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A mini series



THE  
Bible

Pretoria North Baptist Church

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To the men of God I have known throughout my life, who have taught me to study the Bible.

## **About The Bible**

*All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness – 2 Timothy 3:16*

The Bible is inspired: The word “inspire” has a different meaning today than it had when the first English Theologians used the word to describe the Bible. What the early theologians meant when they said that the Bible was inspired, and what we mean today when we use the word “inspire” is the following:

That God initiated the revealing of himself, who he is and what he is like, to mankind by using individuals to write down what the Holy Spirit leads them to write about God (Heb. 1:1). The Apostle Peter explains that every piece of scripture is protected from human error and misleading interference (2 Peter 1:20). At the same time, inspiration **does** mean that God **used** individuals to write down **his revelation** to us. The dual nature of the Bible in some ways **reflect** the two natures of Christ. Christ being **fully** human and **fully** man, and without sin or fault. So the Bible has a **divine origin** and a **human penmanship**, yet without mistake or error.

The Bible has **FOUR PRIMARY CHARACTERISTICS:**

1. **Authority:** All the words in Scripture are God’s words. When we obey or disobey scripture, we obey or disobey God. The words “Thus says the Lord” appears hundreds of times throughout the Bible. Along with passages such as *2 Timothy 3:16; 2 Peter 1:20; Joshua 1:8; 23:6; Nehemiah 13:1-3; Isaiah 40:8; John 10:34-36; Matthew 5:17-19; Luke 21:21-23; Luke 16:17; 1 Thess 2:13.*
2. **Clarity:** Anyone who reads the Bible will quickly realize that some parts are very easy to understand, while other parts look undecipherable. The Apostle Peter even admits that some of Paul’s writings were hard to understand (2 Peter 3:15-16). Because of this, we must understand that clarity does not mean simplicity. Some parts of scripture only become clear to us when we

understand the history, culture and context attached to them. The Bible **was not written in a vacuum of space**. It was written throughout various parts of history and that history includes politics, economics, war, culture and language. We need to be the type of people Paul describes in 2 Timothy 2:15, *“Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth.”* It is for this reason that God has granted the church preachers and teachers, to assist the flock with the clarity of God’s word.

3. **Necessity:** “The Bible is necessary for knowing the gospel, for maintaining spiritual life, and for knowing God” (Wayne Grudem).

*For “everyone who calls on the name of the Lord will be saved.” How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, “How beautiful are the feet of those who preach the good news!” But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed what he has heard from us?” So faith comes from hearing, and hearing through the word of Christ. – Romans 10:13-17*

The Bible is the doctrinal anchor of the church. It is the measuring rod of truth. Throughout the ages Christian movements have gone liberal and churches have been led astray, but the Bible has always been the instrument of reformation and change.

4. **Sufficiency:** The sufficiency of scripture means that the Bible contains every single word that God intended his people to have at this stage of redemptive history and that it contains all the words of God we need for salvation, for trusting in him and for obeying him. This means that scripture alone should be our source when trying to discover truth about God and all other spiritual matters.

The Bible is God’s gift to mankind. God has decided to reveal himself through the written word, and because of this we must always be faithful to the rules of grammar, syntax and language in general. Throughout this series we will look at how to study

the Bible and how to apply it. We will also take a brief look at the history of the Bible and answer some commonly asked questions and refute many false claims.

**For now, treasure your copy of God's word. It is your life-line to the divine. God could have easily kept you in the dark, but he graciously gave you the light of his word.**

# Old Testament Overview

## Genesis

Theme: Beginnings/Covenants

### **Outline:**

- Four Events (Creation, Fall, Flood, Nations) – Chapters 1 to 11
- Four People (Abraham, Isaac, Jacob, Joseph) – Chapter 12-50

### **Key Chapters:**

- 1: Creation (Broad perspective).
- 2: Creation (Adamic covenant).
- 3: Temptation, Fall, Curses.
- 4: Cain & Abel; Cain's line = Civilization.
- 6-8: Flood: Deliverance in the Ark.
- 9: Everlasting Covenant: Curse/Canaan.
- 11: Babel; Dispersion of nations.
- 12: Abrahamic Covenant established.
- 18-29: Sodom & Gomorrah.
- 21: Isaac is born.
- 22: Isaac is offered up.
- 32: Jacob wrestles with God.
- 37: Joseph sold into slavery.
- 49: Jacob blesses his sons.

### **Key Passages:**

- 1:24-27: 6<sup>th</sup> day of creation.
- 1:31: Creation is very good.
- 2:24: A man shall leave and cleave.
- 3:15: The promise seed.
- 6:1-4: The "Sons of God".
- 12:1-3: Abrahamic Covenant.
- 35:9-12: Jacob becomes "6treqng".

- 50:20: “God meant it for good”.

### **Key Dates:**

- Written in 1446 by Moses.
- Creation: Unknown, if genealogies in chapters 5&10 are incomplete, then ca. 10000-5000 B.C.
- Flood: As above, unknown.
- Abraham: 2165-1992 B.C.
- Joseph: 1915-1805 B.C.

### **Key People:**

- Adam & Eve: The first humans.
- Cain: Adam’s first son; the murderer of his brother, Abel; a wanderer.
- Abel: Murdered second son of Adam.
- Enoch: Father of Methuselah; walked with God; never died but was taken.
- Noah: Walked with God, built ark, father of Shem, Ham & Japheth; cursed Canaan.
- Shem: Noah’s eldest, ancestor of Abraham.
- Nimrod: Hunter, great King, founder of cities, son of Cush.
- Terah: Abram’s father, left Ur for Haran.
- Abraham: Father of nations Israel.
- Lot: Abram’s nephew, dweller in Sodom.
- Sarah: Abraham’s wife, Isaac’s mother.
- Melchizedek: Priest, king of Salem.
- Isaac: Son of Abraham & Sarah, father of Jacob.
- Esau: Isaac’s firstborn, sold birthright.
- Rebekah: Isaac’s wife, favored Jacob.
- Jacob: (Israel) father of 12 tribes.
- Leah: Jacobs’s less favored first wife.
- Rachel: Jacob’s beloved wife, mother of Joseph, dies bearing Benjamin.
- Joseph: Son of Jacob, sold as slave, exalted in Egypt.

## Exodus

### **Theme: Redemption and Deliverance of Israel**

#### **Outline:**

- Geographic: Israel in Egypt (1-3); Israel in Wilderness (14-18); Israel at Sinai (19-40).
- Major Movements: Exodus (1-18); Law (19-24); Tabernacle (25-40).
- Major Ideas: Repression (1-11); Redemption (12-40).

#### **Key Chapters:**

- 3-4: Call of Moses.
- 7-11: Ten plagues.
- 12: Passover.
- 14: Red Sea.
- 18: Jethro/Delegated Authority.
- 19: Inauguration of the new nations constitution.
- 20: Ten commandments.
- 32: Golden Calf.
- 40: Tabernacle completed.

#### **Key Passage**

- 3:14-15: God's name.
- 4:11: God is in control of health and sickness.
- 15:26: The Lord is your healer.
- 19:5,6: Holy nation.
- 20:1-17: The 10 commandments.
- 21:24-25: Lex Talionis, life in the womb.

#### **Key Dates:**

- The Exodus occurred ca. 1146/1445 B.C.



**Key People:**

- Aaron: Moses' spokesman & brother, consecrated high priest.
- Jethro: Moses' father in law.
- Miriam: Moses' sister, a prophetess, led women in worship.
- Moses: Prophet of the highest order, lawgiver, deliverer of Israel; author of the Pentateuch.
- Zipporah: Moses' wife.

**Leviticus****Theme: Holiness****Outline:**

- The way to God – sacrifice (1-17)
- The walk with God – sanctification (18-27)

**Key Chapters**

- 1-7: Five sacrifices.
- 10: Nadab and Abihu.
- 16: Day of atonement.
- 18: Regulations of sexual conduct.
- 23: Seven feasts.
- 25: Sabbath and Jubilee.
- 26: Obedience = Blessing, Disobedience = judgment.

**Key Passages:**

- 17:11: Life is in the blood.
- 19:2: You shall be holy for I am holy.
- 20:6-8: No mediums.

**Key People:**

- Nadab & Abihu: eldest sons of Aaron, killed by God.

**Numbers**

## **Theme: Wandering in the wilderness**

### **Outline:**

- Ordering the people of the exodus (1-10)
- Disorder among the people in the wilderness (11-25)
- Reordering the new generation for entrance (26-30)

### **Key Chapters:**

- 6: The Nazarite vow.
- 11: The grumblings of Israel and Moses.
- 13: The journey and return of the spies into Canaan.
- 22-24: Balaam, Balak and the talking donkey.

### **Key Passages:**

- 16:31-35: God's destruction of Korah.
- 21:4-9: God's judgment by fiery serpents.

## **Deuteronomy**

### **Theme: History reviewed/covenant reiterated**

### **Outline:**

- What God has done (1-4)
- What God expects (4-26)
- What God will do (27-30)
- Transition of the covenant mediator (31-34)

### **Key Chapters:**

- 5: 10 commandments reiterated.
- 6: Shema.
- 18: Against witchcraft.
- 28: Blessings and curses.
- 32: Songs of Moses.
- 33: Blessings of Moses.

- 34: Death of Moses.

**Key Passages:**

- 4:2: Don't add or remove from the word.
- 6:4-9: The Shema.
- 13:1-5: Test and death of false prophets.
- 21:18-21: Death of rebel sons.
- 22:28-29: Laws concerning seductions.
- 24:1-4: Regulations concerning divorce.
- 29:29: Secret things belong to the Lord.
- 32:39: God governs life and death.
- 18:18: Prophet like Moses.

**Joshua:**

**Theme: Conquer and Divide**

**Outline:**

- Conquering the land (1-12)
- Dividing the land (13-24)

**Key Chapters:**

- 1: God's charge to Joshua.
- 2: Rahab and the spies.
- 6: Fall of Jericho.
- 7: The sin of Achan.
- 9: Gibeonites deceitful covenant.
- 13-19: Division of the land.
- 20: Cities of refuge.

**Key Passages:**

- 1:7-9: Be strong and courageous.
- 10:12-15: Sun stands still.

- 24:14-15: Choose who you will serve.

## Judges

**Theme: Disobedience and defeat**

### **Outline:**

- Disobedience in Judges (1-2)
- History of the Judges (3-16)
- Apostasy in Judges (17-21)

### **Key Chapters:**

- 5: Song of Deborah
- 6-8: Gideon's judgeship
- 13-16: Samson's judgeship

### **Key Passages:**

- 11:34-40: Jephtha's vow.
- 17:6: "In those days there was no king in Israel".

## Ruth

**Theme: Kinsman Redeemer**

### **Outline:**

- Return of Ruth (1)
- Reaping of Ruth (2)
- Request of Ruth (3)
- Redemption of Ruth (4)

### **Key Chapters:**

- 4: Boaz redeems Ruth and marries her.

### **Key Passage:**

- 4:18-22: Genealogy from Perez.

**Key People:**

- Boaz
- Ruth

**1 Samuel****Theme: Judges to Kings; Theocracy to Monarchy****Outline:**

- Preparation for the monarch – Samuel (1-9)
- Period of the Monarch – Saul (10-31)

**Key Chapters:**

- 1-4: Eli to Samuel.
- 8-10: Choose a king.
- 13: Saul takes priestly office.
- 15: Saul spares Amalekites.
- 16: David 13trench.
- 17: Goliath slain.
- 18: David: Jonathan's friend.
- 24: David spares Saul's life.
- 25: David and Abigail.
- 28: Saul and the witch of Endor.
- 31: Saul and his sons killed.

**Key Passages:**

- 15:20-23: To obey is better than sacrifice.
- 16:7: God looks at the heart.

**Key People:**

- Samuel.
- Saul.
- Hannah.

- Eli.
- Jonathan.
- David.

## 2 Samuel

**Theme: David's reign as King**

### **Outline:**

- The triumphs of David (1-10) – Good
- The transgressions of David (11-12) – Bad
- The troubles of David (13-24) – Ugly

### **Key Chapters:**

- 5: David as King over all Israel.
- 6: The Ark brought to Jerusalem.
- 7: Temple; Davidic covenant.
- 11: Bathsheba.
- 12: Nathan rebukes David.
- 13-20: Absalom's exile and revolt.
- 24: David numbers the people.

### **Key Passages:**

- 7:8-16: Davidic covenant.
- 12:23: David's hope of joining his departed child.
- 24:24: Give the Lord what costs you.

## 1 Kings

**Theme: United and Divided Kingdom**

### **Outline:**

- Kingdom united/ Solomon (1-11)
- Kingdom divided/ Many kings (12-22)

**Key Chapters:**

- 1: Solomon is appointed as King.
- 2: David dies and Solomon secures kingship.
- 3: Solomon chooses wisdom.
- 8: Solomon's temple dedication.
- 9: God's promises/warnings to Solomon.
- 11: Solomon's demise.
- 12: Kingdom divided.
- 17: Elijah predicts drought and raises the dead.
- 18: Elijah on Mount Carmel.
- 19: Elijah's flight to Horeb.
- 21: Naboth's vineyard 15tren by Jezebel.

**Key Passages:**

- 13:2: Prophecy concerning Josiah fulfilled.

**Key People:**

- Solomon.
- Jeroboam.
- Rehoboam
- Elijah.
- Jezebel.

**2 Kings**

**Theme: Israel and Judah fall**

**Outline:**

- Kingdom divided/ Israel falls
- Kingdom which survives/Judah falls

**Key Chapters:**

- 2: Elijah taken to heaven.
- 4: Elisha's miracle for the widow.
- 5: Naaman healed and Gehazi's greed.

- 6: Elisha thwarts Syria.
- 17: Israel's fall/Assyrian captivity.
- 18: Sennacherib invades.
- 22-23: Josiah as king of Judah brings revival.
- 24-25: The fall of Judah to Babylon in 586BC

**Key Passages:**

- 4:18-28: Elisha raises the Shunammite's son from the dead.
- 6:1-7: Elisha makes the axe head float.



## 1 Chronicles

**Theme: God's view of David (Parallels 2 Samuel)**

### **Outline:**

- Royal line of David (1-9)
- Righteous reign of David (10-29)

### **Key Passages:**

- 11:2: You shall be prince over my people Israel.
- 17:11-14: Davidic Covenant. "his throne shall be established forever"

### **Key Dates:**

- Written in 1446 by Moses.
- Creation: Unknown, if genealogies in chapters 5&10 are incomplete, then ca. 10000-5000 B.C.
- Flood: As above, unknown.
- Abraham: 2165-1992 B.C.
- Joseph: 1915-1805 B.C.

### **Key People:**

- See 2 Samuel.

### **Key Features: Kings vs Chronicles**

- Kings: Gives political history of Israel/Judah from moral and prophetic viewpoints.
- Chronicles: Gives religious history of Davidic dynasty of Judah only, from priestly and spiritual perspectives.

## 2 Chronicles

**Theme: God's view of the kings of Judah (Parallels 1 and 2 Kings)**

### **Outline:**

- Reign of Solomon – 40 years (1-9) | 1 Kings 1-11 | Temple construction
- Reign of Judah's kings – 400 years (10-36) | 1 Kings 12 – 2 Kings 25 | Temple desecration and destruction

### **Key Event:**

- Division of the kingdom: Due to Solomon's sin, the kingdom divided under Rehoboam. The northern tribes followed Jeroboam. Only Judah and Benjamin remained loyal to Rehoboam after Rehoboam unwisely followed the counsel of his youthful advisors.

### **Key Passage**

- 3:14-15: God's name.
- 4:11: God is in control of health and sickness.
- 15:26: The Lord is your healer.
- 19:5,6: Holy nation.
- 20:1-17: The 10 commandments.
- 21:24-25: Lex Talionis, life in the womb.

### **Key Dates:**

- 971-538 B.C.

### **Key People:**

- Jeroboam: Led rebellion against Rehoboam; first king of the northern tribes.
- Josiah: Judah's last righteous king.
- Rehoboam: Solomon's son/successor.
- Solomon: Israel's wisest most glorious king.

## **Ezra**

**Theme: Rebuilding the Temple and reforming the people**

### **Outline:**

- The return and reconstruction under Zerubbabel – 536 B.C. (1-6) [WORK]

- The return and reform under Ezra – 458 B.C. (7-10) [WORSHIP]

### **Key Chapters**

- 1: Cyrus allows return; many Israelites prepare.
- 3: Foundation of the Temple completed.
- 7-9: Return under Ezra; Ezra's prayer.
- 10: Repentance of people that married pagans.

### **Key Passages:**

- 4:3: Zerubbabel and Jeshua reject the help of the Samaritans.
- 10:9-15: Ezra tells most of the people to put away their foreign wives.
- 7:10: Ezra's approach to ministry.

### **Key People:**

- Cyrus.
- Ezra.
- Jeshua.

### **Key Dates:**

- 538 B.C. Cyrus decrees return of captives.
- 536 B.C. First return under Zerubbabel.
- 516 B.C. Temple completed.
- 458 B.C. Return and reform under Ezra.

## **Nehemiah**

**Theme: Rebuilding the walls**

### **Outline:**

- Rebuilding the walls under Nehemiah (1-7)
- Revival of the people under Ezra (8-10)
- Reinforcement of the work under Nehemiah (11-13)

**Key Chapters:**

- 1-2: Nehemiah's prayer, Artaxerxes decree.
- 3-7 Work on and completion of the walls.

**Key Passage:**

- 8:4-8: Presentation of the law by Ezra to the people.

**Key People:**

- Artaxerxes: Persian king, son of Xerxes the first, stepson of Esther who allowed the Jews to rebuild the walls.
- Nehemiah: Artaxerxes cup bearer; governor of Judea, supervisor of construction.
- Sanballat: Influential Samaritan. Wanted to end construction.
- Ezra: Great reformer.

**Key Dates:**

- 444-425 B.C. 90 years after Ezra.

**Esther**

**Theme: Preservation through providence**

**Outline:**

- The threat to the Jews (1-4)
- The triumph of the Jews (5-10)

**Key Chapters:**

- 3: Haman persuades King Ahasuerus to decree the Jew annihilation.
- 6-7: Mordecai is honored; Haman is hanged.
- 9: Jews destroy their enemies.

**Key Passages:**

- 4:14: God's providence.

**Key People:**

- Esther.
- Mordecai.
- Haman.
- Ahasuerus.

**Job:**

**Theme: Suffering and sovereignty**

**Outline:**

- The disasters of Job (1-2)
- The dialogues of Job (3-37)
- The deliverance of Job (38-42)

**Key Chapters:**

- 1-2: Job's accusation and affliction.
- 3-37: Job's friends counsel.
- 38-41: God's speech and silencing.
- 42: Job's repentance and restoration.

**Key Passages:**

- 14:14: Hope of immortality and glorification.
- 19:25-26: "I know that my redeemer lives".
- 23:10-12: "When he has tried me I will come forth as gold".
- 26:7: "He... hangs the earth on nothing".
- 42:12-13: And the Lord blessed the latter days of Job more than his beginning.

**Key People:**

- Job.
- Satan.
- Eliphaz.

- Bildad.
- Zophar.
- Elihu.

## Psalms

### Theme: Worship

#### Outline:

- Songs of Worship [David] – 1 to 41
- Hymns of Petition [David and sons of Korah] – 42-72
- Hymns of Petition [Mainly Asaph] – 73 to 89
- Anthems of Praise [Mainly anonymous] – 90 to 106
- Anthems of Praise [David and anonymous] – 107 to 150

#### Key Chapters:

- 1: Godly and wicked contrasted.
- 2: Messiah's reign.
- 8: God's glory/man's rule.
- 15: Characteristics of the godly.
- 16: Eternal life for the trusting.
- 19: Works and words of God.
- 22: Messiah's sufferings.
- 23: Great Shepherd.
- 32: Blessings and forgiveness.
- 42: Thirsting for God.
- 51: Confessing of sin.
- 73: Apparent prosperity of the wicked.
- 90: Man's transitoriness.
- 100: Call to worship.
- 119: God's words exalted.
- 127: God, the giver of blessing (children).
- 139: God's omniscience and omnipresence.

- 150: Praise the Lord.

### **Proverbs**

**Theme: Wisdom/ fear of the Lord. Wisdom for a foolish world**

#### **Outline:**

- Proverbs of Solomon (1-29)
- Proverbs of Agur (30)
- Proverbs of Lemuel (31)

#### **Key Chapters:**

- 3: The pursuit and precepts of wisdom.
- 31: The godly woman.

#### **Key Passage:**

- 3:5-6: Trust in the Lord.
- 5:15-23: Father's warnings, be satisfied with your wife.
- 6:16-19: Seven things the Lord hates.
- 10:18-20: Warnings on speech.
- 16:18-19: Pride before destruction.
- 19:17: Gracious to a poor man lends to the Lord.
- 22:6: Training a child in his way.
- 25:21-22: Love your enemies.
- 27:17: Iron sharpens iron.

### **Ecclesiastes**

**Theme: Warnings, vanity, life lived apart from God is futile**

#### **Outline:**

- The problem that "all is vanity" – 1:1-11
- The proof that "all is vanity" – 1:12 – 6
- The prescription for living with vanity – 7 – 12

**Key Passages:**

- 1:2: All is vanity.
- 12:13-14: The conclusion is to fear God and keep his commandments.

**Author:**

- Solomon son of David, king of Jerusalem.

**Key Dates:**

- 935 B.C.

**Song of Solomon**

**Theme: Romance; God’s view of love and marriage**

**Outline:**

- Courtship (1:1-3:5)            }        Leave            }
- Consummation (3:6-5:1)    }        Cleave        } Genesis 2:24
- Celebration (5:2-8:14)     }        Weave        }

**Key Passages:**

- 8:6-7: On love (1 Cor. 13 of the OT).

**Isaiah**

**Theme: Salvation**

**Outline:**

- Chastening of God (1-39)
- Comfort of God (40-66)

**Key Chapters:**

- 6: Isaiah’s call and commissioning.
- 13: Judgment of Babylon.
- 24: Judgment of the earth in tribulation.
- 36-37: Deliverance of Hezekiah and Judah from Sennacherib.
- 40-48: Deliverance promised to Israel.



- 53: Suffering servant (Jesus Christ).
- 66: Glorious future in Zion.

**Key Passages:**

- 7:14: Virgin birth.
- 9:6: Birth and reign of the Prince of Peace.
- 11:1-5: Righteous reign of the Branch from Jesse's roots.
- 53:4-6: The Lord has caused iniquity to fall on him. Vicarious Redeemer.
- 64:6: Total depravity of man.

**Key People:**

- Isaiah: Prophet to Judah: 740 to 680 B.C.

**Jeremiah**

**Theme: Warning or last hour – Repentance/Confrontation**

**Outline:**

- Jeremiah's call – 1
- Judah's gall – 2-51
- Jerusalem's fall – 52

**Key Chapters:**

- 1: Jeremiah's call.
- 23: Wicked shepherds; the Righteous Branch; lying prophets.
- 25: Judah's future through Babylon; 70 years.
- 30: Returned and restoration from captivity promised.
- 31-32: Restoration; new covenant.
- 34-44: Fall of Jerusalem.
- 52: Destruction of Jerusalem.

**Key Passages:**

- 1:4-10: The foreknowledge of God.
- 29:10: Promised restoration in 70 years.

## **Lamentations**

**Theme: Lament/Mourning (the funeral of a city)**

### **Outline:**

- The ruin of Jerusalem – 1
- The wrath of God – 2
- The request for mercy – 3
- The review of the siege – 4
- The request for restoration – 5

### **Key Passages:**

- 3:22-23: God's faithfulness seen in the midst of suffering. Great is thy faithfulness.

## **Ezekiel**

**Theme: Condemnation, consolation and restoration**

### **Outline:**

- Condemnation 1-32 [wrath]
- Consolation 33-48 [restoration]

### **Key Chapters:**

- 1: Visions of 4 beings, 4 wheels and divine glory.
- 8-11: God's glory departs.
- 36-37: Mountains of Israel to be blessed.
- 38-39: Prophecy against God and Magog.
- 40-48: The temple; God's glory; worship; land restored.

### **Key Passages:**

- 36:24-27: Renewal of Israel from the inside.

### **Key People**

- Ezekiel

### **Key Word**

- Remember

## **Daniel**

**Theme: God's sovereign plan for Israel; Israel's prophetic panorama (537 B.C.)**

### **Outline:**

- Personal history of Daniel/The remnant – 1
- Prophetic plan for the gentiles/God is in control - 2 to 7
- Prophetic plan for Israel/there is a future – 8 to 12

### **Key Chapters:**

1. Daniel's personal history in Babylon
2. Nebuchadnezzar's image dream
3. Nebuchadnezzar's idolatrous image/ fiery furnace
4. Nebuchadnezzar's great tree vision/cow king
5. Belshazzar and wall writing
6. Darius' decree; Daniel in the lion den
7. Daniel's four beasts vision
8. Daniel's ram, goat, little horn vision
9. Daniel's 70 week vision
10. Daniel's preparation by Michael the Arch angel
11. Daniel's 69 weeks
12. Daniel's sealing up the book at the end.

### **Key Passages:**

- 2:44-45: God's kingdom will be supreme and it shall stand forever.
- 7:13-14: The Son of Man given everlasting dominion. Ancient of days.
- 9:24-27: Vision of the 69 weeks.
- 12:1-2: OT reference to the resurrection.

## **Key People**

- Daniel.
- Shadrach, Meshach, Abednego.
- Nebuchadnezzar.
- Darius.
- Cyrus.
- Belshazzar.
- Gabriel

## **Hosea**

**Theme: Loyal love (faithfulness), covenant**

### **Outline:**

- Adulterous wife and faithful husband – 1 to 3 [prodigal wife]
- Adulterous Israel and faithful Lord – 4 to 14 [prodigal nation]

### **Key Chapters:**

- 1-3: Gomer restored to Hosea
- 11-14: Israel restored to God

### **Key Passages:**

- 4:6: Israel rejected as priest; forgot the law.
- 6:6: Loyalty vs sacrifice.
- 11:1: Out of Egypt God called his Son whom he loved.

## **Key People**

- Hosea
- Gomer
- Jezreel
- Lo-ruhamah
- Lo-ammi

## Joel

**Theme: The day of the Lord (in retrospect and prospect)**

### **Outline:**

- Day of the Lord in retrospect – 1:1 to 2:17
- Day of the Lord in prospect – 2:18 to 3:21

### **Key Passages:**

- 2:28-32: Promise of His Spirit and the Day of the Lord.
- 3:9-15: Description of judgment of the nations in the valley of decision (29trench2929).

## Amos

**Theme: Social injustice of Israel**

### **Outline:**

- Eight prophecies of judgment – 1 and 2
- Three sermons on Israel's sin – 3 to 6
- Five visions of punishments – 7 to 9:10
- Five promises on restoration of Israel – 9:11-15

### **Key Passages:**

- 9:8: Destroy sinful kingdom, but not totally.
- 9:13-15: Future hope for the restoration of Israel.
- 8:11: Famine of hearing the Word.

### **Key Chapter:**

- 7: Amos warns through visions.

## Obadiah

**Theme: Edom's judgment**

### **Outline:**

- Judgment of Edom – 1:1-8
- Restoration of Israel – 1:9-21

## Jonah

**Theme: God's mercy upon the repentant gentiles**

### **Outline:**

- God's mercy upon Jonah – 1 and 2 [First commission]
- God's mercy upon Ninevah – 3 and 4 [Second commission]

### **Key Chapters:**

1. "I won't go".
2. "I will go".
3. "I'm here".
4. "I shouldn't have come".

### **Key Passages:**

- 2:8-9: Salvation belongs to the Lord.
- 4:2: God's grace/compassion.

## Micah

**Theme: Justice of God vs the social injustice of Judah (sin, pardon or God)**

### **Outline:**

- Prediction of retribution – 1 to 3
- Prediction of restoration – 4 to 5
- Pleas for repentance – 6 to 7

**Key Passages:**

- 4:3: Swords into plowshares.
- 5:2: From Bethlehem the One will come.
- 6:8: God requires us to do justly.

**Nahum****Theme: Nineveh's Judgment/destruction****Outline:**

- God's majestic holiness – 1
- Nineveh's judgment – 2 and 3

or

- Destruction of Nineveh DECREED – 1
- Destruction of Nineveh DESCRIBED – 2
- Destruction of Nineveh DESERVED – 3

**Key Date:**

- The fall of Nineveh to the Babylonians in 612 B.C.

**Habakkuk****Theme: Faith and Doubt****Outline:**

- Faith tested – 1
- Faith taught – 2
- Faith triumphant – 3

**Key Feature – Conversation:**

- Habakkuk – 1:1-4
- God – 1:5-11
- Habakkuk – 1:12-2:1

- God – 2:2-20
- Habakkuk – 3:1-19

**Key Passages:**

- 2:4: The righteous shall live by faith (theme of Romans).
- 1:13: Eyes too pure to approve evil.

**Zephaniah**

**Theme: Future global judgment**

**Outline:**

- Prophecies of judgment – 1 and 2
- Prophecies of future blessings – 3

**Key Passages:**

- 1:14-18: The day of the Lord

**Haggai**

**Theme: A call to construct the Temple; misplaced priorities**

**Outline:**

- Rebuke for disobedience – 1:1-11
- Rebuild the temple – 1:12-15
- Return of God's glory – 2:1-9
- Religious questions – 2:10-19
- Reign of God – 2:20-23

**Key Chapters:**

1. God calls people to construction.

**Key Passages:**

- 2:20-23: Messiah's future reign prefigured; millennium prophesied.



## Zechariah

**Theme: Israel's comfort and glory (preparation for the Messiah)**

### **Outline:**

- Visions – 1 to 6
- Questions – 7 to 8
- Burdens – 9 to 14

### **Key Passages:**

- 4:6: By God's might and Spirit, not by man's might.
- 12:10: Israel's mourning over the pierced Messiah.
- 14:9-11: Reign of Christ.

## Malachi

**Theme: Disintegration of a nation**

### **Outline:**

- God's pronouncements against Israel – 1:1 to 3:15
- God's promise to Israel – 3:16 to 4:6

### **Key Passages:**

- 1:6-14: The imperfect sacrifice
- 2:15-16: I hate divorce.
- 3:8-10: Will a man rob God?

# **New Testament Overview**

## **Matthew**

### **Theme: Jesus as King**

#### **Outline:**

- The presentation of the King – Chapters 1 to 10
- The rejection of the King – Chapter 11-28

#### **Key Chapters:**

- Chapter 4: The temptation; introduction to Jesus' ministry; call of Peter, Andrew, James and John.
- Chapter 5-7: Sermon on the Mount.
- Chapter 10: The 12 sent out to preach.
- Chapter 13: Parables.
- Chapter 18: Woes to stumbling blocks; church discipline; unforgiving slave.
- Chapter 23: Woes to the "scribes and pharisees".
- Chapter 24-25: The Olivet Discourse.

#### **Key Passages:**

- 1:1-17: Abrahamic/Davidic 34trench3434s showing Jesus' right to the throne of David; King of Israel.
- 1:23: Virgin prophecy fulfilled.
- 2:15: Hosea 1:1 fulfilled.
- 5:1-11: The beatitudes.
- 5:17-10: Jesus' affirmation of the authority of the law.
- 5:31-32: Divorce and remarriage.
- 7:21-23: False knowledge about Jesus.
- 15:24: Jesus was sent to the house of Israel.
- 16:18: Peter's confession that Jesus is the Christ.
- 18:3-5: Jesus welcomes any to the kingdom of God.
- 28:18-20: Great commission.

**Key People:**

- Andrew: Brother of Peter and one of the 12 apostles.
- Annas: High Priest who first put Jesus on trial.
- Caiaphas: High Priest who took leading role in Jesus' trial.
- John the Baptist: Prepared the way for Jesus.
- Herod: King of Judah.
- Pilate: Roman governor of Judea who tried Jesus.
- Simon of Cyrene: Cyrenian who was forced to bear Jesus' cross.

**Mark****Theme: Jesus as servant****Outline:**

- Sent to serve – Chapters 1 to 10
- Sent to save – Chapters 11 to 16

**Key Passage and Chapter:**

- 10:45: "For even the Son of Man did not come to be served but to serve, and to give His life a ransom for many".

**Luke****Theme: Jesus as "The Son of Man"****Outline:**

- The birth of the Son of Man – Chapters 1 to 3
- The ministry of the Son of Man – Chapters 4 to 19
- The crucifixion/resurrection of the Son of Man – Chapters 20 to 24

**Key Passage and Chapter:**

- 18:31-33: Jesus prepares to depart for Jerusalem.

**Key People:**

- Zacharias: Priest; husband of Elizabeth; father of John the Baptist.

- Elizabeth: Wife of Zacharias; mother of John the Baptist and relative of Mary, mother of Jesus.
- Mary: Mother of Jesus by miracle conception of the Holy Spirit, wife of Joseph.
- Gabriel: Angel who announced the miraculous births of John the Baptist and Jesus to Elizabeth and Mary.
- Mary and Martha: Sisters of Lazarus.
- Zaccheus: Repentant tree-climbing tax-gatherer.

## John

### **Theme: Jesus as the Son of God**

#### **Outline:**

- The public ministry of Jesus – Chapters 1 to 12
- The private ministry of Jesus – Chapters 13 to 17
- The passion/resurrection of Jesus – Chapters 18 to 21

#### **Key Chapters:**

- Chapter 2: Wedding at Cana, Jesus first miracle; cleansing of the temple.
- Chapter 3: Nicodemus; John the Baptist's testimony.
- Chapter 4: Samaritan woman.
- Chapter 10: Good Shepherd; debate on Jesus deity.
- Chapter 13: Last supper/ foot washing; Judas' betrayal/ Peter's denial prediction.
- Chapter 14: Q and A: Jesus is the way, he is in the Father and the sending of the Holy Spirit.
- Chapter 15: Relationships: God-vine/branches; Believers – Love one another; World hates you.
- Chapter 16: Revelation; rejection; Holy Spirit and the Father.
- Chapter 17: High Priestly prayer.
- Chapter 21: Disciples in Galilee.

#### **Key Passages:**

- 1:1: Jesus is God.
- 3:5: Born again of water and Spirit.
- 3:16: God's love towards the world.
- 10:30: The deity of Jesus.
- 20:31: Salvation in Christ.

### Acts

**Theme: Birth and growth of the churches/acts of the apostles**

#### **Outline:**

- Jerusalem (establishment of the church) – Chapters 1 to 7 (3-years)
- Judea and Samaria (Extension of the church) – Chapters 8 to 12 (11-years)
- Ends of the Earth (Expansion of the church) – Chapters 13 to 28 (18-years)

#### **Key Chapters:**

- Chapter 1: 40-days post-resurrection; choosing of Matthias.
- Chapter 2: Pentecost; coming of the Holy Spirit.
- Chapter 5: Ananias and Sapphira and persecution.
- Chapter 6: First deacons.
- Chapter 7: Stephen's sermon and strength.
- Chapter 9: Saul's conversion.
- Chapter 10: Cornelius; first gentiles saved.
- Chapter 13-14: First missionary journey.
- Chapter 15: Jerusalem council.
- Chapter 27-28: Paul's passage to Rome.

#### **Key Passages:**

- 1:8: You shall be my witness.
- 2:38: Repent and be baptized.
- 4:12: No other name under heaven by which to be saved.
- 5:29: Obey God rather than man.
- 8:15-17: Samaritans receive the Spirit.
- 10:44-46: Gentiles receive the Spirit.
- 16:31: believe in the Lord Jesus.

- 19:1-7: Disciples of John the Baptist receive the Spirit.

### **Key People:**

- Agrippa: Paul gave him a defense.
- Ananias and Sapphira: Husband and wife killed by the Holy Spirit for lying to him.
- Apollos: Eloquent and mighty in Scripture.
- Aquila and Priscilla: Husband and wife team; tentmakers.
- Barnabas: Paul's companion.
- Cornelius: Italian Centurion; asked Peter how to be saved.
- Eutychus: Fell out of window and died, was brought back to life again.
- Felix: Procurator of Judea; cruel powerful king.
- Festus: Roman governor succeeded Felix.
- Gamaliel: Pharisee, Paul's tutor.
- Philip: One of the deacons and an evangelist.
- Rhoda: Slave girl who opened the door for Peter.
- Silas: Paul's companion.
- Simon Magus: Sorcerer who tried to buy the Holy Spirit.

### **Romans:**

**Theme: Righteousness of God/Soteriology/The Gospel of Paul**

### **Outline:**

- Revelation of God's righteousness – Chapter 1 to 8 [Doctrinal: Salvation]
- Vindication of God's righteousness – Chapter 9 to 11 [Dispensational: Sovereignty]
- Application of God's righteousness – Chapter 12 to 16 [Directional: Service]

### **Key Chapters [ALL OF THEM]:**

1. Intro/Theme.
2. The Jews sin.
3. Justification defined.
4. Justification illustrated.

5. Justification summarized: Christ vs Adam.
6. Sanctification/sin; old vs new life.
7. Sanctification/law; false/defeat.
8. Sanctification/Spirit; true/victory.
9. Israel's past-election.
10. Israel's present-rejection.
11. Israel's future-restoration.
12. Responsibilities toward God and society.
13. Responsibilities toward government and neighbors.
14. Principles of Christian liberty-freedom/responsibility.
15. Practices of Christian liberty-Christ's example; Paul's response.
16. Conclusion – Praise and greeting.

### **Key Passages [ALL OF THEM]**

#### **1 Corinthians**

#### **Theme: Correction and Condemnation**

#### **Outline:**

- Divisions in the church – Chapter 1 to 4 [Concern]
- Disobedience in the church – Chapter 5 to 6 [Condemnation]
- Difficulties in the church – Chapters 7 to 16 [Counsel]

#### **Key Chapters:**

1. Unity/wisdom/foolishness of God.
2. Spirit discernment/ revelation/ inspiration/ illumination.
3. Immaturity/ foundation/ fleshliness/ rewards.
4. Superiority; sarcasm.
5. Incest; attitude toward a sinning brother.
6. Lawsuits/ suing; immorality/ liberty.
7. Marital advice.
8. Eating food offered to idols.
9. Paul's liberty/his rights.
10. The example/principles of liberty.

11. Order! Women; Communion.
12. Body and gifts/ procedure.
13. Love and gifts/ priority.
14. Order and gifts/ procedure.
15. Resurrection.
16. Collections/benedictions.

**Key Passages:**

- 2:12-16: Man's need for spiritual understanding.
- 3:1-3: Corinthian Carnality.
- 12:13: Baptism of the Holy Spirit.

**2 Corinthians**

**Theme: Defense of Apostleship/ Spiritual mugging**

**Outline:**

- Character: Paul's explanation of his ministry – Chapter 1 to 7
- Collection: Paul's collection for the saints – Chapter 8 to 9
- Credentials: Paul's defense of his apostleship – Chapter 10 to 13

**Key Chapters:**

- Chapter 3: Validation of apostolic ministry through changed lives; fading glory of Moses vs transforming glory of sanctification.
- Chapter 5: Ministry motivations.
- Chapter 8-9: Giving.
- Chapter 11: Defense of apostleship.

**Key Passage:**

- 9:6-15: "God loves a cheerful giver".

**Galatians**

**Theme: Justification by faith/ the gospel of grace/ free from legalism**

**Outline:**



- Justification by faith defended – Chapter 1 and 2 [Historical/Personal]
- Justification by faith explained – Chapter 3 and 4 [Doctrinal]
- Justification by faith applied – Chapter 5 and 6 [Practical]

**Key Chapters:**

- Chapter 2: Paul dealing with other apostles, especially Peter.
- Chapter 5: Christian liberty; free to serve; walk by the Spirit.

**Key Passages:**

- 2:19-21: Christ lives in me.
- 5:16-26: Walk by the Spirit.

**Ephesians**

**Theme: Practice your position**

**Outline:**

- Christian position – Chapter 1 to 3 [Doctrine]
- Christian practice – Chapter 4 to 6 [Duties]

**Key Chapters:**

1. Chosen and sealed.
2. Saved by grace, united in one body.
3. The mystery of the church.
4. Unity in the body; spiritual gifts; the former life.
5. Walking in the Spirit; home responsibilities.
6. Slaves and masters; believer's armor.

**Key Passages:**

- 1:3-14: Father, Son and Holy Spirit.
- 2:1-10: Salvation by God's grace.
- 4:11-16: The gifts of leaders to the body.
- 5:22-23: Submission of wives.
- 5:25: Husbands love for wives.

- 6:10-17: The believer's armor.

## Philippians

### **Theme: Unity/Joy in Christ**

#### **Outline:**

- Partakers with Christ – Chapter 1 [Experience]
- People of Christ – Chapter 2 [Example]
- Pursuit of Christ – Chapter 3 [Explanation]
- Power of Christ – Chapter 4 [Exhortation]

#### **Key Chapters:**

- Chapter 2: Unity of the body.
- Chapter 3: Warnings against Judaizers.
- Chapter 4: Unity in all things; anxious for nothing

#### **Key Passages:**

- 2:5-8: The Kenosis.
- 4:12-23: Christ's strength.
- 4:19: God supplies all our needs.

#### **Key People:**

- Epaphroditus – Philippian Christian who worked so strenuously he lost his health.

## Colossians

### **Theme: All-sufficiency of Christ; His supremacy**

#### **Outline:**

- Sufficiency of Christ – Chapter 1 and 2 [Sufficient in doctrine]
- Submission to Christ – Chapter 3 and 4 [Sufficient for following/obedience]

#### **Key Chapters:**

- Chapter 1: Paul's prayer; the exaltation of Christ.

- Chapter 3: Position and practice of believers.
- Chapter 4: Prayer/speech

**Key Passages:**

- 1:15: Christ the image of God; the first born over all creation.
- 2:16-17: Error of legalism.

**1 Thessalonians**

**Theme: The model church; growth of a new church**

**Outline:**

- Personal experience – Chapter 1 to 3 [Biographical]
- Practical exhortation – Chapter 4 to 5 [Pastoral]

**Key Chapter:**

- Chapter 4: Purity, disciplined living, the rapture.

**Key Passages:**

- 4:3-4: God's will-sanctification.
- 4:13-18: The dead in Christ will rise first.
- 5:1-3: The day of the Lord.

**2 Thessalonians**

**Theme: Comfort and correction**

**Outline:**

- Encouragement and persecution – Chapter 1
- Explanation of the day of the Lord – Chapter 2
- Exhortations to readiness – Chapter 3

**Key Chapters:**

- Chapter 2: The day of the Lord and the great apostasy and the anti-christ.
- Chapter 3: Exhortations to purity and diligence in light of the coming day of

the Lord.

**Key Passage:**

- 2:1-12: The man of lawlessness.

**1 Timothy**

**Theme: Leadership/directions for a young pastor; Shepherd's manual**

**Outline:**

- For Timothy – Chapters 1 to 3
  - Directions concerning false doctrine.
  - Directions concerning worship.
  - Directions concerning leadership.
- For Timothy to the Church – Chapters 4 to 6
  - Directions concerning dangers/doctrine.
  - Directions concerning different groups.
  - Directions concerning pastoral duties.

**Key Chapters:**

- Chapter 2: Duty of men to pray in public worship; role of women in public worship.
- Chapter 3: Qualifications of elders/deacons; purpose of the letter.
- Chapter 4: Dangers and defense.
- Chapter 5: Duties towards the young, widows and elders.

**Key Passages:**

- 2:9-15: Women's role in the church.
- 3:1-7: Qualifications for elders.
- 3:8-13: Qualifications for deacons.
- 5:9-16: Duties towards widows.
- 5:17-25: Duties towards elders.

**Key People:**

- Alexander: Convert who apostasized.

## 2 Timothy

**Theme: Combat/ministry is war that must be fought and endured; endurance; a soldier's manual.**

### **Outline:**

- Instructions for spiritual combat – Chapter 1 to 3
- Commission to spiritual combat – Chapter 4

### **Key Chapters:**

- Chapter 2: Keys for a successful minister.
- Chapter 3: The peril and protection from apostasy.

### **Key Passages:**

- 2:1-21: The character of a soldier of the cross; athlete; farmer; vessel.
- 3:16: All scripture is breathed out by God.
- 4:1-6: Final exhortation.

### **Key People:**

- Eunice: Mother of Timothy.
- Lois: Grandmother of Timothy.
- Onesiphorus: Paul's loyal friend who refreshed him in prison.

## Titus

**Theme: Conduct; adorning the doctrines of God; sound doctrine lived out; godliness; good deeds**

### **Outline:**

- Elders and offenders / Protection/leadership – Chapter 1
- Encourage exemplary behavior / Practice/living – Chapter 2 and 3

### **Key Chapter:**

- Chapter 1: Qualifications for elders/ dangers of false teachers.

**Key Passages:**

- 1:5-9: Elder qualifications.
- 2:3-5: Older women likewise are to be reverent, train younger women...
- 2:11-13: to live sensibly...

**Philemon**

**Theme: From bondage to brotherhood in Christ; usefulness**

**Outline:**

- Praise of Philemon – verses 1 to 7
- Plea to Philemon – verse 8 to 17
- Pledge to Philemon – verse 18 to 25

**Key People:**

- Philemon: Christian slave owner.
- Onesimus: Slave who received Christ under Paul's ministry and must now return to his master.

**Hebrews**

**Theme: Superiority of Christ; his person and work provide incentive for a superior walk**

**Outline:**

- Superiority of Christ's person and work – Chapter 1 to 10:18
- Superiority of Christian walk - Chapter 10:18 to 13

**Key Chapters:**

- Chapter 1: Christ the full revelation of God.
- Chapter 2: More revelation = more accountability; Christ is fully human.
- Chapter 3: Christ is greater than Moses.
- Chapter 5: Christ, a sympathetic High Priest.
- Chapter 6: Warnings against apostasy.

- Chapter 7: Melchizedek priesthood superior to Aaronic priesthood.
- Chapter 10: Animal sacrifices not efficacious; Christ's sacrifice of lasting value.
- Chapter 11: Faith defined and exemplified.
- Chapter 12: Fatherly discipline of God.
- Chapter 13: Christian living; love; hospitality; marriage; doctrine; obey leaders; benedictions.

### **Key Passages**

- 3:7-19: Do not harden your hearts.
- 4:15: Christ tempted as we are.
- 6:1-8: Press on to maturity vs falling away.
- 9:11-15: Superiority of Christ's sacrifice.
- 10:26-29: Rejecting Christ manifests in willful sin.
- 12:4-11: God disciplines his children.
- 13:7,17: Imitate the faith of godly leaders and obey them.

## **James**

**Theme: True faith; works; blessed righteousness**

### **Outline:**

- **T**rials – 1:1-12
- **T**emptations – 1:13-18
- **T**empters – 1:19-20
- **T**rue religion – 1:21-27
- **F**avoritism – 2:1-13
- **F**aith/**w**orks – 2:14-26
- **W**ords – 3:1-12
- **W**isdom – 3:13-18
- **B**attles – 4:1-12
- **B**oasts – 4:13-17

- Riches – 5:1-6
- Responses – 5:7-13
- Repentance – 5:14-20

### **1 Peter**

**Theme: Standing firm; the Christian response to suffering**

#### **Outline:**

- Salvation of the believer – Chapter 1 to 2:12
- Submission of the believer – Chapter 2:13-3:12
- Suffering of the believer – Chapter 3:13-5:14

#### **Key Chapters:**

- Chapter 1: Character and results of salvation.
- Chapter 2: Sanctification; privileges and reputation of God's people.
- Chapter 3: Suffering.
- Chapter 4: New life, love and gifts.
- Chapter 5: Elder's role and encouragement in trials

#### **Key Passages:**

- 1:23: Born again.
- 2:2: Long for the pure milk, the Word of God.
- 2:18-25: Example of Christ's submission in death.
- 3:7-9: Husbands love your wives, let all be harmonious.
- 5:1-3: A shepherd's heart: voluntary, eager and an example.

### **2 Peter**

**Theme: Character and counterfeit Christianity; true and false**

#### **Outline:**

- Holiness – Chapter 1 [Cultivation of Christian character]
- Heresy – Chapter 2 [Condemnation of false teachers]
- Hope – Chapter 3 [Confidence of Christ's return]



**Key Passage:**

- 1:20-21: Inspiration of Scripture; the Spirit of God moved the writers.

**1 John**

**Theme: Tests of eternal life; truth**

**Outline:**

- Introduction of eternal life – 1:1-4 [Salvation, Word of life]
- Conditions of eternal life – 1:5-2:2 [Sin, love of the world]
- Characteristics of eternal life – 2:3-4:21 [Sanctification, pursuit of truth; Spirit]
- Consequences of eternal life – Chapter 5 [Certainty, assurance of salvation]

**Key Chapters:**

1. Fellowship with God
2. Love, the new commandment.
3. Children of God, love one another.
4. Test the spirits.
5. Faith's victory

**Key Passages:**

- 4:5-10: The basis for true fellowship with God.
- 5:16-17: Sin leading to death.

**2 John**

**Theme: Tough truth; truth and love**

**Outline:**

- Abide in God's commandments – 1-6
- Abide not with false teachers – 7-13

**3 John**

**Theme: Loyalty to the truth; truth and error**

**Outline:**

- Servanthood – 1-8
- Selfishness – 9-14

**Key People:**

- Demetrius: Christian praised by John.

**Jude**

**Theme: Beware of the pretenders, false prophets**

**Outline:**

- Purpose of the epistle – 1-3
- Path of apostates – 4-16
- Practice of believers – 17-25

**Revelation**

**Theme: The revelation of Jesus Christ; previews of coming attractions; Jesus  
WINS**

**Outline:**

- The glory of Christ – Chapter 1
- The churches of Christ – Chapter 2 and 3
- The future plans of Christ – Chapter 4 to 22

**OR**

- The things that are seen – Chapter 1
- The things that are – Chapter 2 and 3
- The things yet to be – Chapter 4 to 22

**Key Chapters:**

- Chapter 1: The glory of Christ.
- Chapter 2-3: Messages to the 7 churches.

- Chapter 4-5: God's throne.
- Chapter 6: Seals.
- Chapter 8-11: Trumpet.
- Chapter 12: Tribulation and persecution of the Jews.
- Chapter 16: Bowls.
- Chapter 17-18: Babylon.
- Chapter 19: Return of Christ; Armageddon.
- Chapter 20: Millennium.
- Chapter 21-22: Eternal state.

**Key Passages:**

- 3:10: A promise that believers will be delivered from the tribulation.
- 12:1-4: "A woman" representative of Israel.
- 20:4: These are the martyrs of the tribulation days.

**Key People:**

- Father vs Satan
- Son vs Anti-Christ
- Holy Spirit vs False prophet

# Tests of True Scripture

## Introduction

What belongs in the Bible and how do we know that it belongs in the Bible? The word “canon” means measuring rod. It is a standard by which other things are measured. When we speak of the Canon of Scripture or in this case, the Canon of the Old Testament, we are referring to the books that truly and rightly make up the Old Testament, nothing more, nothing short.

To know which books are inspired by God and given to us by God is a life and death scenario (Deut 32:47; 4:2). This is especially true in our day, since different cults and religions are beginning to add and remove more sections of the Bible to suit their needs. The Catholics have more Old Testament books than we do for example. How do we know what books are truly inspired and which are nothing more than helpful commentary at best and rubbish at worst?

## What is the Bible?

The word Bible comes from the Greek word “Biblos” which is the outer shell of the Egyptian papyrus. It also refers to a written document on papyrus. In English it literally means *book* or *collection of books/library*. The Bible is also known as the “Canon”. This is a term that was used in the 4th Century. Its original meaning refers to a *reed*. It was also referred to as a *rod*, or a *bar* used for measuring purposes. The word *canon* was later used as a standard by which written documents were measured before they were accepted as part of the Holy Bible. A Canon then is a collection of authoritative writings or the measure by which the authority of a writing is measured or validated.

## Compilation

Over a period of 1500-years, all Scriptural as we have it today, was written and later compiled into the document we know today as **the Bible**. This Canon is authoritative because God, who is the ultimate source of authority, inspired it. God is the author of

the Bible, and it contains His revealed will to man. It is our final and ultimate authority, not because a man or a Church said so, but because God spoke and affirms its authority.

It was first inspired by God, then recognized by men of God, and finally collected and preserved by the people of God. This happened through a process called Canonicity. Every book was put to the test in order to determine its apostolic or prophetic authenticity.

### **Tests of Canonicity**

- **Test of Inspiration** determined whether the book was written by an Apostle or a prophet or a close companion of the Apostles and prophets.
- **Test of antiquity** proved the time of writing of the books. The books had to be written in the period of the apostles and prophets, from the time of Moses to AD 100.
- **Test of Orthodoxy** determined the doctrinal worthiness of the book. It must contain Church doctrine, as set forth in the undisputed apostolic writing and oral teaching and was maintained by the churches founded by the apostles as well as not contradicting the rest of Scripture.
- **Test of Catholicity** showed that the book was recognised and endorsed by all churches and had universal acceptance.
- **Test of Tradition** dealt with the usage and place of the book in the practice of the churches.

The issue of Canonicity was finally settled in AD 397 at the Council of Carthage after much prayer and many consultations. **39 books of the Old Testament were accepted, and 27 books of the New Testament were approved.** All these books, 66 in number are taken and believed as given by the inspiration of God to be the rule for faith and life (2 Timothy 3:16).

### **Conclusion**

The result is that you can trust your Bible. History, Apostles, Prophets and the

Church Fathers all affirm the 66-books that you hold dear to be the Word of God. The Bible has shaped nations, transformed cultures, overthrown tyrants and brought the message of saving grace to millions and millions of people throughout history. God loved you so much, he gave you a copy of his word so that you could know him and know what he expects of you.

# How to Study The Bible Part 1

## Introduction

The Bible is the most important piece of property anyone in this world could ever own. The Bible teaches us about the world, history, ourselves and most importantly about God. We should at the same time also be mindful that the Bible is an ancient document. It is not devoid of context and it is not removed from history, culture, language and politics. Some things are easy to understand when we read them at first glance, other things might be confusing or unclear. For passages belonging to the second category as well as the first it is important to apply certain principles of study in order to get a better and clear understanding on the meaning of the passage.

### **What is the goal?**

The goal of Bible study is this: **To come to the same understanding of a passage that the author had when he first wrote it.** In other words, we are trying to find the **Authorial Intent**. The Bible was never meant to be interpreted from the perspective of the reader, as some liberals have suggested throughout the centuries. When we communicate in a non-verbal manner with others, we expect them use a uniform and culturally accepted standard when interpreting our words. You and your boss do not each have a different interpretation of your paycheck. You and your spouse try to build a healthy marriage on the grounds of clear and defined communication (verbal and non-verbal). You and your doctor do not interpret each other's emails or prescription differently. When we communicate, we do so with the intention that the one being communicated towards will attempt to understand our original intention. It is the same with the Bible.

**Knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit. – 2 Peter 1:20-21**

## Historical Background

Being aware of the time and place a Biblical passage was written in helps a lot in getting the right mindset to correctly understand a passage. Loads of tools are available for this. You can buy yourselves a good study Bible like the **ESV Study Guide** or **John MacArthur's Study Bible**. Any good commentary on a Bible book will include a historical background of the book. Good websites that can help you as well are **StudyLight**, **GotQuestions**, **GraceToYou**, **Ligonier Ministries** and **BibleGateway**. The nice thing about studying the historical background of a passage is that you normally only do that once. It doesn't mean that you should be an expert in the history of the passage or knowledgeable of the original languages. It simply means looking at what historians say the big events of the time was, how the culture was in broad strokes and try to read the passage from that point of view. Once you are knowledgeable of the history, every time you read that book it will help you.

## Observation

When studying a passage, simply start by reading it, then reading it again and again. Simply observe the text and look for the following:

### **Repetition:**

When reading a chapter or a larger passage, look for repetitions. Repetitions of words, thoughts or concepts. Repetition is a method the ancient writers used when they would try to write something in **BOLD**. For example, in the book of 1 John, try and count how many times John uses the words, **love, fellowship, light and truth**. After counting and realizing John's excessive usage of those words, you'd be way more alert and attentive to what he is trying to emphasize and carry over to you, the reader.

### **Verbs (Werkwoorde):**

Take note of verbs. Verbs are like highways for you to use to get to the authorial intent. Is the author giving instructions and commands? Verbs also help you to look



for application in a passage, but we will look at application later. A great verse to use for this example is John 3:16: **For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.** Try and look at the verbs in this verse. **Loved, gave and believes.** A beautiful application one can quickly draw from the text is that true love is active, it is giving. The text also implies action on our part, **believe!** Identifying verbs is a great way to discover the meaning of the text

### **Conclusion**

In the coming studies we will take a look at other aspects of Bible study and application. For now, take note of these principles and try to apply them in your study of God's word. God's magnificent and precious word.

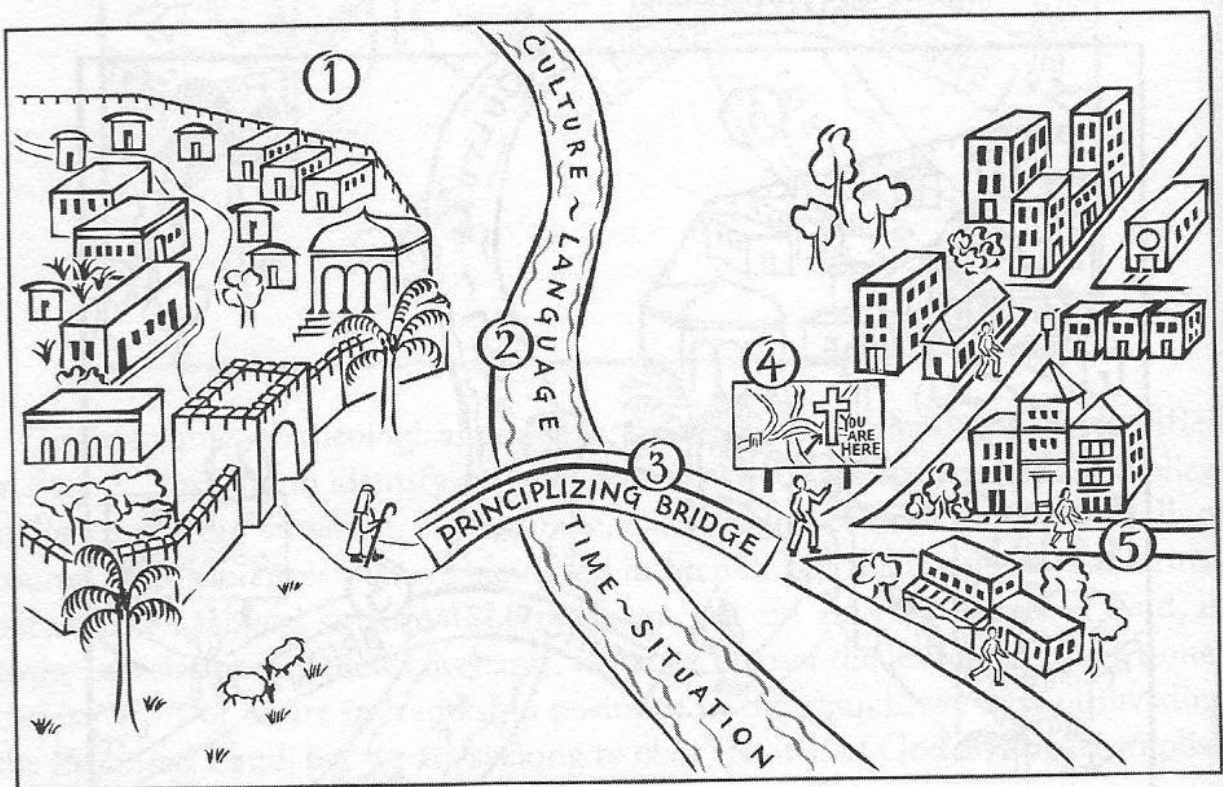
## How to Study The Bible Part 2

### Introduction

As mentioned previously, the goal of the Bible reader should be to get the **authorial intent**. We should try and understand what the writer meant originally and what the original audience would have understood when they read the letter.

### Illustrative Aid

We will use the picture below as an illustrative guide for this study.



A) **Their town:** What did the text mean to the original audience? One of the most misquoted pieces of scripture is Jeremiah 29:11, “*For I know the plans I have for you,*” declares the Lord, “*plans to prosper you and not to harm you, plans to give you hope and a future.*” Believers and unbelievers love this text because they often take this passage to be God speaking to them or to people in general making a promise of prosperity. In reality, the verse is in the middle of a larger context where God is pronouncing judgment and promising retribution for the sins of

his people. The verse is meant as a reassurance that even in God's punishment or discipline he shows mercy because of his faithfulness to his covenant. The original audience would have understood that this verse was not meant for their generation, but for the generation that would return from captivity. They would find comfort in the fact that God has not abandoned them in his punishment of them and that he still loves them dearly.

**2) The river:** Measure the width of the river. What separates us from the original readers, their town from our town? A few obvious separators are **language, time, culture and situation**. These are normally the most common separators. Modern readers are not faced with the threat of an advancing Babylonian army coming to destroy our nation, we are not facing the prospect of being carried away into exile. These are but a few observations we can make about the width of the river, of what separates us from the original readers.

**3) Cross the principalizing bridge:** What principles can we take from the text to apply to us? Although the situation differs immensely from the original readers to us, there are still a ton of principles we can apply from the text.

We learn from Jeremiah 29:11 that God is faithful. He shows mercy, even in just judgment. We learn that God's people, although disciplined, will always be cared for by God. There are warnings for us as believers not to persist in sin like the Israelites did and to repent of sin when confronted, just like Israel was confronted by many prophets including Jeremiah. We know that for believers, those who trust in Christ, there is eventual prosperity awaiting in the life to come.

**4) Consult the Biblical Map:** This point ties in directly with point three. The best way to look for principles from a text is to look for similarities between the original audience and us, or to look for what stayed the same. An example would be God. God never changes. The God of Moses is the God of Jeremiah, and Jeremiah's God is our God. God never changes, therefore what we learn from his character in the text can directly be applied to us, in fact, **it must be applied**.

Also examine your principle by looking at how it fits in with the rest of the Bible. Our

above principle directly correlates with Hebrews 12:6: *For the Lord disciplines the one he loves, and chastises every son whom he receives.* And Habakkuk 3:2: *...in wrath remember mercy.* And many more passages found in the New Testament. It goes without saying, but if your principle contradicts other passages of scripture, it is your principle that is flawed and that must be rejected. We let the Scripture interpret Scripture and Scripture **NEVER** contradicts itself.

**5) Our town:** How should a Christian today live out these principles that was retrieved from the text? **We should not just be convicted from scripture, we should have convictions formed from scripture.** It is one thing to study a text and look for principles, it is something completely different to look for ways in which to apply those principles. For example, we just discovered the principle that God is faithful to those who trust in him. One exercise you can do to help you apply this principle is by thinking of 10-areas in your life you often feel anxiety about or stressed about. Maybe your finances, your work or your children. Now that you have identified these areas, think of all the times that God has been faithful in the past in those areas. Be mindful of the reality that so much worse could have happened to you if God did not protect you without you even knowing. Look for other verses that you can meditate on such as Matthew 6:26 to 34. God will provide all that you need.

If you do not spend a lot of time with this part, the application part of your study, your whole study is in effect worthless. The Bible was never meant to be a mental exercise, but to be God's instrument of change in our lives accompanied by the Holy Spirit.

# Sharing The Bible Part 1

## Introduction

In this section we will start the discussion on how to share the Bible with others. There is no uniform or “one way” of doing it. This article is **not** meant to conform you to a pattern of sharing, teaching or preaching the Bible in terms of method or mannerisms, but instead intends to work as a guideline for people still figuring it out. I’ll be approaching the topic from the perspective of a preacher, but the tools and principles can be used in any teaching setting.

## Expository Preaching

Expository preaching is the term we use when a preacher simply explains or “exposes” the text to the audience. The goal of a Bible teacher is not to come up with clever allegories or multi-meaning interpretations of a text. A Bible teacher is simply to explain the Bible to the audience and help them apply God’s word. A preacher or teacher adding their own spin to a passage cannot be trusted and walks a dangerous path when using God’s word in a way he did not intend it to be used.

*Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth. – 2 Timothy 2:15*

EXPOSITION could be defined as the task of laying open a biblical text in such a way that its original meaning is brought to bear upon the lives of today’s listeners. **Clarity, accuracy and passion are key ingredients in the task.** One who fulfills the task of EXPOSITION can be called an EXPOSITOR. The EXPOSITOR prepares and preaches EXPOSITORY SERMONS. An EXPOSITORY SERMON may be defined as a sermon that explains and applies God’s thought as it is found set forth in the given passage of Scripture.

## Deciding to preach God’s thoughts

The preacher must always choose from three basic sermonizing options:

### **A) Preaching man's thoughts rather than God's:**

This is preaching apart from the Bible. In this approach the sermon is all about 'the latest ideas' (cf. Acts 17:21) – subjects include human philosophies, social, political, and religious thoughts and opinions related to current events, etc. Sources include books, newspapers, radio and TV programs, hearsay, magazines, internet, etc. Here man's thoughts drive the sermon rather than God's. This is your worst option.

### **2) Preaching man's thoughts more than God's:**

In this approach the Bible's role in the sermon can be likened to swimming at the river: the Scripture text is merely the rock from which one jumps into the water, but the river is the actual sermon. The preacher jumps from the biblical text into the sermon and the text is not heard again during the sermon. Consequently, in this approach man's thoughts tend to drive the sermon more than God's. While this is certainly a better option than the first, it is still not your best option.

### **3) Preaching God's thoughts more than man's:**

In this approach the Bible and the sermon are the river. In other words, the preacher jumps into the biblical text and swims there with his listeners for the entire sermon. The Bible is the sermon and the sermon is the Bible. Consequently, God's thoughts, more than man's, drive the sermon. This is your best option if you plan to obey the charge to "Preach the Word!"

## **DEFINING KEY TERMS RELATED TO PREACHING**

### **HERMENEUTICS**

This is the set of principles, or tools, a person uses to interpret the Bible. Biblical interpretation is both a science and an art. It is a science in that the principles are fixed and defined. It is an art first in that it is dependent on a relationship with God and guidance by the Holy Spirit. And second because deciding which principles to apply to a given text can be subjective. The best hermeneutical system seeks to apply hermeneutical principles which produce the most objective interpretation of a text. The most objective interpretation of the text is that which both the human and

Divine authors intended to communicate by what was written.

## **EXEGESIS**

Exegesis is closely related to hermeneutics. While hermeneutical principles are the tools used to find the interpretation of a text, exegesis is the process of using the tools. Exegesis is applied hermeneutics and like hermeneutics is both a science and art. It is a science to the extent that a person's hermeneutical principles are clearly defined and fixed. It is an art because how one adheres to, the degree to and the order which one applies the steps of the exegetical method is subjective.

## **EXPOSITION**

Exposition is the end goal of hermeneutics and exegesis. In exposition the preacher exposes the fruits of his exegesis to his congregation in such a way that the meaning of the text, its doctrinal significance and practical relevance is made clear. Biblical exposition is equivalent to expository preaching. Exposition is not giving a detailed account of your exegetical process or dumping a mass of exegetical data on the congregation. Exegesis and exposition must not be confused. While some of the raw data from the exegetical process may be communicated to the congregation, exposition seeks to refine, synthesize, and summarize the mass of data accumulated in the exegetical process so that the meaning of the text, its doctrinal significance and its practical application is made clear. It is giving your audience the cream of the crop.

## **HOMILETICS**

Homiletics is a field of study that has a wide variety of meanings but for this class we are describing homiletics as the science and art of biblical exposition or preaching. Homiletics is what we do with the information unearthed during the process of exegesis. It is how to form and present the exegetical data in such a way that there is maximum understanding, remembrance, and application of the biblical text. Homiletics is the art of doing exposition on a passage in a way that the audience can understand, remember and apply the passage in their lives.



## GOD COMMANDS EXPOSITORY PREACHING

A) Deut. 8:3 *He humbled you and let you be hungry, and fed you with manna which*

*you did not know, nor did your fathers know, that He might make you understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the LORD.*

2) 1 Tim. 4:6, 11, 13, 15-16; 5:7, 17; 6:17

- 6 In pointing out these things you will be a good minister of Jesus Christ.
- 11 Prescribe and teach these things.
- 13 . . . give attention to the public reading of Scripture, to exhortation and teaching.
- 15-16 Take pains with these things; be absorbed in them, so that your progress will be evident to all. Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you.
- 5:7 Prescribe these things as well, so that they may be above reproach.
- 17 The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching.
- 6:17-18 **Instruct** those who are rich in this present world . . . Instruct them. . .

3) II Tim. 1:8, 13-14; 2:2, 14-15; 4:1-4

- 1:8 Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with me in suffering for the gospel
- 13-14 Retain the standard of sound words which you have heard from me, in the faith and love which are in Christ Jesus. Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to you.
- 2:2 The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.
- 14-15 Remind them of these things, and solemnly charge them in the presence of God . . . 15 Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of



truth.

- 4:1-4 I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction. For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, and will turn away their ears from the truth and will turn aside to myths.

**4) Titus 1:7, 9; 2:2, 15; 3:1, 8,**

- 1:7, 9 For the overseer must be . . . holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.
- 2:1 But as for you, speak the things which are fitting for sound doctrine.
- 15 These things speak and exhort and reprove with all authority. Let no one disregard you.
- 3:1 Remind them . . .
- 8 . . . I want you to speak confidently, so that those who have believed God will be careful to engage in good deeds. These things are good and profitable for men.

### **Conclusion**

In the next article we will take a more practical look at what was mentioned. This article contains loads of theory, but it is good for the Bible teacher to be aware of this, although not expected to be an expert in these things.

## **Sharing The Bible Part 2**

### **Introduction**

This section continues the emphases on the theoretical side of sharing the Bible. Many people today, especially preachers/teachers place a lot of focus on how to share and teach or preach the Bible. A lot of time is spent on techniques, mannerism, study aids and more, but sometimes we just need to remind ourselves why it is important that we do what we do. We need to be mindful of why we share the gospel and the Bible with the church and the world and because of this I decided to spend one more section on the importance of **why it is important to share the Bible**.

### **The goal of preaching**

#### **Preaching is God oriented:**

We must declare who God is, what He is doing, what His truth is and what He requires of us.

#### **Preaching is people oriented:**

*People are our business.* Consider what Spurgeon writes about Whitefield, “*Hear how Whitefield preached, and never dare to be lethargic again. Winter says of him that ‘sometimes he exceedingly wept, and was frequently so overcome, that for a few seconds you would suspect he never would recover; and when he did, nature required some little time to compose herself. I hardly ever knew him go through a sermon without weeping more or less. His voice was often interrupted by his affections...Whitefield would say, ‘You blame me for weeping; but how can I help it, when you will not weep for yourselves; although your own immortal souls are on the verge of destruction, and, for aught I know, you are hearing your last sermon, and may never more have an opportunity to have Christ offered to you?’*”(Spurgeon, Lectures To My Students, p. 307)

#### **We share the Bible with people so that we may:**

1. Convert the sinner
2. Correct the ignorant

3. Reprove the wayward
4. Heal the broken
5. Teach the simple
6. Inspire the weary
7. Protect the helpless

### **The role of the Word of God**

The Bible is central in preaching. The Word of God is the content of the sermon. The preacher studies the Word, is changed by the Holy Spirit working through the Word and preaches the Word. The Word of God is inspired and energized by the Holy Spirit who causes it to work on both the preacher/teacher/sharer and his congregation/audience.

### **The role of the Holy Spirit**

Without the work of the Holy Spirit exegesis and preaching descends into a mere fleshly, human endeavor and ends up being a measly lecture. The Holy Spirit fills, gifts, energizes the preacher and illuminates the preacher to the true meaning and understanding of the Word of God. The Holy Spirit also inspires and energizes the Word that is preached and causes it to be living and active. The Holy Spirit also convicts, illuminates, saves and sanctifies the congregation with the truth.

### **The role of the people**

#### **THE ROLE OF THE CONGREGATION**

The congregation in preaching is secondary. They hear the Word preached and are to a certain extent passive in the preaching process. The preacher/teacher, directed by the Holy Spirit, uses his gifts and the Word of God to proclaim the truth of God. The Holy Spirit also energizes and works on the minds and hearts of those in the congregation. In preaching the congregation is acted upon by the preacher, the Word of God and the Holy Spirit.

## **ATTENTION**

Attention is when people take notice. This is an important part of expository preaching that most young preachers never think about. If people are sleeping or day dreaming, nothing is going into their heads and hearts. For this reason, it is necessary to hold people's attention.

The higher their attention, the more they absorb and remember. The more people absorb and remember, the more the Holy Spirit has to work with to change their life. If the preacher doesn't have the attention of his congregation then the sermon fails, no matter how accurate and faithful he is to the text of Scripture.

## **INTEREST**

This is similar to attention. When you have someone's interest, they want to listen to you. While you cannot have interest without attention, you can have attention without interest. But if you have both, the truth is flowing because the people are both engaged and wanting to learn what you are preaching from the Word of God.

## **REMEMBRANCE**

Would you say it is okay if no one remembers anything you preached or taught them? I think we would all agree that the more people remember about the Word of God, the more of God's Word they have hidden in their heart, the better off they will be. Yet how many times have you heard a sermon and two days later can't recall anything about it? Is this acceptable? Surely not. One of the greatest compliments anyone can give you is to say, "Do you remember that sermon you preached about a year ago? I still remember when you said..." It is important for people to remember what you preach. You must consider how to get people to remember what you preach. This is what this section is all about. We remember things when we are paying attention, when we are interested, when they are clear to us, etc.

It is surely a matter of common observation that many sermons, which at the time of delivery made an impression, are very soon forgotten. There is a vague sense of pleasure or profit which survives, but no distinct recollections. If a preacher believes (and if he does not, why does he preach?) that his message has a permanent value for the Christian life of his hearers, he must desire that his sermon should not be forgotten almost as soon as it is heard. Desiring this, he should make it his aim to

throw his material into such a shape that it will be easily remembered. (Garvie, A Guide to Preachers) The word is a jewel; it adorns the hidden man, and shall we not remember it? If the word stays not in the memory, it cannot profit. Some can better remember a piece of news than a line of Scripture; their memories are like those ponds, where the frogs live, but the fish die. (Watson, Heaven Taken by Storm)

## **Sharing The Bible Part 3**

### **Introduction**

Today we will be taking a practical look at sharing the Bible through preparation. This article is meant to give you the tools required in order to prepare yourself for sharing the Bible. Once again, I'd like to remind you that these last few articles are written from the perspective of a Bible teacher or preacher. Simply sharing verses or the gospel with your friends and neighbors does not require you to do hours of study, however I'm sure these principles will help the casual Bible reader in their everyday life, or will at least help Christians to listen to sermons in a more productive way.

### **UNDERSTANDABILITY & CLARITY OF CONTENT**

Clarity comes from preparation and familiarity with your sermon or message. How easy it would be to take notes on your message if you were listening to it? Clarity is critical if you are going to be an effective preacher, teacher or Bible sharer. If your audience doesn't understand what you are saying, your teaching is in vain.

Therefore, it is not enough to be accurate to the text and give your people exegetical data, unless that data is stated in such a way that they can understand it. Paul, in Colossians 4:4 made this prayer request concerning his preaching, "that I may make it clear in the way I ought to speak." Surely if the Apostle Paul needed help in being clear, and we know he did as Peter reminds us in 2 Pet. 3:16 that Paul spoke "some things hard to understand," we also must labor to be clear. The teacher is in a doubly precarious position because he not only has to preach doctrines that are hard for anyone to understand, but he also can make an easily understood text hard to understand if he doesn't explain it clearly.

### **IS YOUR MESSAGE CONTENT:**

1. From Stated Passage?
2. Theologically Accurate?

3. Historically Accurate?
4. Extra-Biblical Data Accurate?
5. Biblically Accurate?
6. How much Bible?
7. God Focused?
8. Man Focused?
9. Irrelevant?
10. Principles
11. Purpose
12. Main Point
13. So What?
14. Why?
15. Relevant?

### **STRUCTURE OF CONTENT**

Many preachers have little if any structure in their sermons. They just speak and ramble on and the listener struggles to follow along and remember what was said. Structure can help people follow along better and better remember what was said. A clear proposition followed by clearly defined points is very helpful for some people. It helps them organize the material they are learning in their mind and remember it. Structure can come from the text (syntactical outline) or structure might be artificially imposed on the text in order to categorize the truths being taught. Either way, the structure of the sermon can help people learn and understand.

#### **Components of a good expositional sermon:**

##### **OUTLINE:**

Attempt to make your outline easy to remember. Using parallelism and alliteration is helpful, but never compromise accuracy for cleverness when outlining.

Review the points as you go. This assures that the audience knows where you are and where you are going. Whenever possible, make the points of the outline contain the application (use imperatives as much as possible).

Make sure that all points relate to the proposition. A good sermon has one point, and

the outline explains and reinforces that point.

## **TRANSITIONS:**

Do not assume they are following your train of thought. They don't know what you know, and they do not necessarily make the same connections between ideas that you make. Nothing will more quickly obscure the structure of your message than the failure to provide your listeners with a clear, logical flow from one point of your argument to the next. The tool that best ensures that kind of clarity is the transition statement. A transition is the act and means of moving from one part of the sermon to another, from one division to another and from one idea to another.

Transitions are to sermons what joints are to the bones of the body. "They are the bridges of the discourse, and by them the preacher moves from point to point."  
(Broadus, On the Preparation and Delivery of Sermons)

### **1. The Purposes of a Transition**

- a) Emphasis to emphasize the main divisions of the message
- b) Movement to enable the audience to recognize that the speaker is leaving one major outline point and is moving to the next
- c) Logic to identify for the audience the logical connection between two major points
- d) Introduction to introduce the next main division

### **2. The Components of a Transition**

- a) Tell them you are going on to another point, idea, concept, part of your sermon, etc.
- b) A brief review statement of the previous point (note: if there are more than three main points, it helps to review all the previous points in one of the transitional statements)
- c) A transition word (e.g., but, however, in addition, secondly, finally)
- d) A question or statement that draws the listener to the next point

### **3. The Logistics of a Transition**

- a) It should be fully written out
- b) It should be completely stated



c) It should stand out from the rest of the message

- (1) Pausing briefly
- (2) Varying the force of speech
- (3) Varying the rate of speech
- (4) Varying the pitch of speech

### **INTRODUCTION:**

The introduction may be the most important part of the sermon. Even if the primary content is not in the introduction, the desire to listen to what you have to say is won or lost in the opening moments. An introduction should be designed to set the tone, introduce and arouse and secure attention. Don't waste time here; have one introduction not several. Never promise more than the sermon can deliver. Don't apologize for anything (e.g., "I'm sick," "I've been busy," "I've not had time to prepare like I would have wanted," etc.). Be confident and authoritative because you have a word from God!

### **ILLUSTRATIONS – “THIS IS WHAT IT LOOKS LIKE”:**

Illustrations come in many forms. Many of the things mentioned here might be categorized under the broad topic of illustration. Basically, an illustration is a graphic comparison. Illustrations are given because they help make clear the truth you are trying to teach. Doctrines can be very abstract and so in order to explain them what is familiar must be compared with what is unfamiliar. An illustration is something which is easily understood that parallels a truth or doctrine which is not so easily understood.

Illustrating is very important but can become a burden for those who have had little preaching experience. Most preachers start out preaching technical, dry, messages with little application and too much hard to understand information. The key to clear and understandable preaching is preaching that it is full of graphic words that produce images in people's minds, words that relate to people's imaginations, thoughts, experiences and feelings. A building without windows would be a prison rather than a house, for it would be quite dark, and no one would care to take it upon lease; and, in the same way, a discourse without a parable is prosy and dull, and

involves a grievous weariness of the flesh. . . . Our congregations hear us with pleasure when we give them a fair measure of imagery: when an anecdote is being told they rest, take breath, and give play to their imaginations, and thus prepare themselves for the sterner work which lies before them in listening to our profounder expositions. (Spurgeon, Lectures To My Students)

The necessity of illuminating the sermon properly is found in the mental attitude of the people. Whether we like it or not, most of us preach to the “moving picture mind.” It is the mind accustomed to images, pictures, scenes, rapidly moving. It certainly is not accustomed to deep thinking or long, sustained argument. Current magazines, billboards, novels, drama, rapid transit, all add to this popular method of visual thinking. We as ministers may not approve of the daily fare of the people; we may regret their inability to pursue abstract logic; we may wish them to prefer theoretical reasoning. But whatever our wishes, we must recognize that they regard thinking which is not imaginary and concrete as dull and uninteresting. (Bryan Dawson.)

## **New Testament History Part 1**

### **Introduction**

The content of this section is meant to give Christians a clearer background of the New Testament. There is a 400-year gap between Malachi and Matthew, and many don't know what happened in that period. We end the Old Testament with Jews returning from exile and Persia being the world power and open the New Testament with Rome being the world power and loads of Jewish factions such as the Pharisees, Sadducees, Zealots and more. Knowing the history of the New Testament probably won't change any of your interpretations regarding any Bible passages, but it will make you grateful towards God and stand astonished at his guiding hand throughout history.

### **How we got the New Testament**

The New Testament picks up where the Old Testament leaves off to complete God's

plan of redemption by revealing Jesus Christ as the Messiah promised in the Old Testament. It focuses on the first and second coming of Christ and the response that God desires each person to make towards the revelation of Himself in the person of Christ.

**Facts about the New Testament for us to understand it better:**

- It was written over a period of about 50 years (AD 45-95)
- It was written by at least eight (8) different human authors.
- It consists of twenty-seven books (27) with a unifying theme.
- The autographs (hand written manuscripts) were written in common Greek (Koine)
- By AD 397, the church council of Carthage recognized all the 27 books as being inspired. The manuscripts accepted as inspired and authoritative were those written either by the disciples of Jesus (Apostles) or groups of people who worked and walked with Jesus personally. An important note, the councils never decided which books were inspired, only ever recognized and declared them as such (contrary to modern conspiracy theorists).
- Scribes made copies of the New Testament until the invention of printing press by Gutenberg in the 15<sup>th</sup> century.
- In the 3<sup>rd</sup> century a theologian named Jerome was requested to translate the manuscripts into Latin. Then the Latin Vulgate was a translation of the Bible, which became the Bible of Christianity in the western world for 1000 years. This is still the main translation used by the Catholic Church (although in recent years they have started being more accepting of other translations). This translation had mistakes such as translating the word **repentance as penance** which had huge implications on the theology of the church.
- The King James Version was translated from Textus Receptus and was the most widely used Bible in the Protestant churches since 1611. Contrary to King James Onlyivsts, we have more reliable and older Greek New Testament texts that are used for most of our modern translations. Bible readers that are unsure regarding the validity of other translations version the KJV are advised to speak to Hebrew and Greek scholars instead of consulting YouTube videos or conspiracy theorists.

- The present-day translations are the exact and reliable translation drawn from Greek texts of the Bible.

### The Factions

**The Sadducees:** The Sadducees were the party in power and the Pharisees were in opposition. Powerful as they were, the Sadducees appear to have been confined to a few wealthy families, especially the leading priestly families, while the Pharisees enjoyed the esteem of the people. They were the heirs of the inter-testament Hasmoneans (a Jewish faction that governed the nation during the times between Malachi and Matthew). Their contacts with foreign overlords tended to diminish their religious devotion and carry them farther in the direction of Hellenization (becoming more Greek than Jewish).

- This group controlled the temple and the Sanhedrin.
- They were seen as the true interpreters of the Bible. They did business at the temple and changed money, they were so concerned with purity. Yet Jesus rebuked them because in their pursuit for purity they sinned.
- These were the aristocrats (upper class people).
- Though they were fewer than the Pharisees, they controlled the priesthood.
- They regarded only the five books of Moses (the Pentateuch or Torah) to be authoritative.
- They did not believe in divine foreordination (predestination), that God planned everything before existence.
- They did not believe in angels, spirits and immortality of the soul.
- They did not believe in the resurrection of the body (Matt. 22:23-33; Acts 22:30-23:10).
- The Sadducees partly disintegrated when the temple was destroyed in AD. 70.

**The Pharisees (The separated ones or the separatist; a derogatory term):**

The Pharisees originated shortly after the Maccabean revolt as an outgrowth of the

Hasidim. They were the largest Jewish religious sect, but still only about 6000 strong in the time of Herod the Great. This movement declined when they started questioning the claims of the Maccabean to the high priesthood. That's where the Pharisees and the Essenes sects evolved.

- They influenced what took place in the synagogue. The Pharisees and the Sadducees did not get along (but did when they wanted Jesus murdered).
- Pharisees saw themselves as guardians of the law with the proper interpretation. This was a lay movement; they were concerned with a proper interpretation of the law so that they may practice it in their lives.
- They were the teachers and the guardians making sure people live by the law. It was the Pharisees sect that made sure the temple was run in a right way; thus they had problems with Jesus.
- They observed the rabbinic as well as the Mosaic laws.
- They observed the Sabbath.

**Some of their man-made laws include:**

- The Pharisee could not eat in a house of a sinner (one who did not practice Phariseeism) but might entertain a sinner in his own house.
- They could not wear sinner's clothes but could give their clothes to sinners. This was done for purity reasons.
- Some rabbis of the Pharisees forbade spitting on the bare ground during the Sabbath lest the action disturb the dirt and thus constitute ploughing which will be regarded as working on the Sabbath.
- A woman was not permitted to look on the mirror on Sabbath lest she see a grey hair and be tempted to pluck it out and thereby work on the Sabbath.
- The Pharisees devised legal loopholes for their convenience. Though one could not carry his clothes in his arms out of a burning house on the Sabbath, he could put on several layers of clothing and bring them out by wearing them.
- They regarded the whole Old Testament canon of scripture to be authoritative.

It was over this artificiality of legalism that Jesus and the Pharisees repeatedly clashed.

### **The Scribes:**

- Scribes were neither a religious sect nor a political party, but a professional group, though later on during Jesus' time, many of them joined the Pharisees.
- The terms Lawyer, Scribe and teacher of the law are synonymous in the New Testament.
- They were very skilled in interpreting the Law (Matthew 2).

### **The Herodians:**

- This was the name of a dynasty like Pharaoh.
- These were the Jews who supported Herod and the Romans.
- They were a political party.
- They joined efforts with the Pharisees to kill Jesus.

There is some confusion regarding how the New Testament speaks of King Herod and Agrippa and then later mentions Emperors of Rome. It should be made clear that all of Western Europe, excluding Southern parts of Germany and all of Scotland, was under Roman control, as well as the whole North Africa, as far as modern-day Morocco all the way to Egypt. The Roman state also controlled all the territories from the west all the way to the Black Sea and downwards towards modern day Syria, Lebanon and Israel. The Emperor of Rome was considered the emperor of the world. He would sometimes assign kings over tribes and territories that willingly submitted to his rule.

Although we read of a 'King Herod' in the New Testament, he was only a king as long as he paid taxes to the Emperor of Rome. These kings would often times be replaced or changed around by whatever Roman governor was appointed to oversee them by the Emperor.

## **New Testament History Part 2**

### **Introduction**

This section has more of a '**New Testament History Survey**' function than anything

else. It is always important for us to be aware of the fact that the New Testament was not written in isolation or in a vacuum. Apart from being the fulfillment of the Old Testament, the New Testament is surrounded by politics, war and groups of people.

### **Relationship between the Old Testament and the New Testament**

The Old Testament focuses primarily on the Mosaic Covenant which God made with Israel at Mt. Sinai after the Exodus and before they entered the Promised Land (Exodus 20-24; Deut.28-30).

The Mosaic Covenant included the laws and all its regulations, rituals and sacrifices. The Assyrian captivity in 722 B.C. and Babylonian in 586 B.C were the result of breaking the Old Covenant.

The Old Testament records the history of Israel and God’s redemptive plan for His people both Jews and Gentiles. The New Testament focuses on Christ and the promise of spiritual blessings to all nations in Abrahamic Covenant. The Old Covenant was fulfilled by Christ and replaced by the New Covenant of promise.

<b>Old Testament</b>	<b>New Testament</b>
Begins God’s revelation	Completes God’s revelation
Predicts Christ as Messiah	Presents Christ as Messiah
Requires faith for salvation	Requires faith for salvation
Requires living by faith	Requires living by faith
NT is concealed in the OT	OT revealed in the NT
The law is external	The law is internal (within)
Relationship to God through the priest	Close relationship through Christ
No enablement	Divine enablement
Temporary provision for sin	Permanent provision for sins
Designed to show holiness	Designed to save
Ended with death of Christ	Began with death of Christ
Collective	Individual
OT is not complete without NT	NT is not understandable without OT

The New Testament does not contradict the Old Testament, but completes, confirms and complements the Old Testament.

### **The four Gospels of Jesus**

The word gospel means good news.

#### **The four gospels contain the good news about:**

1. The earthly life and ministry of Jesus Christ,
2. The divine redemptive mission of Jesus Christ,
3. The eternal Son of God who came into the world as man to become the Savior of all men.

Each gospel account was written under the inspiration of the Holy Spirit by different men at different times from different backgrounds. The gospel presents the same message concerning the ministry and mission of Jesus Christ, based on His atoning work, the substitutionary death on the cross- followed by His triumphant and unique bodily resurrection.

They are designed to present a complete picture of Jesus Christ as Son of God and Son of man for various readers. While some critical scholars claim that the gospels contradict each other they fail to see that the four gospels complete, complement and confirm each other.

#### **Synoptic Gospels:**

The first three gospels, Matthew, Mark and Luke, are known as Synoptic Gospels because they “see together”(Gk. Sunopsis) the life of Christ and cover the same basic events, even though each has its unique emphasis. There is a high degree of similarity found in the synoptic gospels in their presentation of the ministry of Jesus.

The similarities involve structure, content and tone of the three gospels. The aspects serve to bind the first three gospels together and to separate them from John’s gospel. Matthew, Mark and Luke structure the ministry of Jesus according to a



general geographic sequence: ministry in Galilee, withdrawal to the north (e.g. Caesarea Philippi), ministry in Judea and Perea while Jesus is on his way to Jerusalem and final ministry in Jerusalem. John does not follow this sequence in full.

The Gospel of John is known as the supplementary gospel having been written over a period of thirty years later (ca. AD 90). It was written from a theological perspective and has 92% unique material. He focuses more on private ministry of Jesus and His divinity.

Over the last two centuries, scholars have scrutinized the Synoptic Gospels from many angles and with many different results. This approach and results to the Synoptic Gospels is unavoidable, given the vital importance of these books for Christian belief and life.

The four gospels display reliable information on the person and works of Christ.

<b>Gospel</b>	<b>Emphasis</b>	<b>Portrait of Christ</b>	<b>Audience</b>	<b>Key word</b>
Matthew Teacher	Teaching	Messiah King	Jewish	Fulfilled (OT quoted over 60 times)
Mark Preacher	Miracles	Redeemer Servant	Romans	Immediately (races through Christ's life)
Luke Historian	Parables	Human Son of man	Greek and Gentiles	Son of man
John Theologian	Doctrine	Deity Son of God	Christian Universal	Believe

# **The Synoptic Problem**

## **Introduction**

The New Testament scholarship of the past century or so has attempted to explain the nature of the literary relationship between the synoptic gospels (Matthew, Mark and Luke). A complicating factor in these studies has been a substantial number of instances where one gospel describes matters differently from one or both of the others. Thus, the difficulty encountered in devising a scheme of literary dependence to account for the combinations of similarities and dissimilarities that has been labeled the Synoptic Problem and the field of studies devoted to solving the problem is labeled Source Criticism.

## **What is the Synoptic Problem?**

If the three synoptic gospels are totally independent of each other in origin and development, why do they resemble each other so closely, even to exact verbal agreement in many places? If on the other hand, they have a literary relationship to each other, how can there be three independent witnesses to the deeds and teaching of the Lord Jesus Christ? Did the writers of the gospels copy each other's work, or did they use a common source, or did they work together? This is called source criticism. How should three men writing independently show such exact agreement in language?

**So, the nature of the problem is on:**

- Similarity of arrangement
- Similarity of style and wording
- Similarity in the three gospels
- Divergences (Differences)

## **Addressing the issue**

### **Inspiration of Scripture:**

“For the first 1,700 years of the church, the independence view regarding synoptic origins prevailed. That is, each Gospel writer worked independently of the others, without relying on another Gospel as a source of information”.

Since the 18<sup>th</sup> century however, the concept of literary dependence has arisen, with many evangelicals espousing either the Two-Source theory or the Two-Gospel theory. One may pose a question ‘what factored the change from literary independence to literary dependence?’ Farnell (2002) attributes the change to the shift from the orthodox view of inspiration. As orthodox views of inspiration of the Gospels diminished, literary dependence hypotheses increased to a point of dominance in synoptic discussion.

One has to note as he deals with the synoptic problem that this problem is influenced and motivated mainly by philosophical assumptions stemming from rationalism, deism and the enlightenment. JJ Griesbach, who was a son of a Lutheran Pietist minister was first educated in Lutheran Pietistic orthodoxy, and later disassociated himself from pietism. He went to Halle University where he was influenced by rationalistic theologians. The theologians who influenced Griesbach were themselves influenced by English deists. This deists’ teaching was enlightenment in different fashion. So in summary, JJ Griesbach received the best education in Pietism, Rationalism, Modernism, and Enlightenment offered during his days. Griesbach and his influencers therefore, approached the Bible with a rationalistic presupposition, assigning priority to reason and thus neglecting or getting rid of the inspiration of scripture.

Griesbach and his companions were identified with the term “neology”, meaning “teachers of the new”. This had to do with their new way of reading the Bible.

As you can see, the nature of the Synoptic problem can be easily deemed unnecessary if one believes in the inspiration of the scriptures. The belief in the inspiration of scripture poses numerous questions.

If we believe in the inspiration of scripture, 1) why do we have a problem accepting

that men wrote independently? 2) Why don't we believe that the Holy Spirit revealed the truth to men as Christ promised? 3) Why do we see a need for a hypothetical source? This is an easy way of dealing with the problem.

However, both the academic and historical rationale of this class demands that we pay attention to this problem and learn how the church and scholars of the past approached this problem. And thereafter draw our conclusions.

### **Early Church Christians:**

Thomas and Gundry note that ancient Christianity was not bothered by this difficulty. It was generally assumed that the gospel writers drew upon personal memory and firsthand reports rather than upon one another's writings or some common written source, in this case the mythical Q source.

The church historian Eusebias indicated that Matthew, one of the twelve apostles, was first to write (Thomas et al. 1978). Luke on the other hand tells us that he researched his gospel, drawing from number of sources; both oral and written (cf. Lk 1:1-4). Luke acknowledges at least three stages in the origin of his work: 1) the eyewitnesses and servant of the word, 2) many who had already compiled an account of the things accomplished, 3) his careful personal investigation of everything. And Mark is said by Clement of Alexandria to have based his gospel on the apostolic tradition through Peter.

### **The Nineteenth Century Scholars:**

In spite of this early consensus, scholars, particularly in the nineteenth century, explored various hypotheses as to how one writer might have depended on the others or on a single source also available to the others.

In a quest to understand the origins of the gospels, three approaches have been taken. 1) Form Criticism—focuses on the period of oral tradition, 2) Source Criticism—focuses on the way different literary units were put together to make up the gospel, 3) Redaction Criticism—focuses on the literary and theological contributions of the authors of the gospels. Of these three approaches, the first two are dealt with in our study.

### **Form Criticism:**

Form Critics claim that the early Christians transmitted the words and actions of Jesus by word of mouth for a considerable length of time. Only after two decades or so did the material begin to be put into written sources, with the gospels themselves coming shortly afterward.

Form critics differ widely over the degree to which the early church modified and created gospel material. Many form critics have declared that the gospel material that is shorter, lacks details, contains Semitisms, and does not fit with the interests of the early church or first-century Judaism is earlier and thus more likely to be historical.

As a literary discipline, form criticism does not involve a primary judgment about the historicity of the material it analyses. However, many of the assumptions form criticism is based on appear to be valid. There was indeed a period of oral transmission of the gospel material. There was probably a tendency for this material to take certain standard forms. DeSilva (2004:151) informs that “there are signs within the Gospels of “oral transmission””. His argument is: “the placement of the same sayings in different settings and contexts suggests that the saying was part of the available tradition, while the placement of that saying at a place where it would best serve his pastoral intent when composing the Gospel, was left to the Evangelist.” This last part, where the Gospel writer decides where to place material in his book falls under ‘redaction criticism’.

Therefore, there is a place for form criticism in the study of the gospels. But one needs to exercise caution in application of form criticism as a discipline to determining the origins of the gospels. The reason for this caution is that it is probable that more of the gospel material existed from very early periods in written form and that much of it may have been already connected together into literary units. Form critics don't allow much room for this probability in their discipline. Millard (2000) in his book “Reading and Writing in the Time of Jesus” demonstrates that writing was quite common in Herodian Palestine and that there were many examples for the recording in writing of a religious teacher's sayings. So, form criticism even

though it is helpful to some extent, it should however be treated with healthy skepticism. With this being said, we should also not try and propagate written material as being readily available then as we have them today. Thomas and Gundry (1978:280) note that “the written sources did not appear for at least twenty years following the death of Jesus.” The availability of written sources led to another discipline called Source Criticism.

### **Source Criticism:**

Carson and Moo argues that form criticism probably included some written traditions about Jesus’ life and teachings. Some of the apostles may have taken notes on Jesus’ teachings and activities during his ministry, and this process might have been accelerated by the apostles and other eyewitnesses after the resurrection.

Therefore, these early fragments of material were combined with the oral testimony to produce lengthier written sources, and finally canonical gospels.

Thus, source critics devote themselves to the investigation of this written stage of the production of the gospels. Source criticism seeks to answer this question: ‘what written sources if any, did the gospel writers use in compiling their gospels?’ The reason behind this question is the use of almost exactly the same words. Let’s take as an example the account of the healing of a paralytic in Matthew 9:1-8; Mark 2:1-12; and Luke 5:17-26.

## **Suggested New Testament Timeline**

### **63 B.C. to the birth of Jesus, c. 4-6 B.C.**

- 63 B.C. Rome begins its rule of Palestine and adjacent territories.
- 47-37 B.C. Herod, later “the Great”, is governor of Galilee.
- 27 B.C.-A.D. 14 Caesar Augustus, emperor of Rome.
- 20 B.C. Herod the Great starts to re-build the Jewish Temple at Jerusalem.

### **Birth of Jesus to the beginning of His ministry, 6 B.C.- A.D. 27**

- 6-4 B.C. The Birth of Jesus at Bethlehem (Luke 2:4-7). Jesus is taken as a baby to Jerusalem for presentation at the Temple (Luke 2:22).
- 4 B.C. Joseph and Mary journey with Jesus from Bethlehem to Egypt to escape the “massacre of the infants” by Herod the Great (Matthew 2:13-18).
- 4 B.C. Death of Herod the Great. Three of his surviving sons succeed him – Archelaus, Antipas and Philip.
- 4 B.C.-A.D. 34 Philip, tetrarch of Iturea and Trachonitis.
- 4 B.C.-A.D. 39 Antipas, later Herod Antipas, tetrarch of Galilee and Perea. He married Herodias, the wife of his half-brother Philip.
- 3 B.C. Joseph, Mary and Jesus return to Israel from Egypt. But, Archelaus (a brutal man, later deposed) is ruler of Samaria and Judea so the family settles in Nazareth in Galilee (Matthew 2:19-23).
- A.D. 6-15 Annas, son of Seth, is appointed High Priest in Jerusalem. He is one of the key figures in Jewish history at this time. Several of his sons and his son-in-law Caiaphas succeed him as high

priest.

- A.D. 6-8 The 12 year old Jesus travels from Nazareth to Jerusalem with his family. He stays behind in the Temple when it is time to go (Luke 2:41-46).
- A.D. 6-41 With Archelaus' removal, Samaria and Judea become a Roman province, ruled by a series of governors, including Pontius Pilate, headquartered on the Mediterranean coast at Caesarea.
- A.D. 6-27 After returning to Nazareth (Luke 2:51) Jesus stays for the next 20 or so years, and follows in His father's footsteps as a carpenter.
- A.D. 14-37 Tiberius Caesar becomes emperor of Rome.
- A.D. 15 Annas deposed as High Priest. He still exerts considerable influence up to and including the trial of Jesus. Three new High Priests follow over the next three years to A.D. 18.
- A.D. 18-36? Joseph Caiaphas, son-in-law of Annas, appointed High Priest.
- A.D. 26-36 Pontius Pilate is the fifth Roman governor of Judea to be appointed.
- A.D. 27 Herodias leaves her first husband Philip. Their daughter is Salome who asked for the head of John the Baptist.
- A.D. 27-29 John the Baptist starts preaching and baptizing.
- A.D. 27 Jesus travels from Nazareth to the River Jordan to be baptized by John the Baptist (Matthew 3:13). He then goes into the Judean wilderness where He is tempted by the devil (Matthew 4:1). He then starts his three year ministry and calls some of his disciples for the first time (John 1:35-51).



### **The Ministry of Jesus, A.D. 27-30, or A.D. 30-33**

- A.D. 27-33            the ministry of Jesus. Tiberius Caesar is emperor of Rome, Pontius Pilate is governor of Judea and Samaria, Herod Antipas is tetrarch of Galilee and Perea, and married to Herodias; Philip is tetrarch of Iturea and Trachonitis, Joseph Caiaphas, son-in-law of Annas, is High Priest in Jerusalem.
- A.D. 29                John the Baptist is beheaded on the orders of Herod Antipas, probably in Herod's fortress of Machaerus in Perea.
- A.D. 30 or 33        Jesus travels to Jerusalem where He is arrested by the Jewish authorities, tried, sentenced to death by the ruling Romans and crucified. He rises from the dead on the third day and later appears to the apostles and others. After warning His disciples to wait in Jerusalem for the gift of the Holy Spirit, He returns to God in heaven.

### **Early missionary journeys, A.D. 30-46**

- A.D. 30 or 33        Pentecost, the Church is born.
- A.D. 32                Stephen the is martyred and the Church scatters.
- A.D. 34                The conversion of Saul (later Paul) on the road to Damascus.
- A.D. 36(?) -37        Jonathon, a son of Annas (High Priest from A.D. 6-15), replaces Annas' son-in-law Caiaphas as High Priest in Jerusalem.
- A.D. 37-41            Caligula (Gaius Caesar), emperor of Rome.
- A.D. 37-44            Herod Agrippa I, grandson of Herod the Great and son of the murdered Aristobulus is made king and granted Iturea and Trachonitis by his friend, the emperor Caligula. The territories were previously ruled by his deceased uncle, Philip. He is also

granted Abilene.

A.D. 37 Paul makes his first visit to Jerusalem as a Christian. This follows his journey to Arabia and return to Damascus to preach (Galatians 1:17). Paul is forced to leave Jerusalem and goes to his home town of Tarsus (Acts 9:30). A.D. 41-54 Claudius I, emperor of Rome.

A.D. 42 Paul joins Barnabas to work with the established church in Syrian Antioch.

A.D. 44 The apostle James, brother of John and son of Zebedee, is beheaded. Peter is imprisoned on the orders of King Herod Agrippa I (Acts 12:1-3).

A.D. 44 King Herod Agrippa I dies suddenly in Caesarea (Acts 12:23). His son, Agrippa II, is too young to rule, so all Jewish provinces return to direct Roman control. Roman governors are again appointed over Judea. Of Agrippa I's daughters, Drusilla later marries Felix, a Roman procurator of Judea (Acts 24:24), and Bernice becomes a close companion of her brother Agrippa II (Acts 25:13).

A.D. 45-48 James, the brother of the Lord, writes the book of James.

### **Paul's first missionary journey, A.D. 46-48**

A.D. 46-48 Barnabas and Paul leave Syrian Antioch and sail to Cyprus where the Roman proconsul Sergius Paulus is converted. After crossing to Asia Minor (Turkey) and working there, they return to Syrian Antioch by sea.

A.D. 47-60 Ananias is appointed High Priest in Jerusalem.

### **Paul's second missionary journey, A.D. 49-52**

- A.D. 49-52 Paul and Silas leave Syrian Antioch and travel through Asia Minor (present day Turkey) before crossing to Macedonia (northern Greece). Paul then sails south to Corinth in Achaia (southern Greece) and stays for 18 months. Here he appears before the proconsul Gallio. Sailing for Palestine he stops at Ephesus (western Turkey) before returning to Syrian Antioch via Jerusalem.
- A.D. 50 Emperor Claudius expels the Jews from Rome.
- A.D. 51 Paul writes 1 & 2 Thessalonians.
- A.D. 51 or 52 Gallio is appointed proconsul of Achaia (southern Greece).
- A.D. 53-60 Antonius Felix is appointed procurator of Judea.

### **Paul's third missionary journey, A.D. 53-57**

- A.D. 53-58 Paul travels from Syrian Antioch to Ephesus in Asia Minor (modern Turkey) and stays there for nearly three years. He then travels to Macedonia (northern Greece), and down to Achaia (southern Greece) and stays in Corinth for three months. He returned to Macedonia and sailed for Palestine, stopping at Asia Minor ports on the way. On arrival he travelled to Jerusalem for the last time.
- A.D. 54-68 Nero succeeds Claudius as emperor of Rome.
- A.D. 55 Paul writes the letters of 1 & 2 Corinthians and Galatians.
- A.D. 55-60 Matthew writes the Gospel of Matthew, originally in Aramaic.
- A.D. 56 Paul writes the book of Romans.

### **Paul arrested in Jerusalem and imprisoned in Caesarea, A.D. 58-60**

- A.D. 58-60 Paul arrives in Jerusalem, is arrested, and transferred to

Caesarea for trial before the procurator Felix. He is seen by Drusilla, Felix's wife, and kept in prison for two years.

- A.D. 60                    Antonius Felix, procurator of Judea.
- A.D. 60                    Ananias is High Priest in Jerusalem.
- A.D. 60-62                Porcius Festus succeeds Felix as procurator of Judea.
- A.D. 60                    Paul is re-tried by the new procurator Festus, appears before Herod Agrippa II and his sister Bernice, and "appeals to Caesar" – that is, to emperor Nero.

### **Paul is sent to Rome and further imprisonment, A.D. 60-63**

- A.D. 60-61                Paul sails for Rome, is shipwrecked on Malta where he stays for three months and meets Publius, the chief official. He continues on to Rome via Sicily.
- A.D. 60-61                Luke writes the Gospel of Luke.
- A.D. 61-63                Paul under house arrest in Rome for two years.
- A.D. 61                    Paul writes the letters of Ephesians, Colossians and Philemon.
- A.D. 62                    Paul writes the book of Philippians.
- A.D. 62                    James, the brother of Jesus and head of the church in Jerusalem, is killed by order of the High Priest Ananus. He may have been stoned, or thrown to his death in the Kidron valley outside Jerusalem.
- A.D. 62-63                Luke writes the book of Acts.

### **Paul's release from prison in Rome, A.D. 64-69**

- A.D. 64-67                Paul was released from house arrest in Rome and might have travelled to Spain? And then back to Macedonia, Achaia, Crete

and Asia Minor (Turkey).

- A.D. 64 Fire destroys most of Rome. Nero blames the Christians.
- A.D. 65 Paul writes 1 Timothy and Titus and Peter writes 1 Peter.
- A.D. 66-73 Jewish war against Roman rule. The campaign in Judea is initially led by the Roman general Vespasian. Many Jews and Christians leave Jerusalem. A.D. 67 Peter writes 2 Peter.
- A.D. 67-68 Paul writes 2 Timothy.
- A.D. 67-68 During the persecutions that follow the burning of Rome the apostles Peter and Paul are martyred. According to tradition Peter was crucified head downwards, and Paul beheaded, both in Rome.
- A.D. 67-69 The letter to the Hebrews is written.
- A.D. 67-70 John Mark, a companion of the apostle Peter, writes the Gospel of Mark.

### **The end of the time of the Apostles, A.D. 64-100**

- A.D. 69 Titus takes over command of Roman forces in Judea.
- A.D. 70 Jerusalem is captured by Titus and the Temple destroyed.
- A.D. 75-80 Jude, brother of the Lord, writes the book of Jude.
- A.D. 72 The Jewish war against Roman rule ends with the fall of the fortress of Masada.
- A.D. 79-81 Titus becomes emperor of Rome.
- A.D. 81-96 Domitian becomes emperor of Rome. He persecutes Christians toward the end of his reign.
- A.D. 85-90 The apostle John writes the Gospel of John in Ephesus.

A.D. 90-95

The apostle John writes the books of 1, 2, 3 John and Revelation.

A.D. 100

The apostle John, according to tradition, dies a natural death at Ephesus.

## **Bibliography**

- The vast majority of the content of this booklet is written from notes taken from Christ Seminary's syllabuses. In no way can Pretoria North Baptist Church claim ownership or credit for the material comprised in this booklet, since many of the sources used to acquire the material has been collected over a span of 6-years, from various syllabuses, articles, journals and blogs.
- For more information regarding Christ Seminary and Christ Baptist Church, please visit: <http://christbaptist.co.za> or <http://www.christbaptistseminary.co.za>
- An Introduction To The Old Testament, by Longman and Dillard.
- An Introduction To The New Testament by Carson and Moo.
- Chronological and Background Charts of the New Testament, House.
- New Testament History by F.E. Bruce.
- At this point I want to give a special thanks to my New Testament History lecturer, Joseph Mahlaola. It was truly one of my favorite classes at Sem.