [Zeph. 1:1] This book mentions the day of the Lord more than does any other book in the Old Testament, clarifying the picture of Judah's fall to Babylon and the eventual judgment and restoration of all humanity in the future. In this case, it refers primarily to God's impending time of judgment on the nation of Judah. Zephaniah saw in the day of the Lord the destruction

of his country, his neighbors, and eventually the whole earth (1:2, 4; 2:10). Zephaniah wrote that the day of the Lord was near (1:14), that it would be a time of wrath (1:15), that it would come as judgment on sin (1:17), and that ultimately it would result in the blessing of God's presence among His people (3:17).

The book tells us that Zephaniah prophesied during the reign of Josiah, the king of Judah from 640 to 609 BC (1:1). We can begin to pinpoint exactly when Zephaniah prophesied by accounting for a few details in the text. First, in 2:13 the prophet predicted the fall of Nineveh, an event which occurred in 612 BC. Further, Zephaniah made frequent quotations from the Law (for example, compare 1:13 to Deuteronomy 28:30, 39), a document that remained lost in Judah for much of Josiah's reign. Therefore, Zephaniah more than likely prophesied in the latter part of Josiah's rule, after the king discovered the scrolls of the Law in 622 BC (2 Chronicles 34:3–7). If Zephaniah was largely composed during the monarchic period, then its composition was occasioned by Judah's refusal to obey its covenant obligations toward Yahweh despite having seen Israel's exile a generation or two previously - an exile attributed to Yahweh's anger against Israel's disobedience to his Covenant.

Haggai



1. A Call to Build the House of the Lord. 1:1-15
2. The Promised Glory of the New House. 2:1-8

3. Blessings for a Defiled People. 2:10-19

4. Zerubbabel the Lord's Signet Ring. 2:20-23

The Book of Haggai is the third-to-last of the Minor Prophets. It is a short book, consisting of only two chapters. The historical setting dates around 520 BC before the Temple has been rebuilt. Haggai's message is filled with an urgency for the people to proceed with the rebuilding of the second Jerusalem Temple. Haggai attributes a recent drought to the people's refusal to rebuild the temple, which he sees as key to Jerusalem's glory. The book ends with the prediction of the downfall of kingdoms, with one Zerubbabel, governor of Judah, as the Lord's chosen leader.

Haggai's prophecy came at a time when the people of Judah were extremely vulnerable. They had been humbled by their exile to Babylon, hopeful in their return to their Promised Land, and then so discouraged by opposition in their rebuilding of the temple that they had quit (Ezra 4:24). Now, sixteen years later, with Haggai blaming their lack of food, clothing, and shelter on their failure to rebuild the Temple, the Jews were receptive to his message of rebuilding the Lord's house. After thousands of years, the book of Haggai remains largely unique among the books of Old Testament prophets for one key reason: the people of Judah listened! Haggai's message to rebuild the temple was passionate, simple, and straightforward (1:8). Through the physical act of rebuilding the temple, the people began to indicate a shift in their spiritual lives: from devotion to self toward devotion to God.

Zechariah



***Rejoice greatly, O
Daughter of Zion!
Shout, daughter of
Jerusalem! See, your
king comes to you,
righteous and
having salvation,
gentle and riding on
a donkey, on a colt,
the foal of a donkey.
[Zech. 9:9]***

1. A Call to Return to the Lord. 1:1-6

- 2. The Man Among the Myrtle Trees. 1:8-21**
- 3. A Man with a Measuring Line. 2:1-5**
- 4. Clean Garments for the High Priest. 3:1-10**
- 5. The Gold Lampstand and the Two Olive Trees. 4:1-14**
- 6. The Flying Scroll. 5:1-4**
- 7. The Woman in a Basket. 5:5-11**
- 8. Four Chariots. 6:1-8**
- 9. A Crown for Joshua. 6:9-15**
- 10. Justice and Mercy, Not Fasting. 7:1-23**
- 11. The Lord Promises to Bless Jerusalem. 8:1-23**
- 12. Judgment on Israel's Enemies. 9:1-8**
- 13. The Coming of Zion's King. 9:9-13**
- 14. The Lord Will Appear. 9:14-17**
- 15. The Lord Will Care for Judah. 10:1-12**
- 16. Two Shepherds. 11:4-17**
- 17. Jerusalem's Enemies to Be Destroyed. 12:1-9**
- 18. Mourning for the One They Pierced. 12:10-13**
- 19. Cleansing From Sin. 13:1-6**
- 20. The Shepherd Struck, the Sheep Scattered. 13:7-9**
- 21. The Lord Comes and Reigns. 14:1-21**

The Book of Zechariah, attributed to the Hebrew prophet Zechariah, is the next to last of the twelve Minor Prophets in the Hebrew Bible. Zechariah's prophecies took place during the reign of Darius the Great; they were contemporary with Haggai in a post-exilic world after the fall of Jerusalem in 587/6 BC. Zechariah taught from 520 to 518 BC during the last month of Haggai's ministry. He was a priest as well as a prophet. Zechariah fully believed that the Messianic age was about to dawn. Zechariah, a young man, when compared to his contemporary Haggai, came alongside the older prophet to deliver messages from the Lord to the Jewish remnant recently returned from Babylon. While Haggai's overall message had more of a cautionary tone to it (pointing out the Jews' sin and self-focus), Zechariah emphasized a tone of encouragement to the struggling Israelites trying to rebuild their temple.

Chapters 9–14 comprise two "oracles" of the future. The first oracle (Chapters 9-11) gives an outline of the course of God's providential dealings with his people down to the time of the coming of the Messiah. The second oracle (Chapters 12–14) points out the glories that await Israel in "the latter day", the final conflict and triumph of God's kingdom. The book of Zechariah contains the clearest and the largest number of Messianic passages among the Minor Prophets. Zechariah envisions Christ in both his first coming (Zechariah 9:9) and his second coming (9:10–10:12). Jesus will come, according to Zechariah, as Savior, Judge, and ultimately, as the righteous King ruling his people from Jerusalem (14:8–9). Chapters 9–14 of the Book of Zechariah are an early example of apocalyptic literature. Although not as fully developed as the apocalyptic visions described in the Book of Daniel, the "oracles" contain apocalyptic elements.

Malachi



1. Israel Doubts God's Love. 1:2-5
2. Breaking Covenant Through Blemished Sacrifices. 1:6-2:9
3. Additional Warning to the Priests. 2:1-9
4. Breaking Covenant Through Divorce. 2:10-16
5. Breaking Covenant Through Injustice. 2:17-3:5
6. Breaking Covenant by Withholding Tithes. 3:6-12
7. Israel Speaks Arrogantly Against God. 3:13-15
8. The Faithful Remnant. 3:16-18
9. Judgment and Covenant Renewal. 4:1-6

Malachi is the last book of the twelve Minor Prophets (canonically) and the last book before the New Testament. The book is commonly attributed to a prophet by the name of "Malachi," as its title has frequently been understood as a proper name, although its Hebrew meaning is simply "My messenger". Because of the development of themes in the book of Malachi, most scholars assign it to a position after Haggai and Zechariah, close to the time of Ezra and when Nehemiah came to Jerusalem in 445 BC. Malachi's unique position as the final book of the Old Testament offers a glimpse into the hearts of Israelite men and women, members of a nation that had been specially chosen by God, descendants of Abraham, and inheritors of the rich tradition of the Jewish people. Their history tells of glories like the exodus from Egypt and

the faithfulness of God to King David. But they had also experienced the judgment of wandering in the desert and the trauma of exile from the Promised Land.

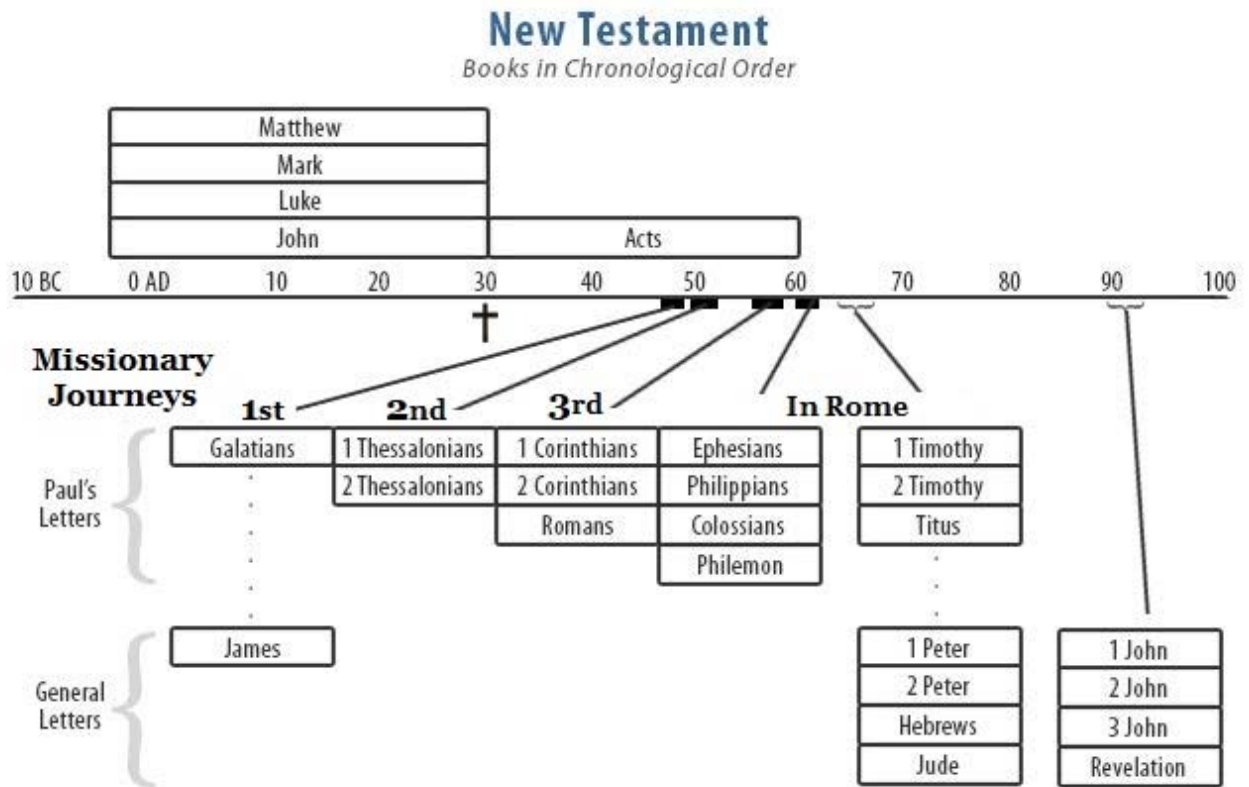
The Book of Malachi was written to correct the lax religious and social behavior of the Israelites – particularly the priests – in post-exilic Jerusalem. Although the prophets urged the people of Judah and Israel to see their exile as punishment for failing to uphold their covenant with God, it was not long after they had been restored to the land and to Temple worship that the people's commitment to their God began, once again, to wane. It was in this context that the prophet delivered his prophecy. Primarily because of its Messianic promise, the Book of Malachi is frequently referred to in the Christian New Testament. What follows is a brief comparison between the Book of Malachi and the New Testament texts which refer to it.

I will send my messenger, who will prepare the way before me.
[Mal. 3:1]

I will send my messenger ahead of you, who will prepare your way.
[Mark 1:2]

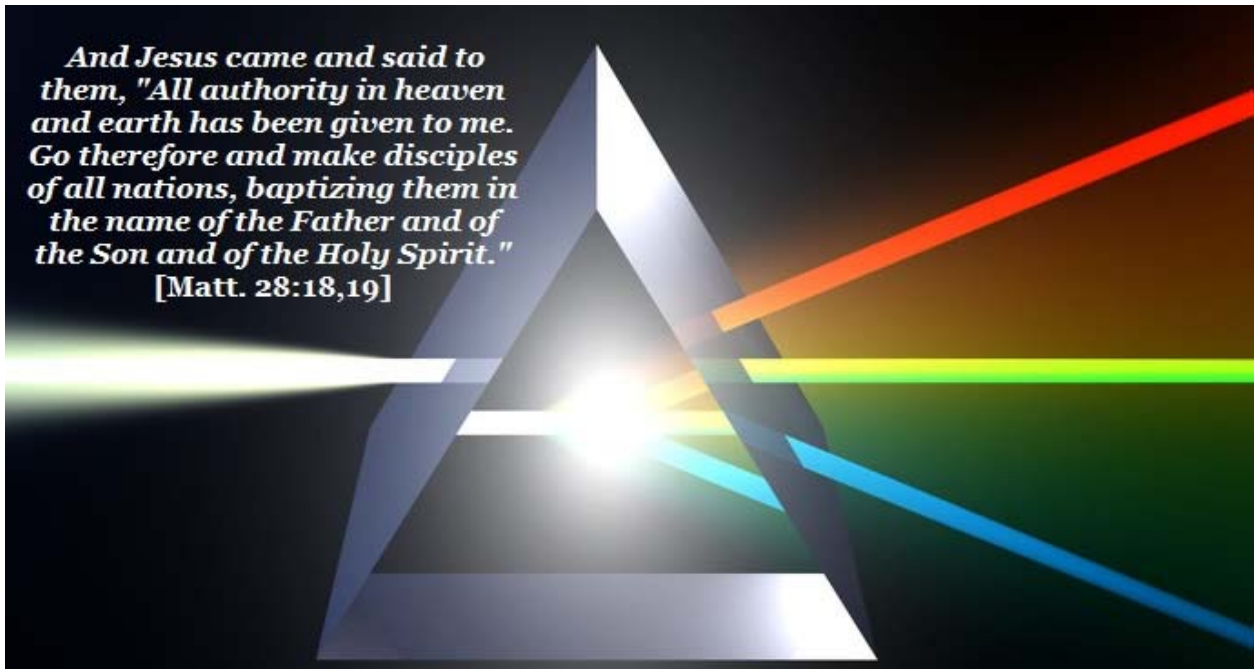
I will send the prophet Elijah to you before that great and dreadful day of the Lord comes.
[Mal. 4:5]
...he is the Elijah who was to come.
[Mat. 11:14]

NEW TESTAMENT:



GOSPELS

Matthew



1. The Genealogy of Jesus the Messiah. 1:1-17
2. Joseph Accepts Jesus as His Son. 1:18-25
3. The Magi Visit the Messiah. 2:1-12
4. The Escape to Egypt. 2:13-18
5. The Return to Nazareth. 2:19-23
6. John the Baptist Prepares the Way. 3:1-12
7. The Baptism of Jesus. 3:13-17
8. Jesus is Tested in the Wilderness. 4:1-17
9. Jesus Calls His First Disciples. 4:18-22
10. Jesus Heals the Sick. 4:23-25
11. Introduction to the Sermon on the Mount. 5:1,2
12. The Beatitudes. 5:3-12
13. Salt and Light. 5:13-16
14. The Fulfillment of the Law. 5:17-20
15. Murder. 5:21-26
16. Adultery. 5:27-30
17. Divorce. 5:31,32
18. Oaths 5:33-37
19. Eye for Eye. 5:38-42

20. Love for Enemies. 5:43-48
21. Giving to the Needy. 6:1-4
22. Prayer. 6:5-15
23. Fasting. 6:16-18
24. Treasures in Heaven. 6:19-24
25. Do Not Worry. 6:25-34
26. Judging Others. 7:1-6
27. Ask, Seek, Knock. 7:7-12
28. The Narrow and Wide Gates. 7:13,14
29. True and False Prophets. 7:15-20
30. True and False Disciples. 7:21-23
31. The Wise and Foolish Builders. 7:24-29
32. Jesus Heals a Man With Leprosy. 8:1-13
33. Jesus Heals Many. 8:14-17
34. The Cost of Following Jesus. 8:18-22
35. Jesus Calms the Storm. 8:23-34
36. Jesus Forgives and Heals a Paralyzed Man. 9:1-8
37. The Calling of Matthew. 9:9-13
38. Jesus Questioned About Fasting. 9:14-17
39. Jesus Raises a Dead Girl and Heals a Sick Woman. 9:18-26
40. Jesus Heals the Blind and the Mute. 9:27-34
41. The Workers are Few. 9:35-38
42. Jesus Sends Out the Twelve. 10:1-42
43. Jesus and John the Baptist. 11:1-19
44. Woe on Unrepentant Towns. 11:20-24
45. The Father Revealed in the Son. 11:25-29
46. Jesus Is Lord of the Sabbath. 12:1-14
47. God's Chosen Servant. 12:15-21
48. Jesus and Beelzebul. 12:22-37
49. The Sign of Jonah. 12:38-45
50. Jesus' Mother and Brothers. 12:46-50
51. The Parable of the Sower. 13:1-23
52. The Parable of the Weeds. 13:24-30
53. The Parables of the Mustard Seed and the Yeast. 13:31-35
54. The Parable of the Weeds Explained. 13:36-43
55. The Parables of the Hidden Treasure and the Pearl. 13:44-46
56. The Parable of the Net. 13:47-52
57. A Prophet Without Honor. 13:53-58
58. John the Baptists Beheaded. 14:1-12
59. Jesus Feeds the Five Thousand. 14:13-21
60. Jesus Walks on Water. 14:22-35
61. That Which Defiles. 15:1-20
62. The Faith of a Canaanite Woman. 15:21-28
63. Jesus Feeds the Four Thousand. 15:29-39
64. The Demand for a Sign. 16:1-12
65. Peter Declares That Jesus Is the Messiah. 16:13-20

66. Jesus Predicts His Death. 16:21-28
67. The Transfiguration. 17:1-13
68. Jesus Heals a Demon-Possessed Boy. 17:14-21
69. Jesus Predicts His Death a Second Time. 17:22,23
70. The Temple Tax. 17:24-27
71. The Greatest in the Kingdom of Heaven. 18:1-5
72. Causing to Stumble. 18:6-9
73. The Parable of the Wandering Sheep. 18:10-14
74. Dealing With Sin in the Church. 18:15-20
75. The Parable of the Unmerciful Servant. 18:21-35
76. Divorce. 19:1-12
77. The Little Children and Jesus. 19:13-15
78. The Rich and the Kingdom of God. 19:16-30
79. The Parable of the Workers in the Vineyard. 20:1-16
80. Jesus Predicts His Death a Third Time. 20:17-19
81. A Mother's Request. 20:20-28
82. Two Blindmen Receive Sight. 20:29-34
83. Jesus Come to Jerusalem as King. 21:1-11
84. Jesus at the Temple. 21:12-17
85. Jesus Curses a Fig Tree. 21:18-22
86. The Authority of Jesus Questioned. 21:23-27
87. The Parable of the Two Sons. 21:28-32
88. The Parable of the Tenants. 21:33-46
89. The Parable of the Wedding Banquet. 22:1-14
90. Paying the Imperial Tax to Caesar. 22:15-22
91. Marriage at the Resurrection. 22:23-33
92. The Greatest Commandment. 22:34-40
93. Whose Son Is the Messiah. 22:41-46
94. A Warning Against Hypocrisy. 23:1-12
95. Seven Woes on the Teachers of the Law and the Pharisees. 23:13-39
96. The Destruction of the Temple and Signs of the End Times. 24:1-35
97. The Day and Hour Unknown. 24:36-51
98. The Parable of the Ten Virgins. 25:1-13
99. The Parable of the Bags of Gold. 25:14-30
100. The Sheep and the Goats. 25:31-46
101. The Plot Against Jesus. 26:1-5
102. Jesus Anointed at Bethany. 26:6-13
103. Judas Agrees to Betray Jesus. 26:14-16
104. The Last Supper. 26:17-30
105. Jesus Predicts Peter's Denial. 26:31-35
106. Gethsemane. 26:36-46
107. Jesus Arrested. 26:47-56
108. Jesus Before the Sanhedrin. 26:57-68
109. Peter Disowns Jesus. 26:69-75
110. Judas Hangs Himself. 27:1-10
111. Jesus Before Pilate. 27:11-26

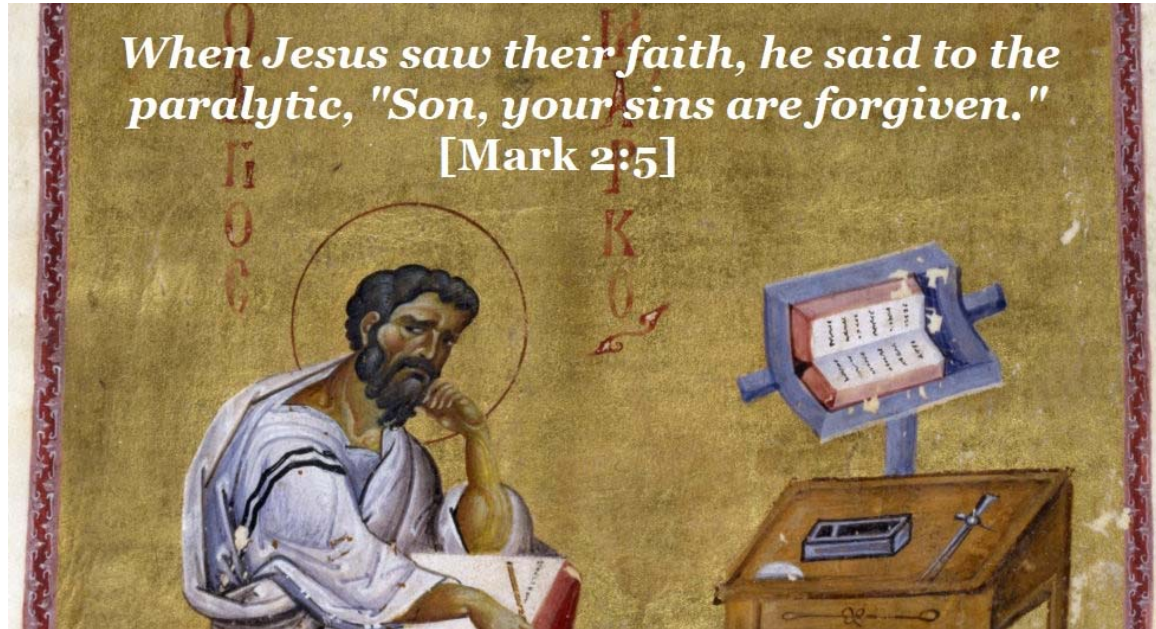
- 112. The Soldiers Mock Jesus. 27:27-31**
- 113. The Crucifixion of Jesus. 27:32-44**
- 114. The Death of Jesus. 27:45-56**
- 115. The Burial of Jesus. 27:57-61**
- 116. The Guard at the Tomb. 27:62-66**
- 117. Jesus Has Risen. 28:1-10**
- 118. The Guards' Report. 28:11-15**
- 119. The Great Commission. 28:16-20**

The Gospel According to Matthew is the first book of the New Testament and one of the three synoptic gospels (the Gospels of Matthew, Mark, and Luke, which describe events from a similar point of view, as contrasted with that of John). It tells how the Messiah, Jesus, rejected by Israel, finally sends his disciples to preach the gospel to the whole world. Most scholars believe it was composed between 80 and 90 AD, with a range of possibility between 70 to 110 AD. The author stands on the margin between traditional and non-traditional Jewish values, and he is familiar with technical legal aspects of scripture being debated in his time. Writing in a polished Semitic "synagogue Greek", he draws on three main sources: the Gospel of Mark, the hypothetical collection of sayings known as the Q source, and material unique to his own community, called the M source or "Special Matthew".

The apostle Matthew, a Jew himself, offers a decidedly Jewish perspective on the ministry of Jesus. He includes more than fifty direct citations - and even more indirect allusions - from the Old Testament. This surpasses any of the other gospels and indicates that Matthew had the Jewish population in mind when he sat down to write. The apostle regularly invoked the writings of the Old Testament prophets in an effort to illustrate Jesus's identity as Israel's long-awaited Messiah. Matthew's extensive connections between Jesus and the Old Testament provide ample prophetic evidence for Jesus's ministry, but they also give contemporary readers a glimpse into how first-century readers approached the Old Testament with a Christ-oriented mind-set.

The divine nature of Jesus was a major issue for the Matthaean community, the crucial element separating the early Christians from their Jewish neighbors; while Mark begins with Jesus' baptism and temptations, Matthew goes back to Jesus' origins, showing him as the Son of God from his birth, the fulfillment of Old Testament Messianic prophecies. The title Son of David identifies Jesus as the healing and miracle-working Messiah of Israel sent to Israel alone. As Son of Man he will return to judge the world, an expectation which his disciples recognize but of which his enemies are in denial. As Son of God, he is God revealing himself through his Son, and Jesus proves his sonship through his obedience and example. In Christianity, the Great Commission is the instruction of the resurrected Jesus Christ to his disciples to spread his teachings to all the nations of the world. The most famous version of the Great Commission is in Matthew 28:16–20, where on a mountain in Galilee Jesus calls on his followers to baptize all nations in the name of the Father, the Son, and the Holy Spirit (28:16-20).

Mark



1. John the Baptist Prepares the Way, 1:1-8
2. The Baptism and Testing of Jesus. 1:9-13
3. Jesus Announces the Good News, 1:14,15
4. Jesus Calls His First Disciples. 1:16-20
5. Jesus Drives Out an Impure Spirit. 1:21-28
6. Jesus Heals Many. 1:29-34
7. Jesus Prays in a Solitary Place. 1:35-39
8. Jesus Heals a Man With Leprosy. 1:40-45
9. Jesus Forgives and Heals a Paralyzed Man. 2:1-12
10. Jesus Calls Levi and Eats With Sinners. 2:13-22
11. Jesus Is Lord of the Sabbath. 1:23-28
12. Jesus Heals on the Sabbath. 3:1-6
13. Crowds Follow Jesus. 3:7-12
14. Jesus Appoints the Twelve. 3:13-19
15. Jesus Accused By His Family and by Teachers of the Law. 3:20-35
16. The Parable of the Sower. 4:1-20
17. A Lamp on a Stand. 4:21-25
18. The Parable of the Growing Seed. 4:26-29
19. The Parable of the Mustard Seed. 4:30-34
20. Jesus Calms the Storm. 4:35-41
21. Jesus Restores a Demon-Possessed Man. 5:1-20
22. Jesus Raises a Dead Girl and Heals a Sick Woman. 5:21-43
23. A Prophet Without Honor. 6:1-6
24. Jesus Sends Out the Twelve. 6:7-13

25. John the Baptist Beheaded. 6:14-29
26. Jesus Feeds the Five Thousand. 6:30-44
27. Jesus Walks on the Water. 6:45-56
28. That Which Defiles. 7:1-23
29. Jesus Honors a Syrophoenician Woman's Faith. 7:24-30
30. Jesus Heals a Deaf and Mute Man. 7:31-37
31. Jesus Feeds the Four Thousand. 8:1-13
32. The Yeast of the Pharisees and Herod. 8:14-21
33. Jesus Heals a Blind Man at Bethsaida. 8:22-26
34. Peter Declares That Jesus Is the Messiah. 8:27-30
35. Jesus Predicts His Death. 8:31-33
36. The Way of the Cross. 8:34-9:1
37. The Transfiguration. 9:2-13
38. Jesus heals a Boy Possessed by an Impure Spirit. 9:14-29
39. Jesus Predicts His Death a Second Time. 9:30-37
40. Whoever Is Not Against Us Is for Us. 9:38-41
41. Causing to Stumble. 9:42-59
42. Divorce. 10:1-12
43. The Little Children and Jesus. 10:13-16
44. The Rich and the Kingdom of God. 10:17-31
45. Jesus Predicts His Death a Third Time. 10:32-34
46. The Request of James and John. 10:35-45
47. Blind Bartimaeus Receives His Sight. 10:46-52
48. Jesus Comes to Jerusalem as King. 11:1-11
49. Jesus Curses a Fig Tree and Clears the Temple Courts. 11:12-26
50. The Authority of Jesus Is Questioned. 11:27-33
51. The Parable of the Tenants. 12:1-12
52. Paying the Imperial Tax to Caesar. 12:13-17
53. Marriage at the Resurrection. 12:18-27
54. The Greatest Commandment. 12:28-34
55. Whose Son Is the Messiah. 12:35-37
56. Warning Against the Teachers of the Law. 12:38-40
57. The Widow's Offering. 12:41-44
58. The Destruction of the Temple and Signs of the End Times. 13:1-31
59. The Day and Hour Unknown. 13:32-27
60. Jesus Anointed at Bethany. 14:1-11
61. The Last Supper. 14:12-26
62. Jesus Predicts Peter's Denial. 14:27-31
63. Gethsemane. 14:32-42
64. Jesus Arrested. 14:43-52
65. Jesus Before the Sanhedrin. 14:53-65
66. Peter Disowns Jesus. 14:66-72
67. Jesus Before Pilate. 15:1-15
68. The Soldiers Mock Jesus. 15:16-20
69. The Crucifixion of Jesus. 15:21-32
70. The Death of Jesus. 15:33-41

71. The Burial of Jesus. 15:42-47

72. Jesus Has Risen. 16:1-20

The Gospel According to Mark is one of the four canonical gospels and one of the three synoptic gospels. It tells of the ministry of Jesus from his baptism by John the Baptist to his death and burial and the discovery of the empty tomb – there is no genealogy of Jesus or birth narrative, nor, in the original ending at chapter 16, any post-resurrection appearances. It portrays Jesus as a heroic man of action, an exorcist, a healer, and a miracle worker. Jesus is also the Son of God, but he keeps his identity secret (the Messianic Secret), concealing it in parables so that even the disciples fail to understand:

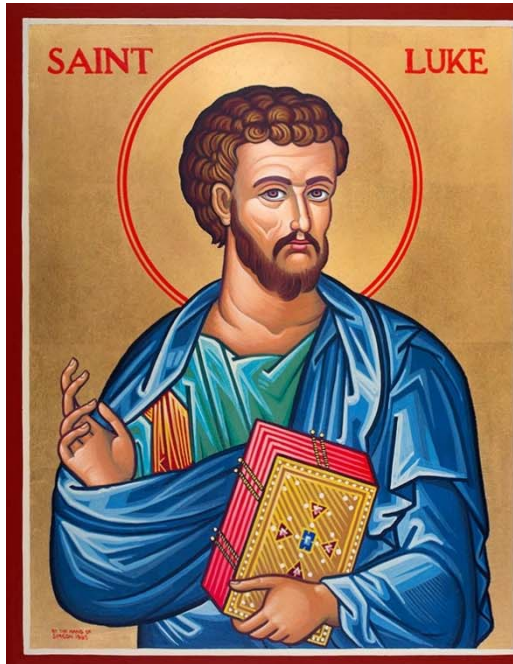
“But what about you?” he asked. “Who do you say I am?” Peter answered, “You are the Messiah.” Jesus warned them not to tell anyone about him.
[Mark 8:29,30]

All this is in keeping with prophecy, which foretold the fate of the Messiah as suffering servant. The gospel ends, in its original version, with the discovery of the empty tomb, a promise to meet again in Galilee, and an instruction to spread the good news of the resurrection.

Mark probably dates from 66 - 70 AD. Because Mark offered no further comment on Jesus's prophecy regarding the destruction of the temple - an event that occurred in AD 70 - we can safely assume that Mark composed the gospel sometime before that tragic event. It appears as the second New Testament gospel because it was traditionally thought to be a summary of Matthew, but most scholars now regard it as the earliest written gospel. Mark was traditionally placed second, and sometimes fourth, in the Christian canon, as a somewhat inferior abridgement of what was regarded as the most important gospel, Matthew. The early Church has consequently derived its view of Jesus primarily from Matthew, secondarily from John, and only distantly from Mark. It was only in the 19th century that Mark came to be seen as the earliest of the four gospels, and as a source used by both Matthew and Luke. The hypothesis of Markan priority (that Mark was written first) continues to be held by the majority of scholars today, and there is a new recognition of the author as an artist and theologian using a range of literary devices to convey his conception of Jesus as the authoritative yet suffering Son of God.

Mark's gospel portrays Jesus as constantly on the move. The forward motion in Mark's writing keeps the knowledgeable reader's mind continually looking ahead to the cross and the resurrection. Thirty-nine times Mark used the word immediately, giving a sense that Jesus's time on earth was short and that there was much to accomplish in his few years of ministry.

Luke



*"Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were **eyewitnesses** and servants of the word. With this in mind, since I myself have carefully **investigated** everything from the beginning, I too decided to write an **orderly account** for you, most excellent Theophilus, so that you may know the **certainty** of the things you have been taught."* [Luke 1:1]

1. Introduction. 1:1-4
2. The Birth of John the Baptist Foretold. 1:5-25
3. The Birth of Jesus Foretold. 1:26-38
4. Mary Visits Elizabeth. 1:39-45
5. Mary's Song. 1:46-56
6. The Birth of John the Baptist. 1:57-66
7. Zechariah's Song. 1:67-80
8. The Birth of Jesus. 2:1-21
9. Jesus Presented in the Temple. 2:22-40
10. The Boy Jesus at the Temple. 2:41-52
11. John the Baptist Prepares the Way. 3:1-20
12. The Baptism and Genealogy of Jesus. 3:21-37
13. Jesus Is Tested in the Wilderness. 4:1-13
14. Jesus Rejected at Nazareth. 4:14-30
15. Jesus Drives Out an Impure Spirit. 4:31-37
16. Jesus Heals Many. 4:38-44
17. Jesus Calls His First Disciples. 5:1-11
18. Jesus Heals a Man With Leprosy. 5:12-16
19. Jesus Forgives and Heals a Paralyzed Man. 5:17-26
20. Jesus Calls Levi and Eats With Sinners. 5:27-32
21. Jesus Questioned About Fasting. 5:33-39
22. Jesus Is Lord of the Sabbath. 6:1-11
23. The Twelve Apostles. 6:12-16.

24. Blessings and Woes. 6:17-26
25. Love for Enemies. 6:27-36
26. Judging Others. 6:37-42
27. A Tree and Its Fruit. 6:43-45
28. The Wise and Foolish Builders. 6:46-49
29. The Faith of the Centurion. 7:1-10
30. Jesus Raises a Widow's Son. 7:11-17
31. Jesus and John the Baptist. 7:18-35
32. Jesus Anointed by a Sinful Woman. 7:36-50
33. The Parable of the Sower. 8:1-15
34. A Lamp on a Stand. 8:16-18
35. Jesus' Mother and Brothers. 8:19-21
36. Jesus Calms the Storm. 8:22-25
37. Jesus Restores a Demon-Possessed Man. 8:26-39
38. Jesus Raises a Dead Girl. 8:40-56
39. Jesus Sends Out the Twelve. 9:1-9
40. Jesus Feeds the Five Thousand. 9:10-17
41. Peter Declares The Jesus Is the Messiah. 9:18-20
42. Jesus Predicts His Death. 9:21-27
43. The Transfiguration. 9:28-36
44. Jesus Heals a Demon-Possessed Boy. 9:37-43
45. Jesus Predicts His Death a Second Time. 9:44-50
46. Samaritan Opposition. 9:51-56
47. The Cost of Following Jesus. 9:57-62
48. Jesus Sends Out the Seventy-Two. 10:1-24
49. The Parable of the Good Samaritan. 10:25-37
50. At the Home of Martha and Mary. 10:38-42
51. Jesus' Teaching on Prayer. 11:1-13
52. Jesus and Beelzebul. 11:14-28
53. The Sign of Jonah. 11:29-32
54. The Lamp of the Body. 11:33-36
55. Woes on the Pharisees and the Experts in the Law. 11:37-53
56. Warnings and Encouragements. 12:1-12
57. The Parable of the Rich Fool. 12:13-21
58. Do Not Worry. 12:22-34
59. Watchfulness. 12:35-48
60. Not Peace But Division. 12:49-53
61. Interpreting the Signs. 12:54-59
62. Repent or Perish, 13:1-9
63. Jesus Heals a Crippled Woman on the Sabbath. 13:10-17
64. The Parables of the Mustard Seed and the Yeast. 13:18-21
65. The Narrow Door. 13:22-30
66. Jesus' Sorrow for Jerusalem. 13:31-35
67. Jesus at a Pharisee's House. 14:1-14
68. The Parable of the Great Banquet. 14:15-24
69. The Cost of Being a Disciple. 14:25-35

70. The Parable of the Lost Sheep. 15:1-7
71. The Parable of the Lost Coin. 15:8-10
72. The Parable of the Lost Son. 15:11-32
73. Parable of the Shrewd Manager. 16:1-15
74. Additional Teachings. 16:16-18
75. The Rich Man and Lazarus. 16:19-31
76. Sin, Faith, Duty. 17:1-10
77. Jesus Heals Ten Men With Leprosy. 17:11-19
78. The Coming of the Kingdom of God. 17:20-37
79. The Parable of the Persistent Widow. 18:1-8
80. The Parable of the Pharisee and the Tax Collector. 18:9-14
81. The Little Children and Jesus. 18:15-17
82. The Rich and the Kingdom of God. 18:18-30
83. Jesus Predicts His Death a Third Time. 18:31-34
84. A Blind Beggar Receives His Sight. 18:35-43
85. Zacchaeus the Tax Collector. 19:1-10
86. The Parable of the Ten Minas. 19:11-27
87. Jesus Comes to Jerusalem as King. 19:28-44
88. Jesus at the Temple. 45-48
89. The Authority of Jesus Questioned. 20:1-8
90. The Parable of the Tenants. 20:9-19
91. Paying Taxes to Caesar. 20:20-26
92. The Resurrection and Marriage. 20:27-40
93. Whose Son Is the Messiah. 20:41-47
94. The Widow's Offering. 21:1-4
95. The Destruction of the Temple and the Signs of the End Times. 21:5-38
96. Judas Agrees to Betray Jesus. 22:1-6
97. The Last Supper. 22:7-38
98. Jesus Prays on the Mount of Olives. 22:39-46
99. Jesus Arrested. 22:47-53
100. Peter Disowns Jesus. 22:54-62
101. The Guards Mock Jesus. 22:63-65
102. Jesus Before Pilate and Herod. 22:66-23:25
103. The Crucifixion of Jesus. 23:26-43
104. The Death of Jesus. 23:44-49
105. The Burial of Jesus. 23:50-56
106. Jesus Has Risen. 24:1-12
107. On the Road to Emmaus. 24:13-35
108. Jesus Appears to the Disciples. 24:36-49
109. The Ascension of Jesus. 24:50-53

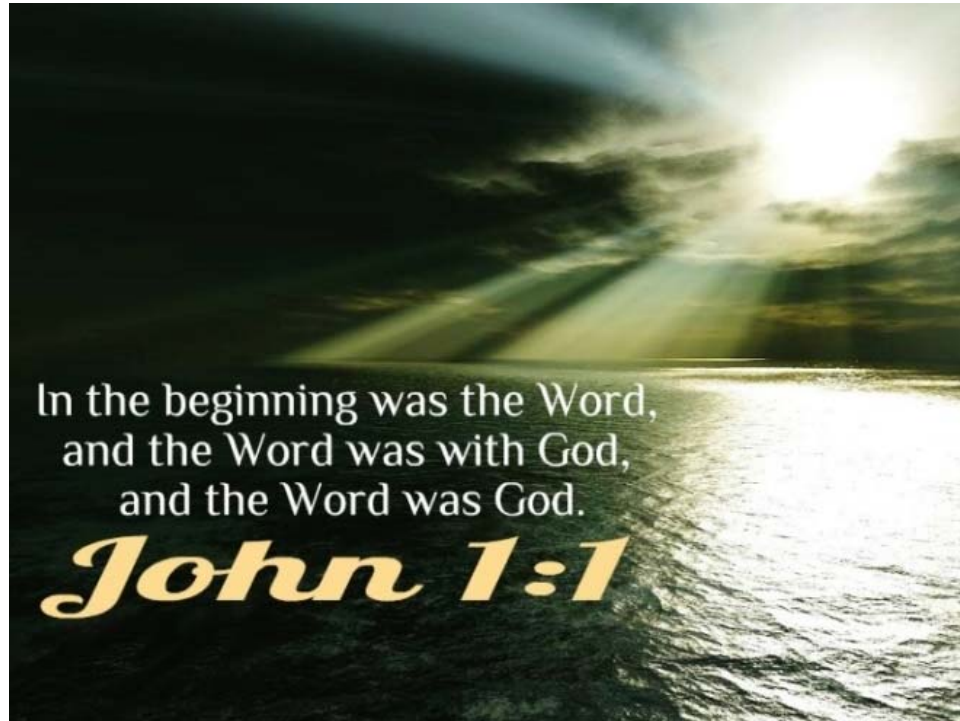
Luke is the longest of the four gospels and the longest book in the New Testament; together with Acts of the Apostles it makes up a two-volume work from the same author, called Luke–Acts. The cornerstone of Luke–Acts' theology is "salvation history", the author's understanding that God's purpose is seen in the way he has acted, and will continue to act, in history. It divides the history of first century Christianity into three stages, with the gospel

making up the first two of these – the arrival among men of Jesus the Messiah, from his birth to the beginning of his earthly mission in the meeting with John the Baptist followed by his earthly ministry, Passion, death and resurrection. The gospel's sources are the Gospel of Mark (for the narrative of Christ's earthly life), the sayings collection called the Q source (for his teachings), and a collection of material called the L (for Luke) source, which is found only in this gospel.

Luke's interest in people is undeniable. Much of the material unique to Luke's gospel involves Jesus's interactions with individuals, many of them on the fringes of "acceptable" society - sinners, women, and children among them. Like Matthew and Mark, Luke records the incident of a woman coming to pour perfume on Jesus's feet. But Luke was the only gospel writer to point out the fact known to all present that she was an immoral woman (7:37). In a similar way, we find in Luke alone the conversation between the robbers crucified alongside Jesus, one of them defending Jesus and receiving the promise of Paradise. Luke's portrayal of Jesus reveals in our Lord a man come to minister and show compassion to all people, no matter their station in life.

Much of the dating of the book of Luke depends on the dating of Acts. Luke's second volume cuts off with Paul imprisoned in Rome, before Paul's death (68 AD) and even before the persecution of Christians broke out under Nero (64 AD). It stands to reason that the book of Luke was completed before Acts. The most probable date for its composition is around 80 - 110 AD. Acts 21:17 says that Luke accompanied Paul on the apostle's final visit to Jerusalem, a visit that occurred in 57–58 AD. Eventually, the Jews had Paul arrested in the Temple, a two-year ordeal which ended with Paul's imprisonment in Caesarea. Luke likely used this time apart from Paul to begin gathering information for writing the gospel from primary sources - those people who had witnessed the ministry, death, and resurrection appearances of Jesus.

John



1. The Word Became Flesh. 1:1-18
2. John the Baptists Denies Being the Messiah. 1:19-28
3. John's Testifies About Jesus. 1:29-34
4. John's Disciples Follow Jesus. 1:35-42
5. Jesus Calls Philip and Nathanael. 1:43-51
6. Jesus Changes Water Into Wine. 2:1-12
7. Jesus Clears the Temple Courts. 2:13-25
8. Jesus Teaches Nicodemus. 3:1-21
9. John Testifies Again About Jesus. 3:22-36
10. Jesus Talks With a Samaritan Woman. 4:1-26
11. The Disciples Rejoin Jesus. 4:27-38
12. Many Samaritans Believe. 4:39-42
13. Jesus Heals an Official's Son. 4:43-54
14. The Healing at the Pool. 5:1-15
15. The Authority of the Son. 5:16-30
16. Testimonies About Jesus. 5:31-47
17. Jesus Feeds the Five Thousand. 6:1-15
18. Jesus Walks on Water. 6:16-24
19. Jesus the Bread of Life. 6:25-59
20. Many Disciples Desert Jesus. 6:60-71
21. Jesus Goes to the Festival of Tabernacles. 7:1-13
22. Jesus Teaches at the Festival. 7:14-24

23. Division Over Who Jesus Is. 7:25-43
24. Unbelief of the Jewish Leaders. 7:44-8:11
25. Dispute Over Jesus' Testimony. 8:12-20
26. Dispute Over Who Jesus Is. 8:21-30
27. Dispute Over Whose Children Jesus' Opponents Are. 8:31-47
28. Jesus' Claims About Himself. 8:48-59
29. Jesus Heals a Man Born Blind. 9:1-12
30. The Pharisees Investigate the Healing. 9:13-34
31. Spiritual Blindness. 9:35-41
32. The Good Shepherd and His Sheep. 10:1-21
33. Further Conflict Over Jesus' Claims. 10:22-42
34. The Death of Lazarus. 11:1-16
35. Jesus Comforts the Sisters of Lazarus. 11:17-37
36. Jesus Raises Lazarus from the Dead. 11:38-44
37. The Plot to Kill Jesus. 11:45-57
38. Jesus Anointed at Bethany. 12:1-11
39. Jesus Comes to Jerusalem as King. 12:12-19
40. Jesus Predicts His Death. 12:20-36
41. Belief and Unbelief Among the Jews. 12:37-50
42. Jesus Washes His Disciples Feet. 13:1-17
43. Jesus Predicts His Betrayal. 13:18-30
44. Jesus Predicts Peter's Denial. 13:31-38
45. Jesus Comforts His Disciples. 14:1-4
46. Jesus the Way to the Father. 14:5-14
47. Jesus Promises the Holy Spirit. 14:15-31
48. The Vine and the Branches. 15:1-17
49. The World Hates the Disciples. 15:18-25
50. The Work of the Holy Spirit. 15:26-16:15
51. The Disciples' Grief Will Turn to Joy. 16:16-33
52. Jesus Prays to Be Glorified. 17:1-5
53. Jesus Prays for His Disciples. 17:6-19
54. Jesus Prays for All Believers. 17:20-26
55. Jesus Arrested. 18:1-14
56. Peter's First Denial. 18:15-18
57. The High Priest Questions Jesus. 18:19-24
58. Peter's Second and Third Denials. 18:25-27
59. Jesus Before Pilate. 18:28-40
60. Jesus Sentenced to Be Crucified. 19:1-16
61. The Crucifixion of Jesus. 19:17-27
62. The Death of Jesus. 19:28-37
63. The Burial of Jesus. 19:38-42
64. The Empty Tomb. 20:1-10
65. Jesus Appears to Mary Magdalene. 20:11-18
66. Jesus Appears to His Disciples. 20:19-23
67. Jesus Appears to Thomas. 20:24-29
68. The Purpose of John's Gospel. 20:30,31

69. Jesus and the Miraculous Catch of Fish. 21:1-14

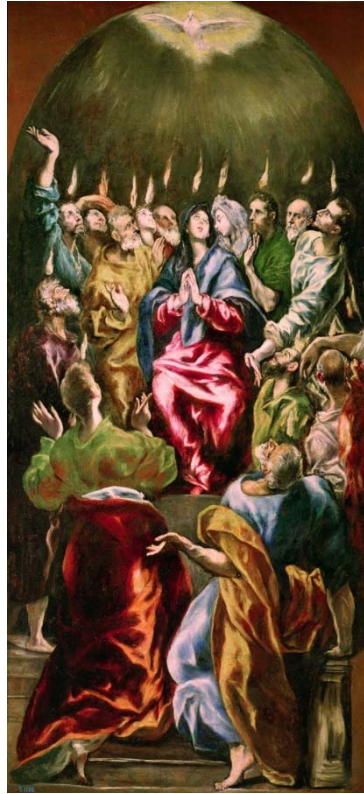
70. Jesus Reinstates Peter. 21:15-25

In Christian tradition, John's gospel has always been referred to as the fourth gospel, meaning it was composed after the other three. Polycarp, a second-century Christian martyr who knew John personally, told Irenaeus that John had written the book during the apostle's time serving the church in Ephesus. These factors suggest that John wrote the book between 85 AD and 95 AD. It is closely related in style and content to the three Johannine epistles, and most scholars treat the four books, along with the Book of Revelation, as a single corpus of Johannine literature.

John does not include the nativity story in his gospel; instead, he introduces his book by going back even further into history. Invoking the "in the beginning" language of Genesis 1:1, John makes a direct link between the nature of God and the nature of the Word, Jesus Christ. John's "high Christology" depicts Jesus as divine, preexistent, and identified with the one God. talking openly about his divine role and echoing Yahweh's "I Am that I Am" with seven "I Am" declarations of his own. The emphasis on the deity of Christ is a striking quality of John's gospel. It also comes through clearly elsewhere in the book, particularly in John 8:58 when Jesus claims the divine name "I am" for himself, which leads an angry mob of Jews to try and kill him for blasphemy.

The portrayal of Jesus' death in John is unique among the four Gospels. It does not appear to rely on the kinds of atonement theology indicative of vicarious sacrifice (Mark 10:45, Romans 3:25) but rather presents the death of Jesus as his glorification and return to the Father. Likewise, the three "passion predictions" of the Synoptic Gospels (Mark 8:31, 9:31, 10:33–34) are replaced instead in John with three instances of Jesus explaining how he will be exalted or "lifted up" (3:14, 8:28, 12:32). The discourses contained in this gospel seem to be concerned with issues of the church – synagogue debate at the time of composition. It is notable that for John, the community appears to define itself primarily in contrast to Judaism, rather than as part of a wider Christian community. Though Christianity started as a movement within Judaism, it gradually separated from Judaism because of mutual opposition between the two religions.

Acts



*All of them
were filled with
the Holy Spirit
and began to
speak in other
tongues as the
Spirit enabled
them.*

[Acts 2:4]

1. Jesus Taken Up Into Heaven. 1:1-11
2. Matthias Chosen to Replace Judas. 1:12-26
3. The Holy Spirit Comes at Pentecost. 2:1-13
4. Peter Addresses the Crowd. 2:14-41
5. The Fellowship of the Believers. 2:42-47
6. Jesus Heals a Lame Beggar. 3:1-10
7. Peter Speaks to the Onlookers. 3:11-26
8. Peter and John Before the Sanhedrin. 4:1-22
9. The Believers Pray. 4:23-31
10. The Believers Share Their Possessions. 4:32-37
11. Ananias and Sapphira. 5:1-11
12. The Apostles Heal Many. 5:12-16
13. The Apostles Persecuted. 5:17-42
14. The Choosing of the Seven. 6:1-7
15. Stephan Seized. 6:8-15
16. Stephan's Speech to the Sanhedrin. 7:1-53
17. The Stoning of Stephan. 7:54-59
18. The Church Persecuted and Scattered. 8:1-3
19. Philip in Samaria. 8:4-8
20. Simon the Sorcerer. 8:9-25

21. Philip and the Ethiopian. 8:26-40
22. Saul's Conversion. 9:1-19
23. Saul in Damascus and Jerusalem. 9:20-31
24. Aeneas and Dorcas. 9:32-43
25. Cornelius Calls for Peter. 10:1-8
26. Peter's Vision. 10:9-23
27. Peter at Cornelius's House. 10:24-48
28. Peter Explains His Actions. 11:1-18
29. The Church in Antioch. 11:19-30
30. Peter's Miraculous Escape From prison. 12:1-19
31. Herod's Death. 12:20-24
32. Barnabas and Saul Sent Off. 12:25-13:3
33. On Cyprus. 13:4-12
34. In Pisidian Antioch. 13:13-52
35. In Iconium. 14:1-7
36. In Lystra and Derbe. 14:8-20
37. The Return to Antioch in Syria. 14:21-28
38. The Council at Jerusalem. 15:1-21
39. The Council's Letter to Gentile Believers. 15:23-41
40. Timothy Joins Paul and Silas. 16:1-5
41. Paul's Vision of the Man of Macedonia. 16:6-10
42. Lydia's Conversion in Philippi. 16:11-15
43. Paul and Silas in Prison. 16:16-40
44. In Thessalonica. 17:1-9
45. In Berea. 17:10-15
46. In Athens. 17:16-34
47. In Corinth. 18:1-17
48. Priscilla, Aquila and Apollos. 18:18-28
49. Paul in Ephesus. 19:1-22
50. The Riot in Ephesus. 19:23-41
51. Through Macedonia and Greece. 20:1-6
52. Eutychus Raised From the Dead at Troas. 20:7-12
53. Paul's Farewell to the Ephesian Elders. 20:13-38
54. On to Jerusalem. 21:1-16
55. Paul's Arrival at Jerusalem. 21:17-26
56. Paul Arrested. 21:27-36
57. Paul Speaks to the Crowd. 21:37-22:21
58. Paul the Roman Citizen. 22:22-29
59. Paul Before the Sanhedrin. 22:30-23:11
60. The Plot to Kill Paul. 23:12-22
61. Paul Transferred to Caesarea. 23:23-35
62. Paul's Trial Before Felix. 24:1-27
63. Paul's Trial Before Festus. 25:1-12
64. Festus Consults King Agrippa. 25:13-22
65. Paul Before Agrippa. 25:23-26:32
66. Paul Sails for Rome. 27:1-12

67. The Storm. 27:13-26

68. The Shipwreck. 27:27-44

69. Paul Ashore on Malta. 28:1-10

70. Paul's Arrival at Rome. 28:11-16

71. Paul Preaches at Rome Under Guard. 28:17-31

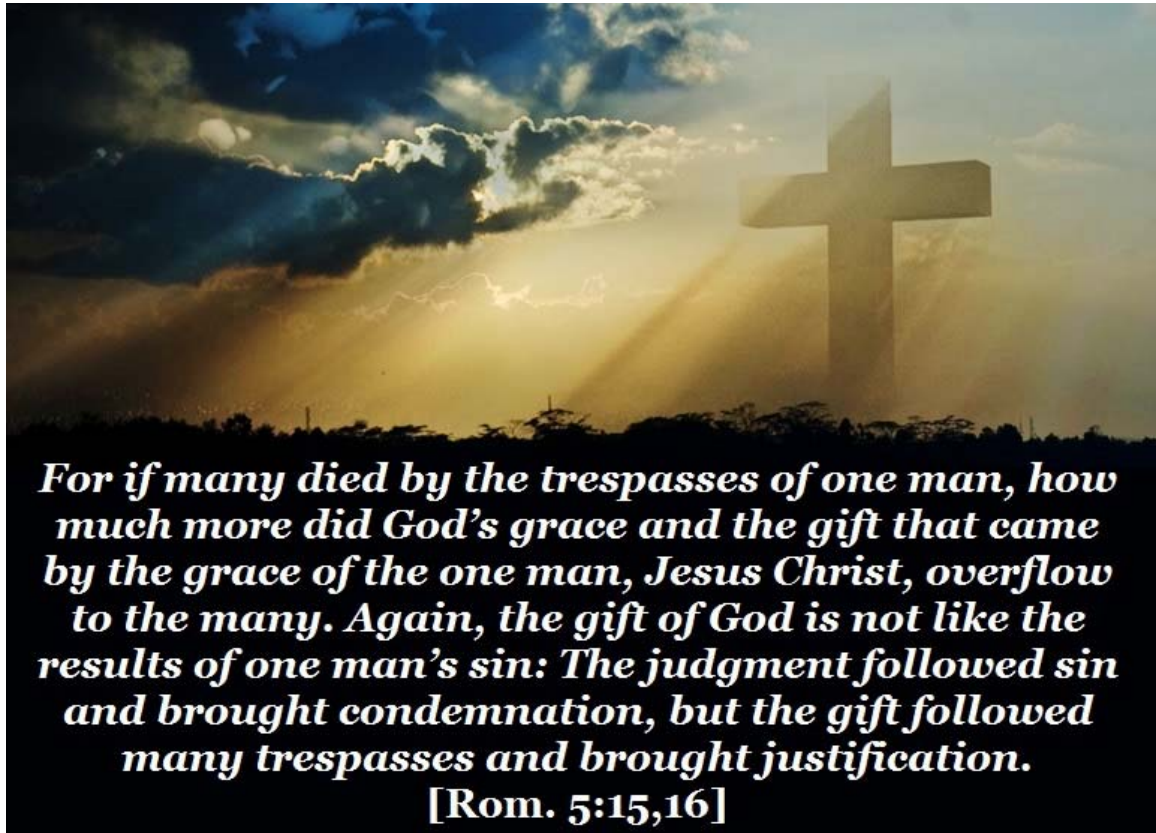
Acts is the only biblical book that chronicles the history of the church immediately after Jesus's ascension. As such, it provides us with a valuable account of how the church was able to grow and spread out from Jerusalem into the rest of the Roman Empire. In only three decades, a small group of frightened believers in Jerusalem transformed into an empire-wide movement of people who had committed their lives to Jesus Christ, ending on a high note with Paul on the verge of taking the gospel to the highest government official in the land - the Emperor of Rome.

Acts and the Gospel of Luke make up a two-part work, Luke–Acts, usually dated to around 80–90 AD. The first part, the Gospel of Luke, tells how God fulfilled his plan for the world's salvation through the life, death, and resurrection of Jesus of Nazareth, the promised Messiah. Acts continues the story of Christianity in the first century, beginning with Jesus's ascension to Heaven. The early chapters, set in Jerusalem, describe the Day of Pentecost (the coming of the Spirit) and the growth of the Church in Jerusalem. Initially, the Jews are receptive to the Christian message, but soon they turn against the followers of Jesus. Rejected by the Jews, under the guidance of the Apostle Peter, the message is taken to the Gentiles. The later chapters tell of Paul's conversion, his mission in Asia Minor and the Aegean, and finally his imprisonment in Rome, where, as the book ends, he awaits trial.

Luke–Acts attempts to answer a theological problem, namely how the Messiah of the Jews came to have an overwhelmingly non-Jewish church; the answer it provides, and its central theme, is that the message of Christ was sent to the Gentiles because the Jews rejected it. Luke–Acts can be also seen as a defense of the Jesus movement addressed to the Jews: the bulk of the speeches and sermons in Acts are addressed to Jewish audiences, with the Romans serving as external arbiters on disputes concerning Jewish customs and law. On the one hand, Luke portrays the Christians as a sect of the Jews, and therefore entitled to legal protection as a recognized religion; on the other, Luke seems unclear as to the future God intends for Jews and Christians, celebrating the Jewishness of Jesus and his immediate followers while also stressing how the Jews had rejected God's promised Messiah.

Acts ends abruptly with Paul imprisoned in Rome, waiting to bring his appeal before Caesar. It is worth noting that in this history of the early Christian church, Luke mentioned neither Paul's death (64–68 AD) nor the persecution of Christians that broke out under Nero (64 AD). More than likely, Luke completed the book before either of these events occurred, sometime between 60 AD and 62 AD, while Paul sat in prison, awaiting the resolution of his appeal.

Romans



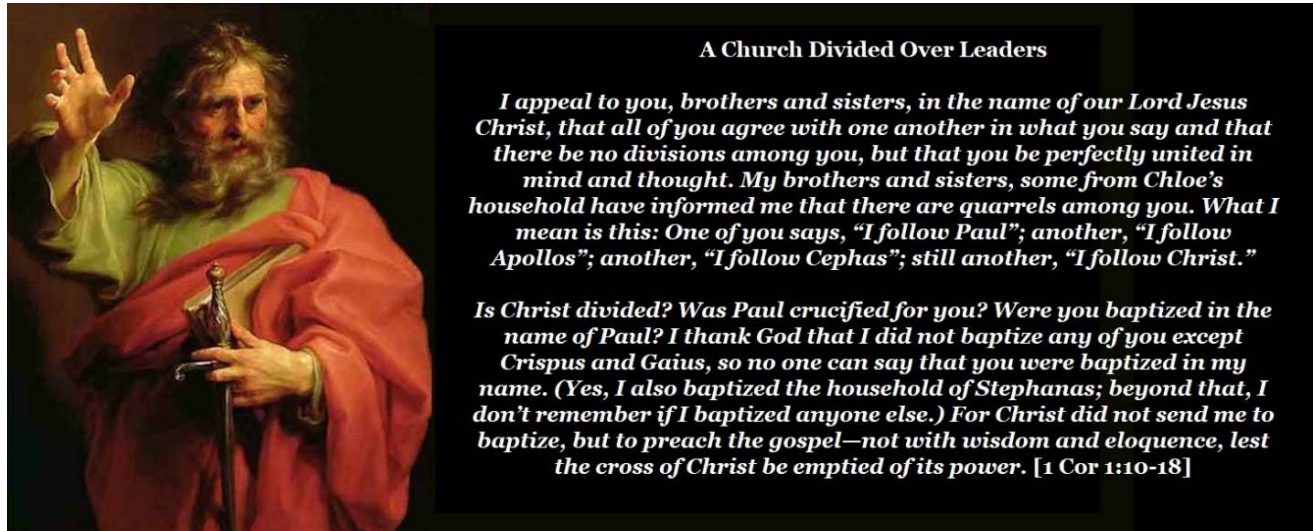
1. Introduction. 1:1-7
2. Paul's Longing to Visit Rome. 1:8-17
3. God's Wrath Against Sinful Humanity. 1:18-32
4. God's Righteous Judgment. 2:1-16
5. The Jews and the Law. 2:17-29
6. God's Faithfulness. 3:1-8
7. No One Is Righteous. 3:9-20
8. Righteousness Through Faith. 3:21-31
9. Abraham Justified by Faith. 4:1-25
10. Peace and Hope. 5:1-11
11. Death Through Adam, Life Through Christ. 5:12-21
12. Dead to Sin, Alive in Christ. 6:1-14
13. Slaves to Righteousness. 6:15-23
14. Released From the Law, Bound to Christ. 7:1-6
15. The Law and Sin. 7:7-25
16. Life Through the Spirit. 8:1-17
17. Present Suffering and Future Glory. 8:18-30
18. More Than Conquerors. 8:31-39
19. Paul's Anguish Over Israel. 9:1-5

- 20. God's Sovereign Choice. 9:6-29**
- 21. Israel's Unbelief. 9:30-10:21**
- 22. The Remnant of Israel. 11:1-10**
- 23. Ingrafted Branches. 11:11-24**
- 24. All Israel Will Be Saved. 11:25-32**
- 25. Doxology. 11:33-36**
- 26. A Living Sacrifice. 12:1,2**
- 27. Humble Service in the Body of Christ. 12:3-8**
- 28. Love in Action. 12:9-21**
- 29. Submission to Governing Authorities. 13:1-7**
- 30. Love Fulfills the Law. 13:8-10**
- 31. The Day Is Near. 13:11-14**
- 32. The Weak and the Strong. 14:1-15:13**
- 33. Paul the Minister to the Gentiles. 15:14-22**
- 34. Paul's Plan to Visit Rome. 15:23-33**
- 35. Personal Greetings. 16:1-27**

Paul wrote Romans. It is his longest and most comprehensive letter to the churches. Romans was written during Paul's longest period of rest from the Greek city of Corinth in 57 AD during his third and last visit, just three years after the 16-year-old Nero had ascended to the throne as Emperor of Rome. Romans may have been a general letter to all the churches. The purpose of the letter was to pave the way for his visit to Rome. Paul was not too sure of being well received at Rome. Jerusalem was the seat of conservative and Jewish Christianity. Rome was the center of the radical and Gentile branch of Christendom. The political situation in the capital had not yet deteriorated for the Roman Christians, as Nero wouldn't begin his persecution of them until he made them scapegoats after the great Roman fire in 64 AD.

The letter to the Romans stands as the clearest and most systematic presentation of Christian doctrine in all the Scriptures. Paul began by discussing that which is most easily observable in the world - the sinfulness of all humanity. All people have been condemned due to our rebellion against God. However, God in his grace offers us justification by faith in his Son, Jesus. When we are justified by God, we receive redemption, or salvation, because Christ's blood covers our sin. But Paul made it clear that the believer's pursuit of God doesn't stop with salvation; it continues as each of us is sanctified (made holy) as we persist in following him. Paul's treatment of these issues offers a logical and complete presentation of how a person can be saved from the penalty and power of his or her sin. Paul's attitude: "I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes" (1:16). Paul's theology is summed up in "justification by faith."

First Corinthians



1. Introduction. 1:1-3
2. Thanksgiving. 1:4-9
3. A Church Divided Over Leaders. 1:10-17
4. Christ Crucified Is God's Power and Wisdom. 1:18-2:5
5. God's Wisdom Revealed by the Spirit. 2:6-16
6. The Church and Its Leaders. 3:1-22
7. The Nature of True Apostleship. 4:1-13
8. Paul's Appeal and Warning. 4:14-21
9. Dealing With a Case of Incest. 5:1-13
10. Lawsuits Among Believers. 6:1-12
11. Sexual Immorality. 6:13-20
12. Concerning Married Life. 7:1-16
13. Concerning Change of Status. 7:17-24
14. Concerning the Unmarried. 7:25-40
15. Concerning Food Sacrificed to Idols. 8:1-13
16. Paul's Rights as an Apostle. 9:1-18
17. Paul's Use of His Freedom. 9:19-23
18. The Need for Self-Discipline. 9:24-27
19. Warnings From Israel's History. 10:1-13
20. Idol Feasts and the Lord's Supper. 10:14-22
21. The Believer's Freedom. 10:23-11:1
22. On Covering the Head in Worship. 11:2-16
23. Correcting an Abuse of the Lord's Supper. 11:17-34
24. Concerning Spiritual Gifts 12:1-11
25. Unity and Diversity in the Body. 12:12-31
26. Love Is Indispensable. 13:1-13
27. Intelligibility in Worship. 14:1-25

- 28. Good Order in Worship. 14:26-40**
- 29. The Resurrection of Christ. 15:1-11**
- 30. The Resurrection of the Dead. 15:12-34**
- 31. The Resurrection Body. 15:35-58**
- 32. The Collection for the Lord's People. 16:1-4**
- 33. Personal Requests. 16:5-18**
- 34. Final Greetings. 16:19-24**

Paul wrote 1 Corinthians from Ephesus in 54 AD. Altogether, Paul sent four letters to the church at Corinth. The first letter written from Ephesus has been lost, but a fragment (2 Cor. 6:14-7:1) is thought to have been preserved. The second letter is our 1 Corinthians. Most of the third letter (referred to in 2 Cor. 2:4 and 7:8) is also lost. A fragment of it is believed to be 2 Cor. 10-13. It was written from Ephesus. Paul's fourth letter is our 2 Corinthians 1-9 (except 6:14-7:1). Called "a masterpiece of pastoral theology" (Christian theology that considers religious truth in relation to spiritual needs), it addresses various issues that had arisen in the Christian community at Corinth. This epistle contains some well-known phrases, including: "all things to all men" (9:22), "through a glass, darkly" (13:12), and "When I was a child, I spoke as a child, I understood as a child, I thought as a child" (13:11).

Paul had been in Ephesus for more than two years on his third missionary journey when he received a disturbing report of quarreling within the Corinthian church, a report he received from people associated with one of its members, Chloe (1:11). The church he had founded so recently (Acts 18:1–17) had already developed deep divisions, a situation that required immediate action. Paul penned his letter in 55 AD, just as he was planning to leave Ephesus for Macedonia (16:5–8). First Corinthians contains a frank discussion of the church and the issues that impacted real people in the first century. The Corinthian church was corroded with sin on a variety of fronts, so Paul provided an important model for how the church should handle the problem of sin in its midst. Rather than turn a blind eye toward relational division and all kinds of immorality, he addressed the problems head on. In his bold call to purity within the Corinthian church, Paul made it clear that he was willing to risk the good opinion of some in order to help cleanse the sin that tainted the church.

Second Corinthians



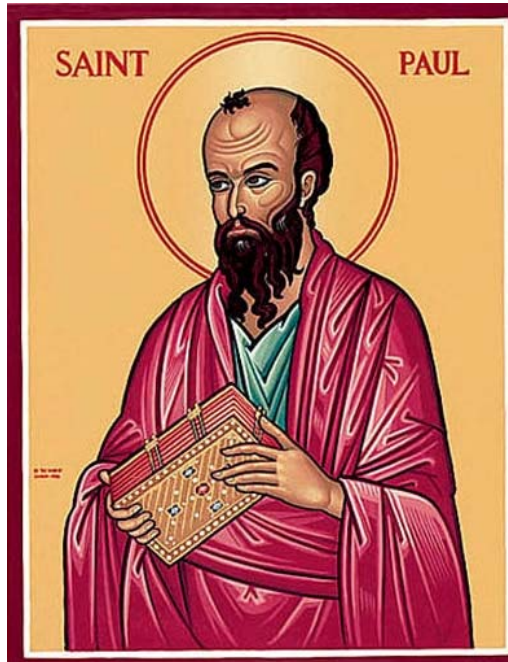
1. Introduction. 1:1,2
2. Praise to the God of All Comfort. 1:3-11
3. Paul's Change of Plans. 1:12-2:4
4. Forgiveness for the Offender. 2:5-11
5. Ministers of the New Covenant. 2:12-3:6
6. The Greater Glory of the New Covenant. 3:7-18
7. Present Weakness and resurrection Life. 4:1-18
8. Awaiting the New Body. 5:1-10
9. The Ministry of Reconciliation. 5:11-6:2
10. Paul's Hardships. 6:3-13
11. Warning Against Idolatry. 6:14-7:1
12. Paul's Joy Over the Church's Repentance. 7:2-16
13. The Collection for the Lord's People. 8:1-15
14. Titus Sent to Receive the Collections. 8:16-9:5
15. Generosity Encouraged. 9:6-15
16. Paul's Defense of His Ministry. 10:1-18
17. Paul and the False Apostles. 11:1-15
18. Paul Boasts About His Sufferings. 11:16-33
19. Paul's Vision and His Thorn. 12:1-10
20. Paul's Concern for the Corinthians. 12:11-21

21. Final warnings. 13:1-14

Second Corinthians is Paul's fourth letter to the Church at Corinth. It was written in 55 AD from Macedonia. This is the most personal of all of Paul's letters to the churches. After sending Timothy off from Ephesus to deliver the letter of 1 Corinthians, Paul, in his concern for the church, makes a quick visit of his own to Corinth. Afterward, Paul returns to his work in Ephesus, where he writes a sorrowful letter to the Corinthians that has not been preserved (2:1–11; 7:8). Paul then departs for Macedonia. Once there, he received a good report from Titus regarding the Corinthians (7:13), which led Paul to write a fourth letter to them, titled “2 Corinthians” in the Bible.

In this letter to the Corinthians, he again refers to himself as an Apostle of Christ Jesus by the will of God and reassures the people of Corinth that they will not have another painful visit, but what he has to say is not to cause pain but to reassure them of the love he has for them. It is shorter in length in comparison to the first and a little confusing if the reader is unaware of the social, religious, and economic situation of the community. Paul felt the situation in Corinth was still complicated and felt attacked. Some challenged his authority as an Apostle, and he compares the level of difficulty to other cities he has visited who had embraced it, like the Galatians. He is criticized for the way he speaks and writes and finds it just to defend himself with some of his important teachings. He states the importance of forgiving others, and God's new agreement that comes from the Spirit of the living God (23:3), and the importance of being a person of Christ and giving generously to God's people in Jerusalem, and ends with his own experience of how God changed his life

Galatians



They saw that I had been entrusted with the task of preaching the gospel to the Gentiles just as Peter had been to the Jews. For God, who was at work in the ministry of Peter as an apostle to the Jews, was also at work in my ministry as an apostle to the Gentiles.
[Gal. 2:7,8]

1. Introduction. 1:1-5
2. No Other Gospel. 1:6-10
3. Paul Called by God. 1:11-24
4. Paul Accepted by the Apostles. 2:1-10
5. Paul Opposes Cephas. 2:11-21
6. Faith or Works of the Law. 3:1-14
7. The Law and the Promise. 3:15-22
8. Children of God. 3:23-4:7
9. Paul's Concerns for the Galatians. 4:8-20
10. Hagar at Sarah. 4:21-31
11. Freedom in Christ. 5:1-12
12. Life by the Spirit. 5:13-26
13. Doing Good to All. 6:1-10
14. Not Circumcision but the New Creation. 6:11-18

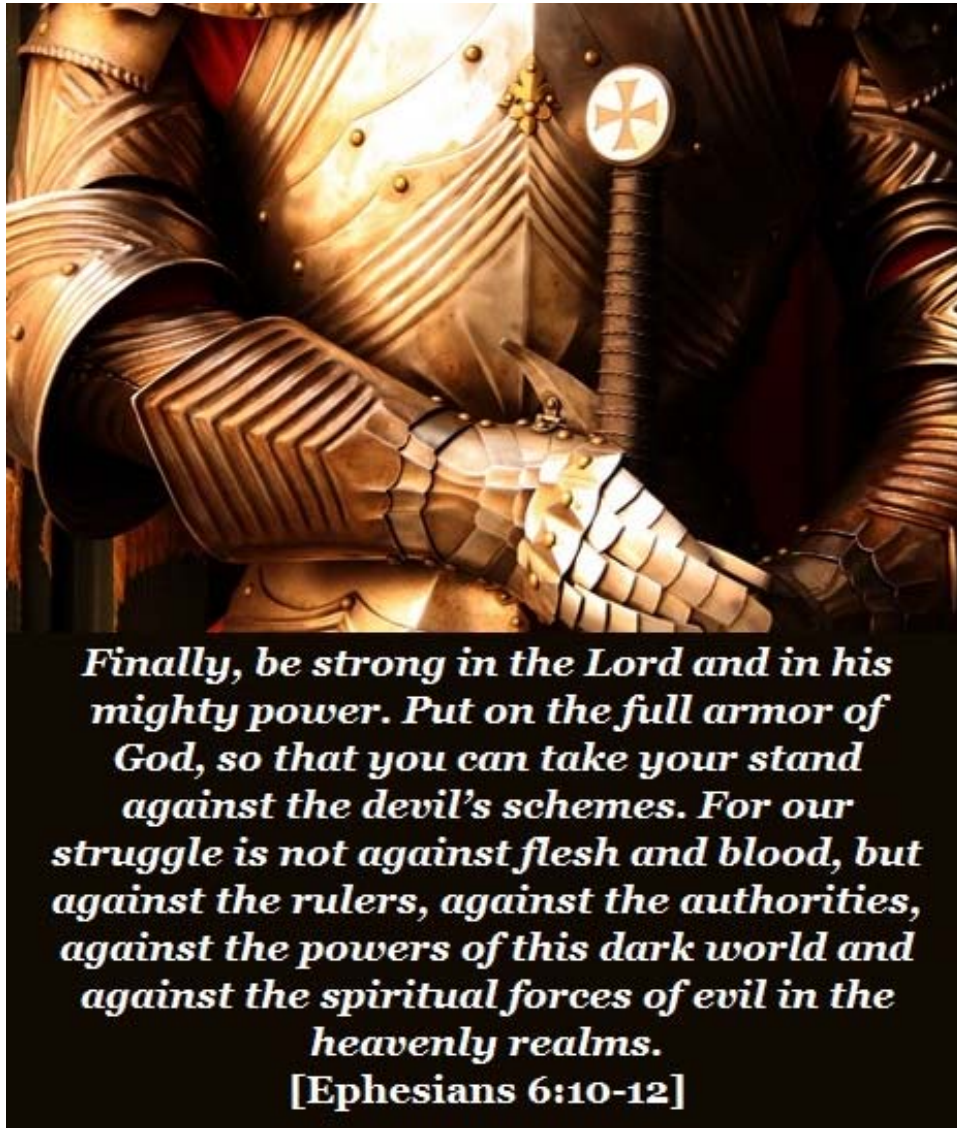
Galatians was not written to a single church. It was sent to all the churches in Galatia-Antioch in Pisidia, Iconium, Lystra, and Derbe. Galatians, written by Paul, is probably our oldest Christian document. If Galatians is Paul's first letter, it was probably written at Antioch in 49 AD. Galatians has exerted enormous influence on the history of Christianity, the development of Christian theology, and the study of the Apostle Paul. Galatians was sixteenth century Protestant reformer Martin Luther's favorite epistle.

Upon arriving back in Antioch from his first missionary journey after eighteen months on the road, Paul received a report that the churches he had started in Galatia had fallen into hard times - specifically, they had fallen into error. A group of Judaizers who sought to make living under the Mosaic Law a requirement of the Christian faith had gained an influence in the Galatian churches. Paul wrote the book a few months before his attendance at the Jerusalem Council in 49 AD, a meeting where the Apostles would take up this very topic (Acts 15:1–30). Paul is principally concerned with the controversy surrounding Gentile Christians and the Mosaic Law during the Apostolic Age. Paul argues that the Gentile Galatians do not need to adhere to the tenets of the Mosaic Law, particularly circumcision, by contextualizing the role of the Law in light of the revelation of Christ.

The Galatian churches were led astray from Paul's faith-centered teachings by individuals proposing "another gospel" (which centered on salvation through the Mosaic law, so-called legalism), which Paul saw as preaching a "different gospel" from what Paul had taught (1:1–9). The Galatians appear to have been receptive to the teaching of these newcomers, and the epistle is Paul's response to what he sees as their willingness to turn from his teaching. The identity of these "opponents" is disputed. However, the majority of modern scholars view them as Jewish Christians, who taught that in order for converts to belong to the "people of God", they must be subject to some or all of the Jewish Law, (i.e. Judaizers). The letter indicates controversy concerning circumcision, Sabbath observance, and the Mosaic Covenant.

In the first two chapters, Paul discusses his life before Christ and his early ministry, including interactions with other apostles in Jerusalem. This is the most extended discussion of Paul's past that we find in the Pauline letters (cf. Philippians 3:1–7). Some have read this autobiographical narrative as Paul's defense of his Apostolic authority (1:11–19; 2:1–14). Paul exhorts the Galatian believers to stand fast in the faith as it is in Jesus. Paul engages in an exegetical argument, interpreting the figure of Abraham and the priority of his faith to the covenant of circumcision. Paul explains that the Law was introduced as a temporary measure, one that is no longer efficacious now that the seed of Abraham, Christ, has come. Chapter 4 then concludes with a summary of the topics discussed and with the benediction, followed by 5:1–6:10 teaching about the right use of their Christian freedom.

Ephesians



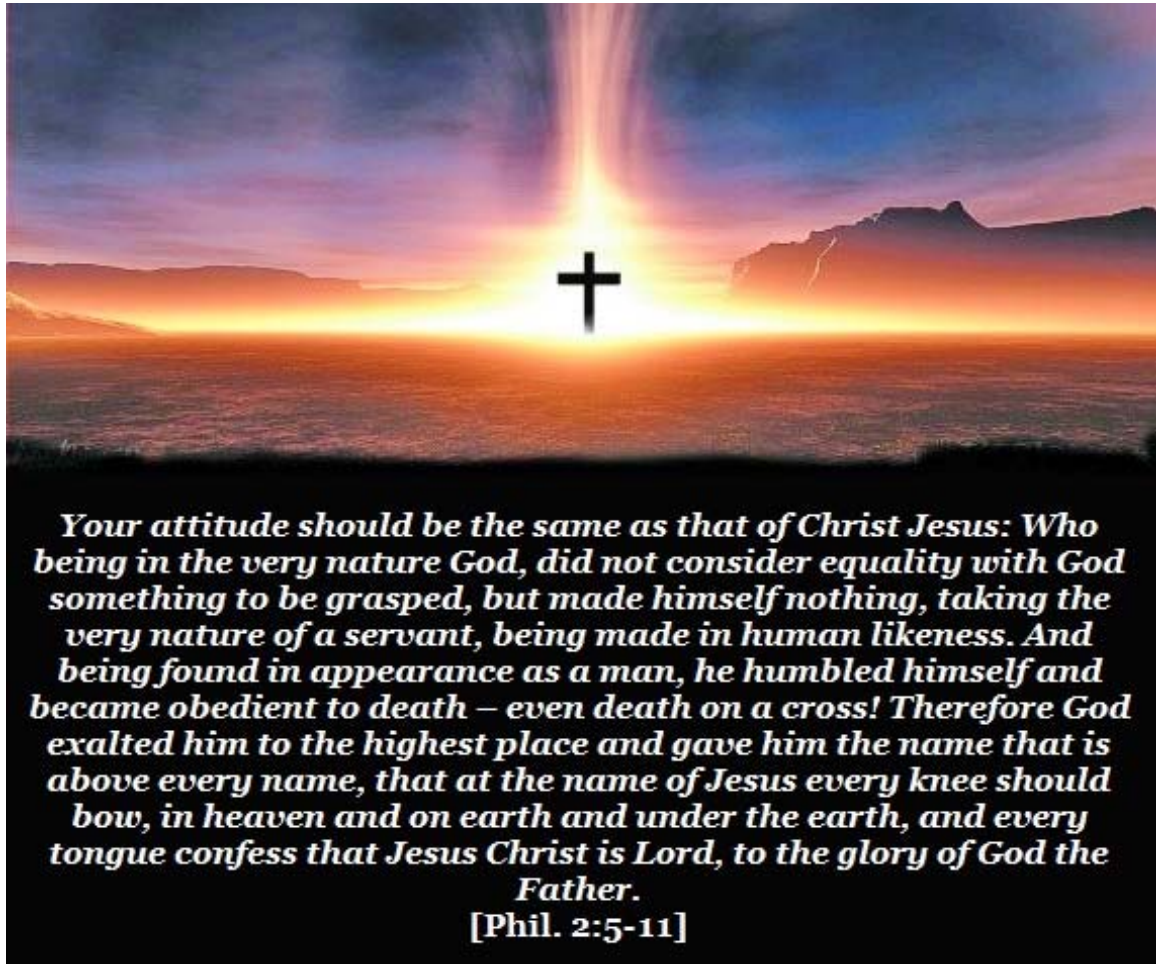
1. Introduction. 1:1,2
2. Praise for Spiritual Blessings in Christ. 1:3-14
3. Thanksgiving and Prayer. 1:15-23
4. Made Alive in Christ. 2:1-10
5. Jew and Gentile Reconciled Through Christ. 2:11-22
6. God's Marvelous plan for the Gentiles. 3:1-13
7. A Prayer for the Ephesians. 3:14-20
8. Unity and Maturity in the Body of Christ. 4:1-16
9. Instructions for Christian Living. 4:17-5:20
10. Instructions for Christian Households. 5:21-6:9
11. The Armor of God. 6:10-20

12. Final Greetings. 6:21-24

Paul wrote the letter to the Ephesians sometime in 60–61 AD, around the same time he wrote Colossians and Philemon, as he sent all three letters by the hand of Tychicus, accompanied by Onesimus (Ephesians 6:21; Colossians 4:7–9; Philemon 1:10–12). It was during this time that Paul sat in Rome undergoing his first Roman imprisonment (3:1; 4:1), making Ephesians one of the four epistles commonly known as the Prison Epistles. The others are Philippians, Colossians, and Philemon. The letter was not written just to the church at Ephesus. It was a general epistle addressed to all the churches. The running theme is the idea of all creation moving toward ultimate unity in Christ. The Fatherhood of God is a chief thought. He is a universal Father - "one God and Father of all." The "mystery of God" is openly revealed "in Christ."

Paul visited Ephesus with Priscilla and Aquila on his second missionary journey and returned to live in Ephesus on the Aegean Sea during his third missionary journey, for a total of three years (Acts 20:31). Ephesians deals with topics at the very core of what it means to be a Christian, both in faith and in practice, regardless of any particular problem in the community. The letter to the Ephesians is most noted for its description of Christ and the Church. Paul speaks of the Father's plan for salvation (1:3-6), that he predestined us for adoption to sonship through Jesus Christ. He calls for the unity of the Church in Christ (1:15 - 2:22); the Church as the body of Christ (1:22-23); and unity of the body of Christ in "one body, one spirit, one hope, one Lord, one Faith, one Baptism, one God and Father of all" (4:4-6). Paul compares the relationship of Christ and the Church to the marriage relationship of husband and wife (5:21-33).

Philippians



1. Introduction. 1:1,2
2. Thanksgiving and Prayer. 1:3-11
3. Paul's Chains Advance the Bible. 1:12-26
4. Life Worthy of the Gospel. 1:27-30
5. Imitating Christ's Humility. 2:1-11
6. Do Everything Without Grumbling. 2:12-18
7. Timothy and Epaphroditus. 2:19-30
8. No Confidence in the Flesh. 3:1-14
9. Following God's Example. 3:15-21
10. Closing Appeal for Steadfastness and Unity. 4:1-3
11. Final Exhortations. 4:4-9
12. Thanks for Their Gifts. 4:10-20
13. Final Greetings. 4:21-23

The apostle Paul wrote Philippians to express his appreciation and affection for the Philippian believers. More than any other church, the believers in Philippi offered Paul material support for his ministry (2Corinthians 8:11; Philippians 4:15–18). Paul’s affection for these people is clear throughout the letter as he encouraged them to live out their faith in joy and unity (1:3–5, 25–26; 4:1). Of the four Prison Epistles, Paul likely wrote Philippians last, near the end of his Roman imprisonment in 61 or 62 AD. Paul sent the other three Prison Epistles—Ephesians, Colossians, and Philemon by the hand of Tychicus, as their destinations were near one another. However, the letter to the Philippians was to be delivered by Epaphroditus, who had come to Paul in Rome with financial help from the church at Philippi (2:25; 4:18). But during his time in Rome, Epaphroditus took ill, which delayed his return home and, therefore, the delivery of the letter (2:26–27).

Colossians



The Supremacy of the Son of God

The Son is the image of the invisible God, the firstborn over all creation. For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

[Col. 1:15-20]

1. Introduction. 1:1,2
2. Thanksgiving and Prayer. 1:3-14
3. The Supremacy of the Son of God. 1:15-23
4. Paul’s Labor for the Church. 1:24-2:5
5. Spiritual Fullness in Christ. 2:6-15
6. Freedom From Human Rules. 2:16-25
7. Living as Those Made Alive in Christ. 3:1-17
8. Instructions for Christian Households. 3:18-4:1
9. Further Instructions. 4:2-6
10. Final Greetings. 4:7-18

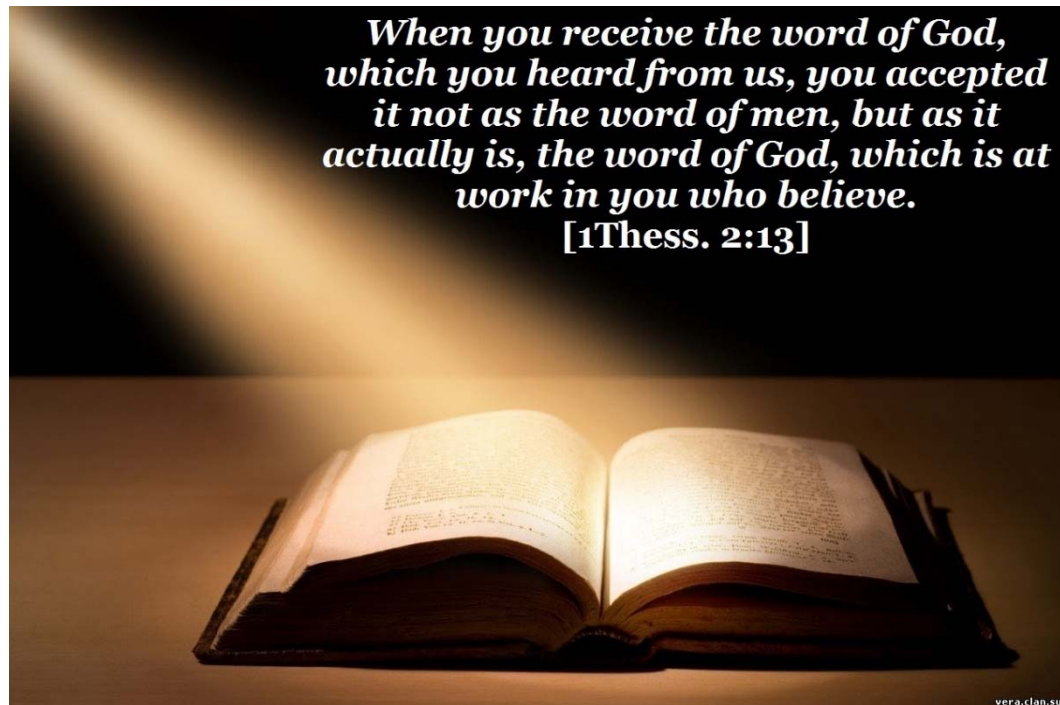
In 60–61 AD, during his first imprisonment in Rome, Paul penned this letter to the Colossian church after he had received a report that they were struggling with a Christological heresy. The report came from Epaphras, likely the leader of the church at Colossae and a convert of Paul's from his more than two-year ministry in Ephesus. Epaphras had come to Rome in part to serve Paul during his imprisonment (Philemon 1:23) but also to confide in him regarding the dangerous teachings the Colossians were hearing. So, Paul sent this letter, along with the letters to Philemon and to the Ephesians, with Tychicus, accompanied by Onesimus (Colossians 4:7; Philemon 1:10–12). Tychicus was a coworker of Paul who would have been able to help the Colossian believers understand and apply the apostle's teachings in the letter.

The church at Colossae was under attack from false teachers who were denigrating the deity of Jesus; they were teaching that he was not actually God. Though Paul had never been to the church itself, he addressed these issues directly. The nature of Jesus Christ as Creator and Redeemer was fundamental, so Paul wrote to them that he might bring his wisdom to bear on this difficult and trying situation. It was critical to him that this church know God in his greatness and glory, rather than in the deficient view given them by the false teachers (1:25; 2:1–2).

In its doctrinal sections, Colossians emphatically explains that Christ is begotten before all creation (not created) and is supreme over all that has been created. All things were created through him and for him, and the universe is sustained by him. God had chosen for his complete being to dwell in Christ. The "cosmic powers" revered by the false teachers had been "discarded" and "led captive" at Christ's death. Christ is the master of all angelic forces and the head of the church. Christ is the only mediator between God and humanity, the unique agent of cosmic reconciliation. It is the Father in Colossians who is said to have delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son. The Son is the agent of reconciliation and salvation not merely of the church, but in some sense, he redeems the rest of creation as well ("all things, whether things on earth or things in heaven").

First and Second Thessalonians

1 Thessalonians

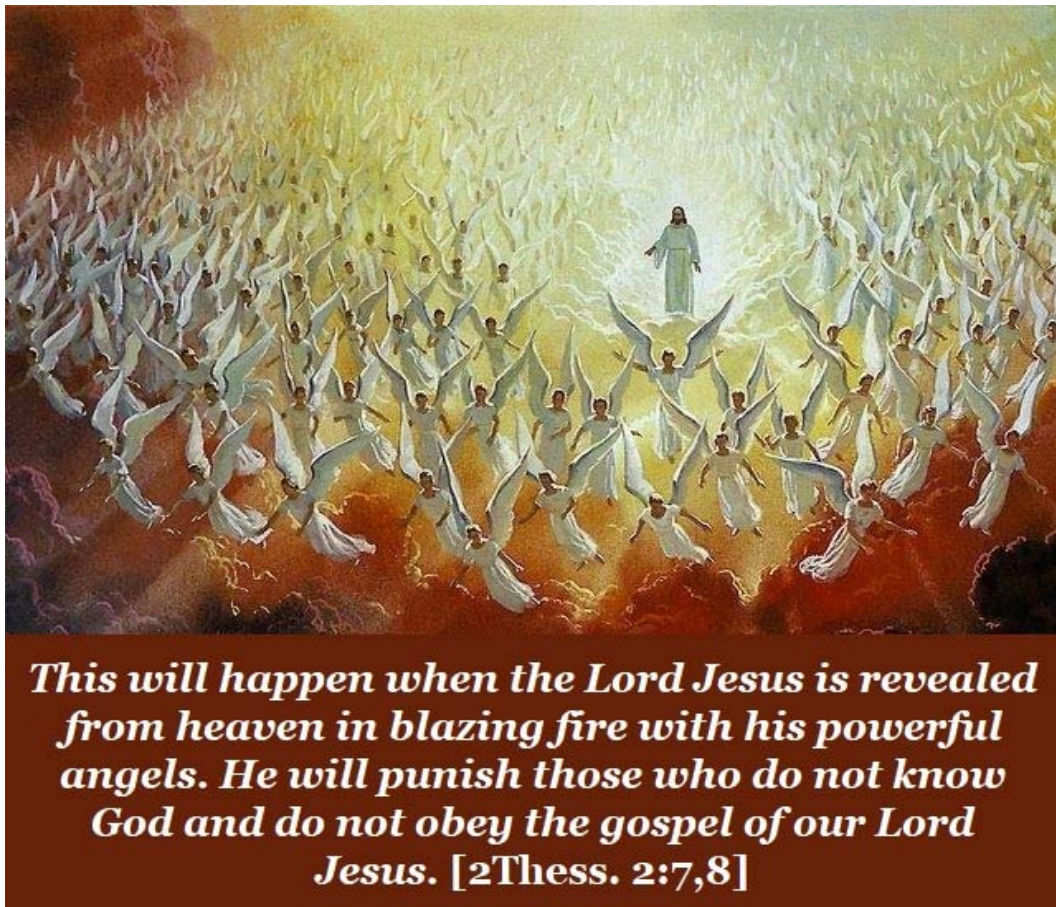


1. Introduction. 1:1
2. Thanksgiving for the Thessalonians' Faith. 1:2-10
3. Paul's Ministry in Thessalonica. 2:1-16
4. Paul's Longing to See the Thessalonians. 2:17-3:5
5. Timothy's Encouraging Report. 3:6-13
6. Living to Please God. 4:1-12
7. Believers Who Have Died. 4:13-18
8. The Day of the Lord. 5:1-11
9. Final Instructions. 5:12-28

Paul wrote his first letter to the Thessalonian church from the city of Corinth around 51 AD, just a few months after having preached in Thessalonica on his second missionary journey. Upon leaving Thessalonica under duress, Paul, Silas, and Timothy traveled to Athens by way of Berea. But after a short time in Athens, Paul felt the need to receive a report from the newborn church in Thessalonica, so he sent Timothy back to serve and minister to the new believers there. Paul wanted to check on the state of the Thessalonians' faith, for fear that false teachers might have infiltrated their number. However, Timothy soon returned with a good report, prompting Paul to pen 1 Thessalonians as a letter of encouragement to the new believers.

First Thessalonians provides Christians with the clearest biblical passage on the coming rapture of believers, an event that will inaugurate the seven-year tribulation. At the rapture, Christ will return for his people. The dead in Christ shall rise first, while those still living will follow close behind. All believers will meet Jesus in the air to begin an eternity spent with the Lord (1 Thessalonians 4:16–18). Paul's main purpose in writing is to encourage and reassure the Christians there. Paul urges them to go on working quietly while waiting in hope for the return of Christ.

2 Thessalonians



1. Introduction. 1:1,2
2. Thanksgiving and Prayer. 1:3-12
3. The Man of Lawlessness. 2:1-12
4. Stand Firm. 2:13-17
5. Request for Prayer. 3:1-5
6. Warning Against Idleness. 3:6-15
7. Final Greetings. 3:16-18

Paul wrote 2 Thessalonians from Corinth in 51 AD within months of writing the first letter. Since the subject matter of the second letter has a number of thematic similarities to the first, Paul probably had received a second report from the city detailing continuing questions or problems regarding the end times. Several of Paul's references indicate that some in Thessalonica were deliberately misleading these new believers, even to the point of false teachers forging letters to make them look as if they had come from Paul (2:2). The apostle, therefore, took extra care in this letter to make sure the Thessalonians understood not only his views on the end times but also what his handwriting looked like, so they would be able to identify letters as authentically his (3:17).

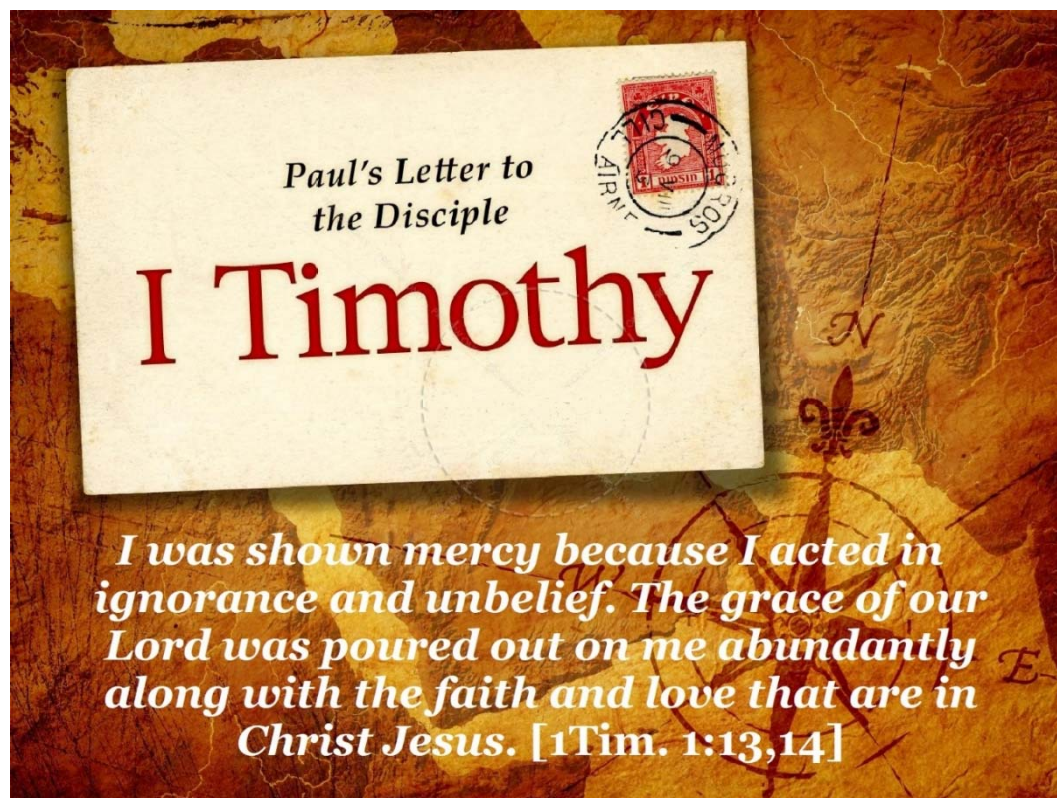
Second Thessalonians distinguishes itself by the detailed teaching it presents on the end times. False teachers had been presenting fake letters as if from Paul and telling the Thessalonian believers that the day of the Lord had already come. This would have been especially troubling to them because Paul had encouraged them in his previous letter that they would be raptured before the day of wrath came upon the earth. This error is corrected in chapter 2 (2:1–12), where Paul tells the Thessalonians that a great tribulation must occur before Christ's return. Seeing as how this series of events has not yet happened, his argument reads, Christ cannot have returned yet. He then expresses thanks that his readers were the elect of God, chosen for salvation and saved by His grace through faith, and thus not susceptible to the deception of the "Great Apostasy," (2:13–14).

So, Paul explains to them that this future time of tribulation had not yet come because a certain "man of lawlessness" had not yet been revealed (2:3). Comparisons with other passages in Daniel, Matthew, and Revelation reveal this man to be none other than the Antichrist. But Paul encouraged the Thessalonians not to worry, because the Antichrist would not come until a mysterious restrainer was removed from earth (2:6–7). The identity of this restrainer has been heavily debated, though due to the nature of the work the restrainer does, he is likely the Spirit of God working redemptively through the church. When the believers leave the earth in the rapture, all who remain will experience the wrath of the Lord.

First and Second Timothy, Titus (The Pastoral Epistles)

The pastoral epistles are three books of the canonical New Testament: the First Epistle to Timothy (1Timothy) the Second Epistle to Timothy (2Timothy), and the Epistle to Titus. They are presented as letters from Paul the Apostle to Timothy and to Titus. They are generally discussed as a group (sometimes with the addition of the Epistle to Philemon) and are given the title pastoral because they are addressed to individuals with pastoral oversight of churches and discuss issues of Christian living, doctrine and leadership.

1 Timothy



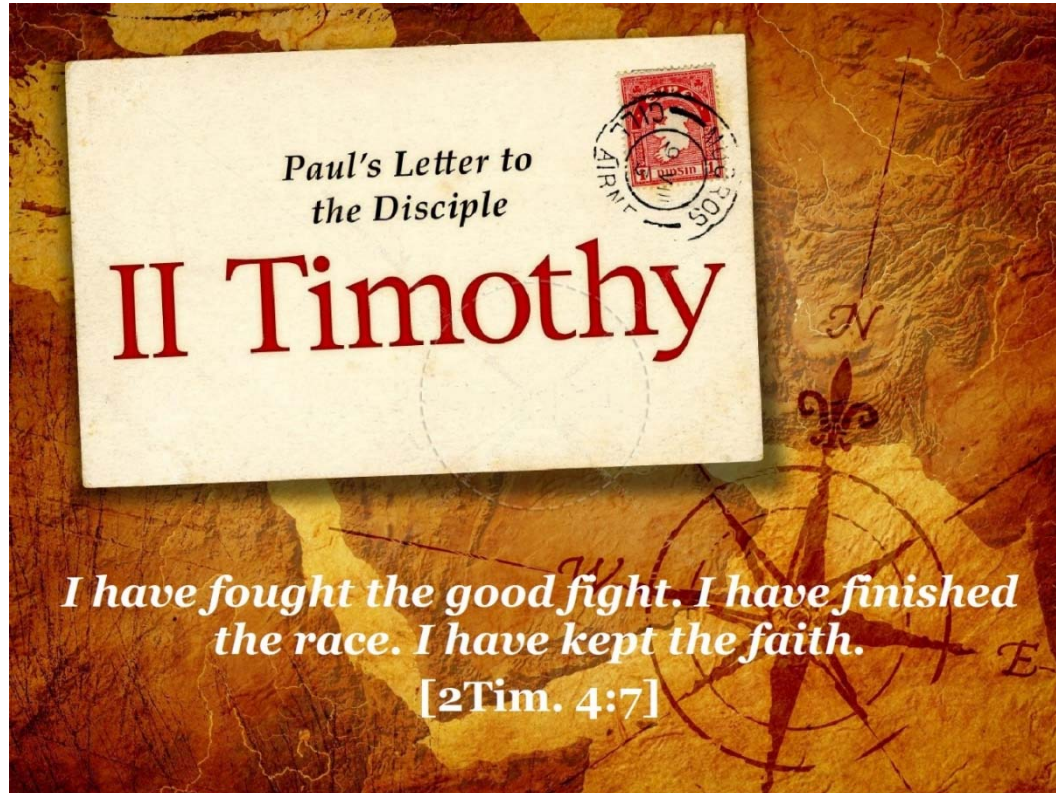
1. Introduction. 1:1,2
2. Timothy Charged to Oppose False Teachers. 1:3-11
3. The Lord's Grace to Paul. 1:12-17
4. The Charge to Timothy Renewed. 1:18-20
5. Instructions on Worship. 2:1-15
6. Qualifications for Overseers and Deacons. 3:1-13
7. Reasons for Paul's Instructions. 3:14-4:16
8. Widows, Elders and Slaves. 5:1-6:2
9. False Teachers and the Love of Money. 6:3-10

10. Final Charge to Timothy. 6:11-21

The First Epistle of Paul to Timothy is one of three letters in the New Testament of the Bible often grouped together as the “Pastoral Epistles” (along with Second Timothy and Titus). This letter offers practical and pastoral advice from the aging apostle Paul to a young pastor named Timothy working in the church at Ephesus. More than a decade prior to writing this letter, Paul had first met Timothy in the city of Lystra in Asia Minor where Timothy was known and respected by the Christians (Acts 16:1–4). Upon recognizing Timothy’s impressive qualities, Paul recruited the young man to travel with him as he continued his second missionary journey. The presence of Timothy would have met an important need for Paul, their friendship coming after Paul’s split with his close friend and partner in earlier missions, Barnabas (15:36–41).

First Timothy presents the most explicit and complete instructions for church leadership and organization in the entire Bible. This includes sections on appropriate conduct in worship gatherings, the qualifications of elders and deacons, and the proper order of church discipline. Paul advised Timothy on these practical matters in a way that would have helped the young pastor to emphasize the purity that should characterize Christian leaders and the gatherings they oversee.

2 Timothy



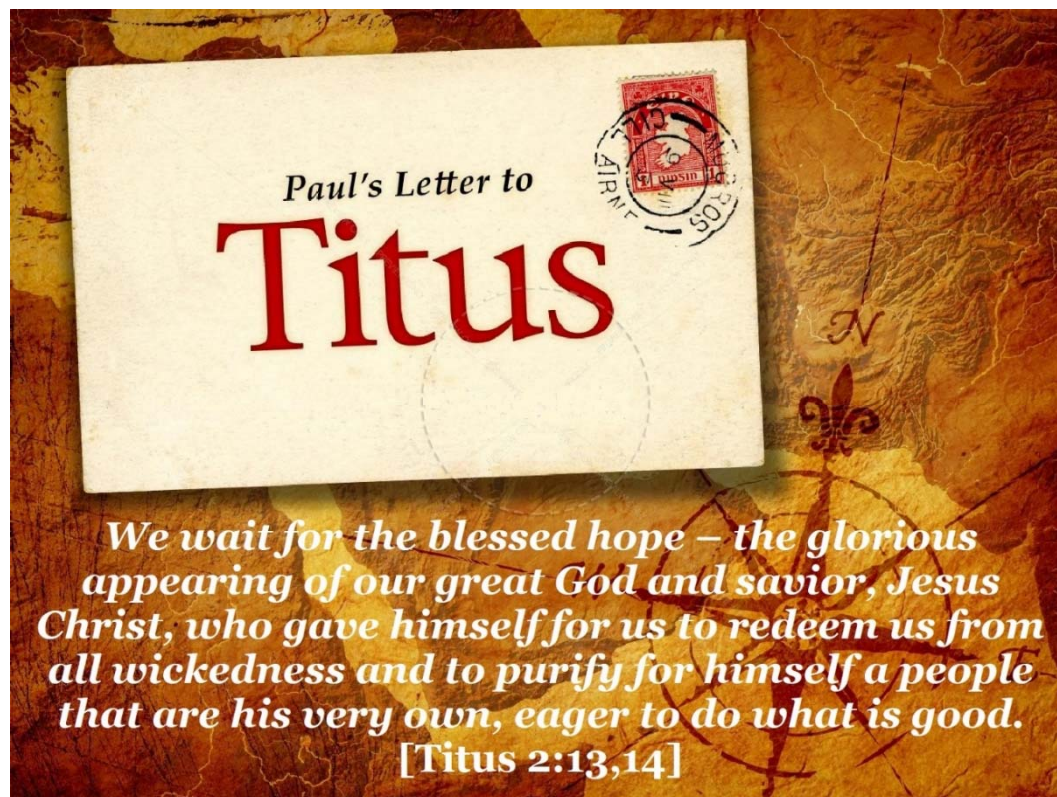
1. Introduction. 1:1,2
2. Thanksgiving. 1:3-5
3. Appeal for Loyalty to Paul and the Gospel. 1:6-14
4. Examples of Disloyalty and Loyalty. 1:15-18
5. The Appeal Renewed. 2:1-13
6. Dealing With False Teachers. 2:14-3:9
7. A Final Charge to Timothy. 4:1-8
8. Personal Remarks. 4:9-18
9. Final Greetings. 4:19-22

The second letter to Timothy offers a picture of Paul at the end of his ministry, just before his death. Certain personal details in the letter reveal a man settling his accounts and preparing for the inevitable. At the close of the letter, Paul mentions a significant number of people - some who had wronged him and others who had served faithfully alongside him (4:9-21). Paul updates Timothy on the current state of their acquaintances and friends so that the young pastor could carry on after Paul's departure. Paul wrote 2 Timothy from a dark and damp Roman prison cell, just before his death in 67 AD. The Roman emperor Nero had been slowly descending into madness since his ascent to the throne in 54 AD, a process exacerbated by the great fire of Rome in 64 AD that burned half the city. With the residents of Rome in an uproar, Christians became a convenient target for Nero, who used believers as scapegoats

for his city's own lack of preparedness. Paul was one of those caught up in this persecution and was believed to have been beheaded by Roman officials soon after writing this letter.

According to the letter, Paul urges Timothy not to have a "spirit of timidity" and not to "be ashamed to testify about our Lord" (1:7–8). He also entreats Timothy to come to him before winter, and to bring Mark with him (cf. Philippians 2:22). He was anticipating that "the time of his departure was at hand" (4:6), and he exhorts his "son Timothy" to all diligence and steadfastness in the face of false teachings, with advice about combating them with reference to the teachings of the past, and to patience under persecution (1:6–15), and to a faithful discharge of all the duties of his office (4:1–5), with all the solemnity of one who was about to appear before the Judge of the quick and the dead. The Epistle advocates endurance as the main quality for a preacher of the gospel. As a good soldier for Jesus Christ, he is to be pure, noble, and ready to take his share of suffering. In Paul's farewell, he describes himself as at the end of his career and awaiting the crown of righteousness.

Titus



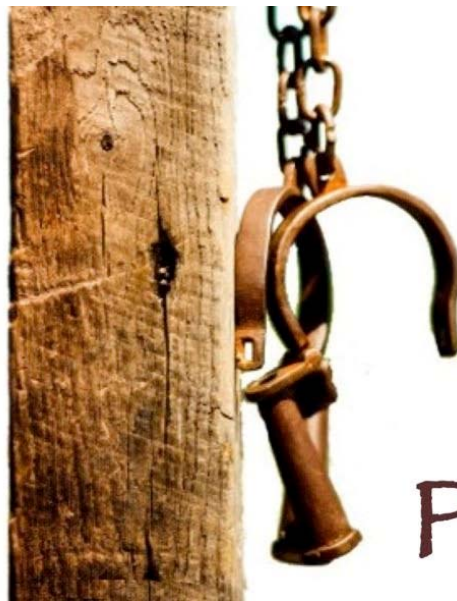
1. Introduction. 1:1-4
2. Appointing Elders Who Love What Is Good. 1:5-9
3. Rebuking Those Who fail to Do Good. 1:10-16

4. **Doing Good for the Sake of the Gospel. 2:1-15**
5. **Saved in Order to Do Good. 3:1-11**
6. **Final remarks. 3:12-15**

Timothy had carried out many missions to the churches for Paul - he joined Paul at Rome, then went to Ephesus. But we know but little of the Gentile Titus except that he later became Bishop of Crete. Paul wrote his letter to Titus from Nilopolis in 63 AD after the Apostle's release from his first Roman imprisonment. Upon leaving Timothy in Ephesus to minister there, Paul accompanied Titus to the island of Crete, where he intended Titus to lead and organize the island's churches in their early years of existence. While the gospel had no doubt spread to Crete soon after Peter's sermon at Pentecost (Acts 2:11), Paul and Titus likely did a good deal of evangelism on the island in the weeks before Paul commissioned Titus to a leadership position there.

There are three summaries of the incarnation within the pages of Titus, providing a framework within which the Christian can view the work of God in the world and in individual lives (1:1-4; 2:11-14; 3:4-7). All three passages involve the manifestation, or appearance, of God in Christ, rooting the Christian faith in the incarnation of Jesus Christ. Only when God the Son took on human flesh in the person of Jesus was the believer's faith in God made sure. In other words, since God poured out his grace on all humanity, he cleanses his people from their sin and purifies believers for himself. This grace of God instructs us to live upright and godly lives in this present age (2:11-3:8).

Philemon



***FROM SLAVE
TO BROTHER***

Philemon

- 1. Introduction. 1-3**
- 2. Thanksgiving and Prayer. 4-7**
- 3. Paul's Plea for Onesimus. 8-25**

This letter was probably written from Rome, about 59-61 AD. According to the majority interpretation, Paul wrote this letter to Philemon on behalf of Onesimus, a runaway slave who had wronged his owner Philemon. The details of the offence are unstated, although it is often assumed that Onesimus had fled after stealing money, as Paul states in verse 18 that if Onesimus owes anything, Philemon should charge this to Paul's account. Sometime after leaving, Onesimus came into contact with Paul, although again the details are unclear. After meeting Paul, Onesimus became a Christian believer. An affection grew between them, and Paul would have been glad to keep Onesimus with him. However, he considered it better to send him back to Philemon with an accompanying letter, which aimed to effect reconciliation between them as Christian brothers. The preservation of the letter suggests that Paul's request was granted.

The letter to Philemon reminds us that God's revelation to humanity is intensely personal. In more formal biblical works such as the Gospels or the epistle to the Romans or even Paul's letters to churches at Philippi or Colossae, it might be easy to get the impression that God does not care or have time for the trials and tribulations in a single household. Philemon stands as one piece of strong evidence to the contrary, revealing that lofty doctrines such as the love of God, forgiveness in Christ, or the inherent dignity of humanity have real and pertinent impact in everyday life. The book of Philemon illustrates that principles like these can and should profoundly affect the lives of believers.

GENERAL LETTERS

Hebrews



Hebrews

In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. [Heb. 1:1,2]

1. God's Final Word: His Son. 1:1-4
2. The Son Superior to Angels. 1:5-14
3. Warning to Pay Attention. 2:1-4
4. Jesus Made Fully Human. 2:5-18
5. Jesus Greater Than Moses. 3:1-6
6. Warning Against Unbelief. 3:7-19
7. A Sabbath-Rest for the People of God. 4:1-13
8. Jesus the Great Priest. 4:14-5:10
9. Warning Against Falling Away. 5:11-6:12
10. The Certainty of God's Promise. 6:13-20
11. Melchizedek the Priest. 7:1-10
12. Jesus Like Melchizedek. 7:11-28
13. The High Priest of a New Covenant. 8:1-13
14. Worship in the Earthly Tabernacle. 9:1-10
15. The Blood of Christ. 9:11-28
16. Christ's Sacrifice Once for All. 10:1-18
17. A Call to Persevere in Faith. 10:19-39
18. Faith in Action. 11:1-12:13
19. Warning and Encouragement. 12:14-17
20. The Mountain of Fear and the Mountain of Joy. 12:18-29

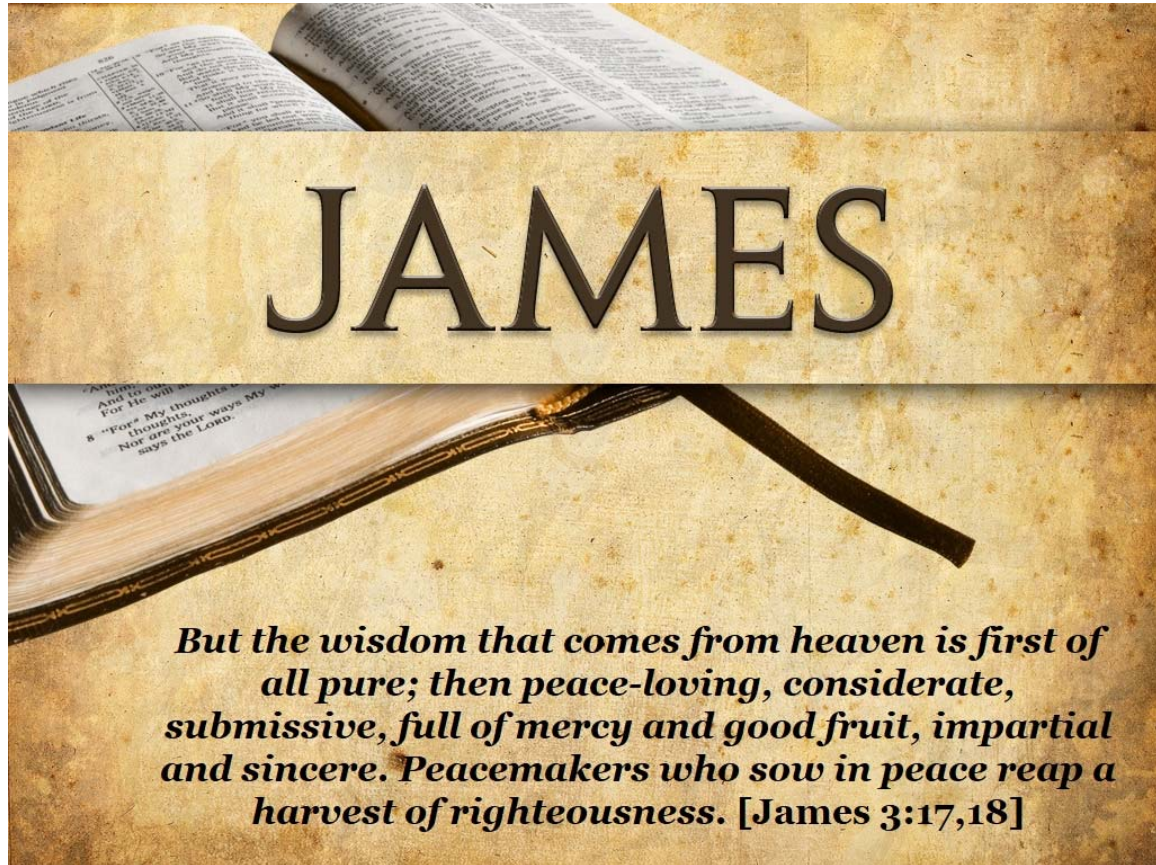
21. Concluding Exhortations. 13:1-19**22. Benediction and Final Greetings. 13:20-25**

Hebrews clearly lays out the present priestly ministry of Christ in the life of the believer. Jesus is both the divine Son of God and completely human, and in his priestly role he clears the way for human beings to approach the Father in heaven through prayer (4:14–16). The priesthood of Jesus is superior to the Old Testament priesthood of Aaron, because only through Jesus do we receive eternal salvation (5:1–9). Furthermore, Jesus became the permanent and perfect “High Priest”, going beyond all other priests by offering himself as a sinless sacrifice on behalf of the sins of human beings (7:24–26; 9:28). The strongly Jewish character of the letter to the Hebrews helps to narrow down its date of composition, most likely 64–69 AD. Significantly, the book makes no reference to the destruction of the Temple at Jerusalem in 70 AD, and the author wrote as if the sacrificial system were still in existence (10:1–2, 11). With its myriad references to Hebrew customs and the Old Testament, the book was likely sent to a Jewish Christian community, possibly in Rome.

Modern biblical scholarship considers its authorship unknown, perhaps written in deliberate imitation of the style of Paul. Although the writer's style reflects some characteristics of Paul's writing, there are key differences. Scholars of Greek consider its writing to be more polished and eloquent than any other book of the New Testament. Hebrews has also been described as an intricate New Testament book. Its purpose was to exhort Christians to persevere in the face of persecution. At this time, certain believers were considering turning back to Judaism (the Jewish system of law) to escape being persecuted for accepting Christ as their savior, now following this system of grace (saved by Jesus' sacrifice on the cross). The driving theme of the epistle is the doctrine of the person of Christ and his role as mediator between God and humanity.

Those to whom Hebrews is written seem to have begun to doubt whether Jesus could really be the Messiah for whom they were waiting, because they believed the Messiah prophesied in the Hebrew Scriptures was to come as a militant king and destroy the enemies of his people. Jesus, however, came as a mere man who was arrested by the Jewish leaders and who suffered and was crucified by the Romans. And although he was seen resurrected, he still left the earth and his people, who now face persecution rather than victory. The Book of Hebrews solves this problem by arguing that the Hebrew Scriptures also foretold that the Messiah would be a priest (although of a different sort than the traditional Levitical priests) and Jesus came to fulfill this role, as a sacrificial offering to God, to atone for sins. His role of a king is yet to come, and so those who follow him should be patient and not be surprised that they suffer for now.

James



1. Introduction. 1:1,1
2. Trials and Temptations. 2-18
3. Listening and Doing. 2:19-27
4. Favoritism Forbidden, 2:1-13
5. Faith and Deeds. 2:14-26
6. Taming the Tongue. 3:1-12
7. Two Kinds of Wisdom. 3:13-18
8. Submit Yourself to God. 4:1-12
9. Boasting About Tomorrow. 4:13-17
10. Warning to Rich Oppressors. 5:1-6
11. Patience in Suffering. 5:7-12
12. The Prayer of Faith. 5:13-19

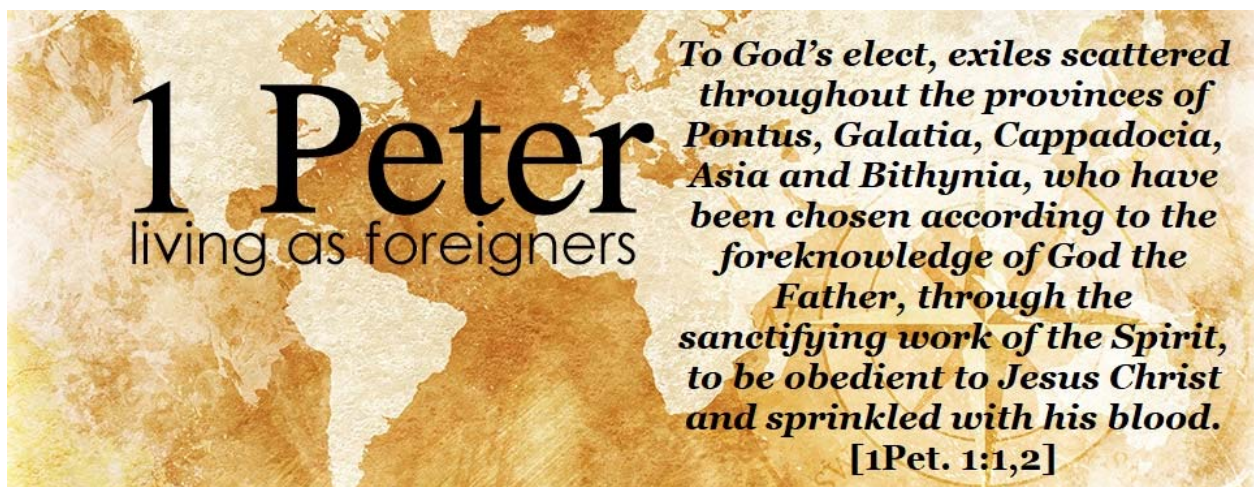
As one of the chief leaders in the church at Jerusalem, James wrote from that city prior to the meeting of the Jerusalem Council, which Luke recorded in Acts 15. At that council, James, along with Peter and Paul, affirmed the decision to take the gospel message to the Gentiles. This council met in AD 49, meaning James likely wrote his letter in AD 45–48. Such a significant event as the Jerusalem Council warranted comment from James, as he was writing

to a Jewish Christian audience. But James made no mention of Gentile Christians at all, making an early date for the letter most likely. In fact, it was likely the first New Testament book written.

The book of James has its focus on practical action in the life of faith, encouraging God's people to act like God's people. The pages of James are filled with direct commands to pursue a life of holiness. He makes no excuses for those who do not measure up. In the mind of this early church leader, Christians evidence their faith by walking in certain ways and not others. For James, a faith that does not produce real life change is a faith that is worthless (James 2:17). Framed within an overall theme of patient perseverance during trials and temptations, James writes to encourage believers to live consistently with what they have learned in Christ. He wants his readers to mature in their faith in Christ by living what they say they believe. He condemns various sins, including pride, hypocrisy, favoritism, and slander. He encourages believers to humbly live by godly rather than worldly wisdom and to pray in all situations.

Within the New Testament canon, the Epistle of James is noteworthy because it makes no reference to the death, resurrection, or divine sonship of Jesus. It refers to Jesus twice, as "the Lord Jesus Christ" and as "our glorious Lord Jesus Christ" (1:1, 2:1).

First Peter



1. Introduction. 1:1,2
2. Praise to God for a Living Hope. 1:3-12
3. Be Holy. 1:13-2:3
4. The Living Stone and a Chosen People. 2:4-10
5. Living Godly Lives in a Pagan Society. 2:11-3:7
6. Suffering for Doing Good. 3:8-22
7. Living for God. 4:1-11

8. Suffering for Being a Christian. 4:12-19

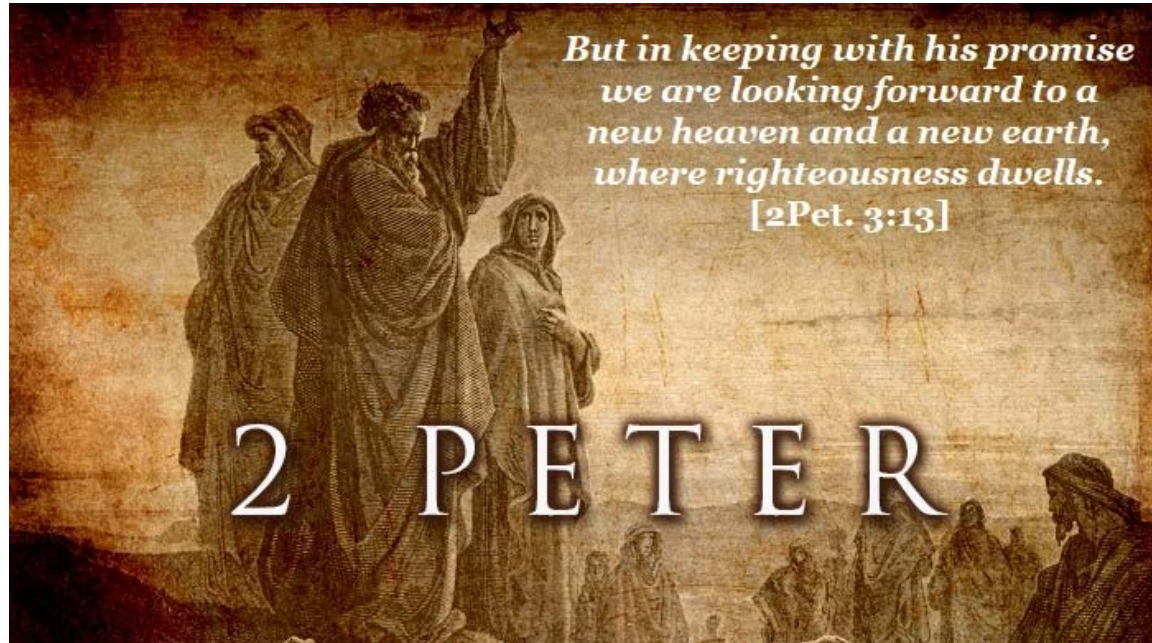
9. To the Elders and the Flock. 5:1-14

First Peter focuses on the importance of believers bearing up under unjust suffering yet continuing to live well (1Peter 2:20). In this way, it provides encouragement for the true believer to continue on in the way that Jesus has laid out for all his followers. The endurance Peter called these believers to is similar to Job's, a man who suffered despite his righteousness. Peter maintained that this was the kind of true perseverance that God expects from his people.

In this letter, Peter speaks much about persecution, which anticipates the persecution he and other Christians would endure in the final years of Nero's reign. At the time he wrote, Peter had not yet been arrested, an event that would lead to his martyrdom around AD 66–68. First Peter 5:13 indicates that Peter sent greetings from the local church - calling it "Babylon" - but it's most likely that the Apostle was writing in a common metaphor there. He used the name of the ancient Mesopotamian city as a stand-in for Rome, the modern city that, like Babylon, gave itself over to idol worship and false gods. While the fact is not recorded in the Bible, Peter has long been thought to have spent his final years serving the church in Rome. Based on the numerous references to suffering and persecution in this letter, Peter likely wrote in 64 AD, just as the persecution of Christians under Nero was ramping up.

The author refers to Jesus, after his death, proclaiming to spirits in prison (3:18–20). This passage, and a few others (such as Matthew 27:52 and Luke 23:43), are the basis of the traditional Christian belief in the descent of Christ into hell, or the "harrowing of hell". Though interpretations vary, some theologians see this passage as referring to Jesus, after his death, going to a place (neither heaven nor hell in the ultimate sense) where the souls of pre-Christian people waited for the Gospel. The first creeds to mention the harrowing of hell were Arian formularies of Sirmium (359), Nike (360), and Constantinople (360). It spread through the west and later appeared in the Apostles' Creed".

Second Peter



1. Introduction. 1:1,2
2. Confirming One's Calling and Election. 1:3-11
3. Prophecy of Scripture. 1:12-21
4. False Teachers and Their Destruction. 2:1-22
5. The Day of the Lord. 3:1-18

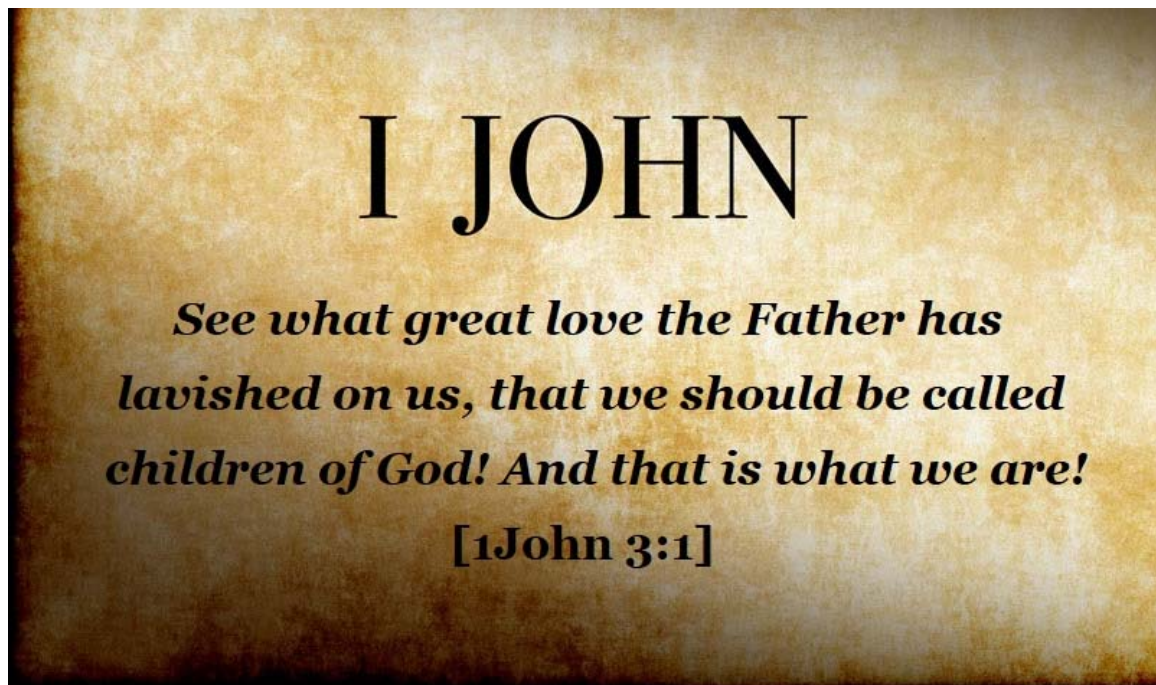
Peter wrote this letter from Rome soon after he wrote 1 Peter in 64–66 AD. From the contents of the letter, it appears that Peter had received reports of false teachers in and among the churches in Asia Minor. The apostle warned them about the insidious presence of those who spread heresies among the people (2:1), marking such difficulties as a sign of the last days (3:3). Peter wanted to encourage his people to stand firm and to instruct them on how best to do that. It criticizes "false teachers" who distort the authentic, apostolic tradition, and predicts judgment for them. 2 Peter explains that God has delayed the Second Coming of Christ so that more people will have the chance to reject evil and find salvation. It calls on Christians to wait patiently for the "parousia" (Second Coming) and to study scripture.

The churches of Asia Minor were struggling with the persecution and suffering addressed in Peter's first letter; they also had strife and dissension within their ranks. In an effort to stem the tide of heresy and false teaching among the Christians, Peter emphasized the importance of learning and clinging to the proper knowledge of God. In fact, this concept was so important to him that the word knowledge appears, in one form or another, some fifteen times in the span of this short, three-chapter letter.

First, Second, and Third John

As the Fourth Gospel According to John addresses itself to the challenges posed by Judaism and others outside Johannine circles who have rejected the community's vision of Jesus as preexistent Son, sent by the Father, these epistles of John (First, Second, and Third) describe the fracturing of the Johannine community itself.

1 John

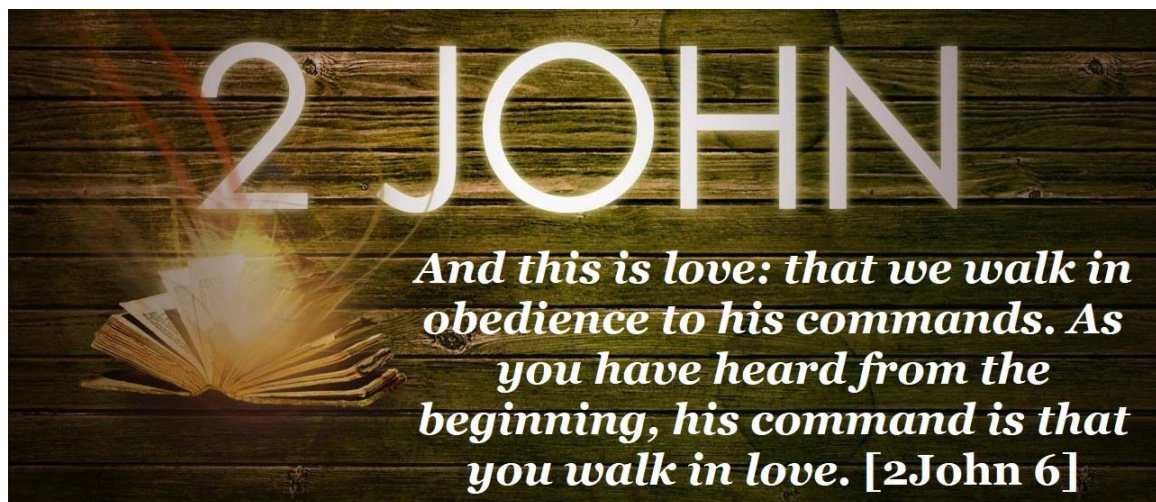


1. The Incarnation of the Word of Life. 1:1-4
2. Light and Darkness, Sin and Forgiveness. 1:5-2:2
3. Love and Hatred for Fellow Believers. 2:3-11
4. Reasons for Writing. 2:12-14
5. On Not Loving the World. 2:15-17
6. Warnings Against Denying the Son. 2:18-27
7. God's Children and Sin. 2:28-3:10
8. More on Love and Hatred. 3:11-24
9. On Denying the Incarnation. 4:1-6
10. God's Love and Ours. 4:7-21
11. Faith in the Incarnate Son of God. 5:1-12
12. Concluding Affirmations. 5:13-21

The first epistle of John is traditionally held to have been composed by John the Evangelist, at Ephesus, when the writer was in advanced age. The epistle's content, language and conceptual style are very similar to the Gospel of John, 2 John, and 3 John, indicating that they were written by the same author. John did not specify the recipients of this letter but given his addresses in Revelation 2–3 to seven churches in the immediate vicinity of Ephesus - the city where John ministered late in his life - he likely had those same churches in mind for this letter. The letter offers little in the way of specifics, so pinpointing the date of its composition can be difficult. However, its similarity with the gospel composed by John means it was probably written near the same time, a date of about 90 AD, with John writing from his exile on Patmos.

The main themes of the epistle are love and fellowship with God. The author describes various tests by which readers may ascertain whether or not their communion with God is genuine and teaches that the proof of spiritual regeneration is a life of active righteousness. It also distinguishes between the world (which is full of evil and under the dominion of Satan) and the children of God (who are set apart from the world). The parallelisms in 1 John are obvious for their pointedness: Christ vs. antichrists, light vs. darkness, truth vs. falsehood, righteousness vs. sin, love of the Father vs. love of the world, and the Spirit of God vs. the spirit of the Antichrist. It reveals a letter that presents the world in an uncomplicated way - there is right and there is wrong. This emphasis by John, though, is not without love; John recognizes that love comes from God, and he encourages believers to love one another (1John 4:7). John's first epistle teaches that while it is important to recognize the lines between truth and error, it must always be done in a spirit of love.

2 John

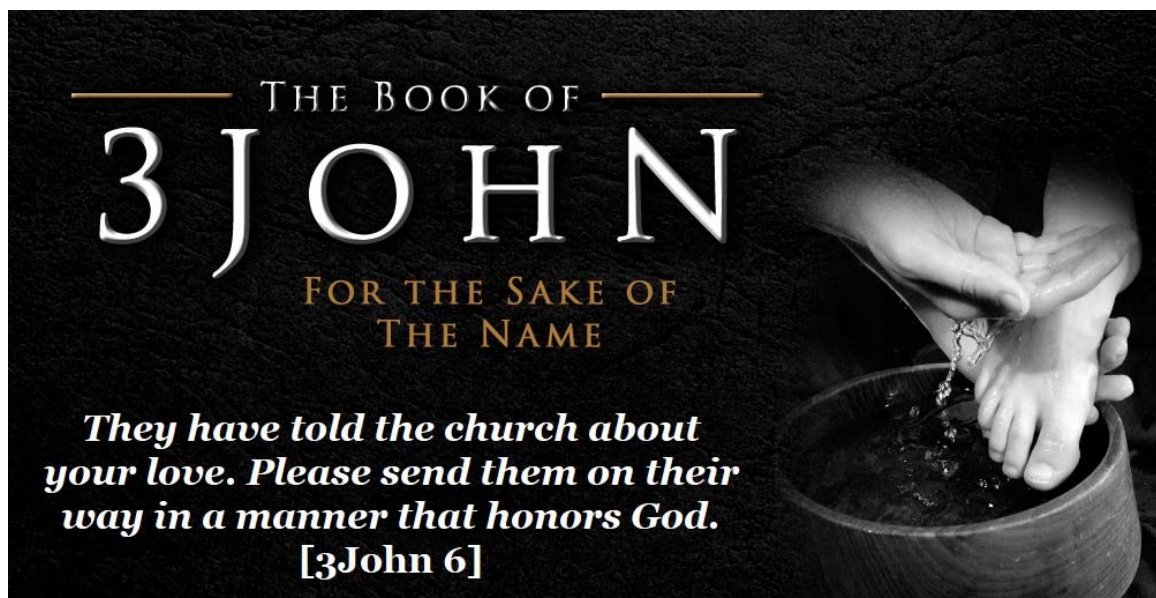


1. 1-13

Second John presents his position regarding the enemies of the truth. Whereas 1 John focuses on our fellowship with God, 2 John focuses on protecting our fellowship from those who teach falsehood. The apostle went so far as to warn his readers against inviting false teachers into the house or even offering them a greeting (1:10). Such practices align the believer with the evildoer, and John was keen on keeping the believers pure from the stain of falsehood and heresy.

Second John is attributed to John the Evangelist, traditionally thought to be the author of the Gospel of John and the other two Johannine epistles. This epistle was probably written in Ephesus in 95–110 AD. The work was written to counter “Docetism”, which is the belief that Jesus did not come “in the flesh”, but only as a spirit. It also defined how Christians are to discern true teachers: by their ethics, their proclamation of Jesus in the flesh, and by their love. The language of this epistle is remarkably similar to 3 John. It is therefore suggested by a few that a single author composed both of these letters. The traditional view contends that all the letters are by the hand of John the Apostle, and the linguistic structure, special vocabulary, and polemical issues all lend toward this theory. Also significant is the clear warning against paying heed to those who say that Jesus was not a flesh-and-blood figure: “I say this because many deceivers, who do not acknowledge Jesus Christ as coming in the flesh, have gone out into the world” (2:7). This establishes that, from the time the epistle was first written, there were those who had docetic Christologies, believing that the human person of Jesus was actually pure spirit or not come in the flesh at all.

3 John

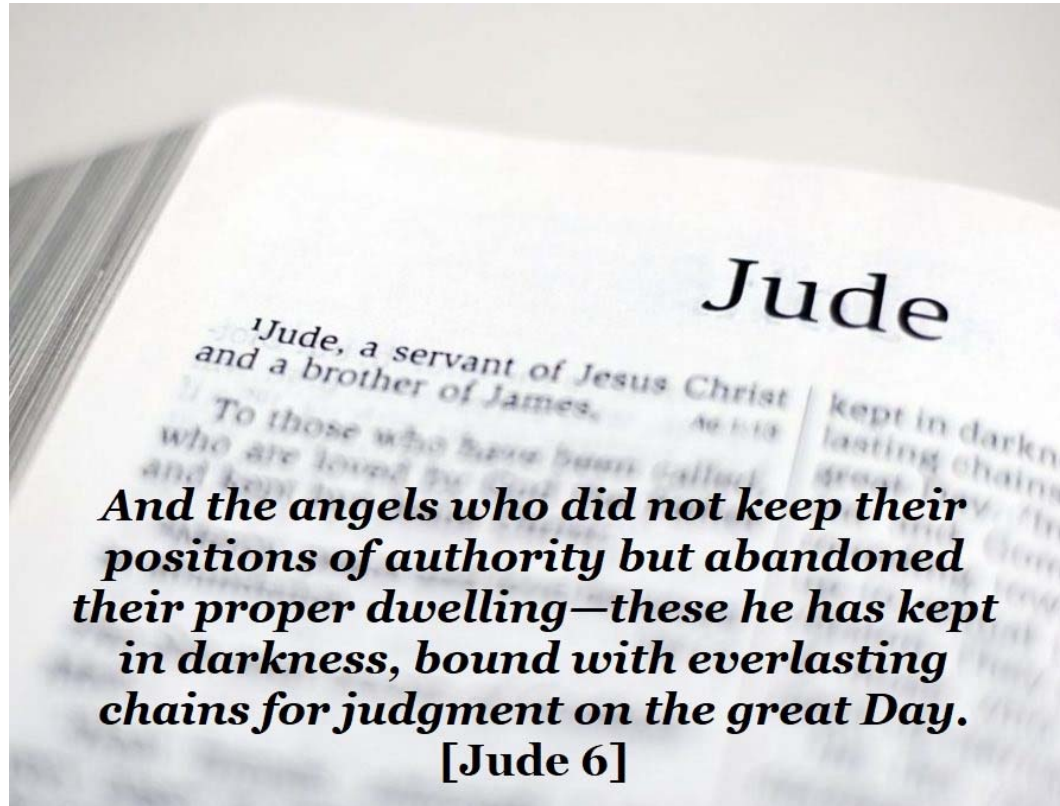


1. 1-14

The Third Epistle of John is attributed to John the Evangelist, traditionally thought to be the author of the Gospel of John and the other two epistles of John. The Third Epistle of John is a private letter composed to a man named Gaius, recommending to him a group of Christians led by Demetrius, which had come to preach the gospel in the area where Gaius lived. The purpose of the letter is to encourage and strengthen Gaius, and to warn him against Diotrephes, who refuses to cooperate with the author of the letter. The Apostle had received a report of some difficulties caused by a man named Diotrephes, and John wrote to reinforce for Gaius the proper way to deal with the troubles. While Gaius was dealing with certain troubles in his area, John wanted to direct him, not only in how to respond to the trials but also how to relate to those who proclaim the truth. John's three epistles are largely concerned with the issue of fellowship - with God, with enemies of the gospel and, in the case of 3 John, with those who proclaim the truth. John wanted to ensure a warm welcome from the churches to those who traveled around preaching the gospel, offering them hospitality and a send-off "in a manner worthy of God" (3 John 1:6).

While we cannot pinpoint the date with certainty due to the lack of specific information in the letter, 3 John was probably written around 90 AD from the island of Patmos, where John was exiled at the time. Early church literature contains no mention of the epistle, with the first reference to it appearing in the middle of the third century. This lack of documentation, though likely due to the extreme brevity of the epistle, caused early church writers to doubt its authenticity until the early fifth century, when it was accepted into the canon along with the other two epistles of John. The language of 3 John echoes that of the Gospel of John, which is conventionally dated to around AD 90, so the epistle was likely written near the end of the first century.

Jude



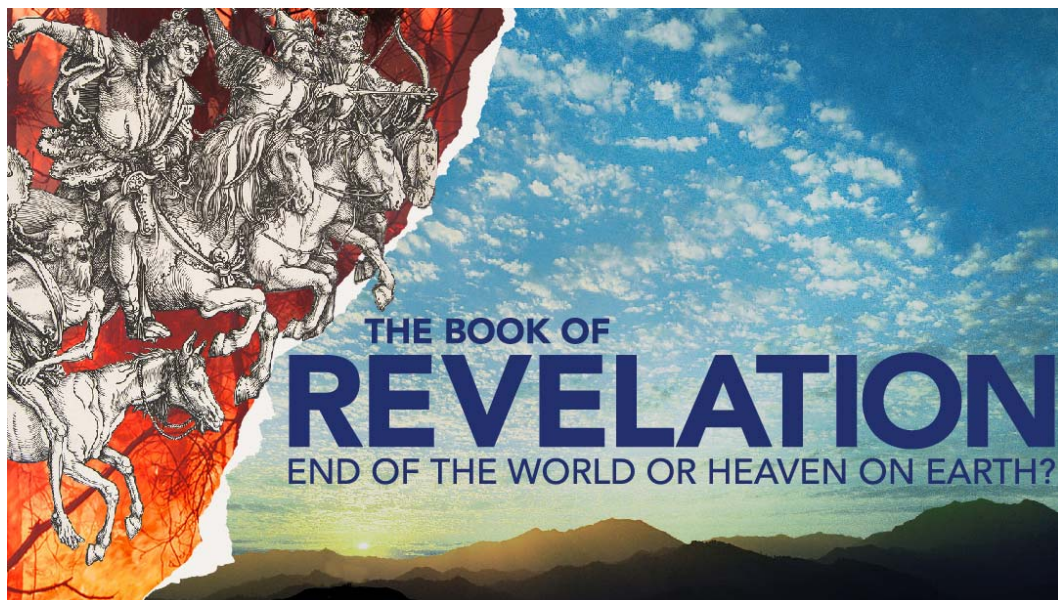
1. Introduction. 1,2
2. The Sin and Doom of Ungodly People. 3-16
3. A Call to Persevere. 17-23
4. Doxology. 24.25

The book of Jude is difficult to date, primarily because the Bible and tradition reveal so little about the personal details of its author while the book itself refrains from naming any particular individuals or places. The one clue available to present-day readers is the striking similarity between the books of Jude and 2 Peter. Assuming Peter wrote his letter first (64–66 AD), Jude probably wrote his epistle sometime between 67 and 80 AD. The epistle title is written as follows: "Jude, a servant of Jesus Christ and a brother of James". "James" is generally taken to mean James the Just, a prominent leader in the early church. Not a lot is known of Jude, which would explain the apparent need to identify him by reference to his better-known brother. As the brother of James the Just, it has traditionally meant Jude was also the brother of Jesus, since James is described as being the brother of Jesus. Outside the book of Jude, a "Jude" is mentioned five times in the New Testament: three times as Jude the Apostle (Luke 6:16, Acts 1:13, John 14:22), and twice as Jude the brother of Jesus (Matthew 13:55, Mark 6:3).

Jude urges his readers to defend the fundamentals of Christ's doctrine that had been disclosed by the time he wrote his epistle, and to remember the words of the apostles spoken. Jude then asks the reader to recall how even after the Lord saved his own people out of the land of Egypt, he did not hesitate to destroy those who fell into unbelief, much as he punished the angels who fell from their original exalted status, and he eradicated Sodom and Gomorrah. He describes in vivid details the apostates of his day. He exhorts believers to remember the words spoken by the Apostles, using language similar to the second epistle of Peter. Jude quotes directly from the Book of Enoch, part of the scripture of the Ethiopian and Eritrean churches but rejected by other churches. He cites Enoch's prophecy that the Lord would come with many thousands of his saints to render judgment on the whole world. He also paraphrases (1:9) an incident in a text that has been lost about Satan and Michael the Archangel quarreling over the body of Moses.

Jude communicates the urgency of his assertion that false teachers need to be condemned and removed from the church. His brevity conveys that Jude will not waste time evading the issue. He sees within the church people and practices that were worthy of condemnation, including rejecting authority and seeking to please themselves. In response to these errors, Jude marshals much biblical imagery to make clear what he thought of it all, anything from Cain killing his brother Abel to the punishment of the sinful people who populated Sodom and Gomorrah (1:7, 11).

Revelation



1. Prologue. 1:1-3
2. Greetings and Doxology. 1:4-8

3. John's Vision of Christ. 1:9-20
4. To the Church in Ephesus. 2:1-7
5. To the Church in Smyrna. 2:8-11
6. To the Church in Pergamum. 2:12-17
7. To the Church in Thyatira. 2:18-28
8. To the Church in Sardis. 3:1-6
9. To the Church in Philadelphia. 3:7-13
10. To the Church in Laodicea. 3:14-22
11. The Throne in Heaven. 4:1-11
12. The Scroll and the Lamb. 5:1-14
13. The Seals. 6:1-17
14. 144,000 Sealed. 7:1-8
15. The Great Multitude in White Robes. 7:9-17
16. The Seventh Seal and the Golden Censor. 8:1-5
17. The Trumpets. 8:6-9:21
18. The Angel and the Little Scroll. 10:1-11
19. The Two Witnesses. 11:1-14
20. The seventh Trumpet. 11:15-19
21. The Woman and the Dragon. 12:1-17
22. The Beast Out of the Sea. 13:1-10
23. The Beast Out of the Earth. 13:11-18
24. The Lamb and the 144,000. 14:1-5
25. The Three Angels. 14:6-13
26. Harvesting the Earth and Trampling the Winepress. 14:14-20
27. Seven Angels With Seven Plagues. 15:1-8
28. The Seven Bowls of God's Wrath. 16:1-21
29. Babylon, the Prostitute on the Beast. 17:1-18
30. Lament Over Fallen Babylon. 18:1-3
31. Warning to escape Babylon's Judgment. 18:4-8
32. Threefold Woe Over Babylon's Fall. 18:9-20
33. The Finality of Babylon's Doom. 18:21-24
34. Threefold Hallelujah over Babylon's Fall. 19:1-10
35. The Heavenly Warrior Defeats the Beast. 19:11-21
36. The Thousand Years. 20:1-6
37. The Judgment of Satan. 20:7-10
38. The Judgment of the Dead. 20:11-15
39. A New Heaven and a New Earth. 21:1-8
40. The New Jerusalem, the Bride of the Lamb. 21:9-27
41. Eden Restored. 22:1-5
42. John and the Angel. 22:6-11
43. Epilogue: Invitation and Warning. 22:12-21

The Book of Revelation, often called the Apocalypse of John, is the final book of the New Testament, and therefore also the final book of the Christian Bible. It occupies a central place in Christian eschatology (the part of theology concerned with death, judgment, and the final destiny of the soul and of humankind). The Book of Revelation is the only comprehensive

apocalyptic document in the New Testament canon (although there are short apocalyptic passages in various places in the Gospels and the Epistles). The apostle John wrote the book of Revelation around the year 95 AD from his exile on the island of Patmos. He addresses his work to seven Asian churches - Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea. Because John worked in Ephesus for so many of his later years, it would have been natural for him to communicate this vision to the churches under his immediate care and influence. Each of those seven churches received a message directed specifically to them (chapters 2 and 3) before John launches into his account of the future which he received in his vision from God.

The Book of Revelation provides the clearest biblical portrait of the events of the tribulation, dealing with the specifics of that terrible time (chapters 4–18). The tribulation will be a time of judgment, a time when those left on the earth after the rapture will suffer deeply for their nonbelief. John pictured this judgment as a series of twenty-one events inaugurated by the breaking of seven seals, the blowing of seven trumpets, and the pouring out of seven bowls. This grand judgment on the sinfulness of humanity shows the seriousness with which God views sin; payment will be exacted from those not covered by the blood of Jesus Christ.

The chronology of Revelation:

- War in heaven.
- Satan cast down to earth.
- Garden of Eden.
- Present evil age.
- Rule of Antichrist.
- End of the age.
- Millennium-1,000 years.
- Satan bound.
- The eternal age.
- New Eden-Christ's rule.
- Saints rule with Christ.
- Second resurrection.
- Final judgment. Satan destroyed.
- The new and eternal age.

The obscure and extravagant imagery has led to a wide variety of Christian interpretations: historicist interpretations see in Revelation a broad view of history; preterist interpretations treat Revelation as mostly referring to the events of the apostolic era (1st Century), or, at the latest, the fall of the Roman Empire; futurists believe that Revelation describes future events; and idealist or symbolic interpretations consider that Revelation does not refer to actual people or events, but is an allegory of the spiritual path and the ongoing struggle between good and evil.

BIBLE CITATIONS (Books by their order in the Bible):

- **GPAP** – “God’s Purpose and Plan – As Told in the Bible”
- **APP.** – “Appendix to God’s Purpose and Plan – As Told in the Bible”
- **[Graphic]** – Bible Citation with Graphic

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