

Jesus Christ Revealed

A Bible Survey

by Edward H. Overbey

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Introduction

A valuable help in the study of any book is the introduction. There we find helpful information to properly understand the book. This information is the subject, purpose, outline, author, etc. The Bible does not have the equivalent of this in the usual place but the subject, purpose, author, etc. are revealed in many places throughout the Bible. There is also an orderly and logical development of the subject, an outline. There is an outline for each book and an outline for the Bible as a whole. The Bible can be treated as 66 books or as 1 book. In this survey the Bible will be treated as 1 book.

A. The Subject of the Bible.

1. Jesus Christ is the Subject of the Bible.

A thoughtful reading of the Bible reveals this. Prophecies concerning Christ begin in Genesis 3:15 after Adam and Eve sinned and continue until Malachi 4:2. From the beginning to the end of the Old Testament there are many prophecies of the coming Christ. This is the center of attention in the Old Testament. There are verbal prophecies which reveal in which family He would be born,

the nature of His birth, the place of His birth, His perfect life, His miracles and teachings, His betrayal, His death, His resurrection, etc. There are ceremonial or typical prophecies which picture His perfect righteousness, His death, His resurrection, etc. which began to be observed from the days of Adam and continued until the days of Christ. The New Testament points out over and over that Jesus Christ fulfilled these ceremonial and verbal prophecies. The gospels give the life of Christ. The other books of the New Testament explain why Christ is needed, who He is, what He did and will do, how to be saved, what our blessings are in Him, what our responsibilities are toward Him, etc. The Bible centers around Christ.

Notice some statements in the Bible that teach that Jesus is the subject of the Bible. In John 5:39 it states that the Scriptures testify of Christ. Moses wrote about Christ, John 5:46-47. Jesus taught about Himself from the beginning to the end of the Old Testament, Luke 24:25-27, 44-48. All of the prophets witness about Christ and His salvation, Acts 10:43. The testimony of Jesus Christ is the spirit of prophecy. He is the soul and spirit of the body of the Bible which is also called prophecy, Revelation 19:10. See also Acts 28:23; 2Timothy 3:15; etc.

2. Salvation is the purpose of Jesus Christ.

Jesus came to save His people from their sins, Matthew 1:21; 20:28; etc. Jesus came to bring salvation in the fullest sense in body, soul, life, society, earth, etc. The purpose of Israel's existence was to be the nation in which Christ and salvation would come for all nations. The Bible which is about Him was to come through Israel. The Bible is also a history of Israel but it is a special history which centers around Christ. Jesus said to the Samaritan woman, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews," John 4:22. The woman's response and Jesus' statement makes it clear that the Christ is that salvation and Jesus is the Christ, 25-26. The woman witnessed to her neighbors concerning Christ and after they came they said, "Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world," 28-30, 39-42. The ultimate purpose of the Bible is that the subject, Christ, might be trusted for salvation and followed in every aspect of our lives and through this that God might be glorified forever, John 20:30-31; 2 Timothy 3:15-17; 2 Peter 3:18; Galatians 3:24; Psalms 119:9, 11, 105; John 17:17; James 1:21-22; 1 Peter 2:2; Ephesians 3:20-21; Revelation 4:9-11; 5:8-14; etc. The subject, Christ, is for all nations, Jews and Gentiles, John 3:16; Romans 10:9-15; etc.

B. The Author of the Bible.

1. Many Claims.

The Bible claims over and over from the first books to the last books that it is the Word of God. It claims that God used men to give His Word. Notice some examples: Ex. 4:12,15; Lev. 14:1; Deut. 2:2; 18:21-22; Josh. 8:1; 24:2; 2 Sam. 23:1-2; 1 Ki. 12:22; 1Chron. 17:3; Isa. 8:11; 28:14; Jer. 9:12; 13:15; 19:3; 30:4; Ez. 1:3; 3:4, 10,11; Hos. 1:1-2; Amos 3:1; Micah 4:4; Hag. 1:1; Mal.1:1; Matt. 1:22; 2:5, 15, 23; 13:35; 21:4; 27:9; Luke 3:2; Acts 1:16; 3:18; 4:25; 13:6; Rom. 3:2; 1 Cor. 2:10-13; 1 Thess. 2:13; Heb. 2:3-4; 2 Peter 3:2, 15-16; Rev. 1:1-2; etc.

2. Explanation of the Claims.

All of Bible is God's Word not just the direct quotes from Him. It is God's account of what took place in the past and will take place in the future. It is His explanation of Himself, creation, sin, salvation, man, angels, judgment, hell, heaven, the new earth, etc. All of the books from Genesis to Revelation came from Him including each word and its thought. The Bible claims, "All Scripture is given by inspiration of God..." 2 Timothy 3:16. The word Scripture is a translation of the Greek word "graphe" which is always used in the Bible for the Bible. It will be used with the definite article and may be in the singular or plural since the Bible is one book and yet it is made up of a number of different writings by different men whom God used. The word Scripture is used only one time in which it does not translate the word "graphe" in the KJV. That one time it translates the Greek word "gramma" but it uses the word "holy" to describe it so we will know He is referring to God's Word, 2 Timothy 3:15.

"Graphe" refers to Old Testament and New Testament books. 1 Timothy 5:18 refers to a passage from Deuteronomy 25:4 and Luke 10:7 and calls them Scripture, "graphe." Paul's epistles are referred to as "graphe" in 2 Peter 3:16. "Graphe" refers to God inspired books which had been written and would be written after 2 Timothy such as Revelation. The words, "is given by inspiration of God," is a translation of one word in the Greek which literally means, "God breathed." All the words of Scripture are God breathed. Our spoken words come out with our breath so to show that the Bible is fully authored by God it states that all of the Scripture came out with God's breath. This a very strong way of stating that all Scripture was authored by God. The final product, the Scripture, was God's Word regardless of any means He may have used to produce it, such as the prophets. Scripture is made up of words which convey thoughts. All of it is God breathed. This claim is stated clearly and strongly that all the Scripture is God's Word.

The words and thoughts of the Bible are specifically said to come from God the Holy Spirit, 1 Corinthians 2:9-13. Verses 12b-13 say, "that we might know the things" (thoughts) "that are freely given to us of God. Which things" (thoughts) "also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing" (combining) "spiritual things" (thoughts) "with spiritual" (words).

Positively, God used men as His writers of the Bible but He guided them by the Spirit to write exactly what He wanted said. God used the prophets, their vocabularies, their styles, their minds, their hands, etc. to speak and write His Word through the moving of the Holy Spirit. God produced these writers their styles, vocabularies, etc. Negatively, the writings of the prophets were not their private interpretations because the writings did not come because of their wills. Notice 2 Peter 1:20-21.

Prophecy is an inspired message from God which may be about the past, present, or future, John 4:19; Matthew 26:68; etc. Prophecy is more than just future prediction; it is a God inspired message that may deal with the past, present or future. A prophet is more than a preacher. A true preacher will preach prophecy, the Bible, but a prophet will produce prophecy, the Bible, and preach it also.

3. Proofs of the Claims.

The Holy Spirit convinces the individual to believe that the Bible is God's Word regardless of external proof, 1 Corinthians 2:14-15. However, there are external proofs that the Spirit uses to strengthen the believer's belief in the inspiration of the Bible. The unity of the Bible is one proof. The Bible was written over a period of about 1,600 years by about 40 different men yet there is a wonderful unity in story and doctrine. Only God could give such unity. Another proof is the many fulfilled future prophecies. All of the future prophecies have been fulfilled except those which will be at the second coming of Christ. These prophecies number about 2,000 according to some scholars. There are prophecies about Christ's first coming, Israel, various nations, individuals and events. Only God knows the future and can speak accurately about the future in all of His statements. God has been one hundred percent accurate. Men have claimed to have made some future predictions which have come to pass. But at best they have a small percentage of accuracy and even their fulfillments are often very general and vague. Another proof is the perfection of the Bible's statements on all matters of history, science, etc. Archaeology, research in various branches of science, history, etc. have confirmed the Bible's statements on many matters. In matters where secular sources have contradicted the Bible they have not been able to prove their statements against the Bible. The great changes in the ruined lives of people who have followed the Bible is another proof of its Divine origin. There are also other proofs that are evidence that the Bible must be from God.

4. Authority of the Claims.

The author of the Bible makes the Bible the final authority on all of its teachings. Since God is the creator and sovereign of the universe then anything He says is the final authority. Since God knows all and is perfectly righteous then anything He teaches is true and should be considered the final authority. The Bible is God's Word and the final authority whether anyone recognizes it or not. However there have always been some believers who have accepted it as God's Word and the final authority. We are thankful for those in past history who have gone on record that the sixty-six books of the Bible are God's Word and the final authority. But their statements on the subject regardless of how long ago they said it or how prominent among men they may have been do not make the Bible the Word of God and the final authority. The Bible's authority is in itself because of its author.

C. The Formation of the Bible.

1. Begins with Moses.

God revealed His truth through prophets before Moses but these revelations were probably all spoken not written. The people from Adam to Moses were given God's message so they were without excuse. Most rejected it and the Christ promised who only could save them. Genesis 1-50; 2 Peter 2:5; Jude 14; Hebrews 11:1-22; Romans 10:17; etc.

Moses was chosen by God to be the prophet to write the first books of the Bible, Genesis to Deuteronomy and probably Job. When Moses wrote these books the formation of the Bible began. Moses presented the books as God's Word and the people of Israel accepted them as God's Word as soon as Moses wrote them. This is seen by the books being placed in the

tabernacle, the place where God manifested His presence, and by the people accepting it as their Divine authority in all the matters written, Deuteronomy 31:9-13, 24-27; Exodus 19:1-8. Probably all of the books of the prophets were placed with Moses' writings soon after they were written in the tabernacle and later the temple. Josephus who wrote about 70 A.D. states that they were. The books of the Bible were accepted by faith as God's Word as soon as they were written by many. There was no long waiting period.

The people of Israel accepted the first books of the Bible because God accredited Moses as His prophet. The miracles that Moses did proved to the people in his day that God sent him and that he spoke and wrote for God. Moses' miracles were different from the false prophets and priests for they were greater and they always came to pass. He had perfect accuracy, one hundred percent, in all predictions and miracles attempted. The false priests and prophets might do some miraculous things but they often failed. This showed that they were not God's spokesmen for God knows all things and will not lie and He has all power and He cannot fail. He is the God of truth and all power.

When Moses was called to go to the people of Israel and speak for God he said that the people of Israel would not believe him. But God said they would for He would give him miracles that would convince them, Exodus 4:1-9. Moses continued to do miracles and make predictions which always came to pass throughout his ministry proving that he was a prophet of God.

2. Continues for 1,600 Years.

The Bible was written by about forty different men over a period of about 1,600 years, from about 1,500 B.C. to 100 A.D. The books of the Bible were accepted when they were written and the formation of the Bible continued until it was completed about 100 A.D. The writings of the prophets and the accepting and forming of the Bible by the believers took place over the same 1,600 years. They were parallel actions.

The prophets of the Old Testament prophesied in Israel, a small country, except for a few prophets who were in the Babylonian Captivity with other Jewish captives. Their Jewish brethren would have access to their writings immediately and accept their writings as God's Word. The New Testament writers were more spread out for they had been sent into all the world to preach the Gospel. The believers who first received a book of the New Testament would know it was God's Word and would accept it quickly. For example, the church of the Thessalonians received their first epistle from Paul and immediately accepted it as God's Word, 1Thessalonians 2:13. But, it would take some time before copies were made and sent to all churches spread throughout the different countries. In some cases churches would want to check to be sure Paul or Peter or some other prophet had truly written it. The apostles as long as they lived could authenticate the books which were written by the prophets if there was a question. But all the books written were accepted as God's Word when written by some believers and in a relatively short time copies were made and many of the churches soon had complete copies.

The earliest Christian non-Biblical writers such as Polycarp, 70-155; Ignatius, 70-115; Clement of Rome, about 92; Papias, 60-150; etc. in their writings refer to all of the New Testament books except Jude, 2 John, 3 John, Philemon and 2 Peter. Four of these books are one chapter books and the other is three small chapters. They were not quoted because they were not needed to prove their point. The other 22 books were referred to as their authority, as God's Word, as on par with the other inspired books of the Old Testament, etc. The way they were used showed they were accepted as God's Word and that they were widely circulated among the

churches within a few years of their being written. If we had more of the writings of these early Christian writers we are sure we would have all of the 27 books of the New Testament quoted as God's Word. These men lived in the days of John the Apostle and other leaders of the first century and knew some of them personally.

Even some heretics of these early times recognized the New Testament as God's Word. They sought to twist and misinterpret its teachings, but the New Testament was so generally recognized that they did not dare deny that it was God's Word. To do so would have closed the door to winning Christians to their false doctrine, because they accepted the New Testament as God's Word. If what the heretics taught could not be shown to be in God's Word, the believers did not want it and the heretics knew it.

The prophets after Moses had to meet the test of a prophet which God gave through Moses, Deuteronomy 13:1-5; 18:20-22. There were two parts to the test. First, a true prophet's message would be in harmony with the teachings of the previous true prophets and second, his signs must come to pass one hundred percent of the time. If he gave a short term prediction it must always come to pass. If he would seek to do a miracle it must always come to pass. An authenticated prophet might accredit another prophet by a message from the Lord. Examples are seen in Joshua, Samuel, Elijah, David, Solomon, Daniel, etc., Deuteronomy 31:1-8; 34:9; Joshua 3:7-17; 1 Samuel 3:19-21; 1 Kings 18:17-46; 2 Samuel 23:1-2; 1 Kings 3:5-12, 16-28; 4:29-34. Daniel told Nebuchadnezzar what he dreamed which was a miracle and also about the madness to come upon him which was a prediction and he told Belshazzar what the handwriting on the wall meant which was a prediction, Daniel 2; 4; 5; etc. This miracle and these predictions and others proved that Daniel was a prophet of God.

This test was for Old and New Testament prophets. Some prophets might make predictions or do miracles or both but whatever he did he must have one hundred percent accuracy for he claimed to be a spokesman for the all knowing and all powerful and perfectly righteous God who can not lie.

Jesus accredited all of the writers of the Old Testament as prophets of God for He had the same Old Testament as we have today and He accepted it as God's Word. Jesus promised the New Testament would be given through the prophets of the New Testament when the Holy Spirit would come to guide them in writing all that He taught them and would have taught them had He stayed longer at the first coming. Luke 24:25-27, 44-48; John 10:35b; 14:26; 16:7-15.

3. Completed about 100 A.D.

The writing and forming of the Bible was completed about 100 A.D. The last book was probably Revelation. Some have asked, "Why don't we have more books after Revelation?" The answer is for two reasons. One, the story of the Bible is finished and two, there have been no more prophets since the first century. The story of the Bible begins with a perfect creation in Genesis and ends with a perfect creation in Revelation. The Bible teaches that Christ would come to do what must be done to save believers and the Bible says He has come and has done that. The Bible says that the message would be sent to all nations and it says that Christ sent His churches to all nations and told them what would happen. The Bible tells us what will take place when Christ comes again. The story is finished. The writings of non-inspired writers are not necessary and they are awkward when put with the Bible. The Lord has given us a glorious and wonderful story from beginning to end. All of the pieces of the picture has been given to us by God in the Bible. There is no place to put the messages given by the non-inspired writers.

Since the first century and the early part of the second century there have been no true prophets. No one since then as been able to pass the prophet test. The last book of the Bible was

written near the end of the first century. We still have the two-fold test for prophets but no one can pass the test. There have been false prophets who have made false claims about their writings but none had signs which were one hundred percent accurate. Also in many cases their writings do not harmonize with the teachings of the Bible. They fail the test on either one or both counts. Neither have they been authenticated by an accredited apostle or prophet. No writer since New Testament days have the Biblical credentials to have their writings accepted as part of the Bible.

There were some books written in the general period between Malachi and the birth of Jesus which are called the Apocrypha of the Old Testament. These books were not accepted when written by the Jewish people of that time as God's Word. Jesus and the apostles did not recognize them as part of the Old Testament. The Roman Catholic Church officially recognized them as part of their Bible in 1,546 A.D. These books have been printed in some non-Catholic Bibles in the past as helpful information for the time between the Testaments but not as God's Word.

D. The Preservation of the Bible.

1. The Promise.

God promised that He would preserve His Word, Matthew 24:35; Isaiah 40:8; 1Peter 1:24-25. There have been many attempts throughout history to completely destroy the Bible by evil people with great power. But their attempts have all failed and will continue to fail because God has promised to preserve His Word. God keeps His promises and He has more power than all the evil people. Some have theorized that it has or might be destroyed by sincere people because of careless copying of the Bible. But it hasn't and won't be destroyed in this way either for God's promise is sure and we know it by faith. The facts of history have confirmed God's promise.

2. Old Manuscripts.

There are copies, complete or partial, of all the Old Testament except Esther which have been out of use since the first century A.D. These have only been discovered in the twentieth century. They have been out of use and their existence unknown for about 1,900 years. These are called the Dead Sea Scrolls. They were found in caves near Qumran by the Dead Sea. When these copies of the Old Testament were examined and compared with the copies we use today we find they are the same; there is no difference in teaching. Any variations are very slight and are of no significance. We could use these ancient copies today and it would not change the message we have come to know from the Old Testament.

There are copies and fragments of the New Testament which have been found in the nineteenth and twentieth centuries which originated in the fourth century and before to the early second century. Some of these copies have been out of circulation for at least about 1,500 years to 1,700 years and yet these copies and fragments are the same as the New Testament we have been using continuously since New Testament times.

Some have falsely imagined that copying and recopying for more than 1,900 years would bring about serious variations and that our most recent copies would be nothing like the original Bible when completed. But, our old manuscripts of both the Old and New Testament prove that our Bible has not changed in spite of time and all of the copying and recopying. God has preserved His Word. Any variations are of no consequence; the story and teachings of the Bible are still the same.

3. Many Manuscripts.

A great many manuscripts, hand-written copies, of the Bible were made before printing

which came to the western world in about 1,454 AD. Even though most have worn out or been destroyed, over 6,000 manuscripts still exist. Over 1,000 of these are Old Testament Hebrew manuscripts and over 5,000 are New Testament Greek manuscripts. Among these are many complete copies and also many partial copies and fragments. We have besides these over 20,000 manuscript copies of translations before the days of printing. We have many many manuscripts to examine to see if we still truly have the Bible and all of its message. When all of the manuscripts are examined, it is clear that we have the Bible which was finished almost 1,900 years ago.

When all the manuscripts are compared with one sample manuscript we find many variations in the texts. But almost all of these variations do not amount to more than forgetting to dot an i or to cross a t. There is no change in the story of the Bible or its teachings. The relatively few variations which are greater in nature do not change the story of the Bible or change its teachings. These variations if received or rejected would not cause us to add any new teaching or leave out any old teaching. In spite of many variations in the many manuscripts, God has preserved His Word. There have been sensational writers who have written about the multitude of variations without explaining the nature of the variations. This has caused some believers to be very concerned. But when the nature of the variations are considered we learn we have nothing to be concerned about. We have much to rejoice in, for God has preserved His Word as He promised. Other sensational writers write about the lost books of the Bible which is a false statement. There are many books of ancient history and recent history which have been lost but they were never part of the Bible. God has preserved all of His books and their contents as promised.

4. Translations.

The Bible has been translated into many languages and been distributed around the world. The translating of the Bible began before Christ was born and it has continued to be translated unto our day. The Old Testament was first translated into Greek about 250 B.C. This translation is called the Septuagint or the LXX. We have many copies of translations into various languages before printing. These translations also testify to the fact that the Bible has been preserved as God promised. Some translations are better than others and we should desire the best but the translations reveal the same story and teachings.

Copying the Hebrew and Greek text to make a new copy does not involve interpretation but translating does. Since some Hebrew and Greek words have more than one meaning the translator must examine the context and determine which is the correct translation for that context. He must interpret to translate. Translators can be and are checked by other translators as to their accuracy. This can act as a governor on translators lest they become too free in their translating. Any reader of the Bible can examine the context and a word that doesn't fit the context can be recognized and this can be studied further to find the truth. In spite of the possibility of abuse in translating and some poor translating, God's providence has protected the Bible and the story and doctrines remain even in some poor translations. However, Christians should seek the best translations and avoid the poor ones.

5. Verbal Inspiration and Preservation.

All of the Bible was verbally inspired by God. This means that every word of Hebrew, Aramaic, and Greek in the autographs, the Bible originally written by the prophets, was given by God. Notice 2Timothy 3:16; 1Corinthians 2:12-13; etc. The purpose of verbal inspiration is that we might know God's truth and follow it, 2Timothy 3:16-17; etc.

The Bible clearly teaches verbal inspiration and its purpose. And, it is clearly necessary.

For if the prophets were only given the ideas of God and left to put them in their own words then we could never be sure we had God's truth. The prophets at times did not understand the message given by God, so how could they select the right words if they only had ideas they didn't understand? All of the prophets were only saved sinners, how could they avoid their prejudices and other sins if they only had ideas from God and had to select the right words themselves? All of the prophets were only men and very limited in knowledge as all men are.

God has preserved His verbally inspired Word, the Bible, and its purpose is being achieved today in many nations which speak many different languages. They have the truth of those verbally inspired words in their languages. The old manuscripts and the many manuscripts are evidence of this. In spite of time and many variations in the manuscripts the story of the Bible and the teachings of the Bible are the same in the manuscripts and the printed copies we use today. Some manuscripts and translations are better than others. We should always seek the best.

If the purpose of our verbally inspired Bible was only that people might have these particular Hebrew, Aramaic and Greek words then the purpose has not been achieved. Almost all people do not understand Hebrew, Aramaic and Greek. They have received the Bible in their language. But, the purpose of verbal inspiration is that people might have God's truth and this truth has been translated into the languages of the world. The purpose of verbal inspiration is being achieved. People today have learned the story of the Bible and its teachings just as the people at the end of the first century did who did understand the Hebrew, Aramaic and Greek. If we have accurate copies of the originals, and we do because of God's preservation, then we can put the ideas of those words into other languages. And we should because the Lord sent His churches into all the world with the message of the Bible, Mark 16:15. On the Day of Pentecost the message of the Bible was given to people in many different languages, Acts 2. The apostles of the first century carried the message into many places where various languages were spoken. They understood the purpose of our verbally inspired Bible and gave its message in the language of the people of the place.

The Bible says, "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts 16:31. We can say the same thing by using synonyms such as, "Trust in the Lord Jesus Christ..." "Depend on the Lord Jesus Christ..." etc. As long as we have accurate copies of a verbally inspired original we can convey the story and teachings of the Bible in the original languages or in other languages using other words but meaning the same thing. The old manuscripts and the many manuscripts are evidence that God has preserved the Bible. God promised to preserve His Word and He has. The purpose of verbal inspiration has been achieved in our manuscripts and translations. We can rejoice in this and have confidence in our Bible today that it is the Word of God.

E. The Interpretation of the Bible.

1. The Method.

The Bible should be interpreted as we interpret other books. The meaning of the words should be interpreted according to the meaning of the words when a book was written. The grammar of the language should be followed according to the time a book was written. This is called the historical grammatical method.

2. Words.

Words may have just one or several meanings. If a word has more than one possible meaning, the common meaning of the word should be followed in a Scripture unless the context forbids it and the context indicates a different meaning. But, the common or usual meaning

should have first preference. Words may have a figurative meaning but the context will indicate if it does.

3. Context.

The context is the words around a word or words one is seeking to interpret. The words closest are the immediate context. The words beyond that are the remote context. All of the book is the most remote context. All of the Bible is the total context of any passage in the Bible and can be very important in understanding a particular Scripture. Scripture should be compared with Scripture to interpret the Bible. Jesus did, Matthew 4:5-7. Since the Scripture does not truly contradict itself because it cannot be broken, John 10:35, we should always consider the context of the Bible, all of it.

4. The Holy Spirit.

We must depend on the Holy Spirit who inspired the Bible to enable us to correctly interpret the Bible. The Bible has to be interpreted by the Holy Spirit and we should pray for the help of the Spirit to understand it. Notice 1Corinthians 2:14-15; Ephesians 1:15-20; etc. The differences in belief among Christians are not due to different manuscripts or translations for we use the same manuscripts and translations. Our differences are due to the way we interpret the Bible. For this reason we should give our best effort guided by the Holy Spirit to correctly interpret the Bible, 2Timothy 2:15.

F. The History of the Bible.

1. Production.

For three thousand years, from Moses in about 1,500 BC to about 1,500 AD, the Bible was produced by hand-writing. Since then it has been produced by printing. Animal skins and papyrus were the usual materials before printing and these were made in roll or scroll form and in book or codex form. Handwriting was slow and the copies were cumbersome and expensive. The person or church at the end of first century AD which had a complete Bible had to have several large rolls or books. The usual method of production was for one person to have one copy and to look back and forth to copy a new roll. The nearest thing to mass production was for one to read from one copy to a roomful of scribes while they listened and copied new rolls.

The printing press was introduced into Europe in 1,454 AD and this brought about a revolution in the production of the Bible. Thousands of Bibles were quickly produced at a price many could afford. Bibles could be produced in one volume in book form in all sizes. Errors in handwritten and printed copies were relatively few and did not effect the teachings of the Bible. Those who produced the Bible throughout its history have made special efforts and sometimes extreme efforts to make sure the Bible was accurately produced because of their respect for it as God's Word.

2. Names.

The names used by the believers for the Bible indicate that it is the final authority. The Bible is called The Book, The Writings, The Word, The Prophets, The Canon, etc. The Bible means The Book. Of all the many books in the world, it is The Book or The Bible. It is set apart from all others because of its Divine authority. In Daniel 9:2 Daniel refers to inspired writings as "the books." "The" is in the Hebrew. The Greek "Fathers" began to refer to the Scriptures as "The Books" and in time it began to be called "The Book." The Greek word for book is biblos and the word Bible comes from it. The word Biblia or Bible began to be used as a title in copies of the Scriptures in the 1,500's AD. Since printing had come by that time they were able to put all of the books of the Scriptures in one book or volume.

The Scriptures mean The Writings. The word "Scriptures" comes from the Greek and

means writings. There have been many writings throughout history but The Bible is The Scriptures or Scripture, 2Timothy 3:16; 2Peter 3:15-16. All writings are made up of words but The Bible is called The Word or The Word of God, Hebrews 4:12. It is set apart from all other collections of words as The Word. All of the Bible was written by true prophets and their writings are called The Prophets, Luke 24:27; 1Peter 1:10-11; 2Peter 1:20-21. The words, The Prophets, set these writings apart from all other writings by the false prophets. There are only two kinds of prophets the true and the false. The Canon refers to the Bible as The Authority. The word canon in the Greek can refer to an authority in measurement. The Canon as used by believers refers to The Authority in books, The Bible.

The Bible is divided into the Old Testament and the New Testament. Testament means covenant or agreement. God made a covenant with Israel in the days of Moses at Mount Sinai called the old covenant, law covenant or first covenant. Genesis is an introduction to it and the terms of it are laid out in Exodus to Deuteronomy and the rest of the O.T. reveal the history of Israel under it. Jesus made a new covenant with Israel during His ministry. It is called the second covenant or the covenant of grace. Only believers received Him and His covenant. Christ revealed it and ratified it by His blood on the cross and this is given in the four Gospels. The rest of the N.T. explains it more fully. Paul in 2Corinthians 3:6, 14 uses the terms. By the end of the second century AD the terms were being used regularly of the two parts of the Bible. The O.T. and N.T. came through Israel. The O.T. was ratified by the blood of animals in the days of Moses and was written from about 1,500 to 400 BC. The N.T. was ratified by the blood of Christ and was written after this in the first century AD. The O.T. is called the law and the prophets, Matthew 7:12. It is also called the law, the prophets and the psalms, Luke 24:44. The whole O.T. is called the law at times and at other times the whole is referred to as the prophets.

3. Translations.

The Bible has been translated in whole or in part in about 1,400 languages. Complete translations have been made in about 250 languages. The first translation of the Old Testament was made into Greek in the third century BC. It is called the Septuagint. Since then translations have been made of the Old Testament in part and in whole. After the New Testament was finished it began to be translated in part and in whole until now.

4. Helps.

The Hebrew Old Testament was divided into 24 or 22 books going back to before Jesus was born. These 24 or 22 books are identical to our 39 books of the Old Testament. The 24 arrangement made the 12 minor prophets 1 book, 1 & 2 Samuel 1 book, 1 & 2 Kings 1 book, 1 & 2 Chronicles 1 book and Ezra & Nehemiah 1 book. The 22 arrangement was the same as the 24 arrangement but it also added Ruth to Judges making it 1 book and Lamentations to Jeremiah making it 1 book.

The 39 arrangement of the books of our Bible came ultimately in general from the arrangement in the Septuagint. The names of the books in general also go back to the Septuagint. The names of the first five books give a key thought in the book. From Joshua through Job the name comes from a key person or persons in the book. Chronicles refer to a recording of events in chronological order. Psalms, Proverbs, Song of Solomon and Lamentations indicate the contents of the book. Ecclesiastes is the Greek equivalent for preacher; Solomon is the preacher and he preaches a sermon in the book. The rest of the books of the Old Testament are named after the man God used to write the book.

The order of the New Testament books and their names go back to our oldest complete

manuscripts. From Matthew to John and from James to Jude the names refer to the men God used to write the books. Acts refers to the acts of the Apostles. Revelation refers to the revelation of Jesus Christ in the book. The rest of the books are named for the one or ones to whom the books were sent.

The division of our Bible into chapters and verses was made to make it easy to find a particular passage of the Bible. When one interprets the Bible he should ignore the chapter and verse divisions. The chapter divisions were made about 1,250 AD by either Cardinal Hugo de St Caro or Stephen Langton, Archbishop of Canterbury. The verse divisions of the New Testament were made about 1,551 AD by Robert Stephens, a Parisian printer. The verse divisions of the Old Testament were probably of Jewish origin before 91 AD.

Early manuscripts did not have spaces between words or punctuation. These were added later for the convenience of the reader. Capitals for some words have been added also to help the reader as well as words in italics. Notes, maps, dates and chapter summaries have also been added to help the Bible reader. The apocryphal books have been inserted between the Old and New Testament in some Bibles to give historical information concerning the time between the Testaments. These books are not inspired and were not accepted as inspired by Jesus, the apostles or the Jews of the first century AD and before. Roman Catholics have accepted them as inspired but long after they were written.

The order of the books, the chapter and verse divisions, spaces between words, etc. are helpful for the Bible reader. But, one who is interpreting the Bible must always keep in mind that they are not inspired.

G. The Outline and Chart of the Bible

Jesus Christ Revealed

I. By His Nation Genesis-Malachi

- A. In the Forefathers Period**
- B. In the Judges Period**
- C. In the Kings Period**
- D. In the Gentiles Period**

II. By His Presence Matthew-John

- A. In the Early Period**
- B. In the Ministry Period**
- C. In the Cross Period**

III. By His Kingdom Acts-Revelation

- A. In the Jerusalem Period**
- B. In the Judea & Samaria Period**
- C. In the Uttermost Period**
- D. In the Mount of Olives Period**

Jesus Christ Revealed.

The Bible is about Jesus Christ and His salvation. He is revealed by His nation, Israel, from Genesis to Malachi. By His nation He is made known by the promises of God, by animal sacrifices and by other ceremonies from the fall of man in sin to the first coming. He is revealed by His presence at His first coming from Matthew to John. By His presence He is made known as the fulfillment of all the promises, sacrifices and ceremonies concerning His first coming from His birth to His ascension. He is revealed by His kingdom from Acts to Revelation. By His kingdom He is made known in the proclamation and teaching of the Bible in all nations from His ascension to the rapture at the second coming.

I. By His Nation, Genesis-Malachi.

After the beginning of the nations at the Tower of Babel God promised to make a special nation, Israel, of Abraham's family. Through this nation Christ was to come into the world. The Bible which is about Him was also to come through Israel. In the history of this nation Christ was revealed in every period by its worship, prophets and various events. Not only was the message about Christ revealed in the nation but also the faithfulness or unfaithfulness of the nation in making this message known. The history of Israel can be divided into four periods: The Forefathers Period; The Judges Period; The Kings Period; The Gentiles Period.

A. In the Forefathers Period, Genesis; Job.

Before the nation of Israel was organized at Mount Sinai the forefathers of the nation revealed Christ. Adam and Noah are the common forefathers of Israel and of all people living today. The first two thousand years of history are dominated by these two men. During this time the world was created, man sinned, the Saviour was promised, sacrifices were offered to make Him known, the world was destroyed by the flood and the nations began. Abraham, Isaac and Jacob are the unique forefathers of Israel and they dominated Bible history from about 2,000 BC to about 1,500 BC. They died before 1,500 BC but their influence was most important in this time. The covenant of promise was given to Abraham, Isaac and Jacob. During the forefathers period the

place of true worship was an altar where sacrifices were made to picture Christ.

1. Adam & Noah, Genesis 1:1-11:9.

Creation, 1.

There are several words for God in the Bible. The first one used is "Elohim" in the Hebrew and it means one who is mighty, powerful. This word is in the plural which refers to the Father, Son and Holy Spirit as all being God. The verb "created" is in the singular which indicates that the Father, Son and Holy Spirit are one God even though they are a plurality. The doctrine of the trinity of God is implied here and throughout the Old Testament but is explained more fully in the New Testament.

"Create" means to make something out of nothing. God created all of the substance of the heavens and the earth out of nothing, 1:1. God then turns our attention to the earth and describes it. It was a mass of raw material that "was without form and void" of any life forms, 1:2. It was a mass of raw material in which water in its liquid form covered all and darkness was over the deep or water. This was the first step in making a perfect world, 1:2. It is like the first step in making a beautiful house; the raw materials are first brought to the job site, the cement, lumber, nails, etc. The house is without form and void or empty of any inhabitants. In the following verses God step by step gives form to the world and then fills the void with fish, birds, animals and man.

In the first four days God formed or made the heavens and the earth. On the first day after creating the raw material of the heavens and the earth, God made the light, 1:1-5. The light rays were placed in their proper place. And the beginning of the daily cycle of darkness (evening or night) and light (morning or day) began. This was the first day or 24 hour period. Its beginning is mentioned in verse one and its ending in verse five.

In the second day God made a firmament for the earth, 1:6-8. This word "firmament" in the Hebrew means expanse or space. God made this space around the earth by moving some of the water away from the water on the surface of the earth to a place out in the heavens. This space made is the blanket of air and moisture which encircles our earth. It is called heaven by God; it is the first heaven where the birds fly, 1:20. This space is described as "open"; it is not solid. The waters, which were moved out into the heavens to divide the heavens into two parts the heaven where the birds fly and the heaven where the stars shine, were changed into a gaseous state and were transparent allowing the light of the heavenly bodies to enter our world but keeping out any harmful rays. This globe of water which surrounded the atmosphere of earth also acted like the glass of a greenhouse giving us a pleasant climate everywhere around the earth.

In the third day God made the dry land and vegetation, 1:9-13. The dry land was called earth and the waters were called seas. God made various kinds of vegetation and they were given the ability to reproduce after their kind. Within God's kinds there is variety but each kind was to reproduce within the boundaries of its kind. God made each kind individually to begin with and each kind was to continue separate from the other kinds when they would reproduce. One of God's kinds did not reproduce another kind.

In the fourth day God made the sun, moon and stars, 1:14-19. These are the light producers and light reflectors for the earth and are for signs, seasons, days and years. These heavenly bodies were placed behind the light rays which were put in place on the first day. The light rays did not begin from the light producers and light reflectors but were already in place on the first day stretching from the earth to the heavenly bodies which would be put in place on the fourth day. It took no time for the light to travel from the heavenly bodies to the earth for light was put in place when God made the light. These heavenly bodies were put in outer space beyond the water barrier which separated the earth and its atmosphere from outer space.

At the end of the fourth day the earth was formed. In days five and six God filled the void of the empty earth. In day five God created animal or moving life and made the fish and birds, 20-23. In day six God made the land creatures and man, 1:24-31. All were made by God after their kind.

Moses was used by God to write the book of Genesis in about 1,500 BC. He used the words and their meanings of 1,500 BC. The word "kinds" refer to the kinds of vegetation and moving creatures in Moses' day. God made them after those kinds in Genesis 1 and the kinds have not changed since He made them unto the day of Moses or since. They reproduced after their own kinds. The Bible statements on this matter rule out evolution. Kinds did not evolve from one kind to another kind but the kinds remained the same from the time of creation. There is variety within each kind but the variety did not go beyond the boundries of their kind, Genesis 1:11-12, 21, 24-25; Leviticus 11:14, etc.; Deuteronomy 14:13, etc.

Human life was a special creative act of God, 1:27. Man was created in the image of God which means that his soul-spirit was like God in some ways. He was like God in his mental ability in a finite way. He could study God's creation and seek to understand and copy it in some ways. He could study the human body for example and learn about the heart and make a heart

machine. He could study the principles in the creation and make an airplane, a radio, etc. Man's mental ability enables him to understand and use the creation to make new things. No animal can do this. The animals make their nests or dens the same way generation after generation.

Man also is like God in being able to communicate by speaking and writing. He can write what he has learned for people of his generation and future generations. He can teach and have schools to pass on what has been learned. Animals cannot study and write books and pass on their findings to the next generation. Because of this ability to communicate man has books, libraries, schools, etc.

Man is also like God morally. Man had God's moral principles or laws written in his heart, Romans 2:14-15. Man still has a sense of right and wrong even though it has been corrupted by the fall. He has laws, courts, jails, government, conscience, etc. which reveal he has a moral nature. This moral nature was to guide the mental and communicative abilities in the right way before God and man. The moral nature was to keep man from misusing his other abilities. Man was to have dominion over the earth and its creatures under God, 1:26-28. Man's mental and communicative abilities and moral nature qualified him for this job.

Replenish in verse 28 means fill, it does not imply the earth had been filled and was made empty and now has to be refilled. God gave fruits, vegetables and vegetation for food for man and animals, 29-30. The flesh of animals was not given for food at this time. God's creation was very good. There was no sin, death, etc., 31. God rested on the seventh day from His work of creation, 2:1-3.

The seven days were 24 hour days. "Day" can refer to the light portion of the day, 1:5a, or sometimes to a indefinite period of time or to a 24 hour day, 1:5b. Context must determine which meaning it has. There are at least three reasons for believing these days were 24 hour days. First, the days were numbered, first, second, etc. which is done with 24 hour days. Second, the days had an evening and a morning which were the two divisions of a 24 hour day among the Jewish people. Third, the seventh day when God rested from His work is used as a reason for the Jewish people resting on the seventh day of each week and they rested on a 24 hour day, Exodus 20:8-11.

When God created the world it was a mature world. The trees were with fruit, the animals were full-grown, man was like he was about thirty. The trees did not have to grow from seeds, chickens did not have to come out of eggs, man did not have to begin as an infant.

God does not give us any details concerning the heavens and their inhabitants other than He created all the substance of the heavens on the first day. After that He turns our attention to earth and tells about it and the heavens are only mentioned as they are related to the earth. Probably the angels were made on the first day or perhaps God was making the heavens and their inhabitants throughout the six days while He was making the earth and its inhabitants but the Bible is silent about the details. Satan before he sinned was a mighty angel and perfect until he turned against God. Before he sinned Satan served God in the Garden of Eden to help in the matters of earth. Angels served man then as they still do behind the scenes for their Creator. They were created only a few days before man at the most. It appears that Satan possessed the King of Babylon and at another time the King of Tyre and God speaking through the prophets not only referred to those kings in their message of judgment but also to Satan who possessed them. These messages in Isaiah 14:12-14 and Ezekiel 28:11-16 give information about Satan before he sinned.

Generation, 2:1-14.

The generations of the heavens and the earth began in 2:1-14. God rested from creating and making on the seventh day, 1-3. The heavens and the earth after being created and made or formed by God was to generate or reproduce itself. God had made it so it could continue to generate itself. The purpose of the heavens and the earth was to be the home of man, fish, birds and animals. The heavens and earth provided the necessary place, air, water, food, light, heat, etc. for its inhabitants. It was primarily provided for man that he might glorify God. The work of God in the creating and the forming of the heavens and the earth was completed on the fourth day. The light and the heavenly bodies were in their place. The atmosphere for the earth was in place and the seas and the earth were finished. The earth was covered with vegetation to provide food and beauty, 1:1-19. All was ready for the inhabitants of the earth who would be created and made in days five and six. The process of generating the heavens and the earth was ready to begin at the end of the fourth day for the heavens and earth were created and made, 2:4.

At the end of day four there had been no planting or growing for God had not watered the earth to make it grow and man had not been created to plant, 2:5. The vegetation and its seed had been made and covered the earth but nothing had been planted and nothing had begun to grow. It is then that God began to water the earth but not by rain but by a mist. God watered the earth by a mist up until the time of the flood and then God began to use rain in and after the flood, 2:6. The mist began to cause things to grow along with the light and the heat and the generating process of the heavens and the earth began. Then God formed man who was to be the planter or farmer in the earth, 2:7. God planted the first garden at that time and made things to grow in it, 2:8-9.

Beginning in 2:4 God is also called LORD. In Hebrew the word is Jehovah or some spell it Yahweh. In the KJV it is translated LORD with all capital letters usually. It refers to God as always being or living. It is the name that expresses His personality. God is more than just great power; He is an eternal person with great knowledge, wisdom, love, mercy, grace, etc. Jehovah appears in the Old Testament more than 6,800 times. This is the word most commonly used. Elohim is used about 2,600 times. There are a number of other names used in the Old Testament and New Testament for God. Each one has a meaning which reveals something about the greatness of God.

A river went out of the Garden of Eden which divided into four rivers, 2:10-14. The word in the Hebrew translated "went out" can be translated "sprang out." In the highest elevation in the garden this river sprang out of the earth being fed by the underground fountains which had tremendous amounts of water before the flood, 7:11; 8:2. As this tremendous gusher of water rose out of the earth it flowed down the sides of the hill forming four rivers. These rivers would finally empty into the seas where the waters would return to the underground fountains of the deep. Before the flood there was no rain but a mist which watered the earth. There were rivers which sprang out of the earth at different high points in the earth one of which was in the Garden of Eden. The description of the places of the rivers is describing their locations before the flood. The flood was so destructive that the geography after the flood would be quite different. The same names of places before the flood were used to name different places after the flood. In America we use names of places in England, France, etc. to name places in America today but they are entirely different places.

Dominion, 2:15-25.

The man was placed in the garden to take care of it and given one verbal commandment,

2:15-17. He already had the law written in his heart when he was created, Romans 2:14-15. He was not to eat of the tree of the knowledge of good and evil and if he did he would die. Man's dominion over the earth was not absolute; he was under God and His law. Adam began to exercise his dominion over the earth under God when he named the animals, 2:19-20. God made a help meet for Adam. "Meet" means fitting, suitable, proper, appropriate. The wife for Adam must be appropriate for him. She must be like him, in the image of God, human. God took a rib, 2:21-22. The word rib in the Hebrew usually is translated "side." This is the only place it is translated "rib" in the Old Testament. A rib is part of a side so it could be a rib or a larger part of Adam's side. God made the woman from man's side.

Fall in Sin, 3:1-13.

Adam and Eve sinned against God by eating the fruit God commanded them not to eat, 3:1-13. Satan acting like a serpent tempted the woman. Satan is first presented to us as "the serpent." Satan is like a serpent in some ways and for that reason he is called a serpent, Genesis 3:1-15; Revelation 12:9; 20:2. The serpent is used as a metaphor for Satan in this place. The context indicates this for a serpent cannot speak nor reason concerning right and wrong, Genesis 3:1-5. The serpent in Moses' day was known for being "subtil," that is, clever, sly, devious, Genesis 3:1. Satan was clever, sly and devious in tempting Eve. The serpent was made to crawl on his belly and because of Satan's sin he was brought down from the high position he was given at creation to the lowest position like the serpent. A serpent can bruise the heel of a man with its bite and can be bruised by the heel of a man on its head and be killed so Satan bringing sin into the world caused Christ to have to suffer and die to take away our sin and to destroy Satan. The foot of Christ coming down upon the head of Satan was bruised in the process of bruising the head of Satan fatally, Genesis 3:14-15..

Satan does possess others and for this reason it is possible that he possessed the serpent in the Garden of Eden and spoke through it. It appears that Satan possessed the king of Babylon and the king of Tyrus at different times. In Ezekiel 28:12-15 God speaking to Satan in the king of Tyrus reminded him that he had been in Eden and enjoyed the blessings of that place and was like a cherub in his closeness to God and he had great wisdom and power until he sinned. He had been made perfect and great by God. God spoke to Satan when he possessed the king of Babylon and called him Lucifer which was the day star and was a way of indicating how great he was before he sinned. God mentions his sin of pride and ambition to be like God, Isaiah 14:12-14. Both interpretations are possible. In the end both ways teach the same things about Satan and the fall. I favor the first interpretation as the best.

Before Satan sinned he served God in the Garden of Eden aiding man behind the scenes. He probably revolted against God because of pride and led other angels to follow him because he wanted to be above God and control the universe. He wanted man to follow him also so he would control all. Adam and his wife sinned before their first child was conceived and Satan sinned sometime before man. Satan and man sinned very soon after they were created.

The woman considered what seemed like the good points of the fruit and decided to eat it rather than believe God's Word and reject the fruit, 3:6. After Adam and his wife sinned they recognized that they were naked and made a covering of fig leaves. But, that didn't help because they hid when God called. They died when they sinned; they were dead in sin; they were separated from God; they were unrighteous. The nakedness that they noticed was due to their being dead spiritually and unrighteous, separated from God. The nakedness that bothered them was on the inside, in their soul. They tried to remedy the nakedness but their efforts couldn't remedy the situation so they hid from God. They could cover their physical nakedness but not

their spiritual nakedness. They were guilty in their soul before God, 3:7-11. Only God can cover the spiritual nakedness and give spiritual life and righteousness, which He did, 3:21. They died spiritually when they sinned; they would die physically later. They blamed others for their sin, 3:12-13.

Promise of Salvation, 3:14-24.

God responded to their sin by telling of the consequences of their sin upon all connected with it and He promised He would send them a Saviour, 3:14-24.

God responded by causing the serpent or Satan to crawl on its belly, 3:14. Satan had been high like a star before his fall but now he would be low like a serpent because of his sin. Then, God made four promises to Satan because of leading the woman into sin, 3:15.

First, God would put enmity between Satan and the woman. At that time there was agreement and friendship between Satan and the woman. She had followed Satan's temptation rather than God's command. She was a child of Satan. But, God would change that by saving the woman from her sins and then there would be enmity between the two. When God would save her He would remove the enmity between the woman and Himself by giving her a new life with a nature which was righteous. Then the woman and Satan would have enmity between themselves. Notice Romans 8:6-7. God because of His grace had a plan to save the woman and He would carry it out.

Second, God would also put enmity between Satan's seed, Adam, and the woman's seed, Christ. Since Adam's seed or life was influenced for evil by Satan, it was called "thy seed"; Christ was called "her seed" for Eve would receive Him by faith as her Saviour. At that time Adam was a sinner and lost and a child of Satan. He was Satan's seed. He would be the father of all who would come through him. He would be the head of all human beings. His offspring would be born with a life whose sinful nature would be like him and in time would die, 1Corinthians 15:22; Romans 5:12. But, there would be a seed sent by God that would come through a woman, Mary, in a special way who would destroy Satan, sin and death and bring spiritual life. Christ was born of a virgin. Those who believe in Christ as their Saviour are in Christ as their substitute and Christ is the head of these. Christ is the second Adam. See Galatians 3:26-29; Romans 5:14ff; 1Corinthians 15:22, 45. Christ never had but one nature which was pure and righteous. He could not have the Adamic nature and be our Saviour. There is an enmity between those in Adam and those in Christ because of their different natures. The believer in Christ has both natures and there is conflict and enmity between the two within in him until the second coming when the believer will receive a new body without the old nature, Romans 7:17-25. The sinful nature of those in Adam can lead to opposition and persecution against the saved because of this enmity, John 15:18-21. The first promise of enmity between Satan and Eve was because she would be saved. The second promise of enmity between Adam's seed or nature and Eve's seed or her Saviour was because He would not have an Adamic nature but a righteous nature given to Him at His birth.

Third, "it" refers to the seed of the woman, Christ. The translators used "it" because "seed" is considered neuter in English. "It" can be translated "He" for that is what it is in the Hebrew. Christ would bruise Satan's head which means Christ would win the victory over Satan and the sin and death he brought into the world. A bruise to the head here is considered a fatal blow, a complete victory for Christ. He would take away the sin and death for those in Him, believers. Christ after the second coming would put Satan and the lost in hell forever because of their sins.

Fourth, Christ would have to suffer to defeat Satan but it would be like a bruise to the

heel which is not considered fatal. Christ after His sufferings and death would rise from the dead. See Hebrews 2:14-15; Romans 6:20; 1John 3:8. The cost to Christ to save believers from their sins, to make them righteous and give new life, would be great but He would pay it in full by His death on the cross and resurrection, Philippians 2:6-9; 1Corinthians 15:1-4.

God told the woman that the woman would suffer in child birth and being under the headship of her husband would be very difficult at times because of the fall. Adam was to find that making a living would be very difficult from this time on. The earth was cursed because of man's sin and would not produce as it had before the fall, 3:16-19.

God's response to the sin of Adam and his wife in 3:14-19 is a series of condemnations that bring sorrows upon Adam and his wife. The passage ends with the reminder that physical death would come upon man. There was only one bright spot in this passage and it was very bright. In 3:15 God promised that Christ would come and completely defeat Satan. Christ would take away the sin and death and bring back righteousness and life which had been lost. Adam had his mind on that one bright spot in the message and named his wife Eve, 3:20. This was the only hope in the message God had given him. Eve means "living." Because "her seed," Christ, would defeat Satan and restore life to all in Him, the woman was named Eve. Adam does not bring life but death to all in him, 1Corinthians 15:22; etc. Only Christ can bring life as this passage makes clear and this was what Adam saw and responded to. Adam named his wife Eve because he believed what God said. He was saved when he believed and was then in the coming Christ. Eve was going to be saved as God promised in 3:15a and it was at this time she believed and was saved. God would not do what He did next unless they were both saved.

God clothed Adam and Eve with an animal skin, 3:21. God killed an animal to make them clothes. This was the first physical death. Their fig leaves could not cover their nakedness of unrighteousness because of their sin but God's sacrifice could. This animal killed was a sacrifice and pictured Christ and His sacrifice. God is satisfied with Christ and His work of salvation and so are believers in Christ. God showed them how He wanted them to picture the sufferings of the coming Saviour in worship and how they could show their faith in this coming Saviour. God the Son acting as the high priest probably killed the first sacrifice and Adam and Eve witnessed the awfulness of death and the great price that Christ must pay for sinners that they might be saved. After this, animal sacrifices became God's way of picturing the coming sufferings of the seed of the woman, Christ, to take away our nakedness of unrighteousness due to sin until Christ came. And clothing from this time on was used at times to picture the righteousness of Christ which He supplies to believing spiritually naked sinners.

God instructed the first family how they were to worship Him in spirit and in truth and picture the coming Saviour. He taught them also how to present a sacrifice to Him as we learn in Leviticus 1. First, the sinner must take a sacrifice "without blemish" of "his own voluntary will," 3. Only Christ is perfect and without any moral blemish. He never sinned but kept God's law perfectly. Christ is the only Saviour and only He can be taken to save the sinner. The sinner must take Christ personally. No one can take Christ for him. Others may do many things for us but each individual must take Christ as his own personal Saviour.

Second, the sinner must "put his hand upon the head" of the sacrifice and the sacrifice was accepted for the sinner as his substitute, 4. This teaches two truths about being saved. The sinner symbolically places all of his sins on the head of the sacrifice when he puts his hand on its head. And the sinner leans upon the sacrifice when he puts his hand on its head. The word "put" in the Hebrew means to lean upon, to place your weight on it. It means more than to touch. This

pictures faith in the sacrifice or trust in Christ to be ones sacrifice to take away the sin put on His head.

Third, the sinner must then "kill" the sacrifice and the blood must be sprinkled around the altar and the flesh must be burned on the altar, 5. This teaches us that the believer's sins caused Christ to die to save him from his sins. Every believer caused Christ to suffer and die and go through God's judgment so the believer must kill the sacrifice and burn the flesh. This was the way of presentation of every animal sacrifice by the individual unless a priest acted on behalf of the worshippers. In family worship the head of the family acted as the priest of the family. The priest would also follow the same principles.

Adam and Eve were put out of the Garden of Eden after their sin lest they eat of the tree of life and live forever, 3:22-23. Although saved their salvation was not complete. They still had their sinful nature along with their new life in Christ and they still had a body affected by sin. Their sinful nature wanted to decide what was right and wrong rather than believe the Lord and His standard as the guide for their life. If they were eating of the tree of life they would continue in that condition forever.

Cherubims or cherubim are plural and God dwelt between the cherubim, Numbers 7:89; 2Samuel 6:2; 2 Kings 19:15; Psalms 80:1; etc. This is where He manifested His presence on His throne between the cherubim. Evidently, before the fall God had His throne in the Garden of Eden but after the fall it was outside the garden on the east. Here people before the flood could come and worship the Lord. They could not go into the garden because the Lord maintained a flaming sword before the entrance which was turning every way to keep people out of the garden and away from the tree of life. See 3:24.

Two Ways of Worship, 4-5.

Adam and Eve had sons and daughters, 5:4. For many years after creation brothers and sisters married. There were no restrictions; later there were restrictions because of the weaknesses in a family would be magnified in their children when close relatives would marry. Three of Adam's sons are mentioned by name because of their importance in history. These sons were Cain, Abel and Seth. Although they were all closely related in the early generations, these descendents of Adam soon began to be divided into two groups because of their beliefs concerning the way of salvation and life. Cain and Abel represent the beginning of the two ways. By the third generation those who followed Abel's way had a name which distinguished them from those who followed Cain's way. That name was sons of God.

Cain worshiped in a new way different than what God had taught. He brought only of the fruit of the ground to worship God and God rejected his worship. His sacrifice did not acknowledge that he was a sinner and that he was trusting Christ to suffer and take away his sins. He trusted his own works and was rejected. We must worship God in spirit and in truth, John 4:24. Cain's worship was not according to God's truth.

There is an offering of the fruit of the ground which God accepts. It is called a meat or meal offering, a mincha, but it has to be offered in connection with an animal offering in which the blood is shed. And all offerings must be offered believing in Christ to be accepted by God.

Abel believed that Christ would come to save him and other sinners from their sins as God had promised and brought a meal offering like Cain but also an animal sacrifice with it to picture that Christ would suffer to take away his sins, Hebrews 11:4, 6. God accepted Abel's worship, 4:1-5a. The animal sacrifice represented Christ's death before His resurrection. The meal offering represented Christ's life after His resurrection, John 1:29, 6:35-37; Hebrews 10:1-14.

Genesis 4:3b-5a can be literally translated, "And Cain brought of the fruit of the ground a mincha to Jehovah; and Abel brought (the same): he also (brought) of the firstlings of his flock, and of their fat. And Jehovah had respect to Abel and to his mincha; but to Cain and to his mincha He had no respect." See Jamieson, Fausset and Brown Commentary on Genesis 4. In Hebrews 11:4 Abel's offering is referred to as "more excellent" or "fuller" since it was a double offering of a meal offering (a mincha) and a blood offering. These offerings are referred to in the plural as "gifts."

Cain was very angry but God in mercy told him he had nothing to be angry about. If he had worshiped as God taught he would have been accepted by God. But since he hadn't it was not too late to bring a sin offering and still be accepted by God. The Lord said that there was a sin offering that was lying at the door. Cain could get it and offer it if he believed and God would accept him.

The word in the Hebrew translated "sin" in verse seven can be literally translated sin offering and often is. Notice the following Scriptures as proof, Exodus 29:14, 36; Leviticus 4:3, 8, 20; etc. The context indicates that this is the meaning here. The passage has been speaking about offerings and Cain had brought only a meal offering and God is telling him he can still bring a sin offering if he will. The word "lieth" in verse seven is used literally of animals, Genesis 29:2; Isaiah 11:6, 7; etc. If one uses "sin" then "lieth" must be used figuratively. In interpreting the Scriptures we should accept a literal meaning of the word unless it won't make sense or the context forbids it.

God's answer also shows why Cain was so angry. He was the older brother and felt since God had accepted Abel's offering and not his he would lose his place of leadership over his brother, 4:7b. God said if he worshiped in truth then God also would accept him and his younger brother would still have a desire towards following him. Then Cain would rule over or be the leader of Abel. Cain would not change his mind, repent, and believe on the coming Saviour and worship as God taught. He was jealous of Abel and hated him and killed him, 4:8. Cain was lost and had enmity toward his brother because his brother was saved. This was the beginning of enmity being shown between the lost and the saved, 3:15b, which has continued throughout history. We have also the beginning of the two kinds of worship in the world, grace and works.

The Lord pronounced judgment on Cain for this sin, 4:9-15. When Cain farmed his land, it would not yield its strength for him and he would be a fugitive and a vagabond in the earth, 11-12. Cain felt this judgment would encourage people to seek to kill him, 13-14. But the Lord assured him that he did not need to fear that. The Lord assured him by saying that anyone who killed him would be punished sevenfold and he was further assured with a sign or miracle given to Cain, 15. In 15b the words, "set a mark upon Cain" can be translated "gave a sign to Cain." The words, "lest any finding him should kill him" can be translated "that whoever found him should not kill him." The word translated "mark" is often translated "sign"; the sign was to convince Cain that he did not have to fear. The Hebrew word translated "mark" is only translated "mark" one time in the KJV and it is in this verse but it is translated "sign" sixty times.

Cain's line is given for several generations to show that men were displaying great ability in spite of the fall. Sin did not take away the ability to develop new and useful things, 4:16-22. But in spite of this ability, sin was great before the flood as it has been after the flood, 6:5. The Lamech in Cain's line is a reminder of this, 4:19, 23-24. He ignored God's plan for marriage and took two wives. He was involved in violence and killed a man. Lamech sought to assure his wives that they need not fear what might happen to him and the family because of what he did.

He felt his killing was justified and if God would avenge the killing of Cain sevenfold then any killing of him would be avenged seventy and sevenfold. The man he killed had injured him first and he was only fighting back. This incident shows the great violence that was present in the world.

Seth's line is traced to Noah in chapter five because this is the line through whom the seed of the woman, Christ, would come. The Lord reveals several facts about some of this line. During the days of Seth's son, Enos, men began to call themselves by the name of the Lord, 4:25-26. Enos was the third generation from Adam and by that time men began to be divided into two groups because of their relationship to God. Those who believed in the coming Christ as their Saviour were called sons of God or children of God. They were called by the name of the Lord. Those who didn't believe in Christ were not called by this name. Even though all of mankind were closely related at this time they were divided because of spiritual matters. This division has continued since that time throughout history. This name was not given to people because they came from Seth or any other son of Adam but because they believed in the coming Saviour. The KJV translates 26b, "then began men to call upon the name of the Lord." "Call upon..." in this translation means to pray or worship. But they didn't begin to pray or worship in the third generation but in the first generation, the days of Adam. Verse 26b can be translated, "then began men to call themselves by the name of the Lord." This translation is given in the margin of some copies of the KJV.

In chapter five each person although they lived a long time before the flood eventually died as God said they would because of the fall. There is one exception and that is Enoch, 5:21-24. Enoch was a dedicated believer, he walked with God and God took him to Heaven without dying, Hebrews 11:5; 2 Kings 2:11. In spite of all of the death God gives us a sure hope that some day every believer will be with the Lord in body and soul. Noah was given his name because it means comfort or rest, 5:29. Christ was to eventually come through Noah and Christ will give every believer rest or comfort from sin and its results, Matthew 11:28-30.

Flood, 6-7.

God sent a world-wide flood because of the wickedness of man, 6:1-13. The wickedness was great, every imagination of the thoughts of the heart was only evil continually, the earth was corrupt before God and filled with violence is the way the Bible describes the earth, 6:5, 11-13. The Lord said He would have spared Sodom if there had been ten righteous people in it, Genesis 18:23-33. The earth in Noah's day had a bigger population than the city of Sodom and yet only eight people were saved from the flood.

The saved people began to intermarry with the lost and they produced children, grandchildren, great grandchildren, etc. which didn't come to know the Lord and live for Him. In time there were so few saved people that there was no deterrent, there was no spiritual salt. The sons of God of verses two and four were the saved that are mentioned in 4:26 who began to call themselves by God's name.

Some have thought these were fallen angels but we must reject that interpretation for these reasons. First, it says that men called themselves by God's name not angels, 4:26. Second, it says that the sons of God took the daughters of men for wives and angels do not take wives or get married, 6:2; Matthew 22:30; Mark 12:25. Third, it says that the sons of God and the daughters of men had children who are called men not angels, 6:4. Men always have parents who are humans because of God's law that all creatures reproduce after their kind, Genesis 1:21, 24, 25. Fourth, a created angel is never "at any time" given the name "my son," Hebrews 1:4-5. Because believers are in Christ we are called "sons," "joint-heirs," etc. Fifth, every time the

name child of God or son of God appears in the singular or plural in the Old Testament or New Testament it either refers to Christ or a saved person or can be interpreted to refer to Christ or a saved person. There is no place that these names refer to created angels or must refer to created angels.

Three examples of these Scriptures are found in Job. Notice Job 1:6; 2:1 where sons of God came to present themselves before the Lord. In the Old Testament days saved people came regularly to worship the Lord in families or among saved friends and offered sacrifices to picture their faith in the Christ who would come. We see this in Noah's family, Abraham's family, Jacob's family, etc. Satan or fallen angels might come invisibly to present themselves before God not to worship but to plot evil. God is present and some holy angels may be present also, Ephesians 3:10; 1 Peter 1:12. In these passages Satan came to a worship service of Job and other sons of God to plot evil against Job, 1 Peter 5:8-9.

The third example is Job 38:7. God asked Job some questions about his knowledge of creation. In verse 6 God likens the creation of the earth to the building of a house. He ask Job about his knowledge of the bottom and top of this building, the foundation and the top stone. The Hebrew word translated "corner" can be translated pinnacle or top. It is used sometimes to refer to the top of a building, its tower, roof or pinnacle. God was revealing to Job how little he knew about the first four

days of creation when God created the earth and the stars around the earth, from the bottom to the top. Job 38:6b-7 can be translated, "who laid the top stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" When God made the stars He finished the making of the earth for all of its future inhabitants and the making of stars brought praise to God their maker and they were like singers in a choir bringing praise to God, a choir of sons of God, saved persons, who shouted His praises, Psalms 19:1-4a. Sons of God are used here as a metaphor for the morning stars. "Shouted" is a Hebrew word used for joyful singing at times and is translated "joyful noise," Psalms 95:1-2, etc.

A fourth example is found in Daniel 3:25 where Shadrach, Meshach and Adenego are in the fiery furnace and a fourth "man" is with them and He is referred to as "like the Son of God." In verse 28 this "man" is called "His angel." This refers to a premanifestation of Christ who was the God-man and the angel of the covenant who is called the Son of God. Christ is an uncreated angel. See Malachi 3:1; "the messenger of the covenant" refers to Christ. Messenger is the word angel in the Hebrew.

Sons of God can refer to saved men or women. But the sons of God of 6:2 and 4 are referring to saved men only because they are the ones that ordinarily actively and openly seek a companion in marriage. Besides the Bible said they took wives not husbands and these wives bare children. If the saved men sin in this matter, saved families will become a small number regardless of what the saved women do.

The giants of verse four refer to men; the same Hebrew word is used of giants after the flood who are called men of great stature and it mentions the name of their father, Numbers 13:32, 33. The mighty men and men of renown of verse four probably refer to men of great talent and mental ability. Men who only have great physical power, great talents and mental abilities can not deter great wickedness. It takes people who have spiritual power to deter great wickedness. There was nothing to deter the wickedness, corruption and violence of Noah's day. There weren't even ten people. God determined to destroy the world by water but He gave them one hundred and twenty years to repent because of His long suffering and mercy, 6:3. But Noah found grace. He was saved by believing in the coming Saviour by God's grace. God's grace was

what changed his life so that he became a dedicated man who lived for the Lord, 6:8-9. Noah preached and warned people to get right with God during the one hundred and twenty years, 2Peter 2:5.

God gave Noah instructions as to how to make an ark in which he and his family and some of every kind of animal and bird could be saved from the flood and He commanded him to bring food into the ark, 6:14-22. There was to be a male and a female of every kind of unclean animal and bird but seven males and females of every clean animal and bird taken into the ark. The clean animals were more because after the flood they would be needed for sacrifice in worship, 7:1-3. Animals and birds were divided into clean and unclean before the flood but after the fall for the purpose of worship. The size of the ark was large enough for all who would be in it and their food supply.

The tremendous amount of water to flood the whole earth came from the vast amount of water used by God to separate outer space from the space around the earth which is our atmosphere, 1:6-8, and from the vast amount of water under the surface of the earth to feed the river systems of the earth before the flood, 6:11-12.

The flood was universal not local. This is true because: One, all of the high mountains were covered and water seeks its own level, 7:19-20. Two, an ark was necessary to save man, animals and birds. If it were only a local flood then an ark would not be needed. Three, God gave the rainbow as a sign He would never destroy the earth as He had by water, 8:21; 9:8-17. God has sent many local floods since the flood but no flood to destroy the whole earth. The flood from beginning to end was about one year.

A Different World, 8:1-9:17.

As the waters of the flood went down they were going back and forth laying layers of materials to form the many strata of our earth with their fossils, 8:3-5. The tremendous amount of water probably receded to ocean basins which were much larger and deeper than before the flood. The dry land areas would be smaller with higher elevations after the flood. Large amounts of water were stored in the glaciers. After the waters receded the ark came to rest upon the mountains of Ararat, 8:4.

After Noah and all those in the ark came out, Noah built an altar and worshiped God by sacrificing animals. True worship continued as it had before the flood. The sacrifices pictured the coming Christ and His sufferings for our sins, 8:15-20. God's plan of salvation through Christ had not changed and won't.

The sinful Adamic nature had not changed after the flood. Even though the eight people on the ark were saved they still had the same sinful nature, 8:21b. This nature would soon show itself in the people who came out of the ark and their descendants. The need of Christ by all is seen after the flood.

The Lord said He would not destroy the world again "as I have done," 8:21c. The Lord destroyed the whole world by water. He will send many local floods and He will destroy the whole world by fire at the second coming of Christ but He will not destroy the world "as" he did. The ordinary seasons that take place each year had ceased during the year of the flood but they would never cease again because of a flood to destroy the whole world, 8:22. They will cease when the Lord destroys the whole world by fire.

Noah and his sons were commanded to multiply and to fill the earth. The word in the Hebrew translated "replenish" in 9:1 means fill and is almost always translated by some form of fill. As they grew in numbers they were to fill the whole earth.

The Lord mentions some changes that were to take place. Animals, birds and fish were to fear man and man could begin to use them for food as he already used vegetables and fruits. But they were not to use blood for food, 9:2-4.

Animals that kill men were to be killed. Before the flood animals were no danger to man but after the flood man would need to kill animals for protection at times. A man who murdered another man was to be killed. God instituted the death penalty for murder for the first time. The death penalty was to be carried out by the murder victim's brother or relative which the Hebrew word can mean. As the population grew from more than just a few people this responsibility began to be handed over to the government, 9:5-7.

God made a covenant or promise that He would not destroy the whole world again by water. He gave a sign to assure man of this. The sign is the rainbow, 9:8-17.

The world of Noah after the flood was a different world. Many strata with fossils covered the surface of the earth. The climates of the earth were more extreme. Rain was used to water the earth and the river systems were not started from great fountains under the earth. Animals would fear man. Man could eat flesh and his average life span dropped within a few hundred years to less than a hundred years rather than the over nine hundred years before the flood. The death penalty was given for murder. These and other changes made Noah's world different than the world before Noah's.

Shem, Ham, Japheth and the Nations, 9:18-11:9.

Noah got drunk and was uncovered in his tent. His son Ham looked on his father's nakedness as he slept and told his brothers. His brothers put a garment on their shoulders and went in backward and covered their father's nakedness without looking at their father. Noah sinned in his drunkenness. Ham sinned by looking and then telling his brothers. He dishonored his father; this breaks one of the ten commandments and the law written in our hearts. The Bible teaches that we should honor our father and our mother. Shem and Japheth honored their father by their actions, 9:18-23.

When Noah knew what Ham had done he cursed Canaan, a son of Ham. The curse brought upon Canaan was to be a servant of servants. He would serve Shem and Japheth, 24-27. The curse brought upon Canaan was not a punishment to Canaan. To be a servant and serve others even in work considered very dishonorable to some is not a punishment necessarily. Jesus served those that trusted Him in very humble ways such as washing the feet of the disciples, John 13:3-5. Believers should serve Christ and do whatever He asks. Believers enjoy serving Him and do not consider this punishment.

The curse of servitude brought upon Canaan was a punishment to Ham who committed the sin. The curse on the earth after Adam's sin was a punishment on Adam not the earth, 3:17-19. The curse on the earth after Cain's sin was a punishment on Cain not the earth, 4:11-13. Cain considered it great punishment on himself, 4:13. For Canaan to be doing work that seemed beneath his son and himself was humiliating, dishonoring and embarrassing to Ham. Ham evidently had great pride in himself and in his son and for his son to be serving others in a very humble job was punishment to him. Ham made a lot of his father's undignified condition and forgot all of the good he had none for him from his birth to the time of his drunkenness. He also forgot that God wants us to honor our parents regardless. Ham had things way out of perspective. For his son to be doing a job that seemed so undignified to Ham would be great punishment to him. Noah honored Shem and Japheth by his words, 9:26-27.

Chapter ten gives the names of key descendents of Japheth, Ham and Shem. All of the nations would come from Noah's three sons. Japheth's descendents are mentioned first, 1-5.

Ham's descendents are mentioned next, 6-20. Nimrod who came from Ham is mentioned in 10:8-12. Nimrod was a mighty hunter and because of that he became famous. This prepared the way for his political career in which he became ruler over Babel and the other cities around it in the land of Shinar. It appears he was the leader in building the tower of Babel. When God confounded the language of the earth and people began to speak different languages, the people "left off to build the city," 11:8b. At that time it appears that Nimrod left Babel and went to Assyria and built Nineveh and other cities around it. Verses 11 and 12 can be translated, "Out of that land he went out into Assyria, and builded Nineveh, and the city Rehoboth and Calah, and Resen between Nineveh and Calah: the same is a great city." See the margin of the KJV. Micah 5:6 indicates that Nimrod was the ruler of Assyria. Later the building in Babel would be resumed by some.

Shem's descendents are mention last, 21-32. In the days of Peleg, a descendent of Shem, the descendents of Shem, Ham and Japheth were divided into nations speaking different languages and scattered upon the earth, 10:25.

In chapter eleven the event which divided Noah's descendents into various nations is related. After the flood the descendents of the sons of Noah had grown to a good number and they decided to move to the Shinar area. Since Adam, all had spoken the same language. They decided to build a city and tower under the leadership of Nimrod, 11:1-4; 10:8-10. They had three purposes in doing this. One, it appears that they wanted to make the top of the tower a place of worship to heaven, the heavenly bodies or stars. The words "may reach" in verse four is not in the Hebrew. The top of the tower was to be unto heaven or dedicated to heaven. Two, they wanted to make a name for themselves. They were full of pride. Three, they wanted this project to be used to so unify them that they would not be scattered throughout the earth. God had commanded them to fill the earth, 9:1. They were turning to false worship and they were full of pride and rebellion towards the true God. The Lord confounded their language so that the people began to speak many languages. This forced them to separate and scatter upon the earth and begin the first nations, 11:5-9. The sources of the nations is given in chapters 9 and 10; the cause of the division into nations is given in chapter 11.

2. Abraham, Isaac, Jacob, Genesis 11:10-50:26.

Christ-Line Continued, 11:10-26.

Christ, the seed of the woman, was to come into the world through a certain human line. That line would begin with Adam and go to Noah as is taught in Genesis 5. That line would continue through Noah's son Shem and go to Abram or Abraham as revealed in Genesis 11:10-26. This line is traced ahead of Christ's birth in the Old Testament so that the believer would know the family through whom He must come. God planned every aspect of Christ's coming.

The Covenant of Promise, 12:2-3, 7a; 13:14-17; 22:15-18; 26:2-5; 28:10-15; etc.

God called Abram, whose name would be changed later to Abraham, out of Ur of the Chaldees to go to the land of Canaan. Abraham left Ur with his wife Sarai whose name would be changed to Sarah later. He also left with his father Terah and his nephew Lot and came to Haran where they dwelt until Terah died. Then Abraham and Lot and their families continued to the land of Canaan. See 11:31-12:1, 4-5; Acts 7:2-4.

God made certain promises to Abraham when he called him. These promises are called a covenant, the Abrahamic Covenant or the Covenant of Promise. The word covenant means agreement. God agreed to bless Abraham in a very special way. God made a number of

promises to Abraham but there were four key promises that God made to him in this covenant. They are: One, God would send the seed, Christ, through Abraham. Two, He would make of Abraham a great nation, Israel. Christ and the Bible would come through Israel and make it great. Three, in Abraham all nations would be blessed, that is, one of his seeds, Christ, would bless all nations. The great nation was not for just Jewish believers but believers from all nations. Four, He would give to Abraham's seed, Christ, and Israel the land of Canaan forever, 12:2-3, 7a; 13:14-17; 22:15-18. Those in Christ by faith would receive the land with Christ, Galatians 3:28-29.

Abraham and other believers had already been given knowledge that the seed of the woman, Christ, would come and suffer to take away the believers' sins and they were instructed by the animal sacrifices concerning Christ, Genesis 3:15, etc. The covenant given to Abraham just increased the believers' knowledge of the Christ. More knowledge would be given concerning Christ until He would come to fulfill all of these promises.

In some covenants two parties agree to do certain things; both parties assume obligations. But, in this covenant only God made promises, assumed obligations to keep His promises. Abraham was not asked to do anything in this covenant and he didn't promise to do anything. He was to receive these promises by faith without doing anything to receive them or to deserve them. God gave them because of grace towards Abraham. Abraham received the promises by faith and since it was a genuine faith it produced obedience to God. See 15:6; Galatians 3:6-29; Hebrews 11:8-10; Romans 4; James 2:20-24.

Abraham had many seeds or descendants and several of them became great nations. Abraham's name means father of a great multitude. In this great multitude would be several nations. His name was changed from Abram to Abraham because of this truth, 17:5-6. For example, Abraham's seed, Ishmael, became a great nation; Abraham's seed, Esau, became a great nation; Abraham's seed, Jacob, became a great nation, Israel; etc. But to which seed does the Abrahamic covenant refer? The Bible answers the question in Galatians 3:16, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Christ was to come through Abraham, Isaac, Jacob and the nation of Israel and then Christ would become the great nation promised in the Abrahamic covenant.

This nation would consist of believers in Christ as their Saviour. Abraham, Isaac and Jacob because they believed in their seed as their Saviour would be part of this nation and enjoy its blessings and land. Believers from Israel and all nations would enjoy the blessings of this nation, Matthew 8:10-12; Galatians 3:6-9, 29. All members of this nation would be born again, John 3:3, 7; Romans 11:16-27.

In 13:14-17 and other Scriptures the Lord made it clear to Abraham that the great nation to come through Christ would be like the dust of the earth in number and the land would be given to Christ and believers like Abraham forever. This implied the resurrection for Abraham and other believers who would die before Christ's second coming. When the Lord gave the same covenant to Isaac and Jacob, He said that the seed who is Christ will "multiply as the stars of heaven" showing that the great nation promised comes from Christ. He also said the land will be given to the seed and the blessings for all nations will come from the seed. See Genesis 26:3-4 and 28:13-14. The blessings and the land will come to Abraham, Isaac and Jacob because they believe in the seed. They would be resurrected at the second coming of Christ and receive the land forever.

Many nations began at the tower of Babel but God rejected all of them. God chose to make a great nation of Abraham, that is, of one of his seeds. These promises center around

Christ, the seed, who would come through Abraham to bless all nations. The rest of the Biblical account of Abraham's, Isaac's and Jacob's life centers around the beginning of the fulfilling of the Abrahamic Covenant.

Abraham, 11:27-20:18.

Abraham was called by God to go to the land of Canaan and God gave him the covenant of promise, 11:27-12:7a. Abraham built an altar to worship the Lord in the way God had taught Adam and Eve. He believed in the coming Christ and he sought to picture it by the sacrifices he offered on the altar. Abraham was a pilgrim moving here and there during his life but he built an altar to worship the Lord and picture Christ wherever he lived, 12:7b-9.

For this covenant to be fulfilled Abraham must have a son but he had no son at the time the covenant was given. This son must be by his wife Sarah. There were dangers in the way of this covenant being fulfilled. Egypt was a danger. Because of a famine Abraham and Sarah went to Egypt and Pharaoh took Sarah to be his wife but God protected Abraham and Sarah that the covenant might be fulfilled, 12:10-20. Sodom was a danger. Lot went to dwell in Sodom and he and his family were corrupted. Even though Abraham rescued Lot and others of Sodom from captivity, he was careful not to form any alliance with the king of Sodom, 13-14.

Human reason was a danger. Abraham and Sarah thought that the covenant could be fulfilled by adoption or by Abraham taking another wife, Hagar, and having Ishmael but God said that He would fulfill the covenant by a son through Sarah even though Abraham and Sarah were very old. In spite of Abraham's intercession and human compassion, God destroyed Sodom and the cities around it because of their sins and to protect Abraham and those who would come after him, 15-19. Gerar was a danger. Abimelech king of Gerar took Sarah but God protected her and Abraham because of His covenant, 20.

Isaac, 21:1-27:40.

Isaac was born and grew to manhood and God tempted or tested Abraham. He told him to offer Isaac as a sacrifice on Mount Moriah. Abraham did what God said and was ready to kill Isaac and God stopped him. Abraham believed that God would raise him from the dead for he had promised to send Christ through him. God provided a substitute for Isaac, a ram. Abraham offered the ram and called the name of the place Jehovah-jireh which indicated that in that mount what was done that day would be seen. Abraham was given a preview of Christ's death that day. About 2,000 years later Jesus died in that mount as a substitute for believers that they might be saved from their sins, 21-22.

Sarah died and was buried. Abraham made arrangements to get the right wife, Rebekah, for Isaac. Abraham married Keturah and had more children but before he died he gave gifts to his sons and sent them away and made Isaac his heir because the covenant was to be fulfilled through him, 23:1-25:18.

God made the same covenant with Isaac as He had with Abraham, 26:2-5. He worshiped by offering sacrifices on an altar picturing the Saviour who would come as believers before had done. Isaac had two sons Jacob and Esau and God protected his family that the covenant might be fulfilled. He gave the special blessing to his son Jacob for God had chosen him as the one through whom the covenant promises would be fulfilled, 25:19-27:40.

Jacob, 27:41-50:26.

Esau planned to kill Jacob after his father died because Jacob received the special blessing but Jacob was sent to his mother's home to get a wife and to protect him. On the way God appeared to Jacob and made the same covenant with him as he had with Abraham and Isaac, 28:10-15. Jacob would face many dangers to himself and the covenant but God had promised to

keep him that the covenant might be fulfilled, 28:15. Jacob also offered sacrifices to picture the Christ who was to come.

For the covenant to be fulfilled through Jacob he must have a wife and a son through whom Christ would come. Jacob eventually took four wives and had twelve sons which would be the fathers of the twelve tribes of Israel. God chose his son Judah as the one through whom Christ would come, 29-30; 35:16-20; 49:8-12.

God protected Jacob from the danger of his father-in-law, Laban, who would have destroyed Jacob and his family. God had blessed Jacob with riches to support his family but Laban did not like it and Jacob in fear took his family and left Laban's place secretly. Laban pursued Jacob but God warned Laban not to harm Jacob and his family, 31. As Jacob left Laban going south he faced a second danger in Esau who had planned to kill him years before. Esau and four hundred men were coming to meet Jacob and his family but God turned Esau's hatred to love and the danger was overcome, 32-33; 36. A third danger was the Canaanites. Jacob's daughter Dinah had been raped. The two families had worked out a peaceful agreement but two of Jacob's sons, Simeon and Levi, broke the agreement and killed the men of the family of the rapist. The people of the area, the Canaanites, became a danger to the life of Jacob and his family but God protected them, 34-35.

A fourth danger was a famine which was to come. God would use Jacob's son Joseph to save the family from death. The older brothers of Joseph hated him because their father favored him and because of his dreams. They sold him as a slave to Egypt. There after difficult trials, God brought Joseph to second in command of all Egypt when he interpreted the dreams of Pharaoh which warned of the coming famine. Food was stored in great quantities to be ready for the famine. When it came other countries were not prepared and Jacob sent his sons to Egypt to buy food so that they would not die. After Joseph revealed who he was to his brothers, his family moved to Egypt to be safe from the famine. God used Joseph to save his family and Judah through whom Christ was to come. Before Jacob died he blessed his sons and prophesied of things to come. Joseph died after making a request that they take his body with them when they went to the promised land for by faith he knew it would happen, 37-50.

The Time of Genesis.

In the days of Genesis God revealed Himself many times and told of things to come but Genesis concentrates on two main promises He made concerning Christ which are the seed of the woman and the covenant of promise. God also taught concerning sacrifices which picture Christ and His sufferings to save believers from their sins. Genesis is an introduction to the beginning of the nation of Israel through whom Christ was to come. It was not given to teach all that God had revealed to people before Moses in about 1,500 BC. We learn of the time of Genesis not only in the book of Genesis but also in other books of the Bible. Genesis covers a period of about 2,500 years. From creation to Abraham was about 2,000 years, Genesis 1-11. From Abraham to Moses was about 500 years, Genesis 12-50.

During the time of Abraham, Isaac and Jacob, Job lived from all indications and was a faithful believer. Job 1:15, 17 indicates Job lived after the nations came into being and Job's age indicates he lived before the days of Moses. After Job had ten children and gone through his great trials, he lived one hundred and forty years which would make him at least about one hundred and ninety or more, Job 1:2, 4-5; 42:12-17.

The book of Job tells of others not in the line of Christ who believed in His coming and pictured His sufferings by offering sacrifices. Before the flood the people had been taught the truth but most rejected it or changed it to suit their ideas. After the flood Noah and his family

knew the truth and God continued to reveal himself. Some believed but most didn't. Job gives us a look at others who believed. In spite of great trials Job believed in Christ, Job 1:5; 13:15-16; 19:23-27.

B. In the Judges Period, Exodus 1-1Samuel 12.

The organization of Israel as a nation began when Moses led the children of Israel out of Egypt about 1,500 BC. They received the law at Mount Sinai and built the tabernacle and were led by Joshua to take the land of Israel and then to divide it among the 12 tribes. The individual tribes were to finish taking their territory and destroying the people of Canaan. They didn't complete the job and had constant problems in the time of the book of Judges and in 1Samuel 1-12.

The Judges Period lasted for about 500 years. Their leaders during this time were judges called of God to lead the nation. The first of the leader judges was Moses and the last was Samuel. They might also have other duties or have other offices but they were the supreme judge and leader of the people. Moses was a judge as well as a prophet. Joshua was a judge as well as a general. Gideon was judge as well as a farmer. Samuel was a judge as well as a prophet, etc. The place of true worship for the nation during this period was mainly in the tabernacle where sacrifices were made on the brazen altar to picture Christ.

1. Moses & the Law, Exodus-Deuteronomy.

The law was given twice by Moses. It was given to the first generation of the nation in Exodus and Leviticus; it was given to the second generation in Numbers and Deuteronomy. The first generation began its journey in Egypt to receive the law and ended at Mount Sinai where it received the law. The second generation began its journey at Mount Sinai to receive the law and ended on the plains of Moab where it received the law. During the journey of the first generation the people received some of the law before they reached Mount Sinai. During the journey of the second generation the people received some of the law before they reached the plains of Moab. The law was given the second time because the first generation refused to take the promised land when God told them and they were to die in the wilderness journey because of this rebellion. The second generation was twenty years old or less when the first generation rebelled against God. They needed to hear the law as adults.

The First Generation of the Nation, Exodus-Leviticus.

From Egypt to Mount Sinai, Exodus 1-18.

The children of Israel grew greatly after the days of Joseph. Because Pharaoh considered them a threat he enslaved them. But God continued to fulfill the covenant of promise given to Abraham, Isaac and Jacob by bringing Moses into the world. Moses was supposed to die at birth because of the law of Pharaoh but God protected him, had him raised in Pharaoh's house and trained as an Egyptian prince. When he was forty Moses began on his own to help his people by killing an Egyptian who mistreated an Israelite. After this he fled for his life into the wilderness where he worked as a shepherd for forty more years and then God called him to lead Israel out of Egypt. Moses with his brother Aaron as his spokesman came into Egypt and told the Israelites that God had called him to lead them out of Egypt, 1-4.

After this Moses went and told Pharaoh that God said to let His people go. Pharaoh refused and God brought ten plagues on Egypt until he let Israel go. The last plague was the death of the first-born. Those who believed God killed the passover lamb and put the blood over the door and on the sideposts and their first-born was spared; God's death angel passed over the

houses where the blood was displayed. The children of Israel began their journey out of Egypt to Mount Sinai where they would receive the law. On the journey the Lord divided the Red Sea that the people could pass through it and escape the Egyptian army. God miraculously provided food and water and protection and brought them safely to the foot of Mount Sinai, 5-17.

Here God began the organization of the nation. Israel was already divided into 12 tribes but in Exodus 18 each tribe was subdivided into thousands, hundreds, fifties and tens for judgment purposes. Moses had been the only judge up to this time but the work load was too great and judges were appointed in the various subdivisions to divide the work load. Moses continued to be the supreme judge and would judge the most difficult cases. The main leaders and administrators of Israel were the judges. The judges continued to be the main leaders until the days of the kings in the next period. Some judges were also prophets, some were also generals, etc. Judges continued throughout the history of Israel but they were the main leaders of the nation during this period.

The Covenant of Law, Exodus 19-Leviticus 27.

The covenant of law was proposed by God and Moses revealed the proposal to Israel and Israel accepted it, 19:1-9. In this covenant God said if Israel would keep His law then He would bless them above all other nations, 19:5-6. God would bless but Israel must keep the law. Each took responsibilities in this covenant. This covenant did not promise salvation but earthly blessings above other nations. God's salvation is by God's grace not man's works. The blessings of the law covenant would only come because of man's works.

One must distinguish between this covenant and the one given to Abraham, Isaac and Jacob. God promised Abraham, Isaac and Jacob that He would send Christ through Israel. Christ would become a great nation, bless people from all nations with salvation and give them the land forever. These blessings would come to pass because God said He would give them, not because of the behaviour of Abraham, Isaac and Jacob. It was a covenant of grace. The blessings of the covenant would come to pass because of Christ, their seed. A distinction is noted between these two covenants in Galatians 3:15-29.

The covenant of law was given to teach Israel. Because of their transgressions they needed to learn that they were sinners and how they could be rid of their sins. The law like a mirror showed the sin in each person in Israel to reveal to them that they were sinners and couldn't save themselves. They couldn't get rid of their sins nor achieve a perfect righteousness. The law taught them that they were sinners and in need of the seed, Christ, to receive salvation and its blessings. The ceremonial law foretold how Christ would take away their transgressions if they would trust Him. The history of Israel from Mount Sinai to Christ's first coming was a history of sin and unbelief. They never kept the law. Some learned that they were sinners and trusted Christ as their Saviour but most didn't. The covenant of law was to continue from Moses to Christ; it was temporary. The law would be like a schoolmaster who would guide Israel until Christ would come and fulfill the law and the Abrahamic covenant. The ceremonies of the law taught Israel how to be justified by faith, Galatians 3:24. Notice Galatians 3:19-25 and Romans 3:19-31. Only Christ could fulfill the law and the Abrahamic Covenant.

Preparations were made to meet with God in three days to hear God's law and then for the covenant to be ratified, 19:10-15. On the third day the people met at the foot of Mount Sinai beyond the boundaries set. There were thunders, lightnings, an earthquake and the sound of a trumpet and Moses spoke and God answered and then Moses gave God's final instructions to the people, 19:16-25. Then God began to speak the law so that all could hear, 20:1. After giving the ten commandments the people were so terrified that they ask that Moses act as a mediator and

hear the rest of the law and then repeat it to them, 20:2-19. Moses told them that they need not be terrified but God spoke as He had that they might have a reverential fear for Him and His law and not sin. After this Moses went near where God manifested His presence and received the rest of the law and then Moses came back to the people and gave them the rest of the law and the people agreed to it, 20:20-24:3.

Moses wrote what God had said and built an altar where sacrifices were offered to ratify the covenant and he read the law of God to the people and they agreed again to keep it and he sprinkled the blood of the sacrifices upon the altar and the people. This blood pictured the blood of Christ which would be shed at Calvary. By this the people were being taught that God is holy and sinners could not be on a basis of fellowship with God except through Christ and His sacrifice. At the end of this ratification ceremony, Moses and representatives of the people were allowed into the place where God was manifesting His presence and had fellowship with God by eating a meal. God did not lay His hand of judgment on them because of their sins but had friendly fellowship with them. They saw the visible manifestation of God not His real essence; they saw God, the Son, who is visibly manifested at times in the Old Testament and would be permanently manifested in His humanity after His incarnation, 24:4-11; John 1:18.

For convenience we can divide the law into three parts: First, the moral law; Second, the ceremonial law; Third, the civil law. The moral law states man's responsibility to God and his fellow man. The first four commandments state man's responsibility to God. 1/ Thou shalt have no other gods before me. 2/ Thou shalt not make unto thee any graven image...Thou shalt not bow down thyself to them, nor serve them... 3/ Thou shalt not take the name of the Lord thy God in vain... 4/ Remember the sabbath day, to keep it holy... The last six commandments state man's responsibility to his fellow man. 5/ Honour thy father and thy mother... 6/ Thou shalt not kill, murder. 7/ Thou shalt not commit adultery. 8/ Thou shalt not steal. 9/ Thou shalt not bear false witness against thy neighbour. 10/ Thou shalt not covet..., 20:3-17. These can be stated positively in two commandments. First, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Second, Thou shalt love thy neighbour as thyself. See Matthew 22:36-40. The law can all be summed up in one word, love, as defined by the Bible.

When God gave the moral law or ten commandments He did not give the penalties for breaking them. There are penalties for breaking them which must be paid to God and to society. The ceremonial law and the civil law reveal those penalties.

In the ceremonial law God gives the penalty for breaking the law that must be paid to Him. All breaking of the law is against God and some is against man. But this law makes it clear that no man can pay his penalty to God. Only Christ can pay this penalty and make the sinner right with God. The ceremonial law taught them about Christ and what He would do when He would come into the world to take away the believer's sin and the blessings He would accomplish for them. To pay the penalty to God they would have to trust the coming Christ as their substitute to pay that penalty for them. Only one who was perfect, without spot or blemish, could die and pay for sin before God. Only Christ was qualified, Romans 3:23; 2 Corinthians 5:21; etc.

The ceremonial law is briefly given in 20:22-26. It was the same as was practiced by believers from Adam to Moses. They did not use idols but made altars to offer sacrifices on to picture the coming Christ and His salvation. Israel was to continue this until Christ would come. The Lord would give more detail for this worship in Exodus 25-Deuteronomy 34 but they were to continue what God had already revealed to their forefathers. This would be necessary because

the tabernacle and the brazen altar would not be ready for nine months and after that at times in their history the altars of earth or stone would be needed. God never abolished the way of worship given to Adam until it was fulfilled by Christ and His death on the cross and resurrection. Notice Exodus 24:4; Joshua 8:30-31; Judges 21:4; 1 Samuel 7:17; 1 Kings 18:30-39; etc.

In the civil law God gives the penalties for breaking the law that must be paid to society. The one who murders is given the death penalty. The one who steals must pay back what was stolen and more for penalty. Other penalties are also given for breaking the other commandments, 21:1-23:19. In these chapters other civil laws are also given such as showing respect for those in authority and helping the poor, etc.

God gave the plans for making the tabernacle and they carried out the plans in Exodus 25-40. During part of this time Moses went up Mount Sinai to receive the tables of the law. While Moses was away the people made an idol and began to worship it. When Moses returned he broke the tables of the law and dealt with the people's sin. God forgave them and Moses went up Mount Sinai again to receive new tables of the law to replace what he had broken, 32-34.

The five basic offerings are given in Leviticus 1-7. These picture different aspects of the one offering of Christ on the cross. Four of the offerings are clean animals which are killed and the blood is put in the proper place to picture different aspects of Christ's death. One of the offerings is a meat offering, that is, a meal offering which pictures the life of Christ after His death and resurrection. This pictures the aspect of His death that teaches us that it was a complete payment for the believer's sin. The wages of sin is death. Until sin is paid in full there must be death but when it is, then, there is life. Christ would die and pay in full for the believer's sin, and then, He would arise from the dead to indicate it was paid in full and He gives us eternal life. There was a burnt offering and a meal offering that was offered for the nation each morning and then repeated each evening. This was done each day; the fire was never to go out. It was to be a continual witness that Christ would come and die and rise again to save the believer, Exodus 29:38-44; Leviticus 6:8-13; Numbers 28:3-8.

Instructions for the priests are given in 8-10. The high priest pictured Christ and the regular priests pictured the believers in Christ. The Israelites were instructed in ceremonial purity in 11-17 which pictured moral purity. The daily conduct to be followed by people and priests is given in 18-22. The special services of the nation are given in 23-27.

These ceremonial laws affected every aspect of the peoples' lives every day of the year. There were ceremonies for each individual such as ones birth, special blessings, particular sins, etc. There were ceremonies for the nation as a whole such as the daily sacrifices, the day of atonement, passover, pentecost, tabernacles, sabbatic year and jubilee year, etc. Every ceremony taught about Christ who would come and suffer to save the believer from his sins. These ceremonies were not to be changed. They were the same from the time the nation began until the law covenant came to an end because Christ died on the cross, arose from the dead and fulfilled them. They were to continue from Moses til Christ's first coming. This was the way the nation was to reveal Jesus Christ.

The nation at times was unfaithful by following false religions or was just neglectful as the Old Testament reveals. However, there were always some who were faithful in the nation in the unfaithful times such as Elijah and the seven thousand in his day, 1Kings 19:13-18. The tabernacle and temple were used daily throughout the nation's history except during the time of the Babylonian captivity and for a time in the days of Antiochus Epiphanes. The sacrifices and

ceremonies were teaching about Christ. The prophets and priests taught about Him. They had all of the ceremonial law from the beginning. The prophets received new revelations throughout the nation's history increasing the nation's knowledge of Christ. The purpose for the nation of Israel's existence from Moses to Christ was to reveal Christ in the ceremonies and prophecies, Galatians 3:24-25.

The Second Generation of the Nation, Numbers-Deuteronomy. From Mount Sinai to the Plains of Moab, Numbers.

The preparation for the journey to resume is given in Numbers 1-10. It had been a little more than a year since they left Egypt. It would take a little less than 39 years to finish their journey to the promised land. Preparation began by numbering the fighting men and instructing them where each tribe was to camp around the the tabernacle, 1-2. The population of Israel at this time would be about 3,000,000 people. The Levites were taken in the place of all of the firstborn of Israel to serve about the tabernacle. They were numbered, given their duties and placed around the tabernacle between the tabernacle and the other tribes, 3-4. The lepers were to live without the camp, 5:1-4. After the people knew where they were to camp the Lord explained how to solve problems which would arise on their journey, 5:5-31. The way of success on the journey is given. The people were to be dedicated to the Lord and follow His leadership, 6-10.

Israel did not continue to dedicate themselves to the Lord and therefore did not follow the Lord as they began. They did not trust the Lord but complained and disobeyed for almost 38 years, 11-20. This journey was a sad one of many transgressions. The people transgressed, Korah and his group did and Moses and Aaron did also.

The people complained and the Lord sent fire among them and some were destroyed. They lusted for different kinds of food. Moses felt overwhelmed and the Lord had him appoint seventy elders to help in some matters. The Lord sent quails and the people lusted and God sent a plague and some died, 11. Miriam and Aaron rebelled against Moses and God rebuked and punished, 12.

Twelve spies were sent to check out the land of Canaan. They returned telling of a wonderful land but a land of giants and strong cities which they could not take. The people refused to go up and take the land. There were ten unfaithful spies but there were two faithful ones, Joshua and Caleb, who urged the people to obey the Lord and go up and take the land. The people would not go up so the Lord said they would wander in the wilderness forty years and then die. The people and the ten unfaithful spies would die in the wilderness because of unbelief but the faithful spies, Caleb and Joshua, and those under twenty would take the land. The people changed their minds and decided to take the land but the Lord said it was too late, 13-14.

The Lord instructed them concerning offerings to be given when they came into the land which indicated that some day the younger generation would be given the land, 15:1-21. God taught them concerning sins of ignorance and presumptuous sins, 22-36. He had them wear a ribbon of blue on the borders of their garments or tassels to remind them to obey God's laws, 37-41.

Korah and a group of men with him wanted the priesthood changed; they wanted to be priests. They were rejecting God's plan and God punished them and made clear again that Aaron and his sons were to be the priests. At this time God gave instruction concerning the red heifer, 16-19.

The people again complained about a lack of water and God told Moses to speak to the rock and He would give them water. Moses in anger at the people struck the rock and God gave water but punished Moses and Aaron for their part in it. Moses and Aaron would not be able to go into the promised land because of their transgression. The people complained and God sent fiery serpents. Israel fought against nations east of the Jordan and won, 20-21.

The people encamped on the plains of Moab across from Jericho, 22:1. Here the second generation were prepared to cross the Jordan and take the land. King Balak of the Moabites sought to hinder any further conquests of Israel by calling for the prophet Balaam to curse Israel. But Balaam couldn't for God would only put blessings in his mouth for Israel, 22-24. Balaam gave evil advice against Israel to destroy them but this advice was also defeated, 25. The land east of Jordan was taken.

The fighting men were numbered in preparation to take the land west of Jordan. The men numbered were the new generation who were under twenty when the men were last numbered, 26. The daughters of Zelophehad mentioned that their father had no sons to inherit the land to be taken. The Lord said the daughters would receive his inheritance. Joshua was to become the leader and lead the people in taking the land to the west, 27. More laws for worship in the land west of Jordan were given, 28-30. The Midianites were to be destroyed in battle because of their part in trying to destroy Israel and keep them from taking more land after the land east of Jordan had been taken, 31. Balaam was also killed for his part in this.

The land east of Jordan was subdivided among the tribes of Reuben, Gad and 1/2 the tribe of Manasseh, 32. The journeys of the past 40 years were summarized at this time since the journey was finished and the first of the land had been given, 33. The plans for subdividing the land west of Jordan was given, 34. The plans for the cities of the Levites were given, 35. The land subdivided must remain in the tribe to which it was given. Daughters who inherit their father's land must marry in their tribe to inherit, 36.

Review of the Law, Deuteronomy.

Deuteronomy is mainly a review of the law for the second generation to prepare them to take the land. Moses was soon to die and Israel under Joshua was to pass over Jordan to take the land of Canaan. Both events were about a month away, 1:3. Moses was 120 years old and was ready to give his final messages to Israel. These messages can be divided into three parts: Past Lessons, 1-3; Present Responsibilities, 4-27; Future Plans, 28-34. These messages were reminders to help Israel to be the nation they ought to be. Lessons from their past failures and successes were given; a review of the law and their present responsibility to it was taught; future blessings or curses lay before them depending upon their faithfulness to the Lord.

A prophecy concerning Christ is given in 18:15-19. He was to be like Moses. Moses was a type of Christ in at least four ways. These ways are the giving of the new covenant, the greatness of his miracles, his direct contact with God and being a mediator, Deuteronomy 34:10-12.

2. Judges & the Land, Joshua 1-1Samuel 12.

Joshua 1 to 1Samuel 12 reveals the obedience and disobedience in the land of Canaan. God promised that He would give the land of Canaan to Israel in two stages, Genesis 50:24; Exodus 3:7-8, 16-17; 23:20-33. They were to conquer the land together and then each tribe was to finish the complete conquest of their area by themselves. The book of Joshua tells of the successful conquest of the land as a whole because of obedience. Judges 1 to 1Samuel 12 tells of the failure of the individual tribes to complete the conquest because of disobedience.

Joshua & Obedience in the Land, Joshua.

Entering the Land, 1-5.

The book of Joshua reveals how Israel obeyed God concerning the land and how God blessed them. The times they failed to obey was not deliberate and they sought to correct their disobedience when they found out what they had done. They obeyed in entering the land, in taking the land and in dividing it among themselves.

The Lord prepared Joshua and the people to enter the land then they crossed the Jordan River into Canaan; they began well by obeying the Lord, 1-5.

Joshua was encouraged when the Lord promised him victory and His constant presence, 1. Joshua was to meditate in God's Word day and night and not to turn from it to the right or left. If he would observe to do God's Word he would have good success. Joshua in turn reacted by starting immediate preparations to enter the land. The people promised to follow his leadership. Two spies were sent out to look over Jericho; they returned with a very encouraging report, 2. Joshua and the people were prepared to enter the land, 2:23-24.

The ark of the covenant led the way. As soon as the feet of the priests bearing the ark reached the waters, the Jordan River divided and they went to the middle of the Jordan and stood still on dry ground. The people kept a distance of about 2,000 cubits from the ark as they passed over on the dry river bed, 3. Twelve stones were taken out of Jordan to make a memorial of this great event at Gilgal. Twelve other stones were taken and placed in Jordan where the priests who carried the ark stood. After all the people had passed through the Jordan, the ark was carried from the midst of Jordan and when the feet of the priests carrying the ark reached the river bank in Canaan, the waters of Jordan returned to the dry river bed. God accredited Joshua that day as He had 40 years before accredited Moses when they crossed the Red Sea, 4.

Those who had been born in the wilderness had not been circumcised so they were at this time. They were endangering themselves humanly speaking by being circumcised for they would be physically weak and they were encamped near Jericho without the natural protection of the river. In spite of the seeming danger, they trusted the Lord for protection and obeyed the Lord and were circumcised, 5:1-9. They also obeyed the Lord by observing the passover before proceeding with the conquest of Canaan, 10-12. It was time for passover and they put the Lord first. The Lord appeared to Joshua at this time with a drawn sword showing that He would be with them in the coming battles. Joshua the leader asked the Lord what he should do and the Lord told him and Joshua obeyed, 13-15. The leader of Israel had a Leader, the Lord, and he obeyed Him. Israel began their stay in the land well.

Taking the Land, 6-12.

Israel took the land in three military campaigns which are revealed in chapters 6-12. The conquest of Canaan began by a strike in the central portion of the land at Jericho, 6. God told the people to walk around the city once a day for six days and then on the seventh day to walk around it seven times; the trumpets were to be blown and the people were to shout and God would bring the walls down and give them the victory. God gave them a great victory at Jericho. After that Ai and Gibeon were taken, dividing the land into two parts, 7-9.

At first they were defeated at Ai because of Achan's sin. After they got right with the Lord they defeated Ai. Gibeon sent men pretending to be from a far country to make an alliance with Israel. Israel did not check with the Lord as they should have but depended upon their own knowledge and they entered into a covenant with Gibeon not realizing it was the next city to be taken. Israel did not break their word and kill the people of Gibeon but made them servants to cut wood and draw water to punish them for their deception.

After defeating Ai, Joshua built an altar, copied the law on stones and read all the law to the people who were on Mount Gerizim and Mount Ebal as Moses had commanded them, 8:30-35; Deuteronomy 11:29; 31:11-13.

The leading cities of the south joined together in a military alliance to defeat Gibeon and Israel. In a mighty southern campaign the alliance was broken and their territory was taken, 10. Because Israel needed more time to complete the victory, God caused the sun and moon to stand still that the daylight might continue longer and give them time to complete the victory.

From the south Israel turned north to meet another alliance of cities. God again gave them the victory and the land as a whole was Israel's, 11. Only scattered local resistance remained which was to be the responsibility of the individual tribes to overcome. A summary of all their campaigns are given in chapter 12.

Dividing the Land, 13-24.

In these chapters the land taken west of Jordan was to be divided among the 9 1/2 tribes who had not yet received their inheritance. The 2 1/2 tribes had received their inheritance east of Jordan. The Levites were to receive 48 cities throughout all of the land of the 12 tribes. After receiving their land Israel was urged to be faithful to the Lord, 13-24.

The land to be given and fully taken by the 9 1/2 tribes is described and the land east of Jordan which Moses had given to the 2 1/2 tribes is also described, 13. The borders of the 9 1/2 tribes are given, 14-19. The tabernacle was set up at Shiloh, 18:1.

There were to be six cities of refuge for those who killed a person without intent. These would be Levite cities which would be chosen throughout the land. Three would be east of Jordan and three west of Jordan, 20. Counting the six cities of refuge the Levites would have 48 cities throughout the twelve tribes. The number of cities that each tribe gave to the Levites are listed, 21.

After the conquest of the land, the 2 1/2 tribes were dismissed to return to their families and lands east of Jordan. Their faithfulness in meeting their responsibilities in helping their brethren is mentioned. After crossing the Jordan into the east land they built an altar not for sacrifice but as a witness to future generations that they might be faithful to worship in the tabernacle in the land west of Jordan, 22.

Joshua exhorted his fellow Israelites to be faithful to the Lord in the future and they promised that they would be faithful, 23-24. He urged them to obey God in all things and not to turn to the right or left from His Word just as God had urged him when he began to lead Israel, 23:6-8; 1:6-9. God had been very gracious to them and given them the land. They owed Him everything and they should meet their responsibility to be faithful to Him. Israel served the Lord all the days of Joshua and the elders who worked with Joshua, 24:31.

Othniel to Samuel & Disobedience in the Land, Judges 1-1 Samuel 12.

Troubles Among Them, Judges 1:1-2:13.

In the book of Judges each tribe was commanded by God to finish the conquest in their area but each tribe failed to do this. They disobeyed God and this resulted in many troubles. But God in mercy raised up judges to deliver them out of their troubles. They began with troubles among them; the people they failed to destroy influenced them for evil, 1:1-2:13. They had troubles around them; these troubles were nations who defeated them in battle and spoiled them, 2:14-16:31. They had troubles within them; their hearts were inclined to do evil. But there were some faithful believers such as Ruth and Samuel, Judges 17-1 Samuel 12.

The Lord commanded them to destroy all of the people of the land because of their great sins. Israel did not do this and there were Canaanites, Hittites, Amorites, Perizzites, etc. among them. They were like thorns in their sides constantly troubling them. Israel's disobedience led to idolatry and this led to God punishing them.

Judah began the work of destroying the Canaanites in their territory. At first they were successful but in the end they quit, 1:1-4, 18-19. The same was essentially true of the other tribes, 1. They had no excuse for not defeating the Canaanites for God would give them the victory if they would keep the covenant and obey Him. They were commanded to destroy every one of the inhabitants of the land but not one tribe did, 1. God sent a message to them condemning them for their disobedience, 2:1-5.

During the time of Joshua they remained true to God in spite of the people among them. But, in the next generation their disobedience led to friendship with the people of the land and this led to intermarriage and idolatry, 2:6-13.

Troubles Around Them, Judges 2:14-16:31.

Because of their idolatry, God in righteous anger would punish them by bringing some nation against them who would defeat and oppress them. Israel in time would turn to the Lord and God in mercy would raise up a judge to deliver them. They would sin again, God would punish, they would repent, God would deliver. This four-fold cycle is seen over and over in the book of Judges, 2:14-3:7. God had given them judges in the days of Moses, Exodus 18. God would raise up one these judges at times to lead the nation or part of the nation to defeat their enemies.

God used the nations around them to punish Israel for their sins. This time can be divided into three periods according to the judges God used to help them in their troubles.

Othniel was the first judge God used to help Israel against Chushanrishathaim king of Mesopotamia, 3:8-11. The Moabites troubled Israel but God raised up Ehud to lead Israel to victory, 3:12-30. Shamgar was the next judge, 3:31. The last judges in this period were Deborah and Barak who worked together to deliver Israel from Jabin king of Canaan, 4-5.

The Midianites defeated Israel but God raised up Gideon with his 300 to defeat them, 6-8. His son Abimelech killed his brothers except for Jotham who hid himself. Abimelech became king of Shechem for awhile but God punished him and Shechem for their sins, 9. This finished the second period.

Tola was the next judge who was followed by Jair, 10:1-5. The Ammonites defeated and controlled Israel until God raised up Jephthah to give them the victory over the Ammonites, 10:6-12:7. The next judges in order were Ibzan, Elon, and Abdon, 12:8-15. The Philistines controlled Israel for 40 years. God gave a son, Samson, to Manoah and his wife. This son was to be a Nazarite from birth and God promised to use him to begin to deliver Israel from the Philistines. The events in his life are given and how God used him as a one man army to defeat the Philistines, 13-16.

Troubles Within Them, Judges 17-21; Ruth; 1Samuel 1-12.

The children of Israel had become very corrupt because of their continual sins. They had great troubles within themselves which is seen by Micah, Dan and Benjamin, 17-21. This is also seen in the sons of Eli and Samuel and in the people who wanted a king like other nations 1Samuel 1-12. There were some exceptions such as Ruth and Samuel who were very faithful.

Micah stole some silver from his mother. He returned it and she said she had been planning before it was taken to make idols for her son. She went ahead and made idols for her son. He got a Levite to become the priest of this new religion. Micah, his mother and the Levite

show the sad moral condition in Israel. Every man did what was right in his own eyes, 17:6b. This was the general condition in the land, 17.

The tribe of Dan decided to move from the inheritance God gave them to another place God had not given them. They took Micah's idols and priest and made him and the new religion theirs. A whole tribe did what they pleased regardless of God's Word, 18.

In these chapters we have another incident in Israel which shows the terrible moral decay within the nation. A woman was abused and murdered and when the tribe of Benjamin was confronted with this they refused to punish the guilty ones even though it was done within their territory. The rest of Israel went to war against Benjamin and eventually almost destroyed the tribe, 19-21. This book shows the terrible trouble which came upon Israel because they refused to destroy all of the people of the land as God had commanded them and as they had agreed to do. God knows what is best always. But, every man did what was right in his own eyes, 21:25.

There were people in the nation during this time who were believers in the coming Christ and they lived for Him. Two such persons in the period of the Judges are brought to our attention because of their importance in the kingdom to be set up soon. One is Ruth and the other is Samuel. In spite of the wickedness of this period they were faithful to the Lord. Ruth was a Moabitess and married into the family from which King David would come and through whom Christ the King of kings would be born. Ruth was saved and chose to be a part of Israel because of her beliefs. Her faithfulness is revealed and where she fits into the Christ-line. The book of Ruth ends with the genealogy from Judah's son Pharez to David.

God used Samuel the last judge of this period as the one to establish the kingdom and as the king maker. God prepared Samuel to serve Him, He blessed his service in correcting the problems brought on by the house of Eli and He used him to explain the kingdom to the people and to anoint the first two kings. Samuel is the main person in the first twelve chapters of 1 Samuel. After that he plays an important role in the kingdom but he is in the background to Saul and then David.

Samuel was an answer to prayer by his mother Hannah. After he was old enough to leave his mother, she gave him to the Lord for the rest of his life as she had promised in her prayer. She brought him to Eli the priest where he served the Lord and was prepared by God for his work in life. After she brought him to Eli she thanked God in prayer, 1:1-2:11.

Eli's sons were wicked and abused the work of the Lord and God told Eli that his sons would die in one day and that He would raise up a faithful priest, 2:12-36. God revealed this judgment to Samuel also, 3. Israel went to war against the Philistines and Eli's sons with the ark went also. Israel was defeated, the ark was taken and Eli's two sons were killed. When the news came to Eli that the ark was taken he fell and died, 4. God removed the house of Eli from leadership and Samuel who had been prepared by God to lead began to lead..

God blessed the days of Samuel's leadership. The ark of the covenant was brought back to Israel, 5:1-7:2. Samuel called Israel together and urged them to repent of their sins and God would give them victory over the Philistines and he prayed, 7:3-17. The Philistines were defeated and did not come back and bother Israel in the days of the leadership of Samuel, 7:13-14.

Samuel was old and his sons who were judges were corrupt and the people used the occasion to ask for a king like other nations, 8:1-5. Samuel asked the Lord about this and the Lord permitted them to have a king, 8:6-22. God pointed out Saul who was to be king and had Samuel anoint him in private. Samuel called Israel together to Mizpeh and Saul was made

known to the nation publicly, 9-10. Saul went back home as king but some belittled him, 10:26-27.

The Ammonites came against Jabesh-gilead and Saul under the leadership of the Spirit led the army into battle and a great victory. This act of leadership confirmed Saul in the eyes of the nation, 11. Samuel had the people come to Gilgal and the kingdom was renewed, 11:12-15. Samuel gave a final speech as he gave up the leadership to Saul. He urged them to be true to the Lord, 12.

C. In the Kings Period, 1Samuel 13-2Kings25; Psalms-Ezekiel; Hosea-Zephaniah.

God was the king of Israel and He manifested His presence in the tabernacle in the most holy place on the mercy seat or throne. He made known His will through the tabernacle and its ceremonies, the law, the high priests and the prophets. Israel accepted God as their king when they entered into the law covenant at Mount Sinai. But, Israel wanted a human king and God permitted it. Samuel was used of God to begin the kingdom. Under the first three kings the kingdom was united but then it was divided into two kingdoms and continued that way until both kingdoms went into captivity. The Kings Period lasted for about 500 years. The first king was Saul and the last one was Zedekiah.

1. United, 1Samuel 13-1Kings 11.

The kingdom was generally united under Saul, David and Solomon. The first seven and a half years of David's reign Judah and the rest of Israel were divided. The kingdom reached it height in size, power and glory during the united time. The tabernacle was replaced as the place of worship by the temple in Solomon's reign.

Saul, 1Samuel 13-31.

The people wanted a king like other nations and God permitted them to have one, 8:5, 19-20. Saul looked good; he was tall and handsome; but, his heart was not right with the Lord. This soon showed itself by three acts of Saul which brought God's rejection of him as king. Because he was the king of Israel God sent the Holy Spirit to give him special leadership abilities but he still sinned against the Lord, 10:6, 10; 11:6; 16:13-14.

Saul would reign for forty years, Acts 13:21. He reigned two years and his disobedient heart was revealed. Saul was preparing to fight the Philistines and was waiting for Samuel to come and offer sacrifices to the Lord as he should. As the wait became longer he became impatient and took things into his own hands and offered sacrifices. Samuel came and condemned him because of this, 13:11-14.

In another battle Saul made a rash statement that anyone who ate would be put to death. Jonathan not knowing of his father's statement ate some honey. When this was learned Saul was prepared to put Jonathan to death but the people intervened being led by God and Saul was stopped, 14:43-45.

God sent Saul and his army to destroy all of the Amalekites. He was to destroy all and the cattle. But, Saul spared the king and some of the cattle. Samuel was sent to condemn his sin and tell him that God had rejected him from being king, 15:22-23.

God said that he would make a king after His own heart, 13:14. That man was David. The Lord sent Samuel to anoint David as king privately. The Spirit came upon David to enable him to be the leader of Israel and the Spirit left Saul and an evil spirit came upon him. Saul needed help in his situation and music was recommended. David had a reputation as a musician and was called to play for Saul in his bad moods, 16. Later David was sent by his father to take presents to his brothers in the army. Here he learned of Goliath and volunteered to fight him which he did. God gave him a great victory and Goliath was killed and David was approved

publicly as a great leader, 17.

After David's public approval Saul began to be suspicious of him as a rival for the kingdom. The women gave more praise to David than Saul, 18:5-9. This opposition of Saul grew from suspicious thoughts, to throwing a spear at him to kill him which seemed accidental, until there were open plans to kill David, 18-20. David went to the wilderness to hide from Saul and a group of loyal supporters joined him there and continued with him until Saul died. Saul led soldiers into the wilderness to find and kill David but God protected him. David had opportunities to kill Saul but he refused because God had anointed him and he depended upon the Lord for any avenging, 21-26. David sought refuge among the Philistines and Saul sought a witch to guide him for the Lord had rejected him, 27-29. The Amalekites spoiled David's camp and took captive the women, etc. David led of the Lord defeated the Amalekites and recovered the captives, 30. During this period David was greatly tested but he overcame every obstacle by the Lord's help with great patience and faith in the Lord.

David had opportunities to take vengeance on Saul but he waited on the Lord and He avenged David. Saul was wounded in battle with the Philistines and then committed suicide, 31:3-4. The men of Jabesh-gilead took his body and the bodies of his sons and buried them.

David, 2Samuel.

Second Samuel is about the forty year reign of king David. Israel was strengthened in his reign. It was strengthened by being unified as one nation, by Jerusalem being completely taken, by preparing for the temple to be built, by the enemies of Israel being put down and by repentance for sin.

Even though Saul had sought to kill David for years, David mourned greatly the death of Saul and Jonathan, 1. After this the tribe of Judah made David their king but the rest of Israel made Ishbosheth, a son of Saul, their king, 2. This disunity would continue for seven years. Chapters three and four tell of the conflict between the two divisions which finally ended with the death of Ishbosheth. Both sides were ready for peace and unity. Israel remembered that they were all related and how David led the military in the days of Saul and how God had made known His will for David to be king. David was made king over all of Israel. He reigned in Hebron for seven and a half years over Judah and in Jerusalem for thirty three years over all of Israel.

Under David Israel was made greater as a nation in every way, 5:6-10:19. Only part of Jerusalem had been taken in the past. For years the Jebusites controlled the Zion part but David was able to take it and control all of Jerusalem. The Zion part of Jerusalem became known as the city of David. Jerusalem was made the capital of the nation and David built his house there. He became established there but the Philistines sought to oppose him but God gave him the victory over them.

David began to make Jerusalem the center of worship for Israel by bringing the ark up to the city of David with great joy, 6. He desired to build the temple there to replace the tabernacle. But, God wanted him to prepare for it but Solomon was to build the temple, 1Chronicles 22:1-10. At this time God promised that Christ would come through him and Christ would reign forever, 7.

There were several nations around Israel that fought against them and caused great unrest. God used David to defeat these nations and bring about peace with his enemies. He defeated the Philistines, the Moabites, the Syrians and the Ammonites, 8; 10. Saul had been a great enemy against him but David sought to be kind and peaceable with his descendant, Mephibosheth, 9.

David was a great king who unified and built up the kingdom but he also was a sinner. His sin with Bathsheba led to many horrible things. But, the bright spot in this awful sin was that David repented sincerely and openly. Even though he was the king he humbled himself and admitted his guilt, sought forgiveness and turned from his sin. All have sinned but most do not repent and especially leaders. David stands out in this respect from most of the kings of Israel and Judah. Because he repented when he sinned the nation was strengthened even though it went through a terrible experience. In these chapters we see David humbling himself and repenting concerning three matters. God's Word says, "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time," 1Peter 5:6. David did this and God exalted him in due time.

David committed adultery with Uriah's wife, Bathsheba, and planned his death to cover it up, 11. God sent Nathan the prophet to condemn his sin and to tell what God would do, 12. God forgave him of his sin when he repented but there would be evil results which would come from the sin. A person who robs and murders and while doing this loses an eye but then repents before God will be forgiven. But, the effects are not automatically removed. God will not give him a new eye, keep him from paying his debt to society and take away other evil results.

Sin causes a chain reaction which is not automatically stopped with true repentance. This was true with David. There was a chain reaction. His daughter Tamar was raped by a son Amnon and he was murdered by another son, 13. This son, Absalom, caused a rebellion in the kingdom and civil war. David had to flee for his life for awhile. Some of David's wives were taken by Absalom and they committed adultery, 14-19. Another man, Sheba, was encouraged to try and put David off the throne and take the kingdom, 20.

The Gibeonites had been sinned against in the days of Saul and the nation had not made things right and God sent a famine on the nation. David and the nation repented and made things right.

David was used to accomplish many things in strengthening the nation but he did not do it alone. There were many able and faithful men who aided him. The Bible urges us to give honor to whom honor is due and David did that. David gave God all the glory for every accomplishment, 21:15-23:39. All of the accomplishments can cause one to be lifted up in pride. David in pride was moved to number the people and God was angry. David repented and God forgave but he was punished by the Lord.

David's reign was also a time of great worship for he composed many of the Psalms. David spoke by inspiration, 23:1-2. The Psalms are an inspired hymn book on all subjects; Jesus Christ and His work of redemption and His everlasting reign are the subject of many Psalms; God, man, sin, righteousness, God's Word, salvation, service, are some of the other subjects. There are Psalms for every occasion; they teach us the truth and how and what to sing and pray about.

Solomon, 1Kings 1-11.

Israel had been guilty of idolatry at times in the past but only temporarily. But Solomon built places of worship for other religions because of his Gentile wives. This was the beginning of idolatry on a permanent basis in Israel. Jeroboam established it in the northern kingdom and it continued in Israel. The depths of idolatry was reached when Ahab brought in Baal worship as Israel's religion.

Solomon was made the king to follow his father David. He began well as God enthroned him and blessed him. But he ended in spiritual disgrace by promoting false religions of all kinds

due to the influence of his Gentile wives. God judged him for this and announced that his kingdom would be divided when his son would begin to reign, 1Kings 1-11.

When David was old and near death his son Adonijah took steps to establish himself as the next king. But this was blocked when David was informed of his actions. David took steps to have Solomon made king immediately. David had him anointed as king, ride on his mule, sit on the throne of the nation with the support of David's bodyguards and other leaders of the nation. The support for Adonijah vanished and Solomon was established as king, 1. David died after giving Solomon advice concerning some dangerous people. Adonijah began to do things which appeared that he still had plans to make himself king. He had been warned to be loyal. He was now put to death. Others who had been warned to be loyal but weren't were put to death also. Solomon was firmly established on the throne, 2.

God blessed Solomon greatly. He was given wisdom above all, 3. He was given material things in great abundance, 4. He was given permission to build the temple which he did and his house also, 5-9. The queen of Sheba came to visit his kingdom and was overwhelmed with its glory. She was accustomed to great wealth and grandeur but she had never seen anything like Solomon's kingdom, 10.

Solomon was used by the Lord to write most if not all of Proverbs and also Ecclesiastes and Song of Solomon. God's wisdom on many subjects are covered in Proverbs. Ecclesiastes has one main theme which is the two ways in the world. One is man's way which leads to death. The other is God's way which leads to life. The subject of the Song of Solomon is Christ's love for the saved.

Solomon married many strange, foreign, women. These women had their false religions and influenced Solomon to build them places of worship and he went with them to worship. He was far from the Lord in his spiritual life and setting an evil example for his nation. The Lord was angry with him and judged him. His kingdom would be divided after his death. One tribe would remain true to his house. This was the tribe of Judah. Ten tribes would revolt from the rule of his house. By this time the tribe of Simeon had lost its separate identity and had merged into Judah. God raised up adversaries to trouble Solomon. God revealed to Jeroboam through the prophet Ahijah that He would divide the kingdom and give him ten tribes to rule. Solomon reigned for forty years and died.

2. Divided, 1Kings 12-2Kings 25.

The history of the divided kingdom can be divided for purposes of study into three periods by three sets of kings of the north and of the south who were contemporaries. The first set was Jeroboam of the north and Rehoboam of the south. Their actions set the direction of their kingdoms until the next pair. The next pair were Ahab of the north and Jehoshaphat of the south who set the direction of the kings who followed them until the next pair. The next pair were Jehu of the north and Joash of the south whose decisions decided the direction of the rest of the kings in general until the captivities of the north and the south.

Jeroboam & Rehoboam, 1Kings 12:1-16:28.

The division of the kingdom began with two foolish acts, one by Rehoboam and the other by Jeroboam, which would set the course for the two kingdoms until their captivities. After Solomon died all Israel came to Rehoboam, Solomon's son, and asked him to ease the tax burden and their grievous service and they would serve him as king. The old advisors advised him to accept their request but the young advisors told him to be harder than his father. Rehoboam followed the foolish advice of the young advisors and the kingdom was divided, 12:1-24. Judah

stayed loyal to the house of David and Solomon but the ten tribes broke away and made Jeroboam their king. Judah was called the southern kingdom and the ten tribes were called the northern kingdom or Israel since most of Israel was in that kingdom.

Jeroboam then made a foolish decision. He started a new religion with two golden calves; one he placed at Bethel and the other at Dan. He made changes to suit his political ambitions rather than trust the Lord and follow His teachings. God had promised that his position would be secure if he would urge the people to go to Jerusalem to worship and follow what God taught, 11:37-38. But, Jeroboam followed the wisdom of man which is foolishness and made a religion which would be more convenient for the people. The places of worship would be easier to get to than to go to Jerusalem which was in Judah, 12:25-33. Jeroboam also feared that the people would return to Judah if they continued to worship in Jerusalem. Jeroboam's policy was followed or worse by all of the kings of the north until their captivity.

God sent prophets to announce His judgment upon Jeroboam and his house because of his sins. Rehoboam was unfaithful to God and God sent the Egyptians to judge Rehoboam and the southern kingdom, 13-14.

God's anger and judgment upon these two kings should have taught a lesson to the kings who followed but it didn't. The kings of the north were never faithful and the kings of the south were mainly unfaithful although there were some faithful kings. They were determined to go their ways regardless of God's Word and God's judgments. The kings of the south were judged by David's example of faithfulness, 15:1-8. For example Asa reigned in the south and he was like David, 15:9-24.

The kings of the north were said to be like Jeroboam or worse. Notice: Nadab, 15:25-26; Baasha, 15:27-16:7; Elah, Zimri, Omri, 16:8-28.

Ahab & Jehoshaphat, 1Kings 16:29-2Kings 8:29.

The depths of idolatry was seen when a king of Israel, Ahab, established Baal worship in Israel and refused to heed God's warnings of the wickedness of this act. God would bring judgment upon this king and his family. Jehoshaphat was a believer but he became unequally yoked with an unbeliever, Ahab, and brought ruin on his family and kingdom. From Rehoboam to Jehoshaphat the kingdom of the south and the kingdom of the north did not work together because of their differences in religion but Jehoshaphat changed that.

Ahab followed Solomon's bad example by marrying an idolatrous woman and brought her religion into the land of Israel. This woman was Jezebel and this religion was Baal. Ahab followed Jeroboam's example by making this false religion the religion of Israel. This religion was worse than Jeroboam's religion, 16:29-34.

God raised up Elijah the prophet to warn Israel of the wickedness of Baal worship. God sent a drought on the land which brought famine. God supplied Elijah's needs and His people's needs during this time. God supplied Elijah food by the ravens and the widow of Zarephath, 17. God showed the powerlessness of Baal by the contest on Mount Carmel and also the power of God. The prophets of Baal pleaded with their god to burn up their sacrifice to no avail. Elijah ask God and God immediately answered burning up his sacrifice and altar which was drenched with water. The prophets of Baal were put to death and God sent a great rain to bless the people, 18. God taught the king and the people that following Baal had brought drought and Baal could not help them for he had no power to burn up a sacrifice or send rain but God could and did.

The king, queen and people of Israel did not heed the teaching and God sent judgment. Jezebel threatened Elijah's life and he fled and desired that God would take his life. But at

Mount Horeb God taught Elijah, encouraged him and sent him to prepare for His judgment on Ahab, Jezebel and Israel. God would use three people to carry out his judgments and Elijah was to anoint them. The three were Hazael, Jehu and Elisha. Elisha was found and anointed first, 19.

God gave Ahab a victory

over the king of Syria that he might destroy them but Ahab would not kill the king and God sent judgment on Ahab, 20. He was to die, 20:42-43. Ahab and Jezebel stole Naboth's vineyard and had him murdered. God sent the prophet to declare judgment upon them and their house, 21. Ahab and his army with the king of Judah and his army fought against Syria. Micaiah prophesied that Ahab would die in the battle. Ahab disguised himself seeking to avoid being killed but he was killed. God's judgment came upon Ahab and would come on his wife and his house later. The king of Judah was Jehoshaphat who made a friendly alliance with Ahab, 22. This would bring about Baal worship in Judah and the destruction of his family.

In First Kings Solomon had brought in various religions by building houses of worship for these false religions to please his wives. Jeroboam had established the religion of the golden calves as the state religion for the northern kingdom. Ahab had brought in Baal worship. In Second Kings God judged each of these false religions. He judged Baal by Jehu; then He judged the golden calves by the Assyrians; finally He judged false religions in general by the Babylonians.

After Ahab died the policy was to still follow Baal in the north and later in the south. God used Elijah and Elisha to counteract this by showing it was a dead religion but the Lord was powerful, merciful and true. But this witness was not heeded and God sent Jehu to judge and root out Baal.

Ahab's son Ahaziah reigned in his place after his death. At this time Moab rebelled against Israel but Ahaziah was injured from a fall and could do nothing about it. He sought information from Baal about his injury rather than God showing that Ahab's house was still committed to Baal. Elijah sent word to him rebuking him for this and telling him that he would die. The religious policy was still the same. Ahab's house had not learned from God's judgment of Ahab.

During this dark time in the history of Israel God manifested Himself through the ministry of Elijah and Elisha. Elijah's service to the Lord came to an end at this time and the Lord took him to Heaven without dying. Elisha took his place and began to do mighty miracles demonstrating God's care for his people and His wrath against His enemies, 2. The words translated "children" in verses 2:23-24 can mean men who are twenty to forty years old. They were little in character. They were adults who were opposed to God and His truth which Elisha stood for. When Jehoram another son of Ahab began to reign he put away Baal but he followed the religion of the golden calves. Baal was not put out of the family or nation. At this time he sought to fight against Moab because they had rebelled. The kings of Judah and Edom helped Jehoram. They won the victory, 3.

God did many great miracles to aid His people showing that He is the true God. He increased the oil of a widow, raised a child to life, provided food, healed the leprosy of Naaman, made the iron to swim, smote an army with blindness, etc., 4:1-8:6. All were without excuse for their rejection of God and for following Baal.

Hazael became king of Syria and was used to attack Israel. Jehoram the son of Jehoshaphat became king of Judah and followed Baal and brought this worship into Judah. He had married the daughter of Ahab, Athaliah. After he died his son Ahaziah reigned in Judah and was like his father and his grandfather Ahab, 8:7-29.

Jehu & Joash, 2Kings 9-16.

After Jehu was made king he rejected Baal worship but he went back to the ways of Jeroboam and followed the golden calves. Joash rejected the Baal worship of his family and went back to the true worship given at Mount Sinai. From the time of Joash until the northern kingdom went into captivity there was no friendly union with the northern kingdom because of their differences in worship. Judah was faithful for awhile and then unfaithful. Israel was always unfaithful following the ways of Jeroboam. This is a summary of this period more detail follows.

Jehu was made king and given the work of destroying Baal worship and the leaders of this worship. The kings of Israel and Judah were killed and Jezebel, 9. The sons of Ahab were killed and the worshippers of Baal. But Jehu continued to follow the religion of Jeroboam, 10.

Athaliah the queen mother killed her grandsons and began to reign over Judah. One grandson was saved and hidden in the temple. He was the one through whom Christ was to come. This son was Jehoash also called Joash and he was a baby. He was hidden for six years and then under the leadership of Jehoiada the priest the rule of Athaliah was overthrown. She was killed, Baal worship was destroyed and Joash was made king at seven years of age, 11. Joash did well as king while under the good influence of Jehoiada the priest but when he died he did not do well, 12.

Jehoahaz the son of Jehu followed the way of Jeroboam and the two golden calves, 13:1-9. The family of Jehu continued to reign like Jeroboam inspite of the good witness of Elisha who witnessed to God's power even after his death. This family continued for four generations after Jehu as God had said. Amaziah followed Joash in Judah and did well in general as did his son Azariah also called Uzziah, 13:10-15:12.

God raised up the Assyrians as the means to judge Israel. Menahem killed Shallum after a reign of one month and began to reign. The Assyrians came into Israel and was paid by Menahem to help him. After a short reign by Pekahiah the son of Menahem Pekah began to reign and the Assyrians came again and took areas of his kingdom and captives. Jotham reigned well in general over Judah. He was followed by Ahaz a very wicked king. He paid the Assyrians to help him against Israel and Syria, 15:13-16:20.

Assyrian Captivity, 17.

Hoshea reigned in Israel and was evil. The Assyrians came again twice and defeated Israel and took Hoshea off the throne and carried the people into captivity. The sins of Israel and their idolatry were the reasons for this. Israel was resettled by the Assyrians with peoples from other lands who did not fear or obey the Lord, 17.

Babylonian Captivity, 18-25.

Judah had followed various types of idolatry in general throughout their history from the days of Solomon when he built various places of heathen worship to please his wives. They had some faithful kings but most were unfaithful. There were some faithful people throughout all of their history. But because of the general idolatry God brought judgment upon Judah. God spared them from Assyrian captivity because of the faithfulness of king Hezekiah and his people. God spared them for awhile longer because of the faithfulness of king Josiah and his people. The other kings during this period were not faithful. After God's great longsuffering He brought the Babylonians and captivity. This is a summary of this period. More detail follows.

When the Assyrians came to Judah faithful king Hezekiah prayed and God destroyed 185,000 Assyrians and spared the people, 18-19. When he was sick unto death he prayed and God healed him and gave him fifteen more years. God revealed that sometime after his days the

Babylonians would come and take them into captivity, 20. Manasseh and Amon reigned after Hezekiah and they were both very unfaithful to the Lord, 21.

Josiah then became the king and he was faithful to the Lord. God's Word was found in repairing the temple and it was read to the people and God brought a great revival. Idolatry was removed from the land. Josiah was killed in battle against the Egyptians, 22:1-23:30.

Josiah's son Jehoahaz reigned and was unfaithful and was taken to Egypt as a captive. Jehoiakim was made king and forced to pay tribute to Egypt. He was unfaithful. The time had come for judgment upon Judah for their general idolatry and sins against God. The Babylonians came up against Judah in the days of Jehoiakim. This was about 606 B.C. The next king was Jehoiachin. The Babylonians came up in his time also. He was taken captive to Babylon and Zedekiah was made king. Both of these kings were unfaithful to the Lord. In 586 B.C. the Babylonians came twice destroying and taking captives. The last king was taken off the throne, blinded and taken to Babylon in chains. The city of Jerusalem and the temple were destroyed. The Babylonians had come four times over a twenty year period. Each time captives and riches were taken. The last time the city and temple were destroyed. No one of the house of David would reign until Jesus will at the second coming, 23:31-25:30.

The prophets Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk and Zephaniah wrote in the time of the divided kingdom. They preached against the sins of the people and urged them to repent and turn to the Lord. If they didn't they warned of judgment to come. They foretold of Christ's coming and urged the people to believe on Him.

D. In the Gentiles Period, 1Chronicles-Esther; Daniel; Haggai-Malachi.

When the Babylonian captivity began the times of the Gentiles began for the nation of Israel. God revealed to Daniel the Gentile empires which would dominate Israel from the Babylonian captivity till Christ's second coming and the key events of this period. These Gentile empires in order are Babylon, Persia, Greece and Rome.

**Daniel 2 [Gold | Silver | Brass | Iron & Iron & Clay | Great Mountain
Daniel 7 [Lion | Bear | Leopard | Terrible Beast & 10 Horns | Ancient of Days
Explained [Babylon| Persia | Greece | Rome United & Rome Divided | Lord's Kingdom
I The Times of the Gentiles I**

This period begins with a review of the past and a preview of the future. The review of the past is given in 1 & 2Chronicles. The preview of the future is given in Daniel. The past history of promises and ceremonies of Christ's coming was not in vain but would be fulfilled in the future just as God had promised

2Chronicles ends with Babylon defeating Judah and its last king, destroying Jerusalem and the temple, and taking captives to Babylon. Then it tells of the Babylonian rule until the Persians defeated them and Cyrus king of Persia made a decree that the Jews could return and rebuild the temple, 2Chronicles 36:11-23. Ezra begins with this decree of Cyrus and continues with events in the early Persian time. Nehemiah and Esther tell of other events in this time. Daniel foretells of still other events including the time of Christ's first coming which would follow those of Ezra, Nehemiah and Esther. During this period Christ continued to be revealed in the temple and its ceremonies and by the prophets.

1. The Time of Babylon, 1Chronicles-2Chronicles; Daniel.

2Kings ends with the Babylonian captivity of Judah. Humanly speaking the future looked bleak. The last king of the house of David was put off the throne, Jerusalem, the temple and the land were destroyed. But this was not the end of the kingdom of David for God had promised him an everlasting kingdom. He had promised that Christ would come as the prophet, priest and king to save those who believe on Him and to rule over a perfect kingdom forever.

This time begins with a review of past history before it continues the history which would end with Christ's coming to save believers from their sins and bless them as God had promised..

1Chronicles traces past history from Adam to David by genealogy in the early chapters, 1-9, and then the rest of the book is centered around David, 10-29. The rest of the book gives the background of David and his kingdom, his reign and his preparation for the reign of Solomon and his building of the temple.

2Chronicles reviews the history of David's house from Solomon to Zedekiah and the Babylonian captivity. 1Kings 11 tells us that Solomon married many foreign women and built places of worship for them and their false religions. In his old age he went after other gods. This was the beginning of more and more idolatry until God took Zedekiah and Judah into Babylonian captivity for seventy years. At times the house of David was faithful to God and led the nation back to the Lord but then they would again go into idolatry. The northern kingdom is only mentioned as it relates to Judah.

2. The Time of Persia, Ezra-Esther; Daniel; Haggai-Malachi. Temple Rebuilt, Ezra 1-6.

The temple had been destroyed by the Babylonians in 586 B.C. God laid it on the heart of a Persian king to allow the Jews to return and rebuild the temple. Some Jews returned and began to rebuild. They stopped because of difficulties. God sent two prophets to stir the people up and they finished building the temple, 1-6. This a summary of these chapters; more detail follows.

Cyrus the Persian king gave a decree that the Jews could return and rebuild the temple and the nation; Isaiah had prophesied that Cyrus would do this, Isaiah 44:26-28. Zerubbabel also known as Sheshbazzar the political leader and Joshua the high priest led some Jews back to rebuild the temple and the nation, Ezra 1-2. The altar was rebuilt first and offerings began to be offered again. Then the foundation of the temple was laid, 3. Various people in the area hindered the building and a letter was sent to the new king of Persia. This letter misrepresented the facts and the king ordered the building stopped, 4.

The prophets Haggai and Zechariah preached and God used them to stir up the people and they began to build on the foundation of the temple, 5:1-2. The people around the Jews began to question their authority to get them to stop. A letter was sent to the Persian king about the Jews rebuilding the temple. King Darius had the records checked and found that Cyrus had given authority to the Jews to do what they were doing and Darius gave decrees which authorized that supplies be given them and that any one hindering the Jews would be punished, 5:3-6:13. The enemies of the Jews complied "speedily," 6:13. The temple was finished and dedicated with great joy. The passover was kept, 6:14-22.

People Taught, Ezra 7-10.

Ezra returned with another group of Jews. He glorified the temple by bringing gold, silver and other things. He also glorified it by seeing that the priests and others complied with God's teachings, 7-10.

Ezra was a priest and a scribe who knew the Word of God very well. He returned with

other Jews. They brought material things to beautify or glorify the temple, 7:27. The word "beautify" in the Hebrew is translated also glorify, 7-8. Many of the Jews including priests and Levites had married wives who followed other religions and had influenced their husbands. God must be worshiped in spirit and in truth. This is how God wants His people to glorify Him. Ezra was greatly disturbed and prayed to God about the matter, 9. The guilty promised God to put away these wives and their children. This they did and the names of priests and Levites are given who were guilty of this, 10.

Wall & Gates Rebuilt, Nehemiah 1-6.

Nehemiah was the cup bearer of the Persian king which was an important job in that day. He was able to get permission to go back to Jerusalem and lead in rebuilding the wall and gates. In spite of all kinds of hindrances the wall and gates were repaired in 52 days, 1-6.

Certain men from Judah were in the Persian capital and told Nehemiah of the sad condition of the wall and gates and also the people, 1:1-3. Nehemiah wept and prayed about this condition and desired that God would give him mercy in the sight of the king, 1:4-11. The king noticed the sad look of Nehemiah which was unlike him. This gave him the opportunity to tell Artaxerxes the king the situation of Jerusalem. The king granted Nehemiah a leave of absence to go back and correct the situation. He

returned and surveyed the situation of the wall and gates at night. Then he told the people of the permission granted by the king, 2. The Jews accepted this permission and different ones took the responsibility for repairing a part of the wall, 3. The enemies of the Jews laughed at the idea that they could do this but Nehemiah said that God would enable them to do it, 2:19-20.

As the people began to build the opposition made fun of their efforts, 4:1-3. Prayer was made for God's help, 4-6. When the walls began to be repaired their enemies made threats and the Jews worked with weapons by their side. They had to be ready at all times to fight if necessary, 7-8. The Jews prayed and watched for the enemies, 9. The people continued to work and had a plan to protect themselves from the opposition, 10-23. The Jews had to face opposition from within their own ranks. The rich had taken advantage of the poor. They did not consider the plight of the poor and also charged high interest. Nehemiah was angry and rebuked the guilty and corrected the situation, 5. When the enemies were unsuccessful by making fun and threats of violence, they sought other ways. They devised clever plans to undermine the work. They started false reports to cause problems and stop the work. They also used scare tactics. But Nehemiah kept working and praying and the work was finished, 6.

People Taught Again, Nehemiah, 7-13.

For Jerusalem to be strong the people must be strong. God used His Word to make them strong. The law of God was read, accepted and followed and Jerusalem was built up, 7-13.

After the wall was built and the gates set up, the city was organized, 7. Ezra read the law and others explained what it meant, 8:1-8. The people wept when they understood for they had broken the law. They were urged to rejoice in the Lord for His goodness since it was the time for the feast of tabernacles. The people kept the feast of tabernacles, 8:9-18. Later the people heard more of God's Word and confessed and mourned because of their sins, 9:1-35. The Jews promised to accept God's Word and their leaders sealed their promise. They promised to support God's work according to His Word, 9:36-10:39. Some promised to dwell in Jerusalem and the others throughout Judah, 11. A list of the priests and Levites who came with Zerubbabel, is given in 12:1-26. The wall was dedicated, 12:27-47. The people continued to hear God's Word and they began to follow it by Nehemiah's strong leadership, 13.

Nation Protected from Destruction, Esther.

In the time of the Persian Empire the decree went out to destroy all Jews upon a certain date. Protection was received because of the Lord. The Lord is not specifically mentioned in the book but His presence and working is seen throughout the book in this matter. God had promised to send the Saviour from sin through Israel. God keeps His promises and no power or knowledge can keep Him from doing so. He is working behind the scenes to accomplish His purposes at all times. This is a summary of the book.

The Persian king, Ahasuerus, had a great drunken feast. He ordered his wife Vashti to come and display her beauty before the drunken men. She refused and to teach her a lesson and all women she was removed from being queen, 1. A beauty contest was held to find a queen to replace Vasti. Esther a Jewish girl was chosen to be the next queen. Esther was an orphan and her cousin Mordecai had taken her to be his daughter. Mordecai had been taken captive to Babylon in the days of Jehoiachin. He was an officer in the Persian court. He learned of a plot to kill the king and reported it. The plotters were put to death and Mordecai's deed was recorded in the record, 2.

Haman was promoted by the king above all of the princes. Others bowed and revered him but not Mordecai. Because of this Haman determined to have all the Jews killed. He was able to get the king's permission to have every Jew killed on a certain date. He referred to the Jews as a "certain people" who were dangerous to the king and his empire. The king gave the decree not knowing who the "certain people" were, 3. The Jews needed protection against the most powerful nation of the day whose decisions were made on the spur of the moment because of slights to a person's pride.

The Jews throughout the empire and Mordecai mourned, fasted and wept. God in compassion for the people and because of His plan to save sinners through Israel took note. It was the same as in the days of Moses, Exodus 2:23-25.

Esther learned of the great need and listened to Mordecai and made a decision to do what she could to save the Jews from death regardless of its cost to her, 4. To go before the king without being called was serious and could mean her life. But, she went and asked for him and Haman to come to a banquet she would give. They came and she asked that they come to another banquet. Haman desired to ask that he could have permission to put Mordecai to death but Esther desired to ask that Mordecai, the Jews and herself might be spared from the death of the decree, 5.

The night before the banquet the king could not sleep so he read the records of the past days that he had not yet read. He learned of Mordecai's deed that saved his life and that he had not been honored for this. The next day he ask Haman what should be done to the man he wanted to honor. Haman thought he must be referring to him and suggested a parade for this person in royal garments and on the king's horse led by one of the most important princes declaring his honor. The king accepted the suggestion and asked that he do this for Mordecai. He did it and went home in utter humiliation. At this time men from the king came to escort him to the queen's banquet, 6.

At the banquet Esther asked the king that her life and her people's life might be spared from death. The king wanted to know who would do such a thing and she pointed out that it was "this wicked Haman." The king in anger walked out of the room and Haman leaned on Esther begging for his life. The king returned to see this and to learn he had prepared a gallows to hang Mordecai. Haman wanted to kill the man who had saved the king's life and to kill the queen he loved so much. The king ordered Haman to be hanged on the gallows, 7. God in His wisdom used the wickedness of Haman to carry out His plan of saving the Jews.

Mordecai was promoted to Haman's position. A decree was sent forth to permit the Jews to gather together in every place and destroy those who would destroy them. Their enemies were slain on the day the Jews were to be killed. Two days were set aside each year as a feast to rejoice over this great victory that God had given them. God had protected them because of His love and plan to save sinners through Israel. This feast is called Purim, 8-10.

The prophet Malachi prophesied in the latter part of the Persian time. He condemned Judah for their sins and warned of God's judgment. He prophesied that John the Baptist would come and prepare the way before Jesus. He foretold that Christ would come to the rebuilt temple and told what He would do.

3. The Time of Greece, Daniel.

Trials from the North and the South, Daniel 11:2-20.

Judah would face great trials in the time of Greece. One of the Persian kings would stir up the Persians against the Greeks who would then be stirred up to fight the Persians to get revenge because of the invasion of Greece by this Persian king, 2. In time the Greeks would be led by a mighty king, Alexander the Great, who would defeat the Persians and conquer a great empire. At the height of his power he would suddenly die and his empire would be divided into four parts but not for his family, 3-4. Alexander's generals would divide the empire for themselves.

One of the parts of the divided Grecian Empire would be north of Judah and one south of Judah. The one north of Judah had its headquarters in Syria and was ruled by the Seleucid family. The one south of Judah had its headquarters in Egypt and was ruled by the Ptolemy family. These two divisions fought for about one hundred and fifty years off and on to gain more territory and riches with Judah in the middle, 5-20. Judah suffered greatly because of this. But God protected Judah because He would keep His promises concerning the coming Saviour. All of these prophecies by Daniel were fulfilled.

Protected from Antiochus Epiphanes, Daniel 8; 11:21-35; 12:10-13.

The greatest suffering and threat came by a king of the north whose name was Antiochus Epiphanes. Daniel prophesied concerning him in the Scriptures above. All that was said about him has been fulfilled. He sought to destroy the true religion of Christ and replace it with his Greek religion. Over several years he won some Jews to his religion, persecuted and killed many who were true to Christ and desecrated the temple by taking away the daily sacrifice, setting up Greek idols in the temple and offering swine on the altar of God.

Faithful Jews joined together to fight Antiochus and his army. These faithful Jews were led by a family called the Maccabees. By God's power they won the victory after difficult battles and cleansed the temple and began the daily sacrifice again. This family continued to influence Judah for many years, 11:32b-35. These events took place in the latter part of the time of the Grecian Empire's rule over the nations and Judah. The time of Rome was about to begin as the dominating power over the nations. The time of Rome is called the last time or the end time since it is the last time before Christ's second coming. The time of Rome begins some years before Christ's birth and goes to the time Christ comes in the clouds of heaven to set up His kingdom.

4. The Time of Rome, Daniel.

Herod's Wickedness, Daniel 11:36-45.

After the Maccabees' victory over Antiochus Epiphanes the next great enemy that faced Judah and believers was Herod the Great who was made king over Judea by the Romans early in their time of world dominance. He is called "the king" in 11:36-45. He was full of pride and

exalted himself above all including speaking marvellous things against the true God, 36a. This he did when he spoke the command to destroy all of the boy babies two years old and under to try and destroy Christ who had recently been born, Matthew 2:16.

Herod did many wicked things and prospered until God's indignation came upon him and destroyed him with a horrible death, 36b. He was an Edomite and came from Abraham and Isaac and Esau but he did not care about the God of his fathers Abraham and Isaac. Neither did he regard the desire of women who is Christ. The desire of women in Judah was to be the mother of Christ. He didn't care about any god, 37. His actions showed that he didn't regard any god, or even the true God and Christ the Son of God but he did honor the god of forces to help maintain his position in Palestine. The Roman rulers were considered gods and were worshipped. Herod owed his position as king to them. He honored Julius Caesar, Mark Antony and Octavius Caesar with riches, gifts and by naming many places after them and setting up idols of them throughout Palestine that people might worship them, 38-39.

After Julius Caesar's death Mark Antony and Octavius Caesar divided the Roman Empire between them. Mark Antony got Egypt in the south and other parts in the east; Octavius got the north and the west. Near the beginning of the time of the end which is the time of Rome, Mark Antony from the south pushed with Herod against Octavius the king of the north. Instead of "with" the KJV translates "at" in 40a but the word in the Hebrew can be translated "with." Herod supported and honored Mark Antony at first in his fight against Octavius but when Octavius came against Mark Antony and Herod and came through Palestine, the glorious land, Herod switched sides and honored Octavius and Octavius accepted Herod and his position as king in Judea was secure. Herod didn't regard or care about either one but he honored both at different times for his own selfish purposes and he was successful in this, 40b-41. Octavius continued to Egypt where he defeated Mark Antony, 42-43. Octavius was then Caesar over all of the Roman Empire and became known as Augustus Caesar. This war in verses 40-43, demonstrates what was said about Herod in verses 37-39.

After telling of this war the prophecy returns to focus on Herod in verses 44-45. Some time after this war tidings out of the east and north would trouble Herod causing him to go forth with fury to destroy etc., 44. The prophecy of the tidings out of the east was fulfilled by the wise men who came to Jerusalem

with tidings that Christ the King was born and they had come to worship Him. Herod was troubled and sent forth men to destroy the babies in the area of Bethlehem, Matthew 2:1-16. The prophecy of the tidings out of the north was fulfilled when one of Herod's sons who was in Rome sent word of a plot to take Herod's throne. Herod was troubled and went forth with fury to destroy the supposed plotters. Herod had two palaces in the area of Jerusalem between the Mediterranean Sea and the Dead Sea. He became very sick with great pain and died and no one could help him, 45. Everything was fulfilled and God protected Christ from this threat at His birth.

The Time of Messiah's Death on the Cross, Daniel 9:24-27.

Herod tried to destroy Christ at His birth but Christ must not die until God's time and in God's way. Christ was to die according to the Scripture, 1Corinthians 15:3-4. Daniel received the prophecy of the 70 Weeks which revealed the time Christ was to die for our sins. With this prophecy the believers knew when Christ would come and die for their sins. Believers in the first century AD knew Christ's coming was near.

Weeks in the Hebrew means sevens and the context indicates that the weeks or sevens are sevens of years. 70 weeks would be 490 years. Jewish years were lunar years but over a few

years the Jewish lunar years would be equal to the same number of solar years. The Jews added extra months from time to time to make sure these lunar years would correspond to the months of planting and harvesting and the demands of the ceremonial law.

70 weeks or 490 years were determined upon the nation of Judah and Jerusalem to accomplish Christ's work of redemption. Within that time Christ would die to bring in everlasting righteousness, to finish every aspect of sin, to fulfill the prophecies concerning this and to anoint Messiah or Christ as King, 24.

The starting point for the 490 years would be the commandment by a Persian king to rebuild Jerusalem. From that time until Messiah or Christ would come to do this work of redemption would be 7 weeks and 62 weeks or 483 years. Christ came to do this work when He began His ministry at about 30 years of age. The command to rebuild Jerusalem was completed in the 7 weeks or 49 years, 25. This verse reveals the beginning of Christ and Jerusalem.

After the 62 weeks which is after the 7 weeks, that is, after 483 years, Christ would be cut off or put to death but not for Himself but for those who believe on Him that they might be saved from their sins. And after 483 years Jerusalem and the temple would be destroyed but not at the same time as Christ's death, 26. Jerusalem was destroyed about 40 years after Christ's death. This verse reveals the ending of Christ by death and Jerusalem by destruction.

The exact time and results of Christ's death is given in verse 27. The exact time of Christ being cut off or put to death is after the 483 years, in the 70th week or 7 year period and in the midst of that 7 year period. The words "for one week" can be translated "in one week" and this is better because of the context. This would make Christ's death on the cross 486 1/2 years after the command of the Persian king to rebuild Jerusalem. The context states the cause for sacrifice and oblation ceasing was "in the midst of the week." The cause was Christ's death. The confirming of the covenant was by Christ's death also.

"He" in verse 27 refers back to Messiah in verse 26. "He" appears three times and states three actions He will take because of His death. First, He will confirm or ratify the new covenant with many, the believers, because His death was the payment for the sins of the believers. Second, He will cause sacrifice and oblation to cease because His death was the fulfillment of the sacrifices and oblations of the Old Testament. His death was the cause for them ceasing within forty years of His death. Third, He will make the people or nation to be desolate because His death was a sin or abomination. The leaders of the nation and the people called for Christ to be crucified because of their hatred towards Him. Every call was an abomination. And there were many; the abominations were overspreading the area. The nation was made desolate by the Roman army which was sent by Christ in AD 70. The temple is still desolate and many are still scattered.

This prophecy of His death and all prophecies concerning His first coming would be fulfilled within 490 years. These prophecies have to do with His family tree, the virgin birth, place of birth, place where He would grow up, the miracles and teachings of His ministry, the founding of His church, entrance into Jerusalem on a donkey to die, betrayal for 30 pieces of silver, death on the cross, resurrection in three days, etc.

II. By His Presence, Matthew-John.

Matthew, Mark, Luke and John tell of the first coming of Christ. The Seed of the woman promised after the sin of Adam and Eve, pictured by the sacrifices throughout past history and preached by the prophets was present on earth to do what had to be done to save those who

believe on Him. The Gospels show that He fulfilled all that was written in the Old Testament about His first coming. The four Gospels reveal Him with each one emphasizing one aspect of Him. He is the King in Matthew, the Servant in Mark, the Man in Luke and God in John. Each Gospel can be divided into three parts in revealing His first coming: The Early Period, The Ministry Period; The Cross Period.

Jesus as King in Matthew

Jesus is presented as king in all four gospels, Mark 11:1-10; Luke 23:3; John 1:49, but this is emphasized in Matthew. Matthew begins by showing that Christ has a right to the throne of Israel because He was a son or descendant of David in the royal line. The royal line is traced to Joseph. Although Joseph was not Jesus' actual father, he was his legal father, giving Jesus throne rights.

Since this aspect of Christ is dealt with, it is Joseph, his legal father, who is emphasized most in chapters one and two rather than Mary. The genealogy ends with Joseph. The revelation to Joseph about the virgin birth is given at the end of chapter one. In chapter two, the wise men come to worship the king of the Jews, 2:2. It is because of the threat to his throne that Herod sought to kill Jesus. The messages from God came to Joseph, the legal father, which warned of danger for Jesus and Mary. To be the king of a perfect kingdom, He must reveal this kingdom and redeem it with His death on the cross. This He does in 3-28.

A. In the Early Period, 1-2.

This material is unique to Matthew. All of this material pertains to Jesus being the king of the line of David who would rule forever.

1. His Genealogy, 1:1-17.

Joseph was of the royal line of David. Joseph married Mary before her virgin-born child was born making him the legal father of Jesus. This gave Jesus the throne rights to the everlasting kingdom promised to David.

2. His Birth, 1:18-25.

Joseph was engaged to Mary when he learned she was expecting a child. He planned to break the engagement because of this but God revealed to him that she was a virgin and the child was the result of a miracle by God. He married her when he learned this. The child was to be called Jesus because He would save His people from their sins, 21. He was also to be called Emmanuel because He was God as well as man, 23.

3. His Reception, 2.

Wise men came from the east to worship the "King of the Jews," 2. Jesus was recognized as king by Gentiles. The wise men came from a long distance to show their faith and honor for the king. Herod and all Jerusalem were troubled at the news of Christ's birth. Herod had a different reception for Jesus than did the wise men. Herod sought to kill Him for he believed Jesus was a threat to his position as king. Micah 5:2 said that the promised king would be born in Bethlehem and Herod sought to kill all babies two and younger in that area. God warned Joseph to take Jesus and Mary to Egypt and then led Joseph to bring them to Nazareth. The coming king was to be called the Nazarene, 23, which means "Branch," Zechariah 6:12-13.

B. In the Ministry Period, 3-25.

The three periods of the Lord's ministry is determined by John the Baptist's situation. In the opening phase John is preaching, in the central phase he is in prison and in the closing phase he is dead, 4:12; 14:10-13.

1. Opening Phase, 3:1-4:11. His Forerunner, 3:1-12.

John the Baptist is introduced as a man sent by God to prepare the way before the Saviour. He came as a fulfillment of Old Testament prophecy. He came as a poor but faithful preacher. The emphasis of His ministry was that Christ is coming so those that are not prepared should get prepared. His cry to the unprepared was "repent" which means change your mind. John was teaching about sin and salvation and His hearers who had different ideas needed an inward change, a change of mind to the truth about sin and salvation which he proclaimed.

John taught that all were sinners and that some day they would be judged and punished forever for their sins unless they accepted Christ as their Saviour from sin. They needed to change their mind and accept the fact that they were sinners and needed Christ to change their life and take away their sin. They needed to change from their unbelief of the truth to belief in the truth. If they were trusting their family connections or good works for salvation, they needed to repent, change their mind, on the matter and trust Christ who was God's Lamb and the only one who could take away their sins. John's repentance involved faith in Christ. Paul explained briefly John's message. John preached that Christ was coming and that the people should believe on Him to be saved. After the people believed on Him John baptized them, Acts 19:4-5.

Repentance always involves faith and faith always involves repentance. They are inseparable. This is why the Bible teaches repentance to be saved, faith to be saved and repentance and faith to be saved, Luke 13:3; Acts 16:30-31; Mark 1:14-15. These are not three different ways to be saved but one way expressed with different words. A person can not believe on Christ as His Saviour unless he first changes his mind, repents, to the facts that he is a sinner and Christ is the only one who can save. A person does not truly change his mind, repent, unless he then believes he is a sinner and can't save himself and believes on Christ to save him from his sins. The repentance and faith taught in the Bible can not be separated; they always come together. Different words may be used to express the Lord's salvation but there is only one way to be saved, John 14:6; Ephesians 2:8-10.

Those that repented were baptized, immersed, to confess their faith publicly in the coming Christ. He preached a baptism of repentance for the remission of sins. In other words, he taught that only those who had repented or changed their mind to the way of salvation he was preaching to receive remission of sins could be baptized. Before John baptized anyone whom he had doubts about the genuineness of their repentance, he told them to show some evidence of repentance first. John baptized only those who professed faith in the coming Christ. This was true of all who were baptized in the New Testament. Every Scripture either states the one baptized was a professed believer or it implies it.

Baptism was symbolic; it was a sign pointing to the Christ whom the one being baptized believed on for salvation. Baptism does not save or help save. It is symbolic of the salvation of Christ. Baptism is called a likeness, a picture, of Christ and His salvation, Romans 6:4-5; 1Peter 3:21. Baptism pictures the death, burial and resurrection of Christ.

Baptism is a transliteration of the Greek word which means immersion. The context throughout the New Testament backs up this meaning. The contexts in the New Testament state that baptism takes much water, a going into the water by the administrator and the candidate, a burial in the water and a resurrection from the water and a coming out of the water by the administrator and the candidate, John 3:23; Acts 8:38-39; Romans 6:4-5. The other modes suggested by people after New Testament days do not fit the meaning of the Greek word or the contexts in the Bible.

John baptized because God told, authorized, him to baptize. He did not do this on his own. This is true also in the rest of the New Testament. The churches baptized believers because the Lord told them to baptize believers. See John 1:32-33; Matthew 28:18-20; 1 Timothy 3:15.

The reason that John used to urge them to repent was that the kingdom of heaven was coming closer. Some day the kingdom of heaven will be set up on the earth, and Christ will rule over all the world. This will be at the second coming. It will be too late to get prepared then. Since that day is coming closer each day, the lost sinner needs to get prepared by repenting. "Repent, for the kingdom of heaven is at hand." This literally means "the kingdom of heaven has come near." It is practically the same language that we find in several other Scriptures, Romans 13:11-12; 1 Peter 4:7; James 5:8, and the verbs in the original in these passages are the same in every way as what we find in Matthew 3:2; 4:17; Mark 1:15. A comparison of these passages shows us that the second coming of Christ and the kingdom of heaven are both coming closer; they refer to the same event. The same verb and tense is used to say this about both the second coming and the kingdom coming. Since the kingdom will come in power and glory when Jesus returns, Mark 8:38-9:1; Matthew 16:27-28, we believe that this aspect of the kingdom is had in mind when the Lord said, "Repent, for the kingdom of heaven is at hand." It was at hand or near because it was the last time of Daniel's outline or Roman time which ends at the second coming.

After the second coming when the the kingdom of the Lord will be set up on the earth, the Lord will judge the lost. The lost who are dead will be raised and judged at that time and will be sent to the lake of fire. When the Lord sent out the seventy to preach he said that if a city will not receive you, then tell them that the kingdom has come near them and He told the seventy that it will be more tolerable for Sodom in that day than for that city, Luke 10:10-12. Sodom will not be resurrected for judgment until the second coming and the Lord's kingdom is set up on the earth in power and glory. The words "the kingdom of heaven is at hand" were used by John, Jesus and His disciples to motivate people to repent in New Testament days. The English translations of the various passages vary some but not in meaning for they all are the same in the Greek.

The kingdom of heaven is the same as the kingdom of God, Matthew 19:23-24; 4:17; Mark 1:14-15. This kingdom is composed of all who have trusted Christ as their Saviour, the born again, Matthew 8:10-13; John 3:3, 16. Christ is the king and His laws are its laws. This kingdom is represented as in existence during New Testament times but it is recognized only by the Lord and the saved, Matthew 11:12; 12:28; Luke 17:20-21. When Jesus comes the second time this kingdom which already is in existence will then come in power and great glory, and all will recognize Christ's kingdom.

John taught that after a person is saved he should live a different life, bringing forth fruit to glorify God. The message that John preached was the same that Christ preached.

His Baptism, 3:13-17.

John was reluctant to baptize Jesus at first since he evidently sensed that He was the Christ and felt his own unworthiness. Jesus urged him to baptize Him and said, "thus it becometh us to fulfill all righteousness." This means, "in this manner it is fitting to fulfill all righteousness." The manner was the ceremony of baptism which was a picture or symbol of what Jesus came to do to save believers. The baptism of Christ pictured what Jesus was going to do; He was going to die for our sins, be buried and then rise from the dead for our justification, that is, that believers in Christ might be declared righteous by God. We can be righteous only by the redemption of Christ. Sin is taken away and righteousness imputed to us who believe on Christ

because of Christ's work on the cross and His resurrection. The message of this work of Christ is called the gospel and the righteousness of God is revealed in it, 1Corinthians 15:1-4; Romans 1:16-17. At His baptism, Jesus was giving a symbolic preview of what He came to do. Jesus told in several ways ahead of time that He would die, be buried, and be raised from the dead, John 2:18-22; Matthew 12:38-40; Mark 8:31; Luke 18:31-34, etc. At his baptism, God the Father and the Holy Spirit, manifested their approval of Jesus Christ and of the redemption that the Son of God would accomplish.

His Temptation, 4:1-11.

Jesus led of the Spirit, went into the wilderness to be tempted of the devil. There He was tempted in all points like as we are, yet He was without sin that He might be able to be a sacrifice without blemish to take away our sins. He also showed us how to meet temptations as a Christian and overcome them. He was led of the Spirit and used the Bible as His authority to combat every temptation.

2. Central Phase, 4:12-14:12.

Jesus Moves to Capernaum, 4:12-25.

Jesus was born in Bethlehem of Judea, but after about two years and a short trip to Egypt He was brought by Joseph and Mary to Nazareth, where He lived until He began His ministry. Then He moved to Capernaum and made that His headquarters. At this time, He called four of His disciples to work full time for Him. They were fishermen. During this time Jesus was preaching and doing great miracles.

The Sermon on the Mount, 5:1-8:1.

The message in the fifth, sixth and seventh chapters of Matthew is called the Sermon on the Mount. Most of these truths are repeated on other occasions in other parts of the gospels. No doubt, Jesus taught the basic teachings concerning sin, righteousness, salvation, etc. over and over again everywhere He went. The Holy Spirit has just given us a sample of what He taught and did. The material given is sufficient for us. Because of this, the passage in Luke that is so similar may be what was taught at another time or it may be a condensed form of the same message that was delivered on a level spot on the mountain spoken of in Matthew. No one knows for sure.

The sermon begins with a description of the members of His kingdom, their characteristics and privileges. They are poor in spirit, meek, peace makers, desiring to be righteous, etc. Their privileges are "theirs is the kingdom of Heaven," "they shall be called the children of God," etc.

The responsibilities of the members of the kingdom are given next. They are to be the salt of the earth; their influence should retard the moral corruption in the earth. They are the light of the world; their testimony should guide the lost world to Christ. Lest any think that His teachings are different from the teachings of the Old Testament, He makes it clear that He did not come to destroy it but to fulfill it.

The Lord contrasts the false interpretations of the Pharisees with His true interpretations of the Old Testament teachings. Jesus took five laws of the Old Testament concerning murder, adultery, false swearing, revenge and love and showed that the spirit of the law was to be kept as well as the letter. The Pharisees accepted these laws but made superficial interpretations. Jesus condemned these false interpretations and taught the truth concerning the law just as the Old Testament interprets itself.

Jesus took three religious activities: alms, prayer and fasting and showed that they should be done to glorify God, not to get the praise of men.

Next, the Lord dealt with material things and pointed out that we should be concerned more with heavenly treasures than earthly ones and that we should put the Lord first and He would supply all of our physical needs.

Our relationship to others was taken up next. One of the biggest failures here is unscriptural judging of others. Jesus warned against that and gives some points to help us avoid it.

In concluding the message, Jesus warned of a false way that is broad and of the false teachers and disciples; He urged His listeners to follow the narrow way which is Himself. One enters this way when he is saved and then he continues in it day by day following the teachings of the Lord and serving Him. The lesson on the two foundations concludes the message. The only sure foundation is the Rock and the Rock is Christ.

Heals a Leper, 8:2-4.

Jesus healed a leper and then told him to go first to the priest and obey the ceremonial law concerning a cleansed leper. This was the way Jesus wanted him to give a testimony. Leprosy was a picture of sin and the only way sin can be removed is by the work of Christ on the cross. The ceremonies of the cleansed leper pictured this work of Christ.

Centurion's Servant Healed, 8:5-13.

A Gentile soldier came to Jesus for help; Jesus healed his servant without going to his house. Great faith in Christ was manifested by this Roman officer. Jesus taught that many Gentiles would come and accept Him as Saviour and be in the kingdom with the great forefathers of the Jewish nation.

Jesus Heals Many, 8:14-17.

Jesus healed Peter's mother-in-law and many others.

Miracles of Great Power over Nature & Demons, 8:18-9:1.

As Jesus left the scene to cross the Sea of Galilee, some talked to Him about full-time service. Jesus instructed them. The next several miracles show His great power over every area of life. He stills a storm on the lake that frightened His disciples, some of whom were familiar with the sea and had worked on that very sea as fishermen. A man was met on the other side of the lake who was possessed with demons. His case seemed hopeless. The people of the area could not help him. Jesus healed him.

Palsied Man Healed, 9:2-8.

Jesus healed a paralyzed man, but before He did, He gave the man the assurance that he was saved, since the Lord had seen his faith. Faith in Christ saves but God's Word and His miracles give assurance. The Lord was more interested in the soul than the body. He used His miracles to prove who He was and what He came to do. We see at this time opposition rising as some question in their hearts the right of Jesus to forgive sins.

Matthew Called, 9:9-26.

Matthew, also called Levi, was a publican, a tax collector, and had been saved. The Lord called him into full-time service just as He had the four fishermen. Matthew gave a feast in which he invited his friends and the Lord. It was probably a farewell dinner before beginning his service for the Lord. At the feast, Jesus taught that He ate with sinners and publicans that He might bring them to salvation, and He explained why His disciples were not fasting. The picking at Jesus and His disciples at this feast further illustrates the opposition. Then Jesus raised a girl to life and healed a woman that had been sick for twelve years and had tried everything to no avail.

Healings & Holy Spirit Blasphemed, 9:27-34.

Jesus healed two blind men and a dumb man with a demon. The last miracle was the occasion of the Pharisee's blaspheming the Spirit.

12 Appointed, Instructed, Sent, 9:35-11:1.

Jesus seeing the need called the twelve and they were named. They were given power and directions as to what the Lord wanted done. They were sent to perform miracles and to preach. The Lord taught them how they should work and the dangers to expect. Encouragements were also given. They went out and served as the Lord taught them. Jesus went out also.

John the Baptist Defended, 11:2-30.

John sent a question to Jesus as to whether He was the Christ. We believe John had trusted Christ as his Saviour long before this and was looking for His first coming as other saved Jews were. When Jesus came and was baptized and the Father and the Spirit manifested themselves, he was convinced that Jesus was the Christ he was trusting and looking for. However, because of his imprisonment and Jesus' gentle ways he wondered if He were the Christ or only one greater than himself who might be the one immediately to introduce Christ. The Christ was to be powerful and put His enemies down with force. Perhaps he was expecting Him to act like we know that He will at the second coming. It was not a lack of faith in the Christ but a question of identification. Was Jesus the Christ he had trusted or could he have been mistaken? Was the Christ he was trusting still to come? He had no doubts that He was from God and greater than himself so he ask Him. Jesus responded with an Old Testament passage that would be sufficient evidence to John that He was the Christ. John's identification of Jesus as the Christ had been correct. See Matthew 11:1-6.

Jesus then defended John as a faithful and great man. Even though, as a man, none were greater than John; yet as a member of the kingdom, the newest members of the kingdom, least in time in the kingdom, were greater than John in knowledge, 11:11. John was in prison because of persecution, 11:12, but he wanted more knowledge and sent to Jesus for it. John had the Old Testament, the law and the prophets, and the special revelations given to him concerning Christ, 11:13; John 1:32-34; but the converts saved after Jesus came on the scene had all of that knowledge plus the new revelation given by Jesus, showing how He fulfilled the Old Testament and also His elaborations of the Old Testament truths, 11:11-15; Luke 7:27-30; 16:16; Matthew 13:17; 1 Peter 1:10-12. John was a member of the kingdom just as all of the Old Testament believers were, Matthew 8:11. See Matthew 11:7-15.

Jesus condemned the cities that had the truth preached to them because they rejected this truth which was confirmed by mighty miracles, 11:16-24. They were warned that judgment was coming but they were invited to escape the judgment by coming to Christ by faith. In the midst of this sad section Jesus found comfort in knowing God had a plan and it was being accomplished, 11:25-30.

Disciples Pick Corn on the Sabbath, 12:1-8.

The Pharisees opposed the Lord by questioning the right of the disciples to pick corn, grain, on the sabbath. It was permissible for anyone to walk through another man's field and pick some of the produce and eat it providing he did not gather it to take away, Deuteronomy 23:24-25. The Pharisees were not opposing their right to pick corn in another person's field as they were doing, but their right to do this work on the Sabbath. Jesus taught that works of necessity on the sabbath were permissible and in harmony with the teachings of the Bible.

Withered Hand Restored, 12:9-21.

Jesus healed a man's hand on the sabbath and His accusers went out the same day to plot the Lord's death. Plotting is as much a work as healing but they didn't see their inconsistency.

Jesus continued to heal many.

Blasphemy of the Holy Spirit, 12:22-50.

Because Jesus had healed a man that was blind, dumb and demon possessed, He was accused of doing it by Satan's power. Jesus showed how foolish this accusation was and then warned that there was no forgiveness for blaspheming the Holy Spirit. These opposers then asked for a sign and Jesus taught concerning that. It seemed that His family had become embarrassed because of His controversy with the Pharisees etc. They came to talk to him, but Jesus used the occasion to show a closer tie than blood relatives and that is spiritual relatives.

Parables About Preaching, 13:1-53.

The opposition had been very great and there were seemingly few converts. On this occasion, Jesus taught by parables about preaching, teaching and witnessing. A parable is a comparison. In the parable of the sower, Jesus taught that even though one preaches the truth as it should be taught not everyone will be converted. Some will give no response to the message. Others will give some outward response but will not be saved and in time will turn from their profession. However, some will be saved. This parable was needed by the disciples then and now lest they become overly discouraged.

The parable of the tares teaches that we can expect some competition from false preachers. They will teach a false gospel and win converts, the tares, that may have many outward similarities to the saved. At the second coming God will judge these.

The parable of the mustard seed should encourage. The gospel seems small and of little importance just as the mustard seed does but when it catches root it can accomplish great things in the life of the believer. But, even after one is saved and has grown in the Lord there will be Satanic influences in our life, the birds, until we go to be with the Lord, Matthew 13:4, 19; 16:22-23.

The parable of the leaven shows how false doctrine and sin can come into the life of the believer, the meal, after he is saved, Matthew 16:6-12; 1Corinthians 5:6-8. The believer still has an old sinful nature after he is saved until he goes to be with the Lord.

The hidden treasure in the field teaches us that it is worth giving everything to reach those that will believe. The discouragements in preaching might cause one to hesitate about being ready to reach everyone. It is worth giving all to reach the people, the field, with the gospel just to get a few converts because they are like a treasure. After they are converted and become new creatures in Christ Jesus, they are precious like a treasure, Malachi 3:17.

The parable about the pearl of great price teaches a similar lesson. The merchant is the spreader of the gospel. It is worth everything to win just one convert.

The worthless fish parable brings out the truth that the net, the gospel, catches all kinds of fish. All of the fish caught are professing Christians. Many of these professing Christians that respond to the true gospel are not revealed to be only professors until the second coming. The first parable told of some false professors that were revealed to be so in this life. The parable of the tares told of those who responded to a false gospel not the true gospel as in this last parable.

These parables reveal what a spreader of the gospel can expect when he gives out the truth about Christ and His salvation. They give understanding and encouragement. The parable of the householder teaches that the one who understands the truth will teach old and new truths from the Bible. The kingdom of heaven is entered by believing the Word of God. These parables teach us some truths about the kingdom of heaven, especially concerning the preaching of God's Word with reference to the kingdom.

Unbelief at Nazareth, 13:54-58.

Jesus returned to Nazareth again but found unbelief. Because of this He did not do many miracles. Jesus had begun this phase of His ministry by preaching at Nazareth and then left because of opposition. Now near the end of this phase, He returned to Nazareth to find the same unbelief.

John the Baptist Killed, 14:1-12.

It was at this time that John the Baptist was taken out of prison and beheaded by Herod, the Tetarch. The twelve returned to report about their experiences.

3. Closing Phase, 14:13-25:46.

Feeds 5,000 & Taught About Uncleanness, 14:13-15:20.

Jesus first withdrew to a desert place so that He and His disciples might rest from their recent travels. Nevertheless, the multitudes followed Jesus to the lonely spot and Jesus forgot about His and His disciples' need for rest and He taught the people and healed them. He fed about 5,000 men plus women and children with five loaves and two fishes. Jesus sent the multitude away and the disciples across the sea. He prayed alone and then walked on the water to His disciples who were rowing across the sea. Then Jesus healed many, 14:13-36. He condemned the traditions of the elders when the Pharisees condemned His disciples for breaking these traditions. The disciples had failed to ceremoniously wash their hands. On this occasion, the Lord taught that sin did not come from the outside of man but from the inside, 15:1-20.

Heals Syrophenician Woman's Daughter, 15:21-28.

Jesus and His disciples withdrew into the area near Tyre and Sidon. A woman came and pleaded for Jesus to heal her daughter. Jesus did but only after teaching clearly that she did not deserve it. The healing was given entirely because of God's grace.

Feeds 4,000, 15:29-16:4.

Jesus moved south into the Decapolis area and healed many as He went. Another multitude gathered and He fed about 4,000 men plus women and children with seven loaves and a few fish. The Pharisees and Sadducees came to Him seeking to trick Him. They sought a sign from heaven but Jesus refused to give any sign in response to this request other than the sign of Jonah that pictured His death, burial and resurrection.

Teaches His Disciples, 16:5-18:35.

He warned them of the false doctrine of the Pharisees and Sadducees which He likened to leaven, 16:5-12.

He asked His disciples about the peoples' opinion of Himself and then He asked them about their opinion. Peter responded that He was the Christ, the Son of the living God. Jesus then said that He would build His church on this Rock, Himself, the one they had been discussing. This church, the word means assembly in the original Greek, was not to pass away. In other words this kind of organization that He was going to be building would last until He would come the second time. The keys of the kingdom were to be given to Peter and the rest of the members of this kind of church. These keys reveal what is true and false which the believer is to use to teach others. These truths reveal how to be saved, to live and serve the Lord, 16:13-20.

Jesus taught them that He would soon die and rise again. The disciples were taught that they and all like them should crucify their desires and ideas and follow God's will in all things. This would be the only way to make their life count for eternity and to receive rewards, 16:21-27.

About a week later, Jesus took three of His disciples up into a mountain where He, Moses and Elijah appeared in glory. This was done to give them a glimpse of what it will be like at His second coming when His kingdom comes in power and glory, 16:28-17:13.

When they returned to the foot of the mountain, Jesus healed a boy that the other disciples had failed to help and then He taught the disciples a lesson on faith, 17:14-21.

He reminded them again of His coming death and resurrection and then paid the temple tax for Peter and Himself by a miracle, 17:22-27.

The disciples, since their mind was on the future kingdom, began to think about who would be the greatest in that kingdom. Jesus taught them about greatness. It comes because a person serves others and is humble. They were also warned about causing other Christians to stumble and not having a forgiving spirit, 18.

He Continues to Teach the People, 19:1-20:34.

He taught about divorce. The little children were blessed by the Lord and used as an example of the childlike spirit one must have to become a Christian. Jesus taught the rich young ruler about the futility of trying to be saved by one's own goodness and then He taught the disciples that even though salvation was impossible by men's efforts it was possible by God's efforts. He taught about rewards for the works of a Christian, 19:1-20:16.

The Lord again told of His coming death and resurrection. James and John then sought to get a promise of the highest positions in the future kingdom of the Lord. The other disciples became angry but Jesus took time to teach them about greatness and rewards in the Lord's kingdom. Two blind men were healed at this time, 20:17-34.

He Enters Jerusalem, 21:1-17.

When Jesus reached Jerusalem, His disciples were sent for an ass and her colt, and Jesus rode on the ass and colt into the city. The people with Him sang praises to Him as He entered, and they spread their garments and leaves in the way to make a path for their Lord. The city as a whole was unmoved, even though He was the Christ. Jesus cast out those who bought and sold in the temple but healed the sick. He then returned to Bethany for the night.

He is Opposed, 21:18-22:46.

At His entry into Jerusalem people as a whole had been indifferent, but the next day when He entered, He met an active response, opposition. On the trip in He found a fig tree that gave indications from a distance that it had fruit but when it was approached, it had only leaves. This was typical of Israel. She gave evidence of being faithful to God and having fruit for Him but upon closer examination it was found to be only a pretense. The nation had rejected Christ while claiming to believe and follow the Old Testament which pointed to Him. Jesus commanded that fruit was never to grow on that tree any more. Israel under the old covenant was soon to have the same judgment passed on it when Jesus would condemn the nation and tell of Jerusalem's destruction and the scattering of the people into all nations. This incident was typical of what was to follow in the next few days. The fig tree withered away and the disciples marvelled that it had withered so completely and quickly. The Lord took the occasion to teach lessons on prayer and faith. Israel's destruction was to be sudden and complete also, 21:18-22 .

Jesus entered the temple again and taught but He was opposed again by the religious leaders. They wanted to know by what authority He was doing His work. The question was not sincere as Jesus pointed out when they refused to give their opinion about John the Baptist's baptism. Since they were not asking sincerely to know, Jesus would not answer their question. Jesus then gave three parables to teach them what their opposition would bring. These parables were the two sons, the wicked husbandmen and the marriage feast of the king's son, 21:19-22:14.

Then several questions were asked which were designed to make Him look bad. The Pharisees asked about paying taxes to Caesar; the Sadducees asked about marriage after the resurrection; a Pharisees lawyer asked about the greatest commandment. Jesus answered all

perfectly and then manifesting His marvelous grace and longsuffering, He countered with a question which was not to trick but could lead to their salvation. However, the opposition had nothing to answer, 22:15-46.

He Condemns His Opposers, 23:1-25:46.

Jesus then spoke out to condemn these leaders and to tell of their coming destruction along with the people as a whole. First, he told His disciples to respect the office of the leaders and to obey them as political leaders but not to follow their bad example. Then He turned to these religious and political leaders who were hypocrites and pronounced woe after woe upon them for their evil practices. Judgment was to come upon them and their house would be left desolate, 23.

Jesus left the temple at this time; and as He went, the greatness of the structure was called to His attention by the admiring disciples. Jesus then told them that the temple would be destroyed. After arriving at the Mount of Olives which was across from the temple, Jesus and His disciples sat down and they asked Him about the statement He had made. From their questions it was clear that they were associating the destruction of the temple that He had mentioned with the destruction at second coming. As He answered their inquiries He made it clear that the two events would not necessarily happen at the same time.

The destruction of Jerusalem and the temple and the scattering of the Jews would take place sometime during that generation but the second coming might take place in that generation and might not as far as man could know. No one was to know the day or hour of the second coming so it could take place as far as they could know in that generation at the time of the destruction of the temple or it could be any time after that. We know now that it was not to take place then but Jesus wanted them to be ready at all times just as He wants us to be ready now at all times. We still do not know the day or hour. They were urged by several parables to be ready at all times for the Lord's coming.

A number of general signs were also given that would take place before Jesus would return. There would be false christs, wars, famines, earthquakes, persecution of Christians, etc. These were to continue from that time until the second coming. These signs are called a tribulation. Immediately after this tribulation Jesus would come again; He would come in the clouds with signs in the heavens and on the earth and believers would be gathered to Him in the clouds. The lost would have great fear realizing that the destruction of the earth by fire was about to take place, 24-25.

C. In the Cross Period, 26-28.

This period is the last month and a half of Jesus' first coming which ends with His ascension. The events during this time center around Jesus' death on the cross.

1. Before the Cross, 26:1-27:26.

The Sin of Judas, 26:1-16.

Jesus mentioned again that He was to die shortly during the passover season. We are also told that the religious leaders had decided not to take and kill Jesus at this time. The thing that caused them to change their mind so that Jesus' words might be fulfilled was the offer by Judas to betray the Lord. To have the aid of one of the apostles could not be passed up, even though it meant doing it during the feast. Judas had come to the decision to betray Jesus several days prior to this when the precious ointment was poured on the Lord. He wanted the money from its sale. When this was lost to him and the kingdom did not seem to be coming as a material thing at that time, he decided to obtain something by giving up what he thought was a losing cause. Thirty

pieces of silver was given to him for betraying Jesus.

The Passover Meal, 26:17-35.

Some were sent to make the preparations for the passover meal. The lamb must be killed in the afternoon of the 14th and eaten that evening at the beginning of the 15th. The Jewish day began about 6 pm rather than 12 midnight as ours does.

As they ate the passover Jesus told them that one was to betray Him and indicated to Judas that he was the one.

It was at this time that Jesus took one of the pieces of unleavened bread and a cup of wine left over from the passover meal and instituted the Lord's Supper. The bread and wine were to represent the body and blood of Jesus that was to be given to take away our sins. This is a symbolic supper to remind us of what Christ has done and is to be kept by His churches until Jesus comes again.

Jesus reminded His disciples that they would all desert Him that night. When Peter said that He would not, the Lord told him that he would deny Him three times that very night.

The Garden of Gethsemane, 26:36-56.

After this the Lord and the eleven apostles left the room and went to the garden of Gethsemane on the Mount of Olives. When they arrived at the garden, Jesus went aside and prayed as He knew that His death for our sins was near. The disciples that were near by when He was praying fell asleep unable to even help the Lord in this very trying hour. Jesus knowing that the time for His arrest had come, went to meet Judas and those with him. When Jesus was taken, one sought to defend the Lord with a sword and even cut a man's ear off but Jesus healed it and rebuked him.

The Trials of Jesus, 26:57-27:26.

Jesus was taken very early in the morning for several meetings before Jewish officials. He was taken before Caiaphas, the high priest. The trials were full of illegalities. While this was going on, Peter was outside denying the Lord three times. Finally, Jesus was brought before a formal meeting of the Sanhedrin, where He was condemned and sent to the Roman official, Pilate. It was about this time that Judas realized what he had done and committed suicide.

Pilate questioned Jesus about His kingdom. Then Pilate sought to release Jesus because he knew He was innocent of any wrong doing. His wife encouraged him in this because of a dream she had that convinced her that He was just. Since it was the custom at that time of year to release one prisoner, Pilate decided to get the people to pick Jesus to be that prisoner. However, the people chose the worst prisoner, Barabbas, and cried out for Jesus to be crucified. Pilate was afraid that he might lose his position, and so he delivered Jesus to be crucified, even though he knew He was innocent.

2. At the Cross, 27:27-56.

Preparation for the Cross, 27:27-34.

Jesus was taken by the soldiers and mocked by being dressed like a king with a crown of thorns on His head. He was then led to the place of crucifixion. He carried His cross until He became so weak that Simon of Cyrene was forced to carry it for Him. The place of crucifixion was called the Skull, which in Latin is Calvary and in Aramaic Golgotha.

The Three Hours of Light on the Cross, 27:35-44.

Jesus was put on the cross about the third hour according to Jewish time or nine o'clock in the morning our time. From this time until twelve noon our time it was light and Jesus suffered. The soldiers divided among themselves His clothing. As the people passed by they

mocked Him. Two thieves had been crucified at the same time, one on each side of Him. They also mocked Him.

The Three Hours of Darkness on the Cross, 27:45-50.

At the sixth hour, twelve noon our time, there was darkness over all the land and this continued for three hours. During this time the wrath of God was upon Jesus to punish Him for our sins. Jesus was going through hell for all who had or would ever believe on Him as their Saviour. The suffering is beyond our imagination. When He had finished paying for all of our sins, He said that it was finished and He commended His spirit into God the Father's hands and His spirit left His body and went to Heaven.

The Effects of the Cross, 27:51-56.

When Jesus died, several things happened to show the effects or significance of what had just taken place. The veil in the temple was torn in two from the top to the bottom. The veil separated the Most Holy Place in the temple from the Holy Place. The Most Holy Place was the place where God manifested His presence. Sin had kept the sinner separated from God but now the way into God's presence was opened by Jesus' payment for our sins so the veil was split in two to show this effect of Christ's death.

When Jesus died, the old covenant established at Mount Sinai with Israel came to an end; the new covenant began at that time, Daniel 9:27; Hebrews 7:11-19; 8; 10:1-10; Galatians 3:19-25; Colossians 2:14-17; etc. The purposes of the law covenant were accomplished. The negative purpose was to show Israel and all people that they were transgressors and couldn't keep the law and needed the Saviour, Christ, Galatians 3:19. The positive purpose was to show Israel and all people that Christ kept all the law and was the Saviour, Hebrews 10:1; Colossians 2:16-17; John 1:29; etc. Christ fulfilled the old or law covenant and it came to an end. It was annulled. The new covenant had been promised in the Old Testament, Jeremiah 31:31-34; Ezekiel 36:24-29. It was ratified by the blood of Christ at Calvary. The night before Jesus died, He began the ordinance of the Lord's Supper and He called the wine which represented His blood, the blood of the new testament or covenant, Matthew 26:27-28.

The new covenant was made with Israel but, for the citizens of Israel to continue to be a part of Israel they must have the law written in their hearts and have their sins forgiven. In other words they must be saved; they must trust Christ as their Saviour. Those Jews who were saved continued as citizens under the new covenant. But, the Jews who weren't saved lost their citizenship in Israel. The unbelievers were like dead branches on the tree of Israel which were broken off. These unbelievers could be grafted back into the tree of Israel when they believed on Jesus as their Saviour. Gentiles who believed on Christ as their Saviour were grafted into the tree of Israel. They not only were saved but became citizens of Israel under the new covenant. All believers of the past were made citizens of Israel when the new covenant was ratified at the cross of Calvary. See Romans 11:13-14, 17-27.

The seed, Christ, which was promised to come through Abraham, Isaac and Jacob in the Abrahamic covenant was fulfilled. The great nation promised to the seed which would be like the sand and stars and dust for number was fulfilled. Only those in Christ can be citizens of Israel under the new covenant. The seed, Christ, because of His salvation accomplished at the cross was and would be a blessing to believers in all nations. The land promised to the seed was paid for at the cross and will be given as a new earth at the second coming and all believers will inherit it at that time.

Also some of the graves of the saints were opened at this time and the bodies in these graves arose after Jesus arose three day later. The graves were opened at this time though to

show that our resurrection to glory at the second coming is based on the finished sufferings of Christ on the cross.

The earthquake and the accompanying events at this time had the effect of convincing some that Jesus was the Son of God.

3. After the Cross, 27:57-28:20.

The Burial, 27:57-66.

Jesus was taken down from the cross in the late afternoon and buried before the new day began for the Jews which was about six in the evening. The new day was the sabbath. Joseph of Arimathaea buried Jesus in his own new tomb. A watch of soldiers was placed at the tomb lest the disciples steal His body away and say that He arose.

The Empty Tomb, 28:1-8.

Early on the first day of the week, Mary Magdalene came with other women to the tomb of the Lord. Before they arrived, there was an earthquake and Jesus arose from the dead. An angel rolled away the stone from the grave. Mary Magdalene was the first to find the tomb empty. Other women came to find the same thing and also two angels who announced that Jesus, "is risen as He said."

The Appearances, 28:9-20.

During the forty days after the Lord's resurrection, Jesus appeared many times to His disciples. Some of these times are mentioned in the latter verses of the four gospels; others are referred to in other books of the New Testament. Jesus first appeared to Mary Magdalene and then to some other women. While Jesus was making these appearances, the guards were being paid to say that they fell asleep and the disciples came and stole the Lord's body.

In Galilee He met with the apostles on a mountain and gave them the great commission. They were to go into all the world and make disciples, baptize them and then teach them to observe all things which Jesus had commanded them.

Jesus as Servant in Mark

In Mark Jesus is shown to be the perfect servant of the Lord, always doing the will of God. Jesus as a man must serve God as all men should. Mark shows this by starting his gospel differently than the other three. After the introductory verse to the book, John the Baptist is mentioned as the forerunner and then Jesus is introduced at His baptism. The first thirty years are passed over in silence except for one verse because the genealogy and the early years of a servant are of little importance. What are important are His deeds. They must be done in faithful obedience to God and this is what is emphasized throughout Mark. It is short and to the point. Christ's deeds are emphasized. Christ serves God by doing what He was sent to do which is to serve us. Christ is a servant to His people in two ways. He is the prophet who serves us by teaching us and He is the high priest who serves us by keeping God's law perfectly and offering Himself as the sacrifice to take away our sins on the cross. Matthew, Luke and John also bring out the truth that Christ was a perfect servant of God but Mark emphasizes it, Matthew 20:25-28; Luke 4:16-21; John 13:1-5.

A. In the Early Period, 1:11.

Mark is unique in not having any reference to the early period of Jesus other than one general statement. At the baptism of Jesus, God the Father spoke from Heaven and said, "Thou art my beloved Son, in whom I am well pleased," 1:11. Jesus was baptized when He was thirty and God said He was well pleased with Him, Luke 3:21-23. If Jesus had not been a faithful and obedient servant in all things during those first thirty years God would not have been well

pleased with Him. He would have been a sinner like all other human beings. But He was perfect, without spot or blemish.

1. Faithful to God, 1:11.

In the events that we know happened in the life of Jesus in the first thirty years we know Jesus was faithful to God. He put God first in His life and obeyed all that God said, Luke 2:48-52; Isaiah 42:1-4; Philippians 2:5-8.

2. Faithful to Believers, 1:11.

Jesus came into the world to save sinners. Unless He was faithful and obedient to God He would not be righteous. Unless He was righteous, without spot and blemish, He could not take away our sins by His death on the cross and could not give us the righteousness we need. By being faithful to God He was also faithful to the believers He came to save.

3. Faithful to the World, 1:11.

Jesus was faithful to believers in every nation. He came to save Jews and Gentiles. He came also to make a new perfect world but He could not do that unless He was a faithful obedient servant to God in all things. The curse of sin and death came upon all the world because of Adam's sin and the blessing of righteousness and life comes upon the world because of Jesus' perfect obedience to God, Romans 5:19-21.

B. In the Ministry Period, 1-13.

The three periods of the Lord's ministry is determined by John the Baptist's situation. In the opening phase John is preaching, in the central phase he is in prison and in the closing phase he is dead, 1:14; 6:25-30.

1. Opening Phase, 1:1-13.

John the Baptist prepared the way before Jesus. Jesus was baptized by John and was then tempted by Satan in the wilderness but without sin.

2. Central Phase, 1:14-6:30.

Popular Journey, 1:14-45.

At first Jesus was popular because of His miracles. He called four disciples to full-time service and they left their job of fishing and followed Jesus. He cast a demon out of a man, healed Peter's mother-in-law and many others. The next morning He got up early and prayed and then went to the next town. There Jesus taught, did miracles and healed a leper.

Opposition Journey, 2:1-6:6a.

The opposition to Jesus began and grew and continued until His death on the cross. We call this journey the opposition journey because it began at this time. Jesus healed a paralyzed man but some opposed Him in their hearts because He forgave sin. Levi, Matthew, was called to full-time service. While eating in Matthew's house Jesus was opposed because He ate with sinners. His disciples picked corn to eat on the sabbath and were criticized. Jesus explained that they had not sinned in this matter, 2.

Jesus healed a man with a withered hand and His opposition plotted to kill Him. He continued to do great miracles. At this time He chose the twelve apostles. The opposers blasphemed the Holy Spirit when they accused Jesus of casting out demons by Satan. At this time His family came and Jesus taught that His real family were those who did the will of God, 3.

Some were accepting Jesus as their Saviour but most were not. Then the Lord taught several parables to help the disciples understand the various responses to His teachings, 4:1-34.

Jesus then did several great miracles demonstrating His power over all areas of life. He

calmed the wind and the sea; He cast out demons; He healed a woman with a bleeding problem; He raised Jairus' daughter from the dead, 4:35-5:43. Jesus went to Nazareth and encountered great unbelief, 6:1-6a.

Apostles' Journey, 6:6b-30.

At this time the Lord instructed the twelve and sent them out to preach His Word and heal the sick. At this time Herod beheaded John the Baptist.

3. Closing Phase, 6:31-13:37.

Withdrawal Journey, 6:31-9:50.

Because the opposition was so great Jesus began to withdraw to more isolated places to do His work. He and His disciples withdrew to a desert place and multitudes followed Him and He taught them. At this time He fed the multitude with five loaves and two fish and there were baskets of food left over. There was about 5,000 men plus women and children in the multitude. That night Jesus walked on the sea to the disciples who were in a boat, 6:31-56.

The Pharisees criticized because His disciples did not do the ceremonial washing of their hands before eating. Jesus taught that their ceremonies were contrary to the Word of God and that sin did not come from the outside but the inside of man, 7:1-23. He healed the daughter of the Syrophenician woman and then in Decapolis he healed one who was deaf and had a speech problem, 7:24-37.

He fed about 4,000 with seven loaves and a few small fish, 8:1-9. The Pharisees wanted a sign from Heaven but Jesus would not give it. Then He warned His disciples concerning the leaven of the Pharisees which was their false sinful teaching, 8:10-21.

Jesus healed a blind man, 8:22-26. He ask the disciples whom say ye that I am. Peter spoke up for all the disciples and said He was the Christ. Jesus taught them that because He was the Christ He must suffer and die and rise in three days, 8:27-33. Then He taught what it means to follow Him, 8:34-38.

Jesus was transfigured with Moses and Elijah. When He came down from the mountain He healed a child. He reminded them again that He must die and then rise from the dead in three days. Then He taught them about greatness and not causing others to stumble, 9.

Last Passover Journey, 10:1-13:37.

Jesus taught concerning divorce. He also blessed young children who were brought to Him. He taught the rich young ruler about eternal life. After that He taught His disciples about the rewards for faithful service. Again He reminded them He must die and arise from the dead in three days. He taught James and John about greatness. At Jericho Bartimaeus received his sight, 10.

Jesus rode into Jerusalem on a colt. He put a curse on the fruitless fig tree and cleansed the temple. The Jewish leaders asked about the authority of Jesus but Jesus would not tell them because they were not sincere in their question, 11.

The parable about the fig tree was given. Jesus answered the questions about giving tribute to Caesar, marriage in heaven and the greatest commandment. Then Jesus ask them a question about the Son of David. Jesus taught about giving when He saw the widow giving two mites, 12.

As Jesus and the disciples were leaving the temple, He told them that the temple would be destroyed. Later the disciples ask about that. Jesus told them there would be false christs, wars, famines, persecution, etc. until His second coming. He told them that the temple would be destroyed and the Jews would suffer greatly and be scattered in that generation. He said He

would come in power and glory in the clouds but that no one knows when that will be so they should be ready at all times, 13.

C. In the Cross Period, 14-16.

This period is the last month and a half of Jesus' first coming which ends with His ascension. The events during this time center around Jesus' death on the cross.

1. Before the Cross, 14:1-15:15.

At the house of Simon, the leper, Jesus was anointed and Judas went and made arrangements to betray Jesus. The passover was observed by the Lord and His disciples and He began the Lord's Supper. They went to Gethsemane where Jesus prayed concerning the sufferings He was soon to experience. Judas and a multitude came to arrest Jesus. Jesus was tried by the Jewish authorities. At this time Peter denied the Lord three times, 14.

In the morning Jesus was taken to Pilate to be tried by the Roman authority. He sought to have Jesus released but the Jewish leaders and the people wanted Barabbas released and Jesus crucified. To please the Jews Pilate delivered Jesus to be crucified, 15:1-15.

2. At the Cross, 15:16-41.

Jesus was mocked and abused and led away by the soldiers to be crucified. Jesus began carrying the cross but later Simon, a Cyrenian, carried it. They took His garments and divided them among themselves and nailed Him to the cross. Here He suffered for our sins while those around the cross mocked Him. Jesus died and the veil of the temple was rent in two. The Roman centurion after observing His death said that truly He was the Son of God.

3. After the Cross, 15:42-16:20.

Joseph of Arimathaea buried Jesus, 15:42-47. Some ladies came to anoint the body of Jesus after the sabbath and found an empty tomb. Jesus first appeared to Mary Magdalene. He appeared to two as they walked and then to the eleven. They were given the commission to carry the gospel to all the world and baptize those who believe. Later Jesus ascended back to Heaven.

Jesus as Man in Luke

Jesus was a human being, a man. He had a body and a soul-spirit. He had the limitations of a human being although He was a perfect man who was without any sin. He got hungry, He slept, He was tempted in all points like ourselves but without sin. He wept, He lived in Palestine about two thousand years ago. Luke emphasizes this aspect of Christ.

In the first two chapters of Luke, Mary is emphasized since Jesus was born of her. Joseph, who had nothing to do with His birth, is in the background. First, Luke tells of God's promise to give Zacharias and Elizabeth a son, John the Baptist. He was a cousin of Jesus and he was also His forerunner. Also recorded is the revelation to Mary that told her of the virgin birth that was soon to come to pass. The visit between the two women, who are related, is recorded. At the end of the first chapter, John is born. In the second chapter, we are told of the humble circumstances of Christ's birth. The shepherds came to see the child wrapped in swaddling clothes and lying in a manger. Jesus was circumcised as other Jewish boys were. His mother went through the ceremonies that a Jewish mother was to go through. The old man Simeon took the child in his arms and blessed God because He had sent the promised Saviour. Anna also came at the same time and thanked God.

Jesus grew mentally and physically as most children do. He went to the religious ceremonies in Jerusalem with His parents and was subject to them. It is His humanity that is emphasized. He was not half a man or just a human body; but in every respect, He was a man but without any sin. The genealogy that is given in the third chapter is different from David to Joseph because it is Mary's genealogy through her

father Heli. Joseph was Heli's son-in-law. The genealogy is also different from Abraham back to Adam because Matthew omits this, since he wanted only to show that Christ was from Abraham and David and had a right to the throne. Luke shows that Jesus was a man and through Mary goes back to Adam. The other gospels also bring out His humanity in many ways, Matthew 9:10-11; Mark 4:38; John 11:35.

A. In the Early Period, 1-2.

Luke is unique in this period from the other gospels. Each event mentioned is not mentioned in the other gospels and each event emphasizes His humanity.

1. The Promises, 1.

The introduction to the book declares its inspiration, 1:1-4. The forerunner of Christ was promised to Zacharias. Zacharias and Elisabeth were old but God sent an angel to Zacharias to announce that they would have a son and his name was to be John. He was to prepare the way before Jesus. 1:5-25.

The angel Gabriel was sent to Mary and promised that Christ would be born of her. The child would be given the throne of His father David and He would reign forever. The child would be born of a virgin because of the power of God's Spirit, 1:26-38.

Mary visited her cousin Elisabeth and they rejoiced in the promises God made to them, 1:39-56. John the Baptist was born and named. Zacharias praised God for the child promised who would prepare the way before Jesus the Saviour, 1:57-80.

2. The Birth, 2:1-20.

Jesus was born in Bethlehem. An angel announced His birth to shepherds nearby and they came and praised God, 2:1-20.

3. The Development, 2:21-52.

When Jesus was eight days old He was circumcised. Later Mary was purified according to the law and Jesus was presented as the firstborn, 2:21-24.

At this time Simeon came to the temple and took Jesus in his arms and blessed God and spoke about what He would do. Anna came at the same time and praised God that He had been born, 2:25-39.

When Jesus was twelve He was taken to Jerusalem at the passover where He spoke to the doctors in the temple. In Nazareth Jesus grew in wisdom and stature and in favour with God and man, 2:40-52.

B. In the Ministry Period, 3-21.

The three periods of the Lord's ministry is determined by John the Baptist's situation. In the opening phase John is preaching, in the central phase he is in prison and in the closing phase he is dead.

1. Opening Phase, 3:1-4:13.

John the Baptist began his ministry of preparing the way before Christ. Christ came and was baptized by John. Jesus' genealogy from Heli, His mother Mary's father, to Adam is given. This genealogy points out the humanity of Jesus, 3. Jesus was tempted in the wilderness by Satan, 4:1-13.

2. Central Phase, 4:14-9:10a.

Popular Journey, 4:14-5:16.

Jesus returned to Nazareth and in the synagogue read from Isaiah 61:1-2 and then

declared that that Scripture was fulfilled that day. That Scripture was about the Christ to come. Jesus was saying that He was the Christ. They sought to kill Him by throwing Him off a cliff. This journey was generally popular but not absolutely. He was not popular at Nazareth, 4:14-30.

The Lord moved to Capernaum. There He cast a demon out of a man, healed Peter's mother-in-law and many others. He left Capernaum and preached in other cities in Galilee, 4:31-44. Christ enabled Peter to catch a great multitude of fish. He called Peter and those with him to full-time service. He healed a leper, 5:1-16.

Opposition Journey, 5:17-8:56.

Jesus healed the paralyzed man brought to Jesus by his friends. He forgave their sins because of their faith in Him. The Jewish leaders who were there were offended because He forgave sins. Jesus proved He had the right to forgive sin. Levi, Matthew, was called to full-time service and he gave a feast because of the special occasion. Some found fault because there were sinners there and they were feasting. Jesus taught that He had come to call sinners to repentance and that there was no reason for fasting on that occasion, 5:17-39.

The disciples were criticized for picking corn on the sabbath but Jesus taught that they had not sinned in this. He healed a man with a withered hand and his enemies were very angry because it was the sabbath. He chose His twelve apostles. He healed many. Then He taught many things which He taught in the sermon on the mount. It was probably another occasion but it could have been a condensed version of that sermon, 6.

At this time He healed the servant of the centurion. The widow of Nain's son was raised from the dead. John the Baptist who was in prison sent two of his disciples to ask Jesus if He was the one to come. Jesus answered the question and then defended John as a faithful servant of God. While eating with a Pharisee, a woman came and washed and anointed the feet of Jesus. The Pharisee had critical thoughts about this but Jesus defended it openly. Jesus assured the woman of her salvation from sin because of her faith in Him, 7.

Jesus continued to preach in many cities and several faithful women supported His ministry with their substance. He taught parables about preaching and what to expect from it. When His human family came to see Him, He taught that His spiritual family was most important. He calmed the wind and the sea and then cast many demons out of a man. A woman with an issue of blood for twelve years was healed and Jairus' daughter who was twelve was raised from the dead, 8.

Apostles' Journey, 9:1-10a.

Jesus gave the twelve miraculous power and instructions and sent them to the cities to preach and heal. Herod heard what Jesus had done and thought He was John the Baptist raised from the dead. The twelve returned and reported to the Lord what they had done.

3. Closing Phase, 9:10b-21:38.

Withdrawal Journey, 9:10b-50.

Jesus fed the five thousand with five loaves and two fishes. The disciples professed that Jesus was the Christ and Jesus taught that He must suffer, die and be raised in three days. He taught that His followers must take up their cross and follow Him. He went up into a mountain and was transfigured with Moses and Elijah. He came down and healed a man's son. Then He taught about being great and service.

Last Passover Journey, 9:51-21:38.

Because some did not receive Christ, James and John wanted to call fire from heaven to

destroy them. The Lord rebuked them and taught them. Jesus taught more about following Him, 9:51-62.

The seventy were sent out to preach and do miracles; they returned with joy to report to Jesus. A lawyer wanted to know who was his neighbour and Jesus taught him by the parable of the good Samaritan. He taught Martha what was needful, 10.

He taught His disciples to pray. After healing a man, Jesus warned the opposition concerning the blasphemy of the Holy Spirit and rejecting the truth. The Pharisees were denounced because of their sins. Their hypocrisy was particularly condemned, 11.

Jesus warned His disciples of the hypocrisy of the Pharisees. The man who was so absorbed with earthly things was warned to use everything to lay up treasure in heaven because death was coming. Jesus also pointed them to His second coming and urged them to be good stewards and to be ready at all times. Again, He reminded them of His coming death, 12:1-53.

All were warned that they must repent for the judgment was coming. Jesus healed a woman on the sabbath and was condemned. Jesus repeated the parable of the mustard seed and the leaven. He warned that the door to salvation was narrow and that many would miss it. The Pharisees came and sought to scare Him by telling Him that Herod was out to kill Him. Jesus would not turn from His plan but warned those who would kill Him, 12:54-13:35.

Jesus ate dinner on a sabbath with a Pharisee and healed a man with the dropsy who was there. Jesus taught several lessons at the dinner on humility, rewards and salvation. A strong message on the cost of discipleship was given, 14.

Next, Jesus gave the parables of the lost sheep, the lost coin and the prodigal son to show the great importance that God and those in heaven place on anyone being saved, 15.

Jesus taught that we should use the material things which he Has given us to serve Him as long as we have them. He warned against divorce and taught about the life after death by telling of the death of two men, one saved and one lost, 16.

Jesus also taught us what our attitude should be as servants of God. Ten lepers were healed on one occasion. Jesus taught concerning His kingdom that it was present at that time and yet was to come in power and that they should be ready, 17.

Two parables on prayer were given. The little children were blessed by the Lord and used as an example of the child-like spirit one must have to become a Christian. Jesus taught the rich young ruler about the futility of trying to be saved by one's own goodness and then He taught the disciples that even though salvation was impossible by men's efforts it was possible by God's efforts. He taught about rewards for the works of a Christian. Jesus taught about His death and resurrection. He healed a blind man, 18.

Zacchaeus was saved. Since many thought the kingdom was about to appear in power and glory, Jesus explained by a parable that He was going away for awhile before the kingdom would come in power and glory and that they should be good stewards in the meantime, 19:1-28.

Jesus entered Jerusalem riding on a colt. His followers honored Him by their words and actions. He told of the coming destruction of Jerusalem. He went into the temple and drove out those that were desecrating it, 19:29-48.

The leaders ask Jesus concerning His authority but because they were not sincere He would not give it. He taught the parable of the vineyard which revealed their rejecting God's Word and killing Jesus and the coming judgment on them because of their evil deeds. The leaders sought to destroy Jesus by trick questions. They ask if they should pay tribute to Caesar and about marriage at the resurrection. Jesus answered their questions and then asked them about David's Son. He warned His followers concerning the scribes, 20.

Jesus taught about the widow's two mites. He warned that Jerusalem would be destroyed and the Jews would be taken captive into all nations. He told of the signs which would be seen from the first century until the second coming. He warned them to be ready for His coming, 21.

C. In the Cross Period, 22-24.

This period is the last month and a half of Jesus' first coming which ends with His ascension. The events during this time center around Jesus' death on the cross.

1. Before the Cross, 22:1-23:25.

Judas planned with the Jewish authorities to betray Jesus. The passover was prepared and eaten. At the end of the meal Jesus instituted the Lord's Supper. He taught about greatness. And told Peter that he would deny Him but that He had prayed for Him that His faith fail not. He warned of difficult times to come, 22:1-38,

Jesus prayed in the garden and then met Judas and those with him and He was taken prisoner. Peter denied the Lord as Jesus said that he would and Jesus was tried by the Jews. Pilate tried Jesus and said he found no fault in Him and then he sent Him to Herod to be tried. Jesus was sent back to Pilate where he tried to let Him go but the Jews cried for His crucifixion. The Jews wanted Barabbas released rather than Jesus. Pilate delivered Jesus to death to please the Jews, 22:39-23:25.

2. At the Cross, 23:26-49.

Jesus was led to the place of crucifixion. He carried the cross for awhile and then Simon the Cyrenian carried it. As Jesus went the women bewailed Him but Jesus told them not to weep for Him but for themselves and their children because of the judgment which was to come upon Jerusalem. Two thieves were also led to be crucified. At Calvary Jesus and the thieves were crucified. Jesus prayed to His Father for the salvation of those who crucified Him. The people mocked Him. One of the thieves trusted Christ as his Saviour and Jesus said He would be in Heaven that day with Him. When He had finished paying for our sins He died and the veil in the temple was torn in two. The centurion said that He certainly was a righteous man.

3. After the Cross, 23:50-24:53.

Joseph of Arimathaea took the body of Jesus and buried it. On the first day of the week women came to anoint the body but they found the tomb empty and went and told the disciples. Peter went and found the tomb empty, 23:50-24:12.

Jesus appeared to two disciples on the way to Emmaus and taught them from the Old Testament concerning His death and resurrection. They went and told the other disciples what had happened. As they were speaking Jesus appeared to all of the assembly and taught them from the Old Testament. He told them that they were to carry the message to all nations. Later Jesus ascended back to Heaven.

Jesus as God in John

Jesus, the Word, is declared to be God in the opening verses of John. He was already in existence when time began. He was part of the trinity being with God the Father and God the Spirit. He is declared to be God in His nature. He is declared to be the creator of all, animate and inanimate; He is declared to be the giver of all spiritual life. He manifested divine glory when He was here at the first coming.

This introduction in the book of John is unique with John so that the Deity of Christ might catch our attention at the beginning of this gospel and stay with us as we read through the book. All of the gospels show us that Jesus was God, Matthew 8:28-29; Mark 2:3-12; Luke 7:11-16.

A. In the Early Period, 1:1-18.

This material is unique to John and emphasizes that Jesus is God.

1. His Divine Nature, 1:1.

John emphasizes that Jesus is God. He is not part God but all God. All the attributes and works of God belong to Him. "In the beginning," Jesus as God was, that is, at the beginning of the creation of the universe He existed with no implication that He ever had a beginning. When all things which are created began, Jesus already existed. He is eternal, He has no beginning or end. He was with God, that is, the other persons of the trinity, the Father and the Spirit. He was with them when time began and all things were created. It further states, "the Word was God," 1:1-2.

Some incorrectly put the indefinite article "a" before God. There is no indefinite article in the Greek for there is no indefinite article in the Greek language in New Testament days. Indefinite articles are put in translations throughout the New Testament because the context indicates that they are appropriate. But the context here is clear that there should be no indefinite article added. The context indicates that Jesus as God created all things that are created with God

the Father and God the Spirit and without Jesus was not any thing made or created, 3. Jesus as God was not a created being for all things were created by Him. He existed before any created thing came into existence. So Jesus is not "a god," a created being greater than man but inferior to God, as some have falsely supposed. The Bible clearly teaches that Jesus created all things not some things so He has to be uncreated for He existed before there was anything created or made.

Jesus as God is called "the Word" because He reveals the truth about God to us. Just as a word, written or spoken, is the outward revelation of an idea which cannot be seen or heard which one has in his mind so Jesus as the God-man is the outward revelation of God who cannot be seen or heard. He is the second person of the trinity, Jesus Christ, who manifests visibly to men what God the Father, Son and Spirit are like. He is the divine person that reveals God so He is given the name, the Word. He created, He gives life and knowledge which only God ultimately can do. This one, became flesh or a man, verse 14.

2. His Divine Work, 1:2-13.

Jesus created all things along with the Father and the Spirit. Nothing was made without Him. He also gives spiritual life to all who are saved.

3. His Divine Glory, 1:14-18.

At His first coming Jesus manifested the glory of God by His life, teachings, miracles, death and resurrection.

B. In the Ministry Period, 1:19-12:50.

The three periods of the Lord's ministry is determined by John the Baptist's situation. In the opening phase John is preaching, in the central phase he is in prison and in the closing phase he is dead.

1. Opening Phase, 1:19-4:42.

John Witnesses Concerning Christ, 1:19-34.

John witnessed to a committee from Jerusalem that he was not the Christ but that Christ was among them. On the next day, Jesus passed by and John spoke of Him as "the lamb of God that taketh away the sin of the world." He recognized that Jesus would fulfill the animal sacrifices which had been offered to picture His sufferings since the days of Adam and Eve.

Jesus Meets His First Disciples, 1:35-51.

On the day after this, John again called Jesus the Lamb of God. At this time two

disciples of John followed Jesus and they had fellowship with Him and brought other disciples to Him. **Jesus Changes the Water to Wine, 2:1-11.**

Jesus and His disciples went to Galilee where they attended a wedding and Jesus performed a miracle manifesting His glory to His disciples.

Cleanses the Temple, 2:12-25.

On a trip to the passover feast at Jerusalem, Jesus drove the money changers and other desecraters out of the temple because they were misusing the Lord's house. At the close of His ministry He did this again.

Teaches Nicodemus, 3:1-21.

Nicodemus, a leader among the Jews, came to Jesus at night to talk with Him. Jesus told him he needed to be born again. Even though he was religious and righteous before men he wasn't before God, he still needed a new life, eternal life, which he could have only by believing on Jesus as his Saviour.

Receives John's Testimony, 3:22-4:3.

At this time Jesus and John were preaching and baptizing, although not in the same place. The enemies of the truth sought to cause trouble by contrasting their ministries. When John's disciples asked John about this, he exalted Christ. Jesus then left that area to go to Galilee.

Witnesses to the Samaritan Woman, John 4:4-42.

On this trip to Galilee, He stopped in Samaria and witnessed to a woman at a well. She was the opposite of Nicodemus, not having any honor from the world and not being self-righteous. Jesus showed her that she needed to be saved and pointed her to Himself. She was converted as well as many of the people in town.

2. Central Phase, 4:43-5:47.

Nobleman's Son & Impotent Man Healed, 4:43-5:47.

In Cana He healed the Nobleman's son from a distance. Jesus went to a feast at Jerusalem and healed an impotent man on the sabbath. The Pharisees became angry not only because He healed on the sabbath but because Jesus taught that He was God. He urged them to study the Old Testament again since they did not understand. If they had understood they would have received Him as Saviour because the Old Testament taught about Him, 5:37-47.

3. Closing Phase, 6:1-12:50.

Feeds 5,000, 6:1-7:1.

He fed a multitude of men plus women and children with five loaves and two fishes. Jesus sent the multitude away and the disciples across the sea. He went alone into a mountain and then walked on the water to His disciples who were rowing across the sea. The next day the multitude gathered to Jesus and He taught them the great spiritual lessons involved in the feeding of the 5,000. Jesus is the bread of life, the food that all need to live forever.

Goes to the Feast of Tabernacles, 7:2-9:34.

Jesus remained in Galilee until after the Jews had gone up to this feast. Jesus went secretly later and made Himself known to the multitudes in about the midst of the feast for the sake of His safety. Jesus taught and performed miracles. After the feast Jesus remained awhile. It was at this time that He taught the lesson about the woman taken in adultery. He taught that He was the light of the world, and they sought to stone Him. At about this time He healed a blind man on the sabbath. When the man was questioned he gave glory to Jesus even though he did not know whom Jesus was, for he had been sent with clay on his eyes to wash in the pool of Siloam and did not see Jesus for some time after his sight was restored. Because of his

testimony he was persecuted by the Pharisees and put out of the synagogue.

Goes to the Feast of Dedication, 9:35-10:42.

When Jesus returned at the time of the feast of Dedication, He looked up the former blind man and revealed Himself to him. He taught the lessons about the Good Shepherd at this time. The Jews sought to stone Him but Jesus escaped. He then evidently returned to Galilee.

He Raises Lazarus from the Dead, 11:1-54.

Lazarus who was a disciple and a friend of Jesus died. Jesus made a special trip to Bethany to raise him from the dead and to manifest His power over death.

Mary Anoints Jesus' Feet, 11:55-12:11.

In Jerusalem the enemies of the Lord were looking for Him that they might capture Him. Jesus stopped at Bethany where a supper was prepared for Him. Lazarus, Mary and Martha were there. Mary anointed the Lord with very costly ointment. Judas Iscariot was upset and believed this was a waste for he was the treasurer of the church and wanted the money put into his custody because he was a thief. It was this incident that made him decide to betray the Lord. The kind of kingdom which he wanted was not materializing and he wanted money now.

He Enters Jerusalem, 12:12-36.

When Jesus reached Jerusalem, He rode on an ass's colt into the city. The people with Him sang praises to Him as He entered. The city as a whole was unmoved. However some non-Jews, Greeks, wanted to see Jesus and God the Father spoke from Heaven to prove again that Jesus was His Christ. Jesus spoke of His coming death.

Most Reject Him According to Prophecy, 12:37-50.

The words of Isaiah the prophet are called to mind to help us understand that their rejection was foretold.

C. In the Cross Period, 13-21.

This period is the last month and a half of Jesus' first coming which ends with His ascension. The events during this time center around Jesus' death on the cross.

1. Before the Cross, 13:1-19:16a.

The Passover Meal, 13:1-14:31.

Jesus washed the apostles' feet to teach them lessons on greatness and also the need of daily cleansing for each Christian. Even though Christ has forgiven us and the penalty of sin is removed for the believer because of Jesus' death on the cross, we still need to confess our sins each day to the Lord and be cleansed of these daily failures that mar our fellowship with Him.

Jesus told them that one was to betray Him and indicated to Judas and seemingly to some of the apostles near Him at the supper that Judas was the one. When Judas left the supper to betray Jesus it was thought, at least by most, that he as treasurer was going out to make further preparations for the passover season which lasted a week, or that he was supposed to give something to the poor.

Jesus reminded His disciples that they would all desert Him that night. When Peter said that He would not, the Lord told him that he would deny Him three times that very night.

The evening had had a number of discouragements up to this point. The apostles had fussed among themselves as to who was the greatest; one was to betray the Lord; all were to desert him; Peter was to deny the Lord; the fact of Jesus' death was brought to their minds several times. It was at this point that Jesus comforted the hearts of the apostles and all believers

with the wonderful words of John 14. Although their hearts were troubled He gave them a number of wonderful promises to calm their troubled hearts.

First, there is a Father's house, Heaven; it is a fact, and many mansions are there. Jesus also promised that He was going away for the purpose of preparing a place for believers. This going away was by the way of the cross which is the only preparation that can give us a dwelling place in Heaven. Second, Jesus was to come again, the second coming. Third, they knew the most important things, the way to be saved and what God is like. Fourth, they were to do the works of Jesus: preaching, teaching, baptizing, etc. Fifth, their prayers would be answered when prayed in His name. Sixth, the Holy Spirit would comfort and guide them. Seventh, the love of God the Father and Jesus would be upon them. Eighth, the Holy Spirit would teach them. Ninth, Jesus would give them peace. These are the reasons for not having a troubled heart. The apostles needed this, especially at this point in their lives. They did not deserve it as we have seen but the Lord manifested His love to them in spite of their sins and failures. These blessings are not earned by any individual but they are received from God as a gift of His grace.

The Garden of Gethsemane, 15:1-18:12.

After this the Lord and the eleven apostles left the room and started to the garden of Gethsemane on the Mount of Olives. As they went Jesus taught them about service to Himself. John 15 and 16 is a record of this lesson. If they were to bear fruit for Him which was their responsibility, they must abide in Him. In their own strength they would fail. They must keep His commandments if they hoped to serve Him. They must love one another to serve the Lord. But because of the hatred of the world, persecution can be expected in working for Christ. However, the Holy Spirit would be with them to teach them.

The Holy Spirit was in the world and in believers up unto this time. He was doing the same basic work that He has done since then. But, there was to be a difference in some sense, John 16:7. Before Christ's first coming, the Holy Spirit had given the Old Testament by inspiration. He had accredited it by miracles. He had illuminated it, enabling some to understand it. These people had seen Jesus and His work of redemption in the sacrifices and predictions. The Holy Spirit had empowered the preaching prior to the New Testament and He had convicted people of sin and converted them to Christ, Genesis 6:3; 1 Corinthians 2:14; Galatians 5:22-23; 1Peter 1:10-12; 2Peter 1:21. These same functions are continued by the Holy Spirit after the Lord ascended back to heaven.

The difference is that when Christ had finished His work at the first coming the Holy Spirit was then able to take all of those facts about Jesus Christ and cause them to be written in the New Testament and explain them in all of their fullness. The apostles and prophets could never understand the work of Jesus and how completely He fulfilled the Old Testament until the events of Christ's first coming were past and they could look back on them under the guidance of the Holy Spirit. It was then that they grasped the significance of the work of Christ, as they did not fully and could not until the work was complete. The Spirit would give the apostles and prophets a special gift to remember all Jesus taught and would have taught had He stayed longer. They would be able to speak and write these things in the New Testament.

The Holy Spirit now illuminates both the Old Testament and the New Testament and uses both in bringing people to salvation. Before the New Testament He used only the one book He had inspired, the Old Testament. It was expedient for Jesus to go away, by way of the cross, resurrection and ascension so that the Holy Spirit could then come to take these great truths and make them clear to the apostles and to us. Before Jesus finished His work, these truths about Him were Old Testament predictions and types; but after He ascended, these truths were facts of

history and material to be used by the great teacher, the Spirit of truth.

Jesus taught again that He was going away and that there would be sorrow, but then they would have joy. His death would cause the sorrow, but the finished payment for sin and His resurrection would bring joy. At this time, Jesus prayed for His disciples as recorded in John 17, for He realized what they would go through in service for Him.

After this they arrived at the garden. Jesus knowing that the time for His arrest had come, He went to meet Judas and those with him. When Jesus was taken, Peter sought to defend the Lord with a sword and even cut a man's ear off but Jesus healed it and rebuked Peter.

The Trials of Jesus, 18:13-19:16a.

Jesus was taken very early in the morning for several meetings before Jewish officials. First, He was taken before Annas, a former high priest, and then before Caiaphas, the present high priest. The trials were full of illegalities. While this was going on, Peter was outside denying the Lord three times. Then Jesus was condemned and sent to the Roman official, Pilate.

Then Pilate sought to release Jesus because he knew He was innocent of any wrong doing. Since it was the custom at that time of year to release one prisoner, Pilate decided to get the people to pick Jesus to be that prisoner. However, the people chose the worst prisoner, Barabbas, and cried out for Jesus to be crucified. Pilate was afraid that he might lose his position, and so he delivered Jesus to be crucified, even though he knew He was innocent.

2. At the Cross, 19:16b-37.

The Preparation for the Cross, 19:16b-17.

Jesus bearing his cross was led to Golgotha.

The Three Hours of Light on the Cross, 19:18-27.

Jesus was nailed to the cross. The soldiers divided among themselves His clothing. While He was hanging there, He asked John, the apostle, to take care of His mother.

The Three Hours of Darkness on the Cross, 19:28-30.

After Jesus had finished suffering for our sins He said, "I thirst" and vinegar in a sponge was given to Him. Then He said, "It is finished" and died.

The Effects of the Cross, 19:31-37.

The soldiers came to brake Jesus legs that He might die but He was already dead and a soldier pierced his side and blood and water came out. The soldiers did not expect Him to be dead so soon. These events fulfilled prophecies.

3. After the Cross, 19:38-21:25.

The Burial, 19:38-42.

Jesus was taken down from the cross in the late afternoon and buried before the new day began for the Jews which was about six in the evening. The new day was the sabbath. Joseph of Arimathaea buried Jesus and Nicodemus aided Joseph.

The Empty Tomb, 20:1-10.

Early on the first day of the week, Mary Magdalene came to the tomb of the Lord. Mary Magdalene was the first to find the tomb empty. Peter and John came also and discovered that the tomb was empty.

The Appearances, 20:11-21:25.

Jesus first appeared to Mary Magdalene. That evening He appeared to the disciples as they were meeting. The promise of the Holy Spirit made in John 14 and 16 was given to the apostles and prophets at that time. A week later the Lord met with the disciples again. One of the Galilee meetings was on the shore of the Sea of Galilee with seven of His disciples. It was at this time that Jesus asked Peter if he loved Him. When Peter stated three times that he did, the

Lord told him to serve Him then by feeding His sheep.

Fulfillment in the Four Gospels

The four gospels teach that Jesus Christ fulfilled all that was written about His first coming in the Old Testament. He is the seed of the woman who would destroy Satan and He is the seed of Abraham, Isaac, Jacob and David who would come in the nation of Israel. He fulfills all that the prophets wrote about Him from His birth to His ascension. He is the fulfillment of the sacrifices of the forefathers of Israel and all the sacrifices offered in the tabernacle and the temple.

The first promise of Christ's coming was given after Adam and Eve sinned. Many promises followed until the first coming. The prophets had their gift of inspiration given to them by God for the purpose of writing the story of Christ, the Bible. The Old Testament reveals that He would come. The New Testament reveals that He did come according to the Scriptures. The prophets wrote the New Testament in the first century AD finishing the story of Christ. Since then we have had no new prophets with their miracles to accredit them. This is not needed any more.

The first sacrifice began after Adam and Eve sinned. Sacrifices continued to the first coming. When Christ gave Himself as a sacrifice for the believer's sins on the cross the purpose of animal sacrifices was fulfilled. The purpose for sacrifices, for priests and the temple was fulfilled and they all ceased in AD 70.

III. By His Kingdom, Acts-Revelation.

From the time Jesus arose from the dead until He ascended back to Heaven was forty days. During this time He taught concerning His kingdom, Acts 1:3. He is the king and every believer is a member of this kingdom which He governs through God's Word. This kingdom was present then and still is but not in power and glory and visible on the earth. He will set up His kingdom in power and glory on the earth at the second coming but it is not for us to know the time or season for this, 1:6-7. His kingdom is Israel under the new covenant and it will continue forever.

Until the second coming this kingdom has a mission, Acts 1:8; Matthew 28:16-20; Mark 16:14-18; Luke 24:45-49; John 20:19-23. The Lord's kingdom is to carry out this mission through the kind of church He began. His church was the only institution Jesus began, Matthew 16:18-19; 18:17-20; 1 Timothy 3:15. The keys mentioned in Matthew 16:19 represent the great teachings or truths or knowledge which the Lord gave His kingdom which were to be taught and practiced by His church. Keys represent knowledge in Luke 11:52. In this passage the particular knowledge that is referred to is the key of the knowledge of salvation. The lawyers wouldn't believe on Jesus and enter into His kingdom and they hindered others from being saved.

In Matthew 16:13-19 Jesus was speaking to the members of His church who are called disciples, 13. He asked them two questions and Peter answered the second question for all of the disciples; for they all agreed on the answer and Jesus made a promise to give the keys to Peter as

representing all of the members of the church. In Matthew 18 all of the members of the church were to use the keys in making decisions. Matthew 18 confirms the interpretation of Matthew 16.

The keys of knowledge which Jesus gave would bind and loose or lock and unlock. The keys reveal what is wrong or locked or forbidden and what is right or unlocked or approved. We are not to sin but we are to be righteous. We can not be saved by our works but we can be saved by faith in Christ's works for us because of His death and resurrection. New Testament churches are to teach God's truth or knowledge of what is right and what is wrong. These are their keys.

The apostles were the first office placed in this church to guide it in New Testament days. The mission given to them in the gospels was given to them as officers of the Lord's church and the history revealed in Acts and the epistles shows they worked through the Lord's church to do this work, 1:15ff; 2:14, 41, 47; 4:19, 23, 31; 6:1-6; 8:1-4; 1Corinthians 12:28; etc.

The Lord's kingdom on earth until the second coming is made up of only the saved. Since no one but the Lord can look within the soul of man and know for sure who is saved, this kingdom is invisible and universal to people on the earth. But the church is a certain kind of assembly which Jesus began at His first coming. It was an assembly of people who professed faith in Christ as their Saviour and followed Him in baptism. The first church was located in the city of Jerusalem when they began to carry out the mission Jesus gave them. It assembled from time to time to worship and work for the Lord. It was local and visible. When new churches were begun they were made after the pattern of the church at Jerusalem. The word church sometimes is used generically and refers to that kind of institution which finds its manifestation in particular churches such as the church at Ephesus, the church at Corinth, etc. But whether used generically or particularly the word church always refers to an assembly which is local, visible and organized.

The Lord's kingdom and His church are not the same. They are not two names for the same institution. The Lord's kingdom has only saved people in it and it is invisible and universal on the earth now but the Lord's church has members in it who profess to be saved and are baptized and it is local and visible. Some may have made false professions. However, the Lord's church is the institution which is to carry out the mission for His kingdom until He comes again. Every saved person should become a member of the kind of church Jesus began and there shouldn't be any false professors in it but this isn't the case. Judas was a member of the church at Jerusalem but he wasn't a member of the Lord's kingdom. In spite of this the Lord greatly used the church at Jerusalem and the other churches mentioned in the New Testament and He has continued to use these kinds of churches throughout history.

In summary, the message of Christ was to be carried to all the world from the time of Christ's ascension until His second coming. In this period Christ is presented through a new institution called in our translation the church. Jesus had started His church in His personal ministry and promised that it would be on the earth until the second coming, Matthew 16:18. The Greek word that is translated church means assembly or congregation. The New Testament reveals that the Lord's church, assembly, is an organization made up of baptized believers seeking to win people to Christ, baptize them and teach them to observe all things commanded by Christ. Each church is self-governing and democratic with Jesus Christ as their head. His will is revealed in the Bible. Their officers are bishops and deacons. In New Testament times the word bishop referred to a pastor of one particular church. New Testament churches have two symbolic ordinances, baptism and the Lord's supper. The purpose of their preaching is to make

Jesus Christ known. He is also portrayed in their ordinances. Jesus is revealed through this kind of organization. Only churches that are patterned after the teachings of the New Testament can truly be called the Lord's churches.

The churches have the same basic responsibility as the nation of Israel had in the Old Testament, that is, to make Christ known. God revealed Christ through the nation of Israel and their tabernacle and later their temple until Christ came and fulfilled the ceremonial prophecies and verbal prophecies which revealed Him. During His ministry He started this new institution which would reveal Him until the second coming.

The book of Acts and the epistles tell us of this period of time. All of the books of the New Testament can be divided into three parts: the four gospels; the book of Acts; the epistles. Revelation is often separated from the other epistles because of its unusual way of presenting truth but it is an epistle written to seven churches in Asia Minor so we have classified it thus. The Acts and the epistles cover the time from the beginning of the church's work without Jesus being physically present until He returns to rule over the earth. This time covers their mission work all over the world until Jesus comes again. This time can be divided into four periods: The Jerusalem Period; The Judea & Samaria Period; The Uttermost Period; The Mount of Olives Period. The Lord gave this new institution the mission to make disciples, baptize them and teach them to observe all things commanded by Christ. The church was to begin to carry out this commission in Jerusalem and then expand into Judea and Samaria and then into the uttermost part of the world and to end its work at the Mount of Olives when all believers will be raptured to meet Christ in the clouds. This outline is suggested in the first chapter of Acts and we have sought to follow it, 1:8-12.

A. In the Jerusalem Period, Acts 1-7.

During this period, there is only one church in existence, the one that Jesus originally started. We are told of the significant events connected with this church as it worked for the Lord and revealed Him in the area of Jerusalem. We have divided this period into two parts: Power; Boldness.

1. Power, 1-2.

Jesus told His church to wait for power from the Holy Spirit and then they were to be witnesses in Jerusalem, Judea, Samaria and the uttermost part of the earth. Jesus ascended to heaven in the clouds on the Mount of Olives or Olivet and the church was told that the Lord would return just as He left, 1:1-11. The church at Jerusalem gathered together; there were one hundred and twenty present. Peter led the church in selecting Matthias as the one to take the office that Judas left vacant by death, 1:12-26.

This church was baptized in the Spirit thus accrediting it as the institution that God would be working through from this time on rather than the Jewish nation under the old covenant and its temple. The message this church preached, that Jesus was the Christ, was also accredited as the truth, 2:1-13. Notice this event in more detail.

When the day of Pentecost was fully come, the church was assembled together and Jesus baptized them in the Holy Spirit. The Jewish day began about six in the evening when darkness began and people began to prepare for the rest of the night. It "was fully come" about six in the morning when the daylight began and people began their daily activities. The baptism in the Holy Spirit took place when there was a sound like a "rushing mighty wind" that filled the room. This assembly of baptized believers were baptized, immersed, in the Holy Spirit whose presence

filled the room.

A sight and a sound came as a result of this. The sight: on each one of the believers, there appeared a divided tongue that looked like fire; the sound: each of the members was filled with the Holy Spirit and they began to speak other languages that they had never learned. Both the sight and sound emphasized the fact that this organization was to be a preaching and teaching institution. The divided tongue which looked like fire and the ability to use the tongue in speaking other languages indicated forcefully that the commission they had received to preach the gospel to every nation was the great work of this institution. It was an institution where the tongue would be dominate in its work.

At the feast of Pentecost, there were Jewish people from many nations in Jerusalem. When they heard of the miraculous event that had just taken place, they came to see what was happening. Then they heard in their own languages, tongues, the message of this church.

The people who had come were amazed and wondered why this had taken place. Peter then preached and explained to them that Jesus was the Saviour and that He had died and had risen from the grave, 2:14-47. This same Jesus had sent the Holy Spirit to do what they saw and heard, 2:32-33. This tremendous demonstration of God's power was a way of indicating that God was putting His stamp of approval upon the message of Jesus Christ and the messenger, the Lord's church. God was accrediting both. God had given the Old Testament which looked forward to Christ; so now He was giving the message of the New Testament which states that Jesus is the Christ and has fulfilled the Old Testament. Later this message was to be written down under the inspiration of the Holy Spirit by the apostles and the prophets. God had given the Jewish nation and the temple as the channel or messenger to teach about Christ before Jesus came; so now He was going to use a new messenger, the Lord's church. Because God had accredited the message and messenger in the Old Testament times it was natural to expect Him to do the same at this time, Exodus 40:34-35; 1 Kings 8:10-11.

This experience only happened one other time and that was at the house of Cornelius, Acts 10-11. The experience at the house of Cornelius is described as just like what happened to the church in Jerusalem in Acts 2. Notice Acts 10:44-48 and 11:15-18. Particularly notice 11:15, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning." In 11:17 it states, "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" The only description of what took place when Jesus baptized them in the Holy Spirit is in Acts 2. In Acts 10-11 it did not describe what happened other than it was like what happened in Acts 2.

In Acts 2 the church Jesus built and its message was accredited, In Acts 10-11 the Gentiles who believed on Jesus as their Saviour were accredited to be received on the same par as the Jews who believed on Jesus as their Saviour. The Gentiles did not have to abide by the eating laws which God had given the Jews in the old covenant. They did not have to be circumcised or become Jews to serve the Lord in His church.

In Acts 2 and 10-11 the Lord directly baptized the people in the Holy Spirit and they received the gift of tongues. These are the only times that Jesus did this directly. He did give the gift of tongues and miracle working power indirectly through the laying on of the hands of the apostles. Only the apostles could do this, Acts 8:14-20; 19:6. Those who received the special gift from the apostles could exercise the gift they received but they could not give the gift to others to do miracles or speak in tongues. When they died their gift died with them. When the apostles died no one could give these special powers to do miracles and speak in tongues. The

Bible says that these special miracles would cease and they did early in the second century with the death of the apostles and the ones they laid their hands on for that purpose, 1Corinthians 13:8-10. Some misused the special gifts they received and had to be corrected, 1Corinthians 14.

People did lay their hands on others for other purposes such as being healed of blindness, sickness, etc. and to be filled with the Holy Spirit and to ordain, etc. But only the apostles could give the special ability to do miracles. We should pray for the sick that God heal them if it be His will and God does heal at times but we do not have the special gifts of the New Testament days. The special gifts were given to accredit the church, its message and individuals serving the Lord before the New Testament was finished. They have been accredited by the Lord and we do not need continual accrediting.

Not only were they accredited but they had great power given unto them to do the work they were called to do. After hearing the message many were convicted of their sinful condition and trusted Christ as their Saviour. Then they were baptized to picture what they believed and became members of the church at Jerusalem. There were about three thousand souls which were converted. The Lord continued to bless them and more were saved and added to the church, 2:47.

2. Boldness, 3-7.

After this great event on the day of Pentecost, we see the church at Jerusalem witnessing for their Lord with great boldness. This is in contrast to their former witnessing. It was noticed by the opponents of the Lord and His church. This division of Scripture is subdivided into three parts, each of which show the boldness of the church's witness for Christ.

Peter and John, leaders of the Jerusalem Church, went to the temple where they through the power of the Lord Jesus Christ healed a lame man. They took the opportunity to preach to the people in the temple that Jesus who was killed by them was alive and responsible for the great miracle that they had witnessed.

They were urged to repent that their sins might be blotted out. The Jewish authorities put them in jail because they were preaching about Jesus. When they were brought before the council on the next day, they witnessed concerning Christ with great boldness. They were commanded not to preach about Christ any more. Peter and John stated that they must obey God and preach the truth, 3:1-4:22.

Peter and John returned to the church and reported what had taken place. The church prayed, praising God and asking that they might have boldness to witness. God answered their prayer and the apostles preached with boldness. Many of the church members voluntarily sold their houses and lands and gave the money to the church. There was a special need and the saved responded to meet the need. It was not a doctrine that all believers must sell all their property and give it to the work. Two of the members, Ananias and Sapphira, said that they were giving all of the money from the sale of a possession; this was a lie for they kept part of the money that they had promised. The Lord killed them. Because of the preaching and miracles of the apostles, the Jewish authorities put them in prison. The Lord released them from the prison during the night that they might go and preach again. The authorities took them again and beat them and warned them not to preach about Jesus. They continued, however, to preach with boldness every day about Jesus, 4:23-5:42

The church at Jerusalem was providing the daily needs of the widows in the church. Because the work was so great, the apostles could not adequately do the work; and there was unrest among the membership. Seven men were elected by the church to be in charge of this that the apostles might be able to concentrate upon prayer and preaching. These seven deacons did

this work and the apostles were able to preach and teach more and the converts were multiplied. One of these deacons was Stephen. He not only helped to distribute the provisions to the needy but also witnessed for Christ with boldness. When some of the lost disputed with Stephen and could not defeat him, they falsely accused him of blasphemy and took him before the Jewish council. There Stephen boldly preached a great message but because of unbelief, they stoned him to death, 6:1-7:60.

B. In the Judea & Samaria Period, Acts 8-12.

Thus far the church's work had been at Jerusalem; but now with the persecution and death of Stephen, the work went into the area around Jerusalem. This area is mainly Judea and Samaria. Saul led in the persecution that caused the members of the Jerusalem church to scatter and spread the gospel. During the first period, there was only one church, the one at Jerusalem; but in this period, we see that there were several churches that were working for the Lord. There were many events which must have taken place and which were important in the spread of the gospel through the Lord's organization, the church. However, the events which are singled out as most significant as far as understanding the spread of the gospel through the church, center around four men: Philip, Saul, Peter and Barnabas.

1. Philip & Saul, 8:1-9:31.

Philip preached the gospel in Samaria, and then he went on the road to Gaza and witnessed to an Ethiopian eunuch.

Philip, a deacon and evangelist, Acts 6:1-6; 21:8, went to Samaria and preached the gospel and did great miracles. A number of converts were made and baptized. However, these converts could not do miracles because they did not have the special gift of the Holy Spirit that Philip and the other Christians at Jerusalem had. Peter and John were sent from Jerusalem to examine the work and to lay their hands upon the new converts that they might have the special gift of the Holy Spirit to do miracles. Only the apostles had the authority to do that, 8:1-25.

Philip was led from Samaria to the south of Jerusalem where he was to preach to one man. This man was an Ethiopian who was a high official in that government. He had been to Jerusalem to worship but he was now returning home reading the book of Isaiah as he went. Philip came to him and explained that Isaiah 53 was speaking about Jesus and he led him to trust Christ as his Saviour. He baptized him and then the Spirit led Philip away to preach in other areas, 8:26-40.

One of the greatest events during this period was the conversion of Saul who was leading in the persecution. This early period of his Christian life centered around two places, Damascus and Jerusalem.

Saul was on his way to Damascus to persecute and bring back to Jerusalem any Christians that he might find when the Lord saved him. Jesus appeared to him in the way and the brightness of the light blinded him. He trusted Christ as his Saviour. He was taken to Damascus where he was baptized and received his sight. He stayed in Damascus for awhile and preached Christ. The Jews sought to kill him; for this reason he left the city for Jerusalem, 9:1-25.

At Jerusalem he sought to join the church but they would not receive him because they thought that it was some type of trick. Barnabas came to Saul's aid and convinced them that he had been saved. He preached there until the Jews sought to kill him and then he fled to Tarsus. Without Saul leading the persecution against the Christians, the persecution subsided; the churches had rest, 9:26-31.

2. Peter & Barnabas, 9:32-12:25.

Peter was busy serving the Lord during this period in several different places around

Jerusalem. One of the most significant events in the New Testament took place when Peter preached to Cornelius.

At Lydda Peter in the name of Jesus healed a man who had palsy. He proceeded to Joppa where the Lord enabled him to raise Tabitha from the dead. While he was in Joppa, Cornelius, who lived at Caesarea, was instructed by the Lord to send to Joppa to get Peter to come and preach to him. While three men were coming from Cornelius to ask Peter to come and preach, Peter received a vision from the Lord. In the vision, he saw a sheet let down from heaven with all kinds of unclean animals. The Lord spoke and told Peter to eat. Peter refused because these animals were declared unclean by God's law in Leviticus. God spoke again and instructed Peter not to call unclean what He had cleansed. This vision was repeated three times.

The vision was to prepare Peter for the men that were coming from Cornelius. God had given the Jewish people certain regulations concerning food. Some animals were declared unclean and were not to be sacrificed or eaten. Since the nations who lived around the Jews ate these unclean animals, the Levitical laws were a means of keeping the Jews separated from the other nations. They could not eat together because of these laws. These laws were given for the ultimate purpose of keeping the Jews separated from others so that the truth about Christ might be preserved and the nation might be prepared to have Christ born among them. Without these laws and other separating influences, the nation would not be prepared for Christ to be born among them. Also their testimony would have been ruined by the false religious ideas of the nations around them.

Now that Christ had come and established the new covenant with Israel and had set up a new institution, the church, to witness concerning Himself, these laws had been annulled when Jesus died on the cross. Their purpose had been accomplished so God had removed them and taught Peter that this was the case. From the time that Christ died any Jew could eat anything. These laws had been given by God and now were taken away by God. Peter, therefore, could go to the home of Cornelius, a Gentile, and eat and preach; and if Cornelius believed, Peter could receive him as a brother just as he would any Jewish believer. Before Jesus died on the cross, Peter could not have close fellowship with non-Jews, unless they were circumcised and observed the Old Testament laws including those concerning what to eat.

By spreading the gospel through the churches, we win some people to Christ when they believe. These are received into the churches by baptism. There are no other requirements to become a church member but these two, trust in Christ and be baptized. They do not have to observe the laws God had given to the Jews to serve the Lord. Since the Christians in the first churches were all Jewish, it would be easy for some of them to add requirements for church membership which had been given for membership into the Jewish nation. But these two institutions of God, the Jewish nation and the church were separate institutions. God was going to work through the church from New Testament times on. A person did not and does not have to become a Jew under the old covenant to become a church member. Peter was prepared and went to Caesarea, 9:32-10:23.

Peter went to the home of Cornelius in Caesarea where he accepted them even though they ate animals which had been unclean and preached to them that Jesus was the Christ. Cornelius and those with him believed Peter, and the Holy Spirit came upon them in the same manner as He had come upon Peter and the church at Jerusalem on the day of Pentecost. This further convinced Peter that these who were believers but had not become Jews were to be received as Gentiles. They were baptized. When Peter returned to Jerusalem, he was called to

account because he had eaten with these non-Jews, 11:2-3. Peter explained by telling of the vision he had, that taught him that God now allowed the Jews to eat anything thus breaking down this barrier between the Jews and the Gentiles. He also told how the special power of the Holy Spirit came upon them just like it had upon them at Jerusalem, 10:44-48; 11:15-18; 2:2-6. They had the tongues like fire which sat upon each which could be seen and they spake in other languages which they had never been able to speak before which could be heard. The vision and the baptism in the Holy Spirit convinced them that God was going to work apart from the Jewish nation of the past to accomplish His will. Gentiles as Gentiles could be saved by faith and have all the blessings and privileges in Christ. They would not have to be circumcised or become Jews.

In the time before Jesus came, God worked through the Jewish nation and Gentiles who were saved by faith in Christ often became Jews to enjoy the blessing and privileges of that nation which was to witness concerning Him until He came. In the early days after Jesus' death and resurrection, He made it clear that Gentiles did not have to become Jews to be saved or to work for Him through His church. The church at Jerusalem was made up of people who were not only saved but were also members of the Jewish nation. This church had witnessed to Jews, natural and proselytes, in Jerusalem and then in the area around Jerusalem. The Lord had prepared them so that they would be ready for the next period when they were to preach to all everywhere. Philip had preached to an Ethiopian, a Jewish proselyte, and he was converted; Saul who was to be God's great apostle to the Gentiles in the uttermost period was saved; Peter and those at Jerusalem were taught that God will save Gentiles who had not become Jewish proselytes and bless them with the special gifts of the Holy Spirit, making no difference, 10:24-11:18.

Barnabas was used by the Lord to help the church at Antioch and Saul. These were being prepared for the next period and the great missionary effort. It was the Antioch church which sent Saul and Barnabas out to the Gentiles to win them to Christ. Barnabas' service is divided into two parts: Mission to Antioch, Mission to Jerusalem.

When the church at Jerusalem was scattered because of the persecution which started with the death of Stephen, some of the members went as far as Antioch preaching the gospel. At Antioch a number of Grecians, Jews who spoke Greek rather than Hebrew, believed, and Barnabas was sent from Jerusalem to see that the work at Antioch was true to the Word. Barnabas went to Tarsus and got Saul and brought him back to Antioch to help him in the work there. They taught the people for a year, 11:19-26.

When the church at Antioch heard of a famine at Jerusalem, they sent Barnabus and Saul with an offering to help the church at Jerusalem. At the same time as this famine, there was great persecution by Herod against the Jerusalem church. James was killed and Peter was put in prison. The Lord miraculously brought Peter out of prison and He took the life of Herod a little later because he took the glory from men that belonged to God. After the offering was delivered, Barnabus and Saul returned to Antioch, taking John Mark with them.

During this period the church at Jerusalem had spread the gospel to the area around Jerusalem, Judea and Samaria, and were prepared for the next period when the gospel was to go into all the world. A man from Ethiopia had been saved, the apostle to the Gentiles had been saved, Peter and the Jerusalem church were prepared for the gospel to go to non-Jews and the Antioch church was started and was growing in strength and Saul and Barnabas were associated with it. All was ready for the third period, 11:27-12:25.

C. In the Uttermost Period, Acts 13-28; Romans-Jude.

In this period the churches preached the gospel everywhere. This period was to continue until Jesus returns. Jews and Gentiles were saved and organized into churches. This division of the book is divided into two parts: Missionary Journeys; Prisoner Journey. Many churches and individuals had a part in spreading the gospel in this period but the individual and church that the Scriptures tell us the most about are Saul and the church at Antioch. Barnabas was used by God to bring Saul to Antioch and the church at Antioch sent them to the Gentiles with the gospel. God used them greatly in beginning the spread of the gospel to the Gentiles. On the first missionary journey Barnabas and Saul went out together. After that they worked separately. The Lord's Word tells about Saul's missionary work after that. Saul began to be called Paul on the first missionary journey, 13:9.

On these journeys Paul preached and wrote his epistles. The other writers of the New Testament wrote their epistles, the gospels, and Acts in this same period. We have sought to show approximately when in relationship to these journeys all of the epistles, the gospels and Acts were written and also to show their significance in a general way.

1. Missionary Journeys, 13:1-21:19.

First Missionary Journey, Acts 13:1-15:35; James; Galatians.

The Holy Spirit led the church at Antioch in Syria to send out Barnabas and Saul on a missionary journey. They left with John Mark and went to the island of Cyprus. They preached in the towns of Salamis and Paphos and left the island for Asia Minor. They landed at Perga and John Mark left them to return to Jerusalem. From Perga Barnabas and Saul went to Antioch in Pisidia where they preached and then they proceeded to Iconium, Lystra, and Derbe. As they went teaching and preaching, they met great opposition, but God blessed their labors and people were saved and they organized them into churches. From Derbe they retraced their steps to Perga, strengthening the churches and holding elections in each church for elders, pastors. The word ordained in Acts 14:23 literally means in the Greek to choose by the raising of the hands. The only other place it is used in the New Testament, it is translated chosen, 2Corinthians 8:19. From Perga they went to Antioch and the church that sent them out, where they reported concerning their missionary labors.

At this time certain men from the Jerusalem church came to Antioch, teaching that believers must be circumcised to be saved, that is, they must become Jews as well as believers. The Antioch church sent Paul and Barnabas with other brethren to the Jerusalem church to find out about this matter. The Jerusalem church made it clear that faith in Christ alone saves. Peter related his experience in connection with Cornelius to confirm this; James, the half brother of the Lord, spoke also and agreed. The non-Jewish believers, however, were urged to be careful in their living so as not to do anything that would be a poor testimony to the Jews. The church at Jerusalem sent men with this message in writing to the churches which had been troubled by the false teachers. The labors of the first missionary journey had been confirmed as in harmony with the truth. The Bible makes in plain that salvation is for all who will believe in Jesus and Him alone for salvation. Those who sought to add to this by requiring circumcision, law keeping, good works, etc., for salvation continued to work throughout New Testament times. They have and will continue to teach their false doctrine until Jesus comes and judges them.

Paul and the other apostles and prophets of his day not only preached and taught about Christ but they also wrote about Him. These writings of the apostles and prophets were written under the power of the Holy Spirit and were inspired. It is difficult to pinpoint the dates of these

New Testament books since the Bible does not give us that type of information. However, we do know from what is said in the New Testament the probable general period when they were written. The epistles were written to churches and individuals to correct and instruct. What is taught in each is true for all churches and individuals. James was written by the half brother of our Lord, possibly as early as just before Paul's first missionary journey and deals with Christian living. Galatians was written by Paul, most likely just before his second missionary journey, to warn of a false gospel and to teach the true gospel.

Second Missionary Journey, Acts 15:36-18:22; Mark; First and Second Thessalonians.

Paul and Barnabas had a disagreement over John Mark. Paul did not want to take him on the second journey, but Barnabas did. They divided over the matter and Paul took Silas to revisit the churches started in Asia Minor on the first missionary journey. Silas had come from Jerusalem with the group bringing the message about circumcision and salvation. Barnabas and Mark went to Cyprus. The churches in Asia Minor were strengthened by Paul and Silas; Timotheus or Timothy of Lystra joined them in their missionary journey.

At Troas Paul had a vision from the Lord in which a man of Macedonia appeared to him and urged him to "come over into Macedonia, and help us." This was recognized as the leading of the Lord, and Paul and his brethren crossed the sea to Macedonia. The first missionary work in this area that we are told about began at Philippi. Lydia and her house were converted and baptized. Because Paul cast a demon out of a girl, certain men brought him and Silas before the officials and had them put in prison. The Lord released Paul and Silas from prison by means of an earthquake and He converted the prison keeper and his family and they were baptized. Paul and Silas did not escape from the jail when the earthquake opened the doors of the jail but waited for the officials to release them.

They proceeded to other towns and then to Thessalonica where a number were saved. Because of the great opposition at the place, Paul and Silas went on to Berea where many believed. Paul was sent away by himself because of the persecution and went to Athens. Here he preached on Mars Hill where a few believed but most were offended by the preaching of the resurrection.

Paul went on to Corinth where Silas and Timothy met him. Here they continued working for the Lord for a year and a half. There was persecution here also but the government officials would not help the Jews in opposing Paul and those with him. Paul left to return to Jerusalem and Antioch. On the way he stopped at Ephesus and preached but he would not stay long because he was anxious to get to Jerusalem to fulfill a vow which he had made. After completing this vow, he went to Antioch and the church that had sent him out as a missionary.

About the period of the second missionary journey the books of Mark and First and Second Thessalonians were written. Mark was written by John Mark and presents Jesus as the perfect servant of God. The epistles to the Thessalonians were written by Paul to deal mainly with questions about the second coming of Christ.

Third Missionary Journey, Acts 18:23-21:19; First and Second Corinthians; Romans.

Paul began his third missionary journey from the church at Antioch. He revisited and strengthened the churches in Asia Minor that had been established on his first missionary journey. After this Paul came to Ephesus where he stayed for over two years preaching and teaching. Before he arrived Aquila and Priscilla, who were faithful believers, met Apollos who was preaching in Ephesus. He did not know anything beyond the teaching of John the Baptist. John had taught the people to look for the first coming of Christ and to put their faith in Him for salvation. Apollos knew this and preached it, but he did not know that the Christ whom John

preached had come and was Jesus.

These two believers taught him and brought him up to date. Apollos went on to Corinth to preach that Jesus was the Christ. Paul arrived at Ephesus and found twelve disciples like Apollos; Paul brought these up to date explaining that Jesus was the Christ whom John preached. Paul carried on the work with great success. Many believed and many miracles were done. Many turned from idols to Christ for salvation and burned their false religious books. Because of this the idol makers of Diana stirred up a great persecution against Paul and the Christians.

Paul left the work at Ephesus and went to Macedonia and Greece to revisit and build up the churches which had been established during the second missionary journey. After this he started back toward Jerusalem. On the way he stopped at Troas and preached to the church. From here he went to Miletus and called for the elders of the Ephesian church to come and meet him there. He told them that he would not be back any more and exhorted them to be faithful pastors. He continued his journey to Tyre and stayed with the disciples there for seven days and then he went on to Caesarea where he stayed for awhile in the home of Philip. He was being warned all along the way that he would be imprisoned at Jerusalem and that he should not go. However Paul went to Jerusalem and told the brethren there of his latest missionary journey.

During this time Paul most likely wrote First and Second Corinthians and Romans. The two epistles to the Corinthians deal primarily with a number of problems that had arisen in the Corinthian church. Romans is a very complete study of the doctrine of salvation.

2. Prisoner Journey, 21:20-28:31; Ephesians; Colossians; Philemon; Philippians; First Timothy; Titus; First Peter; Hebrews; Second Peter; Jude; Second Timothy; First, Second and Third John.

This journey of Paul was different from the first three. On this trip he was a prisoner of the Roman government; nevertheless, he made it an opportunity to serve the Lord as if it were another missionary journey. This journey covers about eight chapters, so we have divided it into three parts: The Beginning; The Trip; The End.

The beginning of the journey is told about in 21:20-26:32. We are told why he was imprisoned and how he defended himself before his accusers. In this part we see the reason for the trip to Rome. Paul was accused by some of the unbelievers of teaching against the Jews, the law and the temple and of bringing Greeks into the temple, 21:28. All of these accusations were false. Paul was in the temple offering sacrifices to keep the provisions of the Nazarite law when he was taken by a mob. His life was saved when the Roman soldiers rescued him and took him as their prisoner.

At Paul's request, the chief captain of the Roman soldiers permitted him to speak to the mob and defend himself, 22. Paul took the opportunity to witness for Christ. This journey began here with a testimony for Christ and continued in a similar fashion all the way to Rome. Paul on the next day defended himself before the Jewish council. It was learned that there was a plot to kill Paul, for this reason he was secretly moved to Caesarea, 23. Here he defended himself before Felix, the governor, 24. When Festus took over the office of Felix, Paul spoke before him, 25. In chapter 26 Paul spoke before King Herod Agrippa. In each defense Paul witnessed for Christ. After about two years, Paul was sent to Rome to be tried before Caesar. Paul, as a Roman citizen, had the right of appeal to the highest Roman court, Caesar's. He used this right when it looked like he would be sent back to Jerusalem where he would have been in grave danger of being murdered, 25:9-12.

In chapter 27:1-28:15 we are told of Paul's trip to Rome, the shipwreck, and all of the hardships. He worked for Christ on shipboard and also on the island of Melita or Malta.

The end of the journey is revealed in 28:16-31. Paul was in Rome waiting for trial but he kept busy teaching and preaching about the Lord. Acts ends with Paul in prison; some have thought that the end is abrupt but we must remember that the book was not written for the purpose of telling Paul's life. It was written to show how the Lord after His ascension continued to work through His churches. Paul's ministry was only a part of this story. The Holy Spirit led the writer to record enough to show us how the churches worked; this is an example of how His churches should and would continue to work until Jesus returns. The epistles of Paul seem to indicate that Paul was released from the imprisonment for awhile; during this time, he did more missionary work. Then he was imprisoned again and executed at Rome about 67 AD.

The work of the Lord by His kingdom through His churches will continue until the second coming. Satan and those he will use will seek to destroy the churches of the Lord and His work but the Lord will be with them until He comes bodily in the clouds of heaven. Satan will seek to destroy the Lord's churches and His people by persecution and false teachings. But the message will go into all the world and His churches will continue doing the work of the Lord till He comes, Matthew 16:18; 24:9-14; 28:18-20.

During the imprisonment told of at the end of Acts, Paul wrote several of his epistles: Ephesians, Colossians, Philemon, Philippians. At about this time, the gospels of Matthew and Luke were written as well as the book of Acts. After Paul was released, he wrote the epistles of First Timothy and Titus. Then Hebrews was written and also First Peter and Second Peter and Jude. When Paul was imprisoned again and waiting for death, he wrote his last epistle, Second Timothy. After Paul was dead, John probably wrote, near the end of the first century, the gospel of John his three epistles and the book of Revelation. These books deal with the nature of Christ, His salvation, the second coming, church matters, Christian living, service, dangers, etc.

D. In the Mount of Olives Period, Revelation.

Introduction to the Book of Revelation, 1:1-8.

The first coming of Christ ended on the Mount of Olives when He went up to Heaven through a cloud. The second coming of Christ will begin when He will appear in a cloud above the Mount of Olives, Acts 1:9-12. The book of Revelation is about the second coming of Jesus Christ in the clouds above the Mount of Olives, 1:1, 7. The book reveals how He prepares before it, how He will destroy the world at that time and how He will bless His people after it.

Christ is revealed in His kingdom in the Mount of Olives Period. Christ as King of kings brings the time of preparation to an end by coming in the clouds to rapture the resurrected members of His kingdom to Himself, to destroy the enemies of His kingdom, to make a new heaven and earth for His kingdom and to reign forever.

The subject is Jesus Christ, 1a. The author is God who gave the book through His Son, Jesus, who gave it to us through His servants, John and an angel, 1b. The method used to reveal the book is by visions which contain signs, 1b. John is given a series of visions; he is shown the various messages. Each message is "signified" to John. That is, it is made known by signs or symbols. For example John sees a lamb which symbolizes Jesus Christ, 5:6.

The writer is John the apostle, 2. A blessing is for those who read, hear and keep its teachings, 3. The receivers are the seven churches of Asia Minor, 4a. The sender is the triune God, 4b-5a. The glory and dominion is for Jesus Christ for ever, 5b-6. The theme is the second coming of Jesus Christ in the clouds, 7-8. The time of the second coming is relatively soon, 1b, 3b. John was living in the beginning of the last time before the second coming. God has not revealed how long the last time will last. But compared to God's overall plan John was living in the last time and Jesus' coming was "shortly" and "at hand," 1 John 2:18; 2 Peter 3:3-10.

1. Before His Coming, 1:9-5:14.

On earth Jesus is preparing for the second coming by guiding His churches to carry the message of Christ into all the world, 1:9-3:22. In Heaven Jesus is preparing for the second coming to carry out the future plans of God the Father which are in His hands as the King of kings, 4-5.

a. Preparations on Earth, 1:9-3:22.

Christ and the Seven Candlesticks, 1:9-20.

There is a vision of the Lord in the midst of seven candlesticks which represent the seven churches in Asia Minor to which John was writing. The Lord holds seven stars in His hand. The stars represent the pastors of the seven churches, 1:20. Christ as the head of His churches is leading them to make known the light of Christ to the world. This mission is to carry out the great commission.

Christ and the Seven Messages, 2-3.

The Lord writes to each of these churches about the way they are carrying out His mission; for in each message after introducing Himself He says, "I know thy works," 2:2, etc. Each message is for all of the Lord's churches, 2:7, etc. The seven churches are commended for their good work and corrected for their bad work. These churches have the great responsibility of taking the message of Christ to all nations and the Lord wants them to realize how important it is that they do it as He wants.

When the Lord introduces Himself to each church He mentions something about Himself to motivate them to work for Him.

The lessons to each church can be summed up as follows. 1. Ephesus had left its first love and the Lord wants His churches to serve Him in love. 2. Smyrna would suffer and some die in their work for Him. The Lord wants His churches to be willing to suffer and die for Him if necessary in carrying out His mission. 3. Pergamos had permitted members to hold false doctrine in their church and they had not done anything about it. The Lord wants His churches to put false doctrine out of their churches. 4. Thyatira had permitted a lady to teach false doctrine in their church. The Lord wants His churches to stop any such thing in His churches. 5. Sardis had neglected the work they were to do; they were dead in work for Him. The Lord wants His churches to be active in doing the work they were given to do. 6. Philadelphia would need great power to do the work He called them to do and He would give it. The Lord wants His churches to know He will give the power to do His work. 7. Laodicea had become lukewarm in their work. The Lord wants His churches to work with great zeal.

He completes each message to the churches by reminding them of His second coming with its blessings to motivate them to do the work He had given them to do.

b. Preparations in Heaven, 4-5.

Christ and the Throne, 4.

In chapter four John is taken to Heaven to see the headquarters of the Lord's kingdom. He sees God the Father on the throne and around the throne He sees the twenty four elders which represent the saved who have died and gone to Heaven. The song they sing in 5:9-10 shows they have been saved by the blood of Christ out of every nation. The beasts, living creatures, are around the throne also. They represent God's eternal plan for His people for whom Christ died. The saved and God's plan bring praise to God for creation, 4:10-11.

Christ and the Seven Sealed Book, 5.

In chapter five Jesus is pictured as the Lamb of God and also as the King who is on the throne with the Father. Jesus is given a book with seven seals which represents the future. Only

Jesus is controlling and will control the future and He does because He died to give us a wonderful future at the second coming and after. The saved and the angels praise Christ because of this great salvation. The saved and the beasts in Heaven are looking forward to the second coming when they will reign on the earth with Christ.

On earth the churches are preparing for the second coming by taking the message of Christ to all nations. In Heaven the saved are waiting and the Lord is preparing for the second coming by guiding His churches and carrying out His plan to come back and reign over the earth. This work of preparation on earth and in Heaven comes to an end at the Mount of Olives when Christ appears in the clouds.

2. At His Coming, 6:1-19:4.

Jesus will destroy this world by fire at the beginning of the second coming when He comes in the clouds. The Lord gives us four pictures of this in this passage of Scripture..

In the first two pictures He explains the evil works done by the world that will cause the Lord to destroy this world by fire. He then reminds us that the saved will be raptured to Heaven before this destruction by fire. After this He describes the destruction by fire on the earth.

In the last two pictures He explains the evil works done by the leadership of the world which will cause the Lord to destroy the world by fire. He reveals that the saved will be raptured to Heaven before this destruction. Then, He describes the destruction of the world.

a. Destroying Because of an Evil World, 6:1-11:14.

Christ and the Seven Seals, 6:1-9:21.

The book with seven seals introduced in the fifth chapter represents the future which is in the control of Jesus Christ. The seals represent the events which must take place before the book can be opened. The loosing or breaking of the seals bring these events to completion. The loosing or breaking of the seals take place when Jesus appears in the clouds above the Mount of Olives. The book represents the blessings for the saved after Christ appears in the clouds. Only Jesus can loose or break the seals and open the book, 5:5. When Jesus breaks the seven seals at the beginning of the second coming this will automatically open the book and its blessings. In chapters six through nine Jesus opens the seven seals revealing what they represent to John in his day. Opening is not breaking or loosing the seals. Opening is to reveal what the seals represent. Loosing or breaking is to bring to an end what the seals represent.

The first four seals are different colored horses which represent evils upon the earth that the people bring about and suffer from. The first is false religion, the second is war, the third is economic problems the fourth is death, various kinds of unusual deaths. These troubles affect all people around the world and from the days of John until the second coming. The Lord opened these seals in John's day to show us what they represent but these seals will be loosed or broken when Christ appears in the clouds above the Mount of Olives. False religion, wars, economic troubles and death of all kinds will be brought to an end with the coming of Christ in the clouds, 6:1-8.

The fifth seal represents persecution to death of believers in Christ. Many saved people will die because of their stand for Christ from John's day until the second coming. Jesus will bless the saved when He breaks this seal bringing persecution of the saved to an end at His coming in the clouds. This seal is different from the first four seals in that it represents what happens to saved people not all people, 6:9-11.

Saved people will be on the earth during the time of the first five seals which is from John's day to the second coming. They will suffer during this time from what these five seals represent. But the sixth seal represents the separation of the saved on earth from the lost and

their rapture to meet Christ in the air and their entry into Heaven to be safe from the seventh seal. The saved will not be on earth for the seventh seal when Jesus destroys the earth by fire, 6:12-7:17.

This blessing of the saved separates the saved from the destruction of the world by fire which immediately follows the rapture. Just as Noah and his family were separated from the destruction of the world by water so the saved will be separated from the destruction of the world by fire. It is also a separation to be with the Lord and the safety of Heaven and its blessings.

The seventh seal is subdivided into seven trumpets. These trumpets represent the destruction of the world by fire at the second coming. The first four trumpets tell of the partial destruction of the earth, seas, rivers and heavenly bodies around the earth. The fifth and sixth trumpets tell of the suffering and death of part of the people of the earth. The seventh trumpet reveals the destruction of the leadership of the earth and the part of the earth and its surroundings not destroyed in the first six trumpets, 8-9. The seventh trumpet will be explained in 11:15 ff.

The breaking of the first five seals represents the end of these events of wars, false teaching, famines, persecutions, etc. at the time of Christ's coming in the clouds. The breaking of the sixth seal represents the separation of the living saved from the lost world and their rapture to Christ in the clouds. The breaking of the seventh seal represents the destruction of the world by fire when Christ comes in the clouds. The first five seals are reasons for the seventh seal. The first five seals are the tribulation before the rapture and the seventh seal is the tribulation after the rapture.

Christ and the Little Open Book, 10:1-11:14.

The second picture of the destruction of the lost of the world is given in the vision of the little open book. Jesus gave this book to John to eat. This was to represent John learning the message of this book that he might be able to deliver it to us in the book of Revelation, 10:1-11. The contents of the book are given in 11:1-14.

The people in the temple represent the saved who live during the time from John's day to the second coming, 11:1. The Gentiles in the court represent the lost during this same time, 11:2. The two witnesses represent the saved who witness for Christ and are killed for Him during this same time. The forty two months and twelve hundred and sixty days represent the period called the times of the Gentiles. We know this because the 1,260 days are made equivalent to "a time, and times, and half a time," which refers to the times of the Gentiles, 12:6, 14. This period began with the Babylonian captivity and goes to the second coming. It was in the last part of this period that the two witnesses were killed for serving Christ. The way the lost world treats the saved during the times of the Gentiles is one of the reasons the Lord will destroy the world by fire at the second coming, 11:1-10. The little open book is an expansion of the message of the fifth seal.

The saved who are killed for Christ during this time will be resurrected and raptured so they will not be on the earth when the Lord destroys the world by fire, 11:11-12. These verses tell of the rapture which is also given in the sixth seal. After the martyrs are raptured the Lord destroys the world which is summarized in 11:13-14. This is a brief mention of what is given in the seventh seal in chapters 8-9.

The little open book is in contrast to the seven sealed book. The little open book tells of the trials, sufferings and martyrdom of the believers during the times of the Gentiles which ends when Christ comes in the clouds. The seven sealed book tells of the blessings for believers after the seven seals are broken when Christ comes in the clouds and the book with its blessings is opened.

**b. Destroying Because of Evil Leaders, 11:15-19:4.
Christ and the Seventh Trumpet, 11:15-16:21.**

After the seventh trumpet is sounded there is a very brief summary of the results of the seventh trumpet. This trumpet represents the evil leadership of the nations and their destruction. With the destruction of the evil leadership, the destruction of the world will be complete and Christ will reign on the earth forever. He will then reward His people and judge the lost and punish them, 11:15-19.

The first picture of the destruction of the lost world was the seven seals. They were preceded when first introduced in chapter 5 by praise in Heaven for the results which would come from them being broken, 5:5-14. The third picture of the destruction of the evil leaders of the lost world is the seventh trumpet. Before it is explained in detail it is preceded by praise in Heaven because of the results of it being fulfilled, 11:15-19. The seventh trumpet started to be introduced in 10:3-8 but was postponed because the Lord wanted to reveal the little open book first.

The history of the evil leaders of the world before Christ comes in the clouds is the cause of their destruction in the seventh trumpet. Their sinful history is given in chapters 12-13 which comes to an end when Christ comes in the clouds above the Mount of Olives.

In this history Satan the invisible leader of this world makes war against Christ. There are many battles in this war. Three are given in chapter 12. In the first battle Israel is pictured as a glorious woman clothed with light. In the Old Testament she was looking forward to the first coming of Christ; He is born and finishes His work of redemption and then ascends back to Heaven. A great red dragon is introduced who opposes Israel and Christ and seeks to kill Him at birth. This dragon represents Satan, 12:9. Christ was born and Satan lost this battle, 12:1-6.

In the second battle Satan sought to keep Christ from dying for the believer's sins on the cross as the Bible taught must be. Christ died as the Bible prophesied and Satan lost this battle, 12:7-12a.

In the third battle after Christ ascended back to Heaven, Satan opposes the woman, Israel, and persecutes her until the second coming to keep her from making Jesus Christ and His salvation known in the world, 12:12b-17. In the New Testament period Israel is under the new covenant which requires that to be a member of Israel one must be saved. Unbelieving Jews lost their citizenship in Israel after the new covenant was established by Christ's death on the cross. Saved Gentiles are made citizens of Israel when saved under this covenant, Jeremiah 31:31-34; Romans 11:16-27. This persecution of Israel takes place in the latter part of the times of the Gentiles which ends with the second coming, 12:6, 14. Christ will be made known in the world until Christ comes in the clouds and Satan will lose this battle. The evil leadership of this world behind the scenes is Satan.

In chapter thirteen the visible leadership of Satan in this world is described as two beasts. These two beasts are used by Satan to lead people to be unfaithful to God and to persecute those who are faithful. The first beast which comes out of the sea is a political power that leads the nations to be unfaithful to God, 13:1-10. The seven heads of this beast are the nations which led Satan's kingdom throughout history. They are in order Egypt, Assyria, Babylon, Persia, Greece, Rome under the Caesars and Rome under the Popes. The ten horns represent the Germanic tribes which took over the Roman Empire and divided it up in the days of the Caesars and continue through the days of the Popes. The second beast which comes out of the earth is a religious power that leads the nations to be unfaithful to God, 13:11-18. The two beasts in the days of the seventh head are fulfilled by the Papacy which became a political and religious

power in 754 A.D. and has led the nations since then to be unfaithful to God and to persecute those who were faithful. At the beginning of the second coming Jesus will destroy Satan and his political and religious power, the evil leadership of this world.

Before the Lord destroys the world and its evil leadership by fire at the second coming, the saved are raptured to Heaven. The rapture of the saved who are living at the second coming and the rapture of the saved who are dead at the second coming are pictured to us in 14:1-16.

The first part of the destruction of the world is summarized again in 14:17-20. The first part had been mentioned before in 8; 9; 11:13-14.

The last part of the destruction of the world at the second coming is given in 15-16. The seventh trumpet is subdivided into seven vials with the seven last plagues. Before they are poured out we are reminded that all of the saved have already been raptured to Heaven before any of the destruction of the world begins, 15:1-4. When the vials are poured out every part of this world is hit and what had not been destroyed in chapters eight and nine is now destroyed including the evil leadership, 16.

Christ and the Great Whore, 17:1-19:4.

The religious aspect of the evil leadership is looked at more fully in this passage. The religious aspect is pictured as a great whore. This is another picture of the beast out of the earth in 13:11-18. This religion which leads people in the earth to be unfaithful to God is appropriately pictured as a woman who is unfaithful in using her body. Her unfaithfulness to God is pictured as fornication. She commits fornication and leads others to be fornicators. She is the mother of many harlots. Every one in the world was made by God and they should be faithful to God's teachings. To do otherwise is spiritual fornication. This religion not only persecuted those who were faithful but they have misled many to be unfaithful. Every statement in chapter seventeen concerning the whore has been fulfilled by the Papacy as well as the things in chapter thirteen which refers to the Papacy..

Because of her unfaithful leadership she will be destroyed at the second coming. This judgment is announced but before it is carried out those who have been saved and are still in this false religion are called out, 18:1-5. This is the rapture. The destruction of this evil religious leadership is then described, 18:6-19:4.

3. After His Coming, 19:5-22:21.

The rapture to Heaven of the saved before the destruction of the world has been mentioned four times but it does not tell us about the blessings that come to them after that, 6:12-7:17; 11:11-12; 14:1-16; 18:4-5. In 19:5-22:5 the blessings which started after the rapture are described. First the saved are blessed in heaven and then on the earth forever.

a. Blessings in Heaven, 19:5-20:3.

Christ and the Marriage of the Lamb, 19:5-10.

The first blessing after the rapture is the marriage of the Lamb. Those who are clothed in the righteousness of Christ are with the Lord forever. Israel who is all the saved, Jews and Gentiles, enjoy the blessing of the presence of the Lord, 19:5-10.

Christ and the Invasion of the Earth, 19:11-20:3.

The second blessing describes the invasion of the Lord and His people from Heaven at the end of the destruction of the world to take possession of the earth. It mentions the very last part of the destruction, the Battle of Armageddon. The invasion is to take possession of the new earth which came out of the destruction of the world by fire. The Lord had promised that the saved would inherit the earth and this is when they do, 19:11-20:3

b. Blessings on Earth, 20:4-22:5.

After the rapture, the Lord will bless the saved in two ways on earth, by the judgments and by the new heaven and the new earth.

Christ and the Judgments, 20:4-15.

The saved are judged first and then the lost. These are two separate judgments. The purpose of the judgments is to make the past right. Faithful lives of Christian service of the past haven't been rewarded but they will after the second coming. Ungodly lives of the lost haven't been judged for the penalties they should receive but they will be after the second coming. God will make the past right.

The judgment of the saved is revealed in 20:4-6. During the thousand year reign of Christ, the saved will be judged for rewards. The saved will reign with Christ and those who will reign with Him are judged in the thousand year reign, 20:4. In the first part of this verse it says, "And I saw thrones, and they sat upon them, and judgment was given unto them." The saved were judged for their sins when Jesus died for them on the cross. The saved were in Christ as their substitute and received the penalty due their sins. But in 20:4-6 during the thousand year reign, the saved are judged to receive the reward due for faithful service. See 1Corinthians 3:5-15; 2Corinthians 5:9-11; Revelation 22:12; etc.

After the millennium the judgment in general of Satan, the fallen angels and the lost is revealed in 20:7-9. This judgment of Satan and those with him is likened to a battle which is called the battle of Gog and Magog, Ezekiel 38-39; notice 39:21.

Specifically Satan and the fallen angels will be put in the lake of fire forever after their sins are judged, 20:10; Matthew 25:41. Lost human beings will stand before the great white throne of God to be judged for their sins, 20:11-13. This is in contrast to the saved who will sit on thrones and be judged for rewards. After this the lost will be cast into the lake of fire forever, 20:14-15; Matthew 25:46a; etc.

Christ and the New Heaven and Earth, 21:1-22:5.

The new heaven and earth is the final blessing revealed for the saved, 21:1-22:5. The purpose of the new heaven and new earth is to make the future right for the Lord and His people forever. Christ died on the cross to take away the sin of believers and to remove the curse of sin on the earth. Christ paid for a new world on the cross. After the destruction of this world by fire, the Lord will form a new heaven and earth. The curse of sin will not be on it anymore. This is partly described in the words of 21:4, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

The positive aspect will be a world of glory beyond the imagination of man. God the Father and the Lord Jesus Christ will be in the midst of that world. The Holy Spirit will be in each believer. All of the saved will be perfect in body and soul. It will be a world of righteousness, peace, beauty and great joy. The fullness of the blessings of Christ's salvation will be enjoyed by all the saved and Christ and His people will reign over this world forever.

Conclusion to the Book of Revelation, 22:6-21.

The book of Revelation is faithful and true. It can be trusted completely for all that it reveals because God gave all of it. He is the author, 6-9. The second coming is at hand; He comes quickly. It is near relatively speaking. This was true in John's day and ours. When Christ comes it will be too late for a person to be changed. Then the unjust will continue in that state forever. Then the righteous will continue in that state forever. Any preparation must be done

now, 10-15. The message of Revelation is to be preached. People should be urged to come to Christ and follow Him. The message must not be changed. The message must not be added to or taken from, 16-21.

Conclusion:

A. Bible Events.

Events	<u>Bible Events, Key Words, Dates and Scriptures</u>		
	Key Words	General Dates	Scriptures
1. Perfect World	Creation	4,000 BC	Genesis 1-2
2. Adam and Eve Sin	Fall		Genesis 3
3. Promise of the Saviour			Genesis 3
4. Picture Saviour by Sacrifice			Genesis 3-4
5. Noah and the Flood	Flood	2,400 BC	Genesis 6-8
6. Nations Begin at Babel	Nations		Genesis 11
7. Abrahamic Covenant	Covenant	2,000 BC	Genesis 12-28
8. Jacob's 12 Sons	12 Sons		Genesis 29-50
9. Moses and Israel Leave Egypt	Exodus	1,500 BC	Exodus 1-17
10. Law Covenant at Mount Sinai	Law		Exodus 19-24
11. Tabernacle and Ceremonies			Ex. 25-Lev. 27
12. Refuse to Enter Canaan			Numbers 13-14
13. In Wilderness for 40 Years	Journey		Ex. - Deut.
14. Joshua and Israel Take Canaan	Land		Joshua
15. Refuse to Kill All and Many Troubles			Judges
16. Samuel Establishes the Kingdom	Kingdom		1 Samuel 1-12
17. Saul and David			1 Samuel 13-31
18. David's Power, Sin and Covenant		1,000 BC	2 Samuel
19. Solomon's Glory, Sin and Temple			1 Kings 1-11
20. Kingdom Divided	Divided	931 BC	1 Kings 12
21. Unfaithful Kings in North and South			1 Ki. 13 - 2 Ki. 25
22. Assyrian Captivity of the North	Captivities	722 BC	2 Kings 17
23. Babylonian Captivity of the South		586 BC	2 Kings 18-25
24. Cyrus Permits Judah to Return	Return	536 BC	Ezra 1
25. Rebuild Temple and Jerusalem			Ezra - Nehemiah
26. Nation Taught and Protected			Ezra - Esther
27. Antiochus Epiphanes and the Maccabees			Daniel 8 & 11
28. Jesus Born	Jesus	5 BC	Matt. 1-2 & Lu. 1-2
29. John the Baptist Prepares the Way			Matt. - John
30. Jesus' Ministry of Teaching and Miracles			Matt. - John
31. Jesus Builds His Church	Church		Matt. 16
32. Jesus' Death and Resurrection	Died	29 AD	Matt. - John
33. Law Covenant Ends			Hebrews 10:1-14
34. New Covenant Begins	Arose		Hebrews 10:1-14
35. Jesus' Ascension			Mk. 16 & Lu. 24
36. Churches Carry Message to the World	Mission		Acts 1 - Rev. 5
37. Period of Tribulation to 2nd Coming			Matt. 24; Mk. 13; Lu. 21
38. Jesus' 2nd Coming and Rapture	Coming	?	Revelation 6-22; etc.
39. Tribulation of Fire Destroys the Earth			2Thess. 1; Rev. 8-9; etc.
40. Perfect World	New Creation		Revelation 21-22

Notes:

1. Number 37, this period of tribulation consists of false christs, wars, famines, earthquakes, persecution of Christians, etc. and the destruction of the temple and Jerusalem and the scattering and suffering of the Jews until the second coming. This is the not the tribulation of fire which comes at the second coming and destroys

the world.

2. The dates are general and the ones accepted by many scholars but not based entirely on the chronological statements in the Bible. They are accurate enough for our purposes.

B. Prophecies of Christ's 1st Coming.

Old Testament Scripture	Prophecy	New Testament Scripture
1. Genesis 3:15	Seed of woman to suffer to destroy Satan.	Hebrews 2:14
2. Genesis 4:4	Sacrifices picture Christ's death for sin.	1Corinthians 15:3-4
3. Genesis 12:2-3,7; 21:12-13	Seed of Abraham to bless all nations.	Galatians 3:8,16,29
4. Genesis 28:13-14	Christ to come through Abraham, Isaac, Jacob.	Matt.1:1-17; Lu.3:23-38
5. Genesis 49:10	Judah to lead until Christ comes.	Matthew 23:1,37-38
6. Leviticus 23; etc.	Ceremonial law pictured what Christ would do.	Hebrews 10:1-14; etc.
7. Numbers 24:17-19	A king to rule over all would come out of Israel.	Matthew 2:1-2
8. Deuteronomy 18:15-19	Christ would be a prophet like Moses.	John 6:5-14; etc.
9. 2Samuel 7:12-17; 23:1-5	Christ would come from David to rule forever.	Matt.1:1-16; Lu.1:30-33
10. Psalms 16:9-11	Christ would rise from the dead.	Acts 2:25-32
11. Psalms 22	Christ's sufferings on the cross are described.	Matthew 27:35-50; etc.
12. Psalms 41:9	Christ would be betrayed by a close friend.	John 13:18
13. Psalms 45:6-7	Christ would be perfect in righteousness.	Heb.1:8-9; 4:15
14. Psalms 78:2-4	Christ would teach in parables.	Matthew 13:34-35
15. Psalms 110:4	Christ would be a priest of Melchizedek order.	Hebrews 5:5-6
16. Isaiah 7:14	Christ would be born of a virgin.	Matthew 1:21-23
17. Isaiah 9:1-2	Christ would preach in Galilee.	Matthew 4:13-16
18. Isaiah 40:3-5	John the Baptist would prepare the way.	Luke 3:2-4
19. Isaiah 52:13-53:12	Christ's sufferings are foretold.	Matthew 27:26-60; etc.
20. Jeremiah 31:15	Herod would kill the babies to kill Christ.	Matthew 2:16-18
21. Daniel 9:24-26a, 27a	The time of Christ's death is foretold.	Galatians 4:4
22. Hosea 11:1	Christ to come out of Egypt.	Matthew 2:13-15
23. Micah 5:2	Christ to be born in Bethlehem in Judah.	Matthew 2:1
24. Micah 5:2	Christ would be God and man.	John 1:1-3; miracles
25. Zechariah 3:8	Christ would be called the Branch, Nazarene.	Matthew 2:23
26. Zechariah 6:9-15	Christ would build the temple, church.	Matt.16:18; 1Tim.3:15
27. Zechariah 9:9	Christ would enter Jerusalem riding a donkey.	Matthew 21:1-11
28. Zechariah 11:12-13	Christ would be betrayed for 30 pieces of silver.	Matthew 26:15
29. Malachi 3:1	John the Baptist would prepare the way.	Mark 1:2
30. Malachi 3:1	Christ would come to the temple.	Matthew 21:12

Notes:

1. These prophecies are only a selection of many prophecies in the Old Testament concerning Christ. Some passages make several predictions concerning Christ but we have not mentioned everyone in any particular passage even though one or more may exist in a passage. This is only a list and the contexts of each passage has not been explained to show that the interpretation is correct. But the contexts do support the interpretations.

2. The list above gives each passage in the order it appears in the Bible. But, the list below foretells who Christ would be and what His life would be from His birth to His resurrection. Notice the following:

- | | | |
|--------------------------------|--------------------------------------|--------------------------------------|
| 1) He is God. 24 | 11) Preached in Galilee. 17 | 21) Suffered & died. 2,6,11,19 |
| 2) He is seed of A,I,J,D. 4,9 | 12) Prophet like Moses. 8 | 22) His resurrection. 10 |
| 3) Born of virgin. 16 | 13) Teacher of parables. 14 | 23) King forever. 7 |
| 4) Born in Bethlehem. 23 | 14) Built His church. 26 | 24) Destroyed Satan by death. 1 |
| 5) Spared death of infants. 20 | 15) Entered Jerusalem on ass. 27 | 25) Blesses people of all nations. 3 |
| 6) Came out of Egypt. 22 | 16) Came to the temple. 30 | |
| 7) Called the Branch. 25 | 17) Betrayed by close friend. 12 | |
| 8) Came in days of Judah. 5 | 18) Sold for 30 pieces of silver. 28 | |
| 9) John prepares way. 18,29 | 19) Priest of Melchizedek order. 15 | |
| 10) He was perfect. 13 | 20) Died at time foretold. 21 | |

C. Books of the Bible Summarized.

Old Testament

Genesis	Creation, Fall, Flood, Nations, Abraham, Isaac, Jacob.
Exodus	Egyptian Slavery, Moses Leads Israel to Mt. Sinai, Law, Tabernacle.
Leviticus	5 Offerings, Priesthood, Worshipers, Day of Atonement, Laws & Feasts.
Numbers	Preparation for Wilderness Journey, Sins & Wanderings, Preparation for Canaan.
Deuteronomy	Moses Reviews the Past, Teaches the Law, Looks to the Future.
Joshua	Joshua Leads in Taking & Dividing the Land of Canaan.
Judges	Israel Fails to Destroy All, Troubles without & within Israel.
Ruth	Ruth Helps Mother-in-Law & Marries into Christ-Line.
1Samuel	Samuel Prepares for Kingdom, Saul Reigns in Nation, David Reigns in Wilderness.
2Samuel	David Reigns in Israel.
1Kings	Solomon, Divided Kingdom, Rehoboam & Jeroboam, Jehoshaphat & Ahab.
2Kings	Ahab's House Judged, Joash & Jehu, Assyrian Captivity, Babylonian Captivity.
1Chronicles	Review from Adam thru David.
2Chronicles	Review from Solomon thru Cyrus' Permission to Rebuild.
Ezra	Rebuild Temple & Jerusalem, Reminded of the Law.
Nehemiah	Rebuild the Walls, Seek to Keep Law.
Esther	Jews Saved from Destruction thru Mordecai & Esther.
Job	Job Suffers, Job & Friends Discuss, God Reveals His Greatness, Job Blessed.
Psalms	Prayers & Praise that Teach Us about Worship.
Proverbs	Wisdom for Daily Living.
Ecclesiastes	Man's Way Is Vanity, God's Way Is Rewarding.
Song of Solomon	Christ & His People & Their Love.
Isaiah	Assyrian & Babylonian Judgments, Final Judgment, Blessings from Christ.
Jeremiah	Babylonian Judgment & Blessings from Christ.
Lamentations	Lamentations Because of Jerusalem's Destruction by Babylon.
Ezekiel	Babylonian Judgment, Final Judgment, Blessings from Christ.
Daniel	Daniel Accredited, Outline of History from Babylon to 2nd Coming.
Hosea	Hosea & His Unfaithful Wife, the Lord & Unfaithful Israel.
Joel	Locust Judgments, Blessings from Christ, Final Judgment.
Amos	Judgment of Nations & Israel, Christ Will Come.
Obadiah	Edom Judged, Final Judgment, Salvation for Judah.
Jonah	Jonah in the Fish, in Nineveh, in Anger.
Micah	Judgment on Israel, Christ to Come.
Nahum	Judgment on Nineveh.
Habakkuk	Habakkuk Upset Because of God's Judgment Plan, Rejoices in God's Plan.
Zephaniah	Judgment of Judah & the Nations, Blessings for a Remnant.
Haggai	Exhorted to Rebuild the Temple, Future Blessings.
Zechariah	Rebuild Jerusalem, 2 Comings of Christ, Destruction of Jerusalem, Future Blessings.
Malachi	Judah's Sins, Coming Judgment, Blessings for Saved.

New Testament

Matthew	Life of Christ Emphasizing that He Is the King.
Mark	Life of Christ Emphasizing that He Is the Servant.
Luke	Life of Christ Emphasizing that He Is the perfect Man.
John	Life of Christ Emphasizing that He Is God.
Acts	Spread of the Gospel from the Ascension to the Imprisonment of Paul in Rome.
Romans	Complete Explanation of the Doctrine of Salvation.
1Corinthians	Problems in the Corinthian Church Corrected.
2Corinthians	A Worker's Responsibility to Various Situations.
Galatians	The True Gospel.
Ephesians	Conversion & Conduct of a Believer.
Philippians	Furthering the Gospel.
Colossians	Receiving Christ & Following Christ.

1Thessalonians	Thankful to God for Their Standing for Christ in Trials, 2nd Coming.
2Thessalonians	Christian Suffering, Tribulation of Fire, Events before 2nd Coming, Conduct.
1Timothy	Sound Doctrine, Correct Worship, Qualified Officers, Faithful Pastors for Churches.
2Timothy	Don't Be Ashamed, Endure Hardness, Guard Against Dangers, Preach the Word.
Titus	Qualifications & Duties of the Elder.
Philemon	Plea to Philemon for Onesimus.
Hebrews	The High Priesthood of Christ.
James	Teachings on Trials, Faith, Teachers, Worldliness, Trials.
1Peter	The Christian in the Family of God and in the World.
2Peter	Way of Christian Growth, False Teachers, 2nd Coming.
1John	Christ Revealed that We Might Have Fellowship with Him.
2John	Don't Help False Teachers.
3John	Help True Workers of Christ.
Jude	Contend for the Faith Against False Teachers.
Revelation	Preparation before 2nd Coming, Destruction at 2nd Coming, Blessings after 2nd Coming.

D. The Bible and Secular Dates.

The Bible teaches that the universe is about 6,000 years old. Some Bible scholars in their interpretation reach a figure of about 10,000 years at the most. Evolution teaches that the universe is eternal or at the least less than 10 billion years old and that the earth is about 4 1/2 billion years old. The Bible teaches that the world is a few thousand years old at the most and evolution teaches that the world is a few billion years old at the least.

The Bible's teachings are accepted by faith by many. The one who accepts the Bible's age for the world does so because he believes the Bible is God's Word and true. Facts in the world support the Bible teaching but in the final analysis the Bible teaching has to be accepted by faith. The impeccable integrity of Christ and the Bible is the basis of our faith.

Evolution and its teaching on the age of the world is accepted by faith by many. Their age of the world is based on unproven assumptions. Evolution and its billions of years is not science; it is not based on observation and experiments. It is a system of faith but its teachings are not supported by the facts.

Secular dates in the early civilizations of man cannot be relied on. An example of this is the various dates given by respected Egyptologists as the date of the first Pharaoh. H. H. Halley writes that Egyptian chronology, "Is fairly well established back to 1,600 B.C.; but beyond that it is very uncertain. Thus, Menes, the first historical king, is dated, by Egyptologists, variously as follows: Petrie, 5,500 B.C.; Brugsch, 4,500; Lepsius, 3,900; Bunsen, 3,600; Breasted, 3,400; Meyer, 3,300; Scharff, 3,000; Poole, 2,700; G. Rawlinson, 2,450; Wilkinson, 2,320; Scharpe; 2,000," p. 91. Halley's Bible Handbook, Henry H. Halley, Zondervan Publishing House, 1965.

Martin Anstey in his discussion of the Persian Period which is generally 536 B.C. to 331 B.C. according to secular dating says, "The dates that have reached us, and which are now generally received as historical, are a late compilation made in the 2nd Century A. D., and found in Ptolemy's Canon. They rest upon the calculations or guesses made by Eratosthenes and certain vague, floating traditions, in accordance with which the period of the Persian Empire was mapped out as a period of 205 years," p. 117. Chronology of The Old Testament, Martin Anstey, Kregel Publications, 1973.

These quotations and others indicate the unreliable nature of ancient secular dates. Secular dating of the ancient civilizations is not dependable until the time of Alexander the Great and the Grecian Empire which begins about 331 B.C. After that time secular dating is based on adequate data.

The Bible gives us a chronology within itself which is consistent and dependable

because of its integrity from creation to the death of Christ. But the Bible chronology should not be mixed with secular dating if we want to be accurate in our dates. The dates given in the notes of our Bibles today are almost always a mixture of the Bible chronology and secular dating. For this reason these dates given in this book are said to be "about" a certain date. These dates are helpful if we understand they are only about a certain date and not absolutely accurate. The Bible is accurate but the mixture with secular dates has made the dates relatively close but not perfectly accurate.

E. The Review Outline of the Bible.

Jesus Christ Revealed

I. By His Nation. Genesis-Malachi

A. In the Forefathers Period. Genesis & Job

- 1. Adam & Noah. Genesis 1:1-11:26**
- 2. Abraham, Isaac, Jacob. Genesis 11:27-50:26**

B. In the Judges Period. Exodus 1-1Samuel 12

- 1. Moses & the Law. Exodus-Deuteronomy**
- 2. Judges & the Land. Joshua 1-1Samuel 12**

C. In the Kings Period. 1Samuel 13-2Kings 25; Psalms-Ezekiel; Hosea-Zephaniah

- 1. United. 1Samuel 13-1Kings 11; Psalms-Song of Solomon**
- 2. Divided. 1Kings 12-2King25; Isaiah-Ezekiel; Hosea-Zephaniah**

D. In the Gentiles Period. 1Chronicles-Esther; Daniel; Haggai-Malachi

- 1. The Time of Babylon. 1Chronicles-2Chronicles; Daniel**
- 2. The Time of Persia. Ezra-Esther; Daniel; Haggai-Malachi**
- 3. The Time of Greece. Daniel**
- 4. The Time of Rome. Daniel**

II. By His Presence. Matthew-John

A. In the Early Period. M.1-2; Mk.1:11; L.1-2;3:23-38; J.1:1-18

- 1. Before the Birth. M.1:1-17; L.1;3:23-38; J.1:1-13**
- 2. At the Birth. M.1:18-25; L.2:1-20; J.1:14**
- 3. After the Birth. M.2; Mk.1:11; L.2:21-52; J.1:15-18**

B. In the Ministry Period. M.3-25; Mk.1-13; L.3-21; J.1:19-12:50

- 1. Opening Phase. M.3:1-4:11; Mk.1:1-13; L.3:1-4:13; J.1:19-4:42**
- 2. Central Phase. M.4:12-14:12; Mk.1:14-6:30; L.4:14-9:10a; J.4:43-5:47**
- 3. Closing Phase. M.14:13-25:46; Mk.6:31-13:37; L.9:10b-21:38; J.6-12**

C. In the Cross Period. M.26-28; Mk.14-16; L.22-24; J.13-21

- 1. Before the Cross. M.26:1-27:26; Mk.14:1-15:15; L.22:1-23:25; J.13:1-19:16a**
- 2. At the Cross. M.27:27-56; Mk.15:16-41; L.23:26-49; J.19:16b-37**
- 3. After the Cross. M.27:57-28:20; Mk.15:42-16:20; L.23:50-24:53; J.19:38-21:25**

III. By His Kingdom. Acts-Revelation

A. In the Jerusalem Period. Acts 1-7

- 1. Receive Special Power. Acts 1-2**
- 2. Witness with Boldness. Acts 3-7**

B. In the Judea & Samaria Period. Acts 8-12

- 1. Philip & Saul. Acts 8:1-9:31**
- 2. Peter & Barnabas. Acts 9:32-12:25**

C. In the Uttermost Period. Acts 13-28; Romans-Jude

- 1. Missionary Journeys. Acts 13:1-21:19**
- 2. Prisoner Journey. 21:20-28:31**

D. In the Mount of Olives Period. Revelation

- 1. Before His Coming. Revelation 1-5**
- 2. At His Coming. Revelation 6:1-19:4**
- 3. After His Coming. Revelation 19:5-22:21**