

The Bible
What Every Christian Should
Know About His or Her Bible

Dr. Carl Hodges
Pioneer Baptist Bible College
3883 Lakes of Bridgewater
Katy, Texas 77449

The Bible

What every Christian should know about their Bible

- I. When the Jehovah's Witnesses come to your door they can immediately quote from the passages of their translation of the Bible as rapidly as they need to. They also know what we are going to say in reply to their claims,

When we deal with a Moslem we find that they know what the Koran teaches and how to forcefully defend it with quotes from the Koran.

While they know very little about the Bible, the Mormons do know the Book of Mormon, and they fairly well know their way around Doctrines and Covenants.

The Catholics are quick to defend the books of the Apocrypha, while they know little about the Bible.

Ask the average Christian for Scripture to defend a particular belief or doctrine and they are at a complete loss. Most truly Born-Again Christians know basically what they believe, but do not know why they believe it.

Often, when we cannot turn to, or quote the passages we need to answer false doctrine it leads to an argument. You may win an argument with a member of a cult or false religion, but when you do, you will always lose a soul. We must not argue Christianity, but simply proclaim it and live it.

Memory Verse – II Timothy 2:15 and Psalm 119:11
- II. Our arguments and rationalizations will never amount to anything in regard to false teachings and teachers. The only thing that does any good is the Word of God; it is the only offensive weapon the Christian has. Someone has said that today's Christian is like a puppy dog tied to a lion's cage; the lion, of course, is the Word of God. When someone approaches the lion's cage and challenges the lion, we Christians begin to bark furiously; when, in reality, we simply need to let the lion out of the cage and it will defend itself.

Memory Verses – II Timothy 3:16, 17; II Peter 1:21, 22; Matthew 4:4; and Ephesians 6:17
- III. We need to learn how to use the Word of God effectively. If someone had never heard of or seen a sword before, one of the first things they would need to know in learning how to use it is, "Which end do I hold?"

It would make a big difference. If we are to contend for something with which we are not intimately acquainted, however; we must learn to know our Bible well. Memory Verses – Ephesians 6:17 and Jude V-3
- IV. There are four things the Christian must do on a regular bases in order to be well acquainted with the Bible:
 - A. We must regularly read the Bible every day. If you are a moderately slow reader as I am, it will take you about 20 to 25 minutes a day to read your Bible through in one year. It takes me about 45 to 50 minutes a day to read it through twice a year just for my devotional reading. Consider this, however; most Christians have never read their Bible all the way through even one time. With many, the only time they open their Bible is when they are following the sermon in Church. If you read the Bible

through from Genesis 1:1 to Revelation 22:21 once a year you would soon become well aware of the whole purpose of the over-all message of the Bible. After several years you would be able to anticipate what was coming on the next page.

Memory Verse – Psalm 119:105

B. We must study the Word of God on a regular basis. There are several different ways to study the Bible, some of which are:

1. Topical study – taking a topic and following it through the Bible, or through one Testament or the other.
2. Devotional study – studying a truth in order to inspire us to serve the Lord more fully, or to live a more dedicated life, etc.
3. Doctrinal study – studying a particular doctrine to find all that the Bible has to say about it.
4. Expository study – choosing a passage of Scripture and trying to exhaust all it is teaching the believer as we examine it verse by verse.

In order to safely study the Bible by any means we should acquire some good reliable study helps. We will have more to say on this subject.

Memory Verse – II Timothy 2:15

C. We must have a system of Bible verse memorization. When most Christians memorize, they memorize words. There are some keys to make memorizing easier. Here are some of them:

1. Read the verse or passage you are trying to memorize through several times, thinking about what it is saying.
2. Get in mind what the verse is actually teaching in your own words.
3. Memorize the first two words.
4. Write it several times noting the punctuation.
5. Memorize it all the way through.
6. Try saying it over and over from memory.
7. Write the verse on a 3x5 card, and write the referenced on the other side.
8. Carry it with you and review when you get an opportunity.

Memory Verse – Psalm 119:11

D. All of the previous things will be in vain if we do not practice and live what we know about the Bible.

Memory Verse – James 1:22

The Books of the Bible

OLD TESTAMENT: Five Divisions and Thirty-Nine Books

Book	Subject	Author
------	---------	--------

Division 1 – The Pentateuch (The Book of the Law) – Five Books

Genesis	Book of Beginnings or Origins	Moses
Exodus	Going Out	Moses
Leviticus	The Priests' Handbook	Moses
Numbers	The Numbering of Israel	Moses
Deuteronomy	The Second Giving of The Law	Moses

Division 2 – The Old Testament History Books – Twelve Books

Joshua	The Book of Conquest	Joshua
Judges	Israel Under The Judges	Samuel
Ruth	The Kinsman Redeemer	Samuel
I Samuel	Life of Samuel and Reign of Saul	Abiathar
II Samuel	Reign of David	Abiathar
I Kings	Reign of Solomon and Divided Kingdom	Jeremiah
II Kings	Remainder of divided Kingdom	Jeremiah
I Chronicles	All About David's Reign	Ezra
II Chronicles	The Rest of The Kings of Judah	Ezra
Ezra	Rebuilding of the Temple	Ezra
Nehemiah	Rebuilding of the Walls and The City	Nehemiah
Esther	Judah Under The Persian Kings	Mordecai

Division 3 – The Old Testament Poetry Books – Five Books

Job	Faith and Patience Under Suffering	Moses
Psalms	Israel's Song Book	David +
Proverbs	Wisdom Literature	Solomon
Ecclesiastes	Rationalization About Life	Solomon
Song of Solomon	Love of Christ For The Church	Solomon

Division 4 – The Major Prophets – Five Books

Isaiah	Prophet to Israel and Judah	Isaiah
Jeremiah	Prophet to Judah	Jeremiah
Lamentations	Jeremiah Laments The Fall of Jerusalem	Jeremiah
Ezekiel	Ezekiel Predicts The Fall of Jerusalem	Ezekiel
Daniel	Judah In Babylon – Israel’s Future	Daniel

Division 5 – The Minor Prophets – Twelve Books

Hosea	Prophet to Israel	Hosea
Joel	The Day of The Lord	Joel
Amos	Prophet to Israel and Judah	Amos
Obadiah	Israel and The Day of The Lord	Obadiah
Jonah	Prophecy to Nineveh	Jonah
Micah	Revival in Judah and Israel	Micah
Nahum	Prophecy Against Nineveh	Nahum
Habakkuk	Why God Allows Evil	Habakkuk
Zephaniah	The Day of The Lord	Zephaniah
Haggai	Israel Rebuilds The Temple	Haggai
Zechariah	Israel Rebuilds The Temple	Zechariah
Malachi	To The Remnant – Both Advents	Malachi

NEW TESTAMENT: Five Divisions and Twenty-Seven Books

Division 1 – The Biography Books – Four Books

Matthew	Christ, the King And His Kingdom	Matthew
Mark	Christ, the Faithful Servant	Mark
Luke	Christ and His Humanity	Luke
John	Christ and His Deity	John

Division 2 – The New Testament History Book – One Book

Acts	Early History of the Church	Luke
------	-----------------------------	------

Division 3 – The Pauline Epistles – Thirteen Books for Certain

Romans	Law and Grace	Paul
I Corinthians	Problems In The Church	Paul
II Corinthians	Reconciliation and Restoration	Paul
Galatians	Law and Grace	Paul
Ephesians	The Church, The Body of Christ, the Head	Paul
Philippians	Letter of Appreciation for Faithfulness	Paul
Colossians	Christ, the Head of the Church. His Body	Paul
I Thessalonians	Rapture and the Second Coming	Paul
II Thessalonians	Rapture and the Second Coming	Paul
I Timothy	How To Conduct The Church	Paul
II Timothy	Paul's Last Will and Testament	Paul
Titus	How To Conduct The Church	Paul
Philemon	Reconciliation of a Run-away Slave	Paul

Division #4 – Hebrews and General Epistles - Eight Books

Hebrews	Law and Grace For Hebrews	probably Paul
James	Faith Demonstrated In Works	James
I Peter	How To Suffer For Christ Victoriously	Peter
II Peter	False Teachers and False Prophets	Peter
I John	Evidences of Salvation	John
II John	Warnings About False Teachers	John
III John	Hospitality	John
Jude	Warnings Against False Teachers	Jude

Division #5 – New Testament Prophecy Book – One Book

Revelation	Things To Come – Revelation of Christ	John
------------	---------------------------------------	------

More Information about The Books of The Bible

OLD TESTAMENT BOOKS

- I. The Pentateuch (The Book of The Law) – Five Books
 - A. Genesis – “Beginnings” or “Origins” – From creation through the death of Joseph
 - B. Exodus – “Going Out” – From the oppression of Israel in Egypt to the construction of the Tabernacle at Mt. Sinai
 - 1. The Passover – A type of our salvation by the blood of Christ
 - 2. The Seven Days of Unleavened Bread – A type of our initial Sanctification
 - 3. The Actual Exodus – A type of our Separation from the World (Egypt is a type of the world)
 - 4. The crossing of the Red Sea – A type of our Baptism
 - 5. The giving of The Law – The gift of understanding of God’s Word by which we are to live.
 - 6. The wilderness struggles – a type of the hard early growth of the Believer.
 - C. Leviticus – “The Priest’s Handbook” – Instructions to the Priesthood as to how to administer the Law plus all the judgments and ordinances.
 - D. Numbers – “The Numbering of Israel” – From the marching order and camping order of Israel to the East side of Jordan. The forty years in the wilderness.
 - E. Deuteronomy – “The Second Giving of The Law” – Three messages delivered by Moses on the east bank of the Jordan reminding Israel of their deliverance from the bondage of Egypt, and the expounding of the entire Law with all of its Corollaries
- II. The Old Testament History Books – Twelve Books
 - A. Joshua – “The Book of Conquest” – From the death of Moses to the conquest and division of the Land of Canaan by Israel under the leadership of Joshua.
 - B. Judges – “The Book of Spiritual Failure” – From the death of Joshua to the end of the rule of the Judges.
 - C. Ruth – “The Book of Redemption” – The history of a family of the Tribe of Judah during the time of the Judges which teaches the principle of the Kinsman Redeemer.
 - D. I Samuel – “King Saul” – From the birth and ministry of Samuel (last of the judges) to the death of Saul, Israel’s first King of Israel.
 - E. II Samuel – “King David” - From the death of Saul to the enthroning of King Solomon.
 - F. I Kings – The reign of Solomon and half of the Kings of the Divided Kingdom in both the Southern Kingdom of Judah and the Northern Kingdom of Israel.
 - G. II Kings – The second half of the Divided Kingdom with the fall of the Northern Kingdom of Israel to Assyria in 722 B.C. and the fall of the Southern Kingdom of Judah to Babylon in 586 B.C.
 - H. I Chronicles – I and II Chronicles return to the beginning of David’s story and give

us the genealogy of King David, his mighty men, his people of his Kingdom, etc. and then give us the story of the Kings of Judah only. I Chronicles features David and his reign since David is the one from whom the Messiah is to come.

- I. II Chronicles takes us from Solomon's reign through the Kings of Judah to the fall of Jerusalem under King Zedekiah in 586 B.C.
- J. Ezra – The story of the return of the first group of Jews under the leadership of Zerubbabel to rebuild the Temple in Jerusalem. The edict to bring this about was issued by Cyrus, the first King of The New Persian Empire after the overthrow of the Babylonians by the Medes and the Persians. (The Minor Prophets Haggai, Zechariah returned to Jerusalem at this time to encourage the rebuilding.)
- K. Nehemiah – After Ezra's return to Jerusalem, Nehemiah, a cup-bearer to King Artaxerxes, heard of the condition of the City of Jerusalem, and after much prayer and concern he asked the King for permission to return to rebuild the walls and the City of Jerusalem, which he did.
- L. Esther – The story of God's preservation of the Jews under the Persian King, Ahasuerus through the personal sacrifice of his Jewish Queen, Esther.

III. The Old Testament Poetry Books – Five Books

- A. Job – This book teaches us how to trust the Lord under the worst of circumstances, and know that what He does is best.
- B. Psalms – The Song Book of Israel. It has five divisions:
 - 1. The Genesis Book – Psalms 1-41
 - 2. The Exodus Book – Psalms 42-72
 - 3. The Leviticus Book – Psalms 73-89
 - 4. The Numbers Book – Psalms 90-106
 - 5. The Deuteronomy Book – Psalms 107- 150
- C. Proverbs – Short sayings of wisdom
- D. Ecclesiastes – “The Preacher” – Solomon plays the part of the Devil's advocate showing by trial and error how all in life is vanity if it is not lived by God's Word and for His praise.
- E. Song of Solomon – A love song typifying the relationship between God and His wife, Israel; and Christ and the Church

IV. The Major Prophets – Five Books (Four Prophets)

- A. Isaiah – Ninth Century B.C. – A warning to Israel, and Judah of God's coming judgment upon their idolatry, and a prophecy of God's future plan for Israel for all time and eternity.
- B. Jeremiah – From the end of the seventh century B.C. into the first half of the sixth century B.C. picturing the destruction of the Southern Kingdom of Judah because of the sin of Idolatry, the fall of Jerusalem, and the destruction of the Temple
- C. Lamentations – The lamentations of Jeremiah over the destruction of the Temple and the City of Jerusalem.
- D. Ezekiel – While Ezekiel was younger than Jeremiah, and while he was taken in the first captivity to Babylon in 606 B.C. and was in Babylon while Jeremiah was

prophesying in Jerusalem, he wrote about the same thing and prophesied the same future happenings to the Jews of the first captivity who were in Babylon.

- E. Daniel – Daniel was of the princely line and was taken, along with Ezekiel, to Babylon in the first captivity in 606 B.C. He prophesied not only of Israel's future to the end of all things, but he spoke of all of the events which would take place from the decree of the King of Persia to rebuild Jerusalem to the end of the Tribulation period. His prophecy is in such detail that his writings have often been placed, by the liberals, in the post-crucifixion period and attributed to some unknown writer.

V. The Minor Prophets – Twelve Books

- A. Hosea – 750-724 B.C. – Prophesied to the Northern Kingdom of Israel in the 8th century B.C. God told him to go and take a wife who would be unfaithful to him. Hosea, through his experience of going over and over again to bring her back to himself, was to picture to Israel how they were treating God.
- B. Joel – Prophecy centering on “The Day of The Lord” and was recorded about 800 B.C.
- C. Amos – Prophet to Judah and Israel in the 7th century B.C.
- D. Obadiah – Prophecy about Israel and “The Day of The Lord” recorded about the 9th century B.C.
- E. Jonah – Prophet sent to prophesy repentance to Nineveh. He did not want to see Gentiles spared by God, for he knew if Nineveh repented, God would be merciful; thus he fled the opposite way. Jonah is made willing to do God's will by being swallowed by a great fish God prepared for that purpose. The Book is a picture of the importance of obedience, and of God's burden for the Gentiles who sit in darkness.
- F. Micah – This prophet was contemporary with the first part of Isaiah's ministry. He prophesied mostly to Judah in the latter half of the 8th century B.C.
- G. Nahum – The pronouncement of the judgment of God, sending the Northern Kingdom of Israel into captivity. It has a greatly detailed word picture of the destruction of the Assyrian capital of Nineveh.
- H. Habakkuk – A treatment of the age-long question, “Why does God allow evil?” 7th century B.C.
- I. Zephaniah – “The Day of The Lord” – 7th century B.C.
- J. Haggai – Prophesied to the Jews who were rebuilding the Temple after their return to Jerusalem following the Babylonian captivity. Late 6th century B.C.
- K. Zechariah – Prophesied to the Jews who were rebuilding the Temple in Jerusalem following the Babylonian captivity. Late 6th century B.C.
- L. Malachi – Prophesied to the Jews in Judah after the rebuilding of the City of Jerusalem. This book is unique in that it deals with both aspects of the return of the Lord Jesus Christ. Chronologically speaking, this is the last of the New Testament Books. 438-425 B.C.

NEW TESTAMENT BOOKS

I. The Biographies of Christ – Four Books

- A. Matthew – This Gospel is the oldest of the four Gospels. It was first written by Matthew in Aramaic in about 46-48 A.D. and then translated by Matthew into Greek in about 50 A.D. As one of the synoptic Gospels, it presents Christ as the King of Israel and His Kingdom, the Kingdom of Heaven. The Kingdom of Heaven is the Millennial Kingdom for which Christ taught His Disciples to pray.
- B. Mark – Chronologically, Mark was the third of the four Gospels to be written. Since John Mark was a devout disciple of Simon Peter, and since the Gospel has so much of Peter's personality and style, Mark would not have been so presumptuous as to have written it while Peter was still living. Many in the first century referred to it as the Gospel of Peter. Peter was martyred in Rome under Nero in late 67 or early 68 A.D. so the Gospel would have been written after that. We date it at late 68 A.D. at the earliest. The Gospel presents Christ as the faithful servant, which is interesting since John Mark had been an unfaithful servant on the first missionary journey with Paul and Barnabas. Tradition holds that the Gospel of Luke could not have been written any later than 60 A.D.
- C. Luke – Luke was the only Gentile writer of a Book of the New Testament. As a physician, he traveled with Paul the Apostle and was with him most of the time, as witnessed by the "we" and "us" passages in the Book of Acts, also written by Luke. He writes in classical Greek and, although one of the synoptic Gospels, he lists some sixty-one miracles, parables or incidents concerning Christ and His ministry that are not found in the other Synoptic Gospels or the Gospel of John. Since the openings of the Gospel and the Book of Acts both indicate they were written by the same author, we know that the Book of Acts was written by Luke. The opening of the Book of Acts indicates that it was written after the Gospel. The Book of Acts closes with the fact that Paul dwelt in Rome in his own hired house for two years before coming before Caesar. Since Paul was in prison for the first time in Rome during the years 60/61. we know that the latest date for the writing of the Gospel of Luke would have been late 59 or early 60 A.D. This would place it in second place chronologically. Luke emphasizes the humanity of Christ.
- D. John – John's Gospel is set apart from the other three in that John chose incidents, teachings and miracles of Jesus that emphasized His Deity very strongly. All of John's five Books in the New Testament were written late in the first century. His Gospel, I, II and III John were all written between 85 and 90 A.D. Mark, Luke and John all use the term Kingdom of God instead of Kingdom of Heaven. The Kingdom of God is a spiritual Kingdom entered by faith in Jesus Christ as savior and is the Kingdom Jesus came to establish in His first Advent.

II. The New Testament History Book – One Book

- A. The Book of Acts – Tradition tells us that Luke wrote this Book to be used as a defense at Paul's trial before Caesar, but that it was not needed. Since we know from the last chapter of the Book that Paul was in Rome for two years during his first imprisonment there, and that those two years were 60/61 A.D. we know that the Book could not have been completed until 61 A.D. at the earliest. Were it not for the Book of Acts we would find it impossible to confirm a record of Paul's missionary journeys nor the fulfillment of the great commission as set forth in Acts 1:8.

III. The Pauline Epistles – Thirteen Books for sure

- A. Romans – This Book is a theological masterpiece written from Corinth on the third missionary journey. It was written right after Galatians; both Books being on the subject of Justification by Faith (a comparison of Law and Grace). It was the 6th of Paul's Epistles and was written about 56 A.D. during Paul's three month stay at the outbound extreme of the third missionary journey.
- B. I Corinthians – Paul was in Ephesus, outbound on the third missionary journey when he heard by way of the household of Cloe of the problems which existed in the Church at Corinth. He had previously written a letter to them to correct the problems, but it had not been well received. God did not preserve that letter for us. Our I Corinthians is actually the second letter and was sent by Titus and another unnamed brother, but Paul had not heard any reply as yet. Waiting as long as he could, he departed from Ephesus and met Titus returning from Corinth somewhere in Macedonia. This reply was Good news. The Books of I and II Corinthians are the primary sources for information about how to deal with problems in the local Church. We date I Corinthians about 54/55 A.D. It is Paul's 3rd Epistle to be preserved for us in inspired Scripture.
- C. II Corinthians – This epistle was written from somewhere in Macedonia where Paul met Titus bringing good news about the good reception the Corinthians had given our I Corinthians epistle. As he prepared to continue his journey on to Corinth he writes II Corinthians as a letter of comfort and reconciliation. It appears that there are still a few at Corinth who doubt his Apostolic authority necessitating the writing of the last three and a half chapters of this epistle. II Corinthians is Paul 4th Epistle. Since II Corinthians was written shortly after I Corinthians we date this second epistle also at 54/55 A.D.
- D. Galatians – Having arrived at Corinth on the third missionary journey, Paul spent three months there during which time he wrote Galatians and Romans, both on the subject of "Justification by Faith" (the contrast of Law and Grace). Paul had intended to go to Rome on this journey, but the long stay at Ephesus had prevented that. Galatians, as we will later note, was not written to a single Church, but to the Churches of Galatia; these being the Churches established on the first missionary journey in the political province of Galatia. It was occasioned by the coming of the Judaisers to that area in Paul's absence, misleading the Christians of that area into thinking they must not only receive Christ as Savior, but they must also be circumcised and keep the Law. Galatians is the 5th of Paul's epistles. We date this epistle the same as Romans: 56 A.D.
- E. Ephesians – Ephesians was probably the second of the prison epistles; having been written right after the epistle to the Colossians. Both were meant to be encyclical letters. Paul's first imprisonment at Rome was for two years, 60/61 A.D. During the first year he wrote Colossians, Ephesians and Philemon and sent all three letters at the same time by Tychicus and Onesimus. Ephesians and Colossians are sister epistles; Ephesians being on the subject of "The Church, the Body of Christ, who is the Head" while Colossians deals with "Christ, the Head of the Church, which is His Body. Ephesians is the 8th of Paul's inspired epistles.
- F. Philippians – This is the 4th of the prison epistles, having been written in 61 A.D. from Rome. It is the 10th of Paul's inspired epistles. It is quite different from the first three prison epistles in that it is a letter addressed to the only Church which, from the day it was established, ministered to his needs consistently out of their

- poverty. It is a letter of deep appreciation and tender love for his favorite Church.
- G. Colossians – We have already mentioned under the material concerning Ephesians that Colossians was the first of the prison epistles, and the 7th of Paul's inspired epistles. It was written in 60 A.D. and sent by Tychicus and Onesimus.
 - H. I Thessalonians – This was the first of Paul's epistles, written from Corinth of the second missionary journey. It and II Thessalonians were written closely together to correct a misunderstanding in the Church at Thessalonica concerning the subjects of the Rapture and the literal Second Coming of Christ. They were both written from Corinth, the last stop outbound on the second missionary journey. They were both written in about 51 A.D.
 - I. II Thessalonians (see I Thessalonians). These were Paul's first two epistles preserved for us as inspired Scripture. I Thessalonians deals more with the subject of the rapture while II Thessalonians puts more emphasis on the actual Second Coming of Christ. II Thessalonians was, of course, Paul's second inspired epistle.
 - J. I Timothy – I Timothy and Titus were written between the first and second Roman imprisonments while Paul was a free man. From internal evidence in these epistles we get an idea of where Paul went during this time. Both were written from somewhere in Macedonia; possibly Philippi; I Timothy in about 64 A.D. Both were written to instruct these two younger ministers how to conduct the ministry of the local Church. At the time, Timothy had been left by Paul to pastor at Ephesus in Asia Minor. I Timothy was Paul's 11th inspired epistle.
 - K. II Timothy – After Paul had been a free man for some time between the two Roman imprisonments, He was again taken into custody by the Romans at the instructions of Nero, the most vicious of the Roman rulers and held for martyrdom in Rome. As he awaited the executioner, Paul wrote the third of the Pastoral Epistles, often called his last will and testament. It is a victorious witness of the grace of God in the face of certain death for the name of Christ. (It is extremely probable that during this same time Paul wrote the Book of Hebrews). Paul was martyred just outside Rome shortly before the death of Nero in 68 A.D. so this is the date we give to the epistle. Being the last of the known Pauline Epistles, it would have to be his 13th.
 - L. Titus – This Epistle, the second of the Pastoral Epistles, was written at about the same time as I Timothy. Titus had been left on the Island of Crete by Paul to organize and perfect the believers there, which was no easy task. The date given to the epistle most frequently by reliable commentators is 65 A.D. This would be Paul's 12th inspired epistle.
 - M. Philemon – Onesimus, a slave who belonged to Philemon, a fine Christian in whose house the Church at Colossae met, had run away and, in the process, had evidently stolen from Philemon. He found his way to Rome and there encountered Paul who led him to Christ. Since the Colossian and Ephesian letters were ready to be sent, and since Tychicus was already coming that way, the letter to Philemon was sent by the same messengers. The epistle is a beautiful picture of our salvation through the intercessory work of Jesus Christ.

THE PAULINE EPISTLES

Group I

- | | | | |
|----|------------------|---------|---|
| 1. | I Thessalonians | 51 A.D. | Written from Corinth on the second missionary journey |
| 2. | II Thessalonians | 51 A.D. | Written from Corinth on the second Missionary journey |
-

Group II

- | | | | |
|----|----------------|------------|--|
| 3. | I Corinthians | 54/55 A.D. | Written from Ephesus on the third missionary journey |
| 4. | II Corinthians | 54/55 A.D. | Written from Macedonia on the third Missionary journey |
| 5. | Galatians | 56 A.D. | Written from Corinth on the third Missionary journey |
| 6. | Romans | 56 A.D. | Written from Corinth on the third Missionary journey |
-

Group III – Prison Epistles

- | | | | |
|-----|-------------|---------|---|
| 7. | Colossians | 60 A.D. | Written from Rome during first Roman imprisonment |
| 8. | Ephesians | 60 A.D. | Written from Rome during first Roman imprisonment |
| 9. | Philemon | 60 A.D. | Written from Rome during first Roman imprisonment |
| 10. | Philippians | 61 A.D. | Written from Rome during first Roman imprisonment |
-

Group IV – Pastoral Epistles

- | | | | |
|-----|------------------|------------|--|
| 11. | I Timothy | 64 A.D. | Written from somewhere in Macedonia |
| 12. | Titus | 65 A.D. | Written from somewhere in Macedonia |
| 13. | II Timothy | 67/68 A.D. | Written from Rome during second imprisonment |
| 14. | Possibly Hebrews | 67/68 A.D. | Written from Rome during second Imprisonment |
-

IV. Hebrews and General Epistles – Eight Books

- A. Hebrews – Although the author of this epistle did not put his name on it, it most certainly was written by Paul from Rome at the same time as II Timothy. In several of the Pauline Epistles Paul lets his great Burden for the Jews be known. He had made several efforts to clarify the difference between Law and Grace to the Jewish Believers at Jerusalem, but all had seemingly failed. According to the internal evidence, the epistle was written by someone in prison in Rome about the same time as Paul second Roman imprisonment. It is on the subject of Justification by Grace alone, and it, along with Galatians and Romans contains the phrase, “The Just Shall Live By Faith”. It has been suggested that if Paul had put his name on it, the Hebrew Believers might have been reluctant to accept it.
- B. James – The Book of James is the oldest of the New Testament Books, as well as being the most Jewish. Some in the early Church rejected it as being canonical since they thought it, with its emphasis on works demonstrating faith, contradicted the Pauline teaching of salvation by grace through faith alone. They are, however, in complete harmony. Paul refers to the works for salvation belonging to the old Covenant of the Law, but James speaks of the works produced by the regenerated soul and spirited of man. We are not saved by works, but salvation will produce good works. Both James and Jude were half brothers of Jesus; neither one coming to know their half brother as the Messiah and Savior of mankind until after the resurrection. James wrote this work between 45 and 48 A.D. and was martyred for the cause of Christ 62 or 63 A.D. The Epistle is a Book of contrasts and is extremely important for today’s Church which seems so devoid of evidence of the Born-Again experience.
- C. I Peter – At the end of Acts chapter 12 Peter fades into the background and the spotlight switches to Paul. Strong external evidence informs us that Peter went to the eastern leg of the fertile crescent and ministered the Gospel to the colonies of Jews there who were descended from the Jews who refused to return to Judah after the Babylonian captivity. In I Peter 5:13 Peter sends greetings from the Church at Babylon. The Epistle was written in about 65 A.D. It was written to teach the Christians how to suffer for Christ victoriously.
- D. II Peter – This second epistle of Peter was written shortly after the first in 65 A.D. to

warn the Christians about false teachers and false teachings. Its second chapter is quite similar to the Book of Jude.

- E. I John – As was mentioned in the notes on the Gospel of John, the Gospel, I John, II John, and III John were all written between 85 and 90 A.D. Although there are some rather unreliable stories about John's death, as far as we know, John was the only one of the twelve Disciple to die a natural death. He died as a very old man close to the end of the first century. I John is a book written to Christians (5:13) giving us a list of tests by which we might know for sure that we are saved.
- F. II John – This small, one-chapter epistle was written from one local Church (the elect Lady) to another (her sister and her children). It is a warning to the Churches of Asia, most of which were founded by John, to reject any and all false teachers, and to refuse their entry into the House of God or the Christian's home. It was written between 85 and 90 A.D.
- G. III John – Written between 85 and 90 A.D. to the Churches of Asia, this short, one-chapter epistle was written on the subject of the importance of showing hospitality to the people of God, and especially those who were in Christian service.
- H. Jude – (See the notes on James). Jude was also a half brother of Jesus and was not converted until after the resurrection. This epistle is so important because of its thorough treatment of the characteristics of false teachers and false prophets. It is known for its trilogies and for its similarity to the second chapter of II Peter. It is best dated around 75 A.D.

V. Revelation – The New Testament Book of Prophecy – One Book

- A. The Book of Revelation – This Book was written by the Apostle John while he was a prisoner of the Romans on the Island of Patmos in the Aegean Sea. Romans records confirm the date. The Book is a masterpiece of prophecy divided into three divisions: the past, chapter one; the present, or the Church Age, chapters two and three; and the future, the rest of the Book. It is a Book of actual incidents that will come to pass, but that are presented in symbols.

Introduction To The Old Testament

INTRODUCTION

Revelation, Inspiration, Enlightenment, and Authority

These terms are often confused, and thus, the uninitiated are often left in the dark as to what is meant when we use them. We will give a definition of each of these terms.

- I. Revelation: In the context of God's Word, Revelation is Truth concerning God, His will, and His works, which man, up until the giving of the Revelation, did not know.
 - A. Since the completion of the Canon of the Holy Scriptures we have not needed any additional Revelation, nor has man received any more Revelation. See I Corinthians 13:8-12
- II. Inspiration: This is the method by which Revelation was given to man. When God wanted to give some new Revelation concerning Himself, He did so by "breathing it into" some human instrument, using the person's personality, style, and vocabulary so that we might be able to identify the human writer more accurately. While God used this method, He still inspired the Scriptures verbally.
 - A. To Inspire means "To breath into." No other information is, nor ever has been given by God to mankind by this same means, except the Canon of Holy Scripture.
 - B. Someone may say that they have been inspired to write a song or a poem, but this is not the same kind of inspiration. They only mean that they have been moved by some idea or experience to write something no one else has written before.
 - C. There are multitudes of Scriptures which bring out this principle, but there are two that make it the clearest: II Timothy 3:16, 17 and II Peter 1:20, 21.
 - D. The Bible-believing Christian believes that the Bible is verbally and plenary inspired.
 - 1. By verbally we mean that every word of the original manuscripts, or autographs was God-breathed, Matthew 4:4.
 - 2. By plenary we mean that every part of the Word of God is equally inspired, II Timothy 3:16
- III. Enlightenment: Enlightenment takes place when a Born-Again Christian reads or studies a portion of Scripture and the Holy Spirit gives them understanding of it.
 - A. Before a person is saved the only enlightenment they can experience concerning the Scriptures is of those portions having to do with the way of salvation. Even then, they cannot understand unless the Holy Spirit gives them understanding because He knows they will receive Christ.
 - 1. Ephesians 2:8
 - 2. Hebrews 12:2a

3. II Corinthians 7:10
 4. John 16:7-12
- B. The saved person, on the other hand, is given, by the indwelling Holy Spirit, an understanding of spiritual things.
1. John 16:13-15 and I Corinthians 2:6-16 (V-14)
- IV. Authority: Only God's Word is absolute Truth; there is no other absolute Truth. Man holds to the authority of science, scientists, psychology, philosophy, man's theories, or his own feelings, but only God's Word is absolute Truth. John 17:17; John 14:6 and John 1:1-3
- A. Since only God's Word is absolute Truth and never changes, God's Word is our only authority for faith and practice in the Christian life. All other so-called authorities change.
1. John 17:17 – The written Word
 2. John 14:6 and John 1:1-14 – The Living Word

THE CLAIMS OF THE BIBLE

- I. The teachings of Christ: The Old and New Testaments are so inseparably bound together, and Christ Himself bore such testimony to the Divine Inspiration of the Old Testament, that to deny the inspiration of the Old Testament is to challenge the authority of Christ's teachings.
 - A. He associated the words of the Old Testament Scriptures with His own, claiming that they would never pass away: Matthew 5:17,18; 24:35; John 5:46,47.
 - B. He referred to them as Divine, and therefore, authoritative. Matthew 19:4, 5 ; 7:9-13; John 5:37
 - C. He used the Scriptures to repel Satan, to correct the Pharisees, to instruct His Disciples, to confess His mission, and to pour out His soul on the cross.
 - D. He put His stamp of approval on the three main divisions of the Old Testament Scriptures: The Law, the Prophets, and the Writings. Luke 24:44
- II. The teaching of the Book itself: The claims that Christ made for Old Testament Scriptures agree completely with those of the writers.
 - A. Moses: Genesis 1:3; Exodus 24:4; Deuteronomy 29:1; etc.
 - B. The Prophets: I Samuel 3:15-21; Isaiah 1:2; 6:9; Jeremiah 1:4-9; 6:9; 36:2; Micah 6:1, etc.
 - C. What is true of the Old Testament Scriptures is true of Christ:
 - 1. They are spoken with authority – Matthew 7:29
 - 2. They were received from the Father – John 6:63; 17:8
 - D. Christ clearly taught that the Old Testament Scriptures pointed to Him, and awaited fulfillment. Matthew 8:17
 - E. The Law and the Prophets were to have a sequel. Luke 16:16
 - F. The New Testament writers claimed they were inspired by the Holy Spirit: I Corinthians 2:13; II Peter 1:20, 21; Revelation 1:10.
 - G. The Apostles and Evangelists followed the Lord in their treatment of the Old Testament Scriptures: Romans 3:2; Acts 7:38.
 - H. From Genesis through Revelation
- III. The witness of the Spirit: I Corinthians 13:8-10
 - A. In I Corinthians chapters 12-14 the subject of Spiritual Gifts is discussed. Chapter 12 deals with Spiritual Gifts in general, chapter 13 deals with the three revelation gifts, and chapter 14 deals with just the Gift of tongues.
 - B. There were three Revelation Gifts by which new revelation was given to Believers before the completion of the Canon of Scripture: These three gifts were Prophecy, Tongues, and Knowledge; I Corinthians 13:8-10.
 - 1. Prophecy: In the Old Testament sense: the gift of Prophecy was the God-given ability to make known the future as God revealed it to and through the prophet.
 - 2. Tongues: These were of two kinds:

- a. The tongues of which we read in Acts chapter 2 were obviously earthly languages and were heard and understood by every man in his own language.
 - b. The tongues which were a revelation gift were a heavenly language through which God communicated new revelation to the Church before the completion of the perfect Canon of revealed Scripture. I Corinthians 13:1
- 3. Knowledge: An excellent example of the gift of knowledge would be the Apostle Paul. This is the ability to understand the deep things of God as they were revealed to him and relate them to the Church so that they could understand them.
- C. According to I Corinthians 13:8, these three revelation gifts will be done away with when “that which is perfect is come.” “That which is perfect” (complete) has to be the Canon of inspired Scripture, for V-9 says, “For now we know in part, and we prophesy in part...” At the time Paul wrote this and dealt with the problem of spiritual gifts, the Canon of Scripture was not yet complete. According to Revelation 22:18, 19, if any man shall add to the revelation of that Book, the plagues of the Book of Revelation shall be added unto him; and if anyone shall take away from the revelation of that Book, his name shall be taken out of the Book of Life. The Book of Revelation was the last Book of the Holy Scriptures to have been written, and it completed the Canon of revealed Scripture. To exercise any of the revelation gifts today would be adding to the Canon of Divinely inspired Scripture. The revelation gifts are inoperative today. They are no longer needed.

THE INFALLIBILITY OF THE BIBLE

- I. The fact that the Bible is infallible does not make its readers infallible but when interpreted correctly, the infallible Word of God will lead the reader rightly.
 - A. In order to rightly understand the Scriptures we must have a spiritual birth. John 3:3 and I Corinthians 2:6-16 We will proceed to study how we got our Bible, and how we know it is infallible. Here are a few of the basic facts:
 1. Manuscripts of the Hebrew Old Testament: No extant (still existing) manuscripts of the Hebrew Old Testament can be dated earlier than the 4th century A.D.
 2. All extant manuscripts of the Old Testament contain what is known as the Massoretic text. The Massoretes were Jewish Rabbis and scholars who edited the Hebrew Old Testament between 600 and 950 A.D. They were so meticulous in their copying of the ancient manuscripts which they had that they would begin counting the Hebrew letters at the beginning of a copy and counting forward, and at the end of a copy and counting backward. If the middle letter (not word, but letter) was not the same as the middle letter of the manuscript from which they were copying, they would discard the copy and start over. When they came to the name, Jehovah, they would put down their pen and get a new one and use it only to write the name of God. That pen would then never be used again. They were also the ones who added the system of vowel points so that we could know the sound of the ancient Hebrew. We owe much to these tireless workers who have been used of God to fulfill Psalm 12:6, 7, and to preserve God's true words for us to this present day.
 3. None of the original manuscripts of the New Testament are still in existence. As they were written and recognized as inspired Scripture, they were preserved, copied, and circulated by the early Church. This produced numerous copies of the Greek manuscripts. Other writings, such as those of the early Church Fathers, were preserved, but do not meet the test of canonicity. Constantine, who professed to be converted to Christianity, came to the throne as the Caesar of Rome in the 4th century A.D. and made a declaration that Christianity was the official religion of the Roman Empire. Everyone was forced to become a nominal Christian. Persecution of the Church became almost non-existent, but instead of the Church grasping this opportunity to win the Roman empire to Christ, it took its ease, and the corruption of the Roman religions made their way into the Church, giving rise to the formation of the Roman Catholic Church.
 4. The edition of the Massoretes was based on the Talmud, an explanation and commentary on the Old Testament, dating from A.D. 270 to 500 A.D. Thus, the Massoretic Text, which is the official Jewish text, has passed down the Hebrew text current in the second century A.D., which was substantially the text known and used in the time of our Lord, and that to which He referred, and on which He put His sanction.
 5. Behind the Talmud lie the Targums, Aramaic paraphrases of the Hebrew text which belong to the 3rd and 4th centuries A.D. The text used for these paraphrases was that current in Palestine in the first century B.C. It differs

slightly from the Massoretic text on which our versions are based.

B. Versions of the Old Testament:

1. One of the most common is the Samaritan Pentateuch. It probably originated in the eighth century B.C. The differences between it and the Massoretic text are mostly grammatical ones and do not change any meaning.
2. The Greek Version (version meaning translation) of the Old Testament is called the Septuagint, a translation of the Hebrew Old Testament into Greek in Alexandria, Egypt in the third century B.C. It became the recognized Bible of the Greek-speaking Jews. When the Septuagint was generally accepted by the early Church, the unbelieving Jews rejected it and made other Greek translations.
 - a. A Greek translation of the Hebrew text made by Rabbi Onkelos made about 150 A.D.
 - b. In the second century another translation was made by Theodotion, said to have been a Hebrew Christian.
 - c. About 200 A.D. a fourth translation was made into the Greek by Symmachus. All four translations were arranged together in columns with the Hebrew text, and one made by Origen, one of the early Church fathers said to have been more liberal, in the third century A.D. and called the Hexapla because of its six parallel columns.
3. There are differences among the six translations and the accepted Hebrew text, but it is generally accepted that the Hebrew text is the most reliable.
4. Other translations of the Hebrew text were made during the early Christian era. The Syriac, known as the Peshitta was made during the third century. It was taken from the Hebrew text, but revised in the light of the Septuagint, and therefore cannot be relied upon in the matter of variant readings. The two Coptic (modern Egyptian) versions, Bohairic and Sahidic appeared in the third century and were probably taken from the Septuagint.
5. There were also Ethiopic, Gothic, Armenian, Arabic Georgian, and Slavonic versions, but none are of high value for the purpose of textual criticism (a highly scientific process used by Bible-believers to determine the word by word content of the original manuscripts, while higher criticism is a tool of liberals to deliberately try to corrupt the content of the original manuscripts).
6. The version known as the Old Latin was probably made in North Africa during the second century A.D. It was taken from the Septuagint and survives only incompletely.
7. Finally, there is the Latin version known as the Vulgate, the Bible of the Middle (Dark) Ages, and the official version of the Roman Catholic Church today. It is mainly the work of Jerome and consists largely of direct translations from the Hebrew, and partly of revisions of the Old Latin with references to the Greek and most of the Apocrypha, of the Old Latin version revised.

THE NEW TESTAMENT TEXT

- I. At this point in our study we would like to state our position on the textual issue as being the following:
 - A. We believe that the Word of God, both the Old and New Testaments were inspired (God-breathed), both verbally (every word was God-breathed) and plenary (all parts were equally inspired) inspired in the original manuscripts, or as they are often called, autographs.
 1. None of the original autographs of either the New Testament or the Old Testament have been preserved for us.
 2. We do believe that the Bible clearly teaches that the very words of God in the original languages would be preserved for us.
 - a. Proverbs 30:5, 6
 - b. Psalm 12:6, 7
 - c. Matthew 5:18
 - d. Luke 16:17
 3. It is obvious in the above verses that it is the words and not concepts that would be preserved.
 - a. One of the teachings in support of the newer translations, paraphrases and versions is that there is nothing wrong with replacing words or changing phrases to make Scripture more readable since God inspired concepts or ideas, not words.
 4. So we also believe in the Divinely inspired words of God in their original languages, and His supernatural superintendence of the translating of the Scriptures into other languages so that we can say that we hold in our hands the very words of God.
 - B. We have chosen in Pioneer Baptist Bible College to stay with the use of the King James translation exclusively in teaching and preaching for the following reasons:
 1. The King James translation is the best all-around English translation.
 2. It is the most familiar translation in English for use in memorizing, study, teaching and preaching.
 3. The “thees” and “thous” and other middle-English may seem to the younger generation to be a bit formal, but they are words which show great respect for God, and recognize His absolute authority and Holiness.
 4. If we stay with the same English translation for all our people, everyone will be able to follow what is being taught in their Bible
 5. When preachers go from one translation to another in their public ministry, people tend to stop bringing their Bibles to Church and they lose respect for the absolute authority of the Word of God.
 6. When people in the pews see that all so-called translations of the Bible do not agree they tend to question which Bible is right. They would have just cause.
 7. The King James translation is the only English translation that does not bear a

copyright. All the others do since they bear changes that are the work of man. Spiritual battles are not won with man-made armor.

C. The two main Greek Texts of the New Testament:

1. The Received Text, or Textus Receptus – This is the text that was received and accepted by the early Church as being the inspired Word of God. Originally, this Greek text was called the Greek Vulgate (Vulgate means the popular version, or the version generally received by the people).
 - a. The original Syrian Vulgate was based on the Received Text and is in complete agreement with it. This Syrian translation was made in about 150 A.D., or about 155 years after John completed the Book of Revelation.
2. The Alexandrian Text – This Greek translation of the New Testament is based largely on two Greek manuscripts; Codex Alpha and Codex Beta.
 - a. When Constantine came to the throne of Rome as Emperor he declared Christianity to be the religion of the Roman Empire and became the first religious-political leader of both Church and State. He examined the Hexapla and decided he liked Origen's 5th column Greek New Testament because it was a more liberal version. He ordered 50 copies to be made of it for his personal use. Codex A, or Alpha; and Codex B, or Beta are thought to be the only two extant copies of these fifty today.
 - b. Codex Alpha was found in a kindling box in a monastery on the slopes of Mt. Sinai. It is commonly called "Sinaiticus". Codex Beta was found in the basement of the Vatican, and is commonly called "Vaticanus".
 - c. The Alexandrian text was thought to have been translated from these two flawed copies of the fifth column of the Hexapla. From the Alexandrian Text come most of our newer present-day translations of the New Testament. These many new translations and paraphrases have to be flawed since they are taken from a flawed Greek text.

II. Over 4,000 manuscripts of the New Testament, or parts of it, still exist. The forms in which these exist are from three periods: (1) Papyri – 1st to 4th centuries, (2) Uncials – 4th to 9th centuries, (3) Cursives 9th to 15th centuries. It should be remembered that the evidence for the Text of the New Testament is far more abundant than for any other work that has come down to us from ancient times

- A. Papyrus Period – The common material for writing purposes at the beginning of the Christian era was the stem of the papyrus reed suitably treated. The plant grew profusely on the banks of the Nile.
- B. Uncial Period – With the persecution nearly removed from the Church in the 4th century under Constantine, Christian scholars were able to give much more time and care to the study and preservation of the original text. The script in this period was often recorded in the form of uncials, copies written in capital letters. This type of manuscript was very clear, and often very beautiful.
- C. Cursive Period – A cursive script is a running hand used for ordinary purposes such as writing letters. Some of these are hard to decipher. The value of the cursives lies in their number and provides many checks on the text. The cursives do not provide

any texts unknown to previous periods, but they do supply a variant reading once in a while.

One would do well to be very leary of the cursives.

- III. The fourth century A.D. The closed canon of inspired Scripture was agreed upon by the Church. There are several tests that determine whether a book is truly a part of the inspired canon of Scripture:
- A. The most important test is verification of authorship, and that the author claimed Divine Inspiration in some manner.
 - B. Another important test is the establishment of the time line. Many of the canonical books were seriously challenged by the critics at one time or another through the ages on the basis of the identification of the book as having been written by the person during the time of the author's lifetime. A good example of this is the claim by liberals of a dual authorship for the Book of Isaiah. After the discovery of the Dead Sea Scrolls, and the finding of the whole Book of Isaiah among them, joined by the fact that they have been dated as pre-Christian, the critics have been strangely silent.
 - C. A third test of canonicity is the manifestation of the personality, vocabulary, and style of the claimed author of the book. Most fundamentalists are persuaded that Paul the Apostle wrote the Book of Hebrews, although it is the only one of his epistles in which his name does not appear, and because it uses vocabulary that is different in some passages from that in the Pauline Epistles in general. We must remember, however, that the Book is written to Hebrew believers, while the known Pauline Epistles are written to Gentiles, or Gentile Churches. It, like Galatians and Romans that are written on the same subject as Hebrews, uses the expression, "The just shall live by faith." It was also written from Rome by someone who was in prison at the same time Paul wrote his last known epistle, II Timothy.

It certainly reflects Paul's thorough knowledge of the Old Testament Scriptures and is in perfect agreement with his theology. It was

Paul's constant desire to show the Hebrew Believers that the New Covenant of grace was not just an extension of the Old Covenant of the Law, but a whole New Covenant which was of grace alone.

THE APOCRYPHA

During the four hundred years between the close of the Old Testament and the beginning of the New Testament, God did not give man any additional revelation. Many epistles and documents were written during this time which are of value historically, but none of these meet the tests of canonicity. The main books of this period are preserved in a group called the Apocrypha. The term means, “Hidden Writings” and is generally applied to all books of this period which are extra-canonical. Christians generally apply the term to fourteen specific books that are included in the Septuagint, but are excluded from the received Hebrew Text. Roman Catholics do accept the Apocryphal books as inspired writings and include them in the Douay Version which was translated from the Latin Vulgate.

THE SEVEN DISPENSATIONS:

- I. A dispensation is a period of time in the Bible during which God deals with mankind in a particular way, or through a particular channel or system.
 - A. The Seven Dispensations in the Bibles are:
 1. The dispensation of Innocence
 - a. From the creation of man and woman to the fall
 - b. God dealt directly with man and woman without any sin preventing them. Man had not yet come to know good and evil. Genesis chapters 1-3
 2. The dispensation of Conscience
 - a. From the fall of man to the flood.
 - b. God dealt with man through his conscience. There were, however, a righteous and an unrighteous line. Genesis chapters 4 and 5.
 3. The dispensation of Human Government
 - a. From the flood to the call of Abram in Ur of the Chaldees
 - b. God, at this time, established the four seasons and gave the Noahic Covenant, the seal whereof was the rainbow. At this time God also established capital punishment. Genesis chapters 6 through 11
 4. The dispensation of the Patriarchs and the great Leaders
 - a. From Abraham to Moses at Mt. Sinai
 - b. God worked through these men to establish the nation of Israel and took her as His elect wife (Ezekiel 16) so that He could, through her, produce His elect Son that whosoever would could be elected by being in Christ. From Abram through Jacob God worked with Israel as a family, but during the 430 years in Egypt Israel became a nation and was led out of Egypt by Moses and taken to Mt Sinai to receive their constitution in the form of the Law. Genesis 12 – Exodus 19
 5. The dispensation of the Law
 - a. From Mt. Sinai until the ascension of Christ.

- b. God dealt with His Elect wife, Israel to prepare them to produce the fulfillment of Genesis 3:15 in the person of Jesus Christ, the Son of God. Exodus 20 – Acts 1
- 6. The dispensation of Grace
 - a. From the ascension of Christ until the Rapture of the Church
 - b. God deals with man through a whosoever salvation by grace through faith in the Lord Jesus Christ as one's own personal Savior.
- 7. The Millennial Dispensation
 - a. From the Second Coming of Christ to the end of the Millennium
 - b. This is the "Kingdom of Heaven", the Kingdom Age for which Israel is still waiting, when Christ shall reign Kings, will rule and reign with His Bride, the Church, for a thousand years in a perfect environment much like that of the Garden of Eden. There will, however, be both saved and unsaved in the Kingdom of Heaven.

THE FOUR PERIODS OF ISRAEL'S HISTORY

- I. The Period of the Patriarchs – Adam through Joseph
 - II. The Period of the Great Leaders – Moses through Samuel
 - III. The Period of the Kings – Saul through Zedekiah
 - IV. The Period of the Foreign Leaders – Babylonian Captivity through the Roman rulers
-
- I. The Period of the Patriarchs – Adam through Joseph: From Adam through the righteous line to the death of Joseph in Egypt (Genesis 1-50).
 - A. The Righteous Line: Genesis Chapter 5
 - 1. Adam – Nakedness is a type of sin. Man's nakedness was covered by the skins of the animals which God slew – First shedding of blood for an atonement (covering) Genesis 3:21. Adam lived 130 years and fathered Seth. He died at 930 years old (930 years from the time he sinned, for before that he had not aged). "...by one man sin entered into the world, and death by sin..."
 - 2. Seth – After Cain killed Abel, God gave Adam and Eve another son, Seth, created in Adam's own image (having a sin nature). Everything reproduces after its own kind. Seth lived 105 years and fathered Enos and died at the age of 912 years.
 - 3. Enos – He lived 90 years and fathered Cainan and lived a total of 905 years.
 - 4. Cainan – He lived 70 years and fathered Mahalaleel. Cainan lived a total of 910 years.
 - 5. Mahalaleel – He lived 65 years and fathered Jared. Mahalaleel lived a total of 895 years.
 - 6. Jared – He lived 162 years and fathered Enoch. Jared lived a total of 962 years. Enoch is the seventh in the righteous line and the number seven denotes perfection, or completion. Enoch was the personification of righteousness because he walked with God.
 - 7. Enoch – He lived 65 years and fathered Methuselah. He lived for a total of 605 years and walked with God; he was translated without seeing death. He is the seventh from Adam in the righteous line from Adam, and was therefore the personification of righteousness.
 - 8. Methuselah – The name means, "When he is gone, it shall come." His name, therefore was prophetic since he died the year of the Flood. He lived for 187 years and fathered Lamech, the father of Noah. He lived longer than any other man; 969 years.
 - 9. Lamech – He lived 182 years and fathered Noah. He lived a total of 777 years and died the year the flood came. We know Lamech was not on the ark.
 - 10. Noah – His name means, "Comforter." Was 500 years old and found grace in the eyes of the Lord. We are not told how old Noah was when Shem, Ham, and Japheth were born, but he was 600 years old when the flood came. Because of Ham's sin against his father after the flood, Ham's son, Canaan

was cursed with being subservient to his uncle, Shem. Ham's line through Canaan continued the unrighteous line. Noah preached for 120 years before the flood, but only succeeded in getting his own family in the ark. Noah lived to be 950 years old.

11. Shem – Shem's descendants were the continuation of the righteous line. Shem was 100 years old when he fathered Aephaxad two years after the flood. He lived another 500 years after he fathered Arphaxad. Notice the decline in the length of life after the flood.
12. Arphaxad – Arphaxad lived 35 years and fathered Salah. He lived 403 years after Salah was born.
13. Salah – Salah lived 30 years and fathered Eber; then lived 403 years after Eber's birth.
14. Eber – Eber lived 34 years and fathered Peleg; then lived another 430 years after Peleg was born.
15. Peleg – Peleg lived 30 years and fathered Reu; he then lived another 209 years after Reu's birth.
16. Reu – Reu lived 32 years and fathered Serug; he then lived another 207 years.
17. Serug – Serug lived 30 years and fathered Nahor; he then lived another 200 years.
18. Nahor – Nahor lived 29 years and fathered Terah, the father of Abram (Abraham). He lived 119 years after Terah was born.
19. Terah – After turning 70 years of age, Terah fathered Abram, Nahor, and Haran. Abram was evidently was not the first-born of the three so we don't know how old Terah was when Abram was born. The family lived in Ur of the Chaldees in the extreme southern end of the eastern leg of the Fertile Crescent. It was here that God first called Abram to leave home and family and go out into a land which he had never seen before. Terah was 205 years old when he died. In the list of the three sons of Terah, Abram is evidently listed first because he was the most important.
20. Abram – Abram married Sarai who was barren and had no son. Nahor married Milcah, but died before his father in Ur of the Chaldees. His son Lot, the nephew of Abram was taken with Abram into the land of Canaan. God chose Abram to carry on the righteous line and receive the covenant He made with the righteous line. When Abram was 100 years old and Sarai was 90, God returned unto them the time of life and enabled them to have a son, Isaac. Abraham lived to be 175 years old.
21. Isaac – Of all the Patriarchs, Isaac has the least recorded of him, but he was chosen to continue the righteous line. We do not know how old Isaac was when Jacob and Esau, twins, were born, but we do know that he was 180 years old when he died. While, of the twins, Esau was born first, Jacob bought his birthright and stole his blessing and was chosen of God to continue the righteous line.
22. Jacob – After stealing his brother's Patriarchal blessing, Jacob fled to Padan-Aram, the land of the city of Haran where he lived with his Uncle Laban for 20 years. There he obtained four wives, eleven sons and at least one

daughter. God told him to return home and he fled from Laban's wrath and was assured of the Patriarchal Blessing at Penial where he wrestled with The Angel of The Lord. The twelfth son, Benjamin was born just before they reached Ephrath (Bethlehem) as they returned to Isaac's home. Joseph was near 56 when Joseph was born and 130 years old when he arrived in Egypt. It was not long after this that he died in Egypt and was returned to Canaan to be buried in the Cave of Macpelah. The following is a list of Jacobs twelve sons and their mothers in Chronological order.

- a. Leah – (1) Reuben (See, a son)
(2) Simeon (Hearing)
(3) Levi (Joined)
(4) Judah (Praise)
- b. Bilhah (5) Dan (Judging)
(6) Naphtali (Wrestling)
- c. Zilpah (7) Gad (A Troop)
(8) Asher (Happy)
- d. Leah (9) Issachar (A Hire)
(10) Zebulon (Dwelling)
- e. Rachael (11) Joseph (Adding)
(12) Benjamin (Son of My Right Hand)

B. In Genesis 37 the story switches to Joseph, but Jacob lived 17 years after he and all his family moved to Egypt under Joseph's rule (Genesis 47:27, 28). The advancement of Joseph (Genesis 37:1-50:26).

- 1. Joseph is probably the strongest type of Christ in the Old Testament.
 - a. He was hated by his brethren.
 - b. He was sold for the price of a common slave.
 - c. He was falsely accused and cast into prison.
 - d. He suffered with two malefactors.
 - e. One malefactor was delivered and the other was hanged.
 - f. He was taken from prison to judgment.
 - g. He was exalted to the right hand of pharaoh
 - h. He became a Savior for his people and for the Gentiles.
 - i. He was given a Gentile Bride by whom he had sons.
 - j. His Gentile Bride inherited along with Israel.
- 2. He was the one used by God to bring Israel into Egypt to fulfill the prophecy given to Abraham in Genesis 15. He took them from Canaan to Egypt to grow them from a family of 70 into a great nation.
- 3. Each of the sons of Israel fathered a tribe of Israel. We have seen the righteous line from Adam to Joseph. We now see a righteous family chosen

by God to be His elect wife.(Isaiah 45:4; Ezekiel 16:1-14).

a. Reasons for sending Israel into Egypt:

- (1) They were still too few in number to stand against the tribes in Canaan, let alone to Conquer the land. God wanted to grow them into a chosen nation He could use to drive out the tribes of Canaan and live under a Theocracy.
- (2) God wanted to prepare them for their mission in a controlled environment. He got all of Israel together in the best land in Egypt, the Land of Goshen.
- (3) To fulfill prophecy (Genesis chapter 15)

4. The growth and training of the tribes:

- a. Being in Egypt for some 400 years they had time for growth in numbers (probably over 2 million at the time of the Exodus).
- b. They were living in the most advanced culture of their time so they had time to grow greatly in knowledge.

5. The unifying of the people:

- a. After a while a Pharaoh came to the throne who did not know of Joseph and what he had done for Egypt.
- b. The Israelites had grown in numbers until the Egyptians feared that, if a nation should invade Egypt, the Israelites might join with them to overthrow Egypt. (From time to time the Hyksos, a nomadic people of the East would invade Egypt and rule over the Egyptian people. The Hyksos were sheep-herders like the Israelites, and were more favorable toward Israel than were the Egyptians; and they were also descended from Abraham by Keturah.) Because of this, the Egyptians put Israel under bondage to bring about their deliverance.
- c. Their suffering and bondage tended to unify them. This prepared them to be more willing to depart from the land of Egypt.

II. The Period of the Great Leaders: Moses through Joshua: 1320-1000 B.C.

A. The Bible account reaches from chapter one of Exodus through the death of Joshua in Joshua 21. This time period is divided into 4 parts:

1. For forty years Moses lived in the house of Pharaoh as the son of Pharaoh's daughter and thus had access to the finest education of that time. He would have become proficient in all the sciences.
2. For the second forty years of his life he learned practical lessons of leadership as a shepherd for his Father-in law in the desert of the Sinaitic Peninsula where God called him by means of the burning bush, to return to Egypt and lead the Israelites out of bondage and to the Promised Land.
3. The last forty years of his life were spent leading Israel out of Egypt and to the Promised Land. On the East side of Jordan he rehearsed the Law to Israel before their conquest of the land. Here he died having seen the land, but not being allowed by God to go in and lead in the conquest. This third division of his life produced some of the most impressive and valuable types in the Old Testament.

- a. The Passover – A type of salvation by the shedding and sprinkling of the blood of Jesus. Hebrews 9:11, 12
 - b. The Feast of Unleavened Bread - type of sanctification as Israel could not eat anything with leaven for an additional seven days. I Corinthians 6:19, 20
 - c. The Exodus from Egypt – Since Egypt was always a type of the world, Israel's leaving Egypt is a picture of the Christian's separation from the world. II Corinthians 6:14-18 and I John 2:15-17
 - d. The crossing of the Red Sea – A type of water baptism which is a public testimony of the fact that this was the point of no return and that they had identified with Moses and with God. I Corinthians 10:1, 2; and I Corinthians 12:13.
4. The discipline of the wilderness: Israel made their way to Mt. Sinai where God gave them their constitution in the form of the Law. Here they stayed for one year while God gave them:
- a. The Ten Commandments – Their constitution for the government under God.
 - b. The ordinances and judgments – as a guide to daily conduct.
 - c. The Civil Law – for the governing of the nation Israel
 - d. Instructions – for the building of the Tabernacle, (A visible representation of the person and redemptive work of Christ)
 - e. The Institution and Sanctification of the Levitical Priesthood – a type of Christ as our eternal High Priest. The Tabernacle was erected and worship begun.
 - f. At Kadesh- Barnea the people refused to go in and possess the land, so God ordained that they wander in the wilderness for another 38 and ½ years until the adult generation that came out of Egypt had died off and a new generation came on that would believe God and go in and possess the Land.
5. The Conquest of Canaan under the leadership of Joshua:
- a. Moses was allowed to see the Land of Canaan from Mt. Pisgah, but was not allowed to enter because of the sin of striking the rock twice in the wilderness. God prepared Joshua for leadership by having him be Moses' right hand during the time in the wilderness.
 - (1) God had a willing subject. – God will use you and me if we are willing subjects
 - (2) Moses charged Joshua – Deuteronomy 32:22, 23
 - (3) God encouraged and charged Joshua – Joshua chapter one.
 - b. The spies and Rahab the harlot – Joshua chapter two
 - c. The crossing of the Jordan – Joshua chapter three
 - d. The conquest of the City of Jericho and the sin of Achan – Joshua chapters four through eight

- e. The deception of Israel by the Gibeonites – Joshua chapter 9
- f. The southern campaign
- g. The northern campaign
- h. The dividing of the land to the tribes
- i. The death of Joshua

III. The Period of the Judges

- A. After the death of Joshua and the elders who outlived Joshua, there was no successor, no central government, and no Capital. Each tribe acted separately, except in times of national danger. Israel followed the following pattern.
 - 1. Backsliding and going after other gods
 - 2. God would bring an enemy against them to punish them.
 - 3. Israel would repent and cry out to God for deliverance.
 - 4. God would raise up a deliverer called a judge.
- B. There were thirteen judges in all.
 - 1. Othniel – Delivered Israel from Mesopotamia
 - 2. Ehud – Fought with Moab and Ammon
 - 3. Shamgar – Fought against the philistines
 - 4. Deborah and Barak – Fought against Sisera and the Canaanites
 - 5. Gideon – Fought against Midian, Moab, and Ammon
 - 6. Tola – Judged Israel
 - 7. Jair – Fought against the Ammonites
 - 8. Jephtha – Judged Israel
 - 9. Ibzan – Judged Israel
 - 10. Elon – Judged Israel
 - 11. Abdon – Judged Israel
 - 12. Samson – Fought against the Philistines
 - 13. Samuel – Last of the judges, but also a prophet. Eli was not listed as a judge because he was the High Priest.

IV. The Period of the Kings – From Saul to the Babylonian captivity – 1,000 to 586 B.C.

- A. The Bible account – I and II Samuel, I and II Kings, and I and II Chronicles, the Major Prophets, and the Minor Prophets through Habakkuk.
- B. We have seen that the plan of God rested on a few men at first, then with Abraham and his family, which became the 12 tribes of Israel. It then rested with the Nation Israel, the Judges, and now, the Kings.
- C. The subdivisions of the period are:
 - 1. The United Kingdom under Saul, David, and Solomon.
 - 2. The Divided Kingdom beginning with Rehoboam and ending with Zedekiah.

- a. The United Kingdom:
- (1) Under the Judge/Prophet leadership of Samuel, Israel passed into the period of the Kings. Israel demanded a King so as to be like the other nations around them. Samuel was used of God to anoint the first two Kings and be an advisor for them.
 - (2) Saul, the son of Kish of the Tribe of Benjamin was the first King and reigned for 40 years. At first he was a humble man, but he became proud and God rejected his reign. When he refused to do as God instructed him, God took the Kingdom from him and gave it to David. After calling on the witch of Endor for guidance in battle, he died in battle against the Philistines by falling on his own sword.
 - (3) When Saul failed, God chose David, a man after God's own heart. He was well prepared to be King after many years as a shepherd where he learned to trust God for every need. He later sinned grievously, but repented and was forgiven by God. He was the greatest of Israel's kings and reigned 40 years: 7 ½ years in Hebron over Judah, and 33 years over all Israel in Jerusalem. He enlarged the Kingdom until it reached from the Euphrates on the northeast, to the southern tip of the Sinai Peninsula. He brought the Ark of God to Jerusalem and established the worship and work of God. He also prepared much material for the building of the Temple
 - (4) Solomon (Shalom), David's son and successor also reigned for 40 years. He is best known for his wisdom, wisdom literature, and the building of the Temple. In the latter part of his reign he was turned from the Lord by his 700 strange wives and 300 concubines and their false gods which he finally came to worship.
- b. The Divided Kingdom: After the death of Solomon, his son, Rehoboam came to the throne. The people wanted the burden of their taxes which Solomon had levied on them lightened, but Rehoboam listened to his contemporaries instead of the older counselors and increased them instead. Jeroboam, a former servant in the household of Solomon, and who had fled to Egypt, returned and led the Northern Kingdom in rebellion against the southern Kingdom of Judah. So that the people of the Northern Kingdom would not return to the south and become reunited with the southern kingdom by going to Jerusalem to worship, Jeroboam set up two golden calves for the Northern Kingdom to worship: one in Bethel, and the other in Dan in the extreme north. The Tribe of Benjamin had been assimilated into the Tribe of Judah, as had the Tribe of Simeon. The Levites in the north fled to the south so as not to be put to death by Jeroboam. This all constituted the Kingdom of Judah. The rest of the tribes, including the two and a half tribes on the east side of Jordan made up the northern Kingdom of Israel.
- (1) The Kingdom of Israel: In order to keep his people from returning to Jerusalem to worship at the Temple, Jeroboam set

up two golden calves: one at Bethel in the South and one in Dan in the North. He then introduced the Northern Kingdom to idolatry. This set the pattern for all of the Kings of the Northern Kingdom. King Ahab married a Gentile woman, the daughter of a Syrian priest of Baal, who introduced the Northern Kingdom of Israel to the worship of Baal. Every effort was made to destroy the worship of Jehovah. The altars of Jehovah were destroyed and the Priests of Jehovah were killed. It was Israel's darkest hour to this point. There were four prophets sent to minister to the Northern Kingdom at this time:

- (a) Elijah – His fearless rebuke of King Ahab, his stirring messages to the people, and his victory over the prophets of Baal on Mt. Carmel turned some back to Jehovah.
- (b) Elisha – His ministry and miracles did much to revive some and turn them to a spirit of godliness.
- (c) Hosea – Rebuked the ungodliness of the day.
- (d) Amos – Rebuked the ungodliness of the day.

There were twenty Kings of the Northern Kingdom of Israel as follows:

(a)	Jeroboam	bad	931-910 B.C.
(b)	Nadab	bad	910-909 B.C.
(c)	Baasha	bad	909-886 B.C.
(d)	Elah	bad	886-885 B.C.
(e)	Zimri	bad	885 B.C.
(f)	Tibni	bad	885-880 B.C.
(g)	Omri	extra bad	880-874 B.C.
(h)	Ahab	the worst	874-853 B.C.
(i)	Ahaziah	bad	853-852 B.C.
(j)	Joram (Jehoram)	mostly bad	852-841 B.C.
(k)	Jehu	mostly bad	841-814 B.C.
(l)	Jehoahaz	bad	814-798 B.C.
(m)	Joash (Jehoash)	bad	798-782 B.C.
(n)	Jeroboam II	bad	782-753 B.C.
(o)	Zachariah	bad	753-752 B.C.
(p)	Shallum	bad	752 B.C.
(q)	Menahem	bad	752-742 B.C.
(r)	Pekahiah	bad	742-740 B.C.
(s)	Pekah	bad	740-732 B.C.
(t)	Hoshea	bad	732-722 B.C.

722 B.C. – The fall of the Northern Kingdom to Assyria

- (2) The Kingdom of Judah: The Kingdom was more united, and the spiritual conditions much better. The Kingdom of Judah lasted 135 years longer than the Northern Kingdom of Israel because the people were more faithful to Jehovah, and had more godly Kings. The better conditions were due largely to the fact that the Southern Kingdom had the Temple, the Priests (most of whom had fled from the Northern Kingdom when the Kingdom was divided), and the Ark of the Covenant. Judah was also fortunate to have some godly Kings such as Asa, Jehoshaphat, Hezekiah, and Josiah.

There were twenty Kings of the Northern Kingdom of Judah as follows:

(a)	Rehoboam	mostly bad	931-913 B.C.
(b)	Abijam (Abijah)	mostly bad	913-911 B.C.
(c)	Asa	good	911-870 B.C.
(d)	Jehoshaphat	mostly good	873-848 B.C.
(e)	Jehoram (Joram)	bad	853-841 B.C.
(f)	Ahaziah (Azariah or Jehoahaz)	bad	841 B.C.
(g)	Athaliah	satanic	841-835 B.C.
(h)	Joash (Jehoash)	mostly good	835-796 B.C.
(i)	Amaziah	mostly good	796-767 B.C.
(j)	Uzziah (Azariah)	good	791-740 B.C.
(k)	Jotham	good	750-736 B.C.
(l)	Ahaz	wicked	736-716 B.C.
(m)	Hezekiah	extra good	716-687 B.C.
(n)	Manasseh	worst	686-642 B.C.
(o)	Amon	worst	642-640 B.C.
(p)	Josiah	extra good	640-608 B.C.
(q)	Jehoahaz (Shallum)	bad	608 B.C.
(r)	Jehoiakim	bad	608-597 B.C.
(s)	Jehoiachin (Jeconiah)	bad	597 B.C.
(t)	Zedekiah	bad	597-586 B.C.

586 – The Southern Kingdom fell to Babylon. The first Babylonian captivity began in 606 B.C., but the fall of the Kingdom came in 586 B.C.. Prophets who were key figures in the Southern Kingdom were:

- (a) Isaiah – He was advisor to several of Judah's Kings. King Ahaz would not listen to him and made an alliance with Syria, thus Judah was in bondage to Assyria for more than a century.

- (b) Jeremiah – He was a special messenger to Judah and Jerusalem during the declining years.
- (c) Ezekiel – Contemporary to Jeremiah, but younger, he was taken to Babylon in the first captivity in 606 B.C. Prophesied to the captives in Babylon the same message that Jeremiah was prophesying to the Jews still in Jerusalem. King Zedekiah's sons were slain before his eyes and he was taken in chains to Babylon where he was slain.
- (d) Daniel – He was also taken to Babylon in the earlier captivity in 606 B.C. His Book is divided right in the middle; the first 6 chapters being more of the nature of the history of the captivity under Babylon's kings, and the second 6 chapters being the most intense and amazing prophecy of the Bible.
- (e) Hosea – He was a prophet to the Northern Kingdom of Israel beginning around 785 B.C. His marriage mirrored the relationship of God and Israel in that his wife was unfaithful to him and God showed Israel through him that He was long-suffering in that each time Hosea's wife would go away from him and be unfaithful, God would tell Hosea to go and bring her back. His children were types of Israel and Judah in their unfaithfulness.
- (f) Joel – Joel prophesied to all of Israel concerning "The Day of The Lord". His prophecy began around 800 B.C.
- (g) Amos – Amos was not formally of the school of the prophets, but was a shepherd whom God called to prophesy to both the Northern and Southern Kingdoms in the 7th century B.C. telling of that which would come upon Israel because of their idolatry.
- (h) Obadiah – He prophesied to the Northern Kingdom of Israel Concerning, "The Day of The Lord" in the 9th century B.C.
- (i) Jonah – Jonah prophesied to Nineveh and saw this great city repent of its sins and turn to God. He is known as the reluctant prophet since he did not want to see a Gentile nation repent and experience God's mercy. He prophesied in the 9th century B.C.
- (j) Micah – He preached revival to both the Northern Kingdom of Israel and the Southern Kingdom of Judah in the 8th century B.C.
- (k) Nahum – Like Jonah, Nahum's prophecy was to Nineveh, but they were over one hundred years apart. Nahum's prophecy was against Nineveh and predicted its destruction.

- (l) Habakkuk - The Book of Habakkuk is a treatment of the age-long question, "Why does God allow evil?" He prophesied in the 7th century B.C.
- (m) Zephaniah – "The Day of The Lord" He prophesied in the 7th century B.C.
- (n) Haggai – Prophesied to the Jews who had returned to Jerusalem to rebuild the Temple under Ezra and Nehemiah. 6th century B.C.
- (o) Zechariah – Prophesied to the Jews who had returned to Jerusalem to rebuild the Temple under Ezra and Nehemiah. His Book has the most Messianic prophecies of all the Minor Prophets. 6th century B.C.
- (p) Malachi – His prophecy was to the remnant of the Jews in Judah after the rebuilding of the City of Jerusalem. This Book is unique in that it deals with both advents of our Lord Jesus Christ. Chronologically speaking, this is the last of the Old Testament books. 438-425 B.C.

THE MAJOR COVENANTS OF THE BIBLE

A covenant is an agreement between two or more parties that may be conditional or unconditional. If it is conditional it will continue only as long as some or all of the participants meet the conditions of the covenant. There are eight major covenants in the Bible:

1. The Edenic Covenant – Genesis 1:17; 1:28
2. The Adamic Covenant – Genesis 3:14,15
3. The Noahic Covenant – Genesis 9:8-17
4. The Abrahamic Covenant – Genesis 12:1-3 and 15:1-18
5. The Mosaic Covenant – Exodus 20:1- 31:18
6. The Palestinian Covenant - Deuteronomy 29:1-30:20
7. The Davidic Covenant – II Samuel 7:4-16
8. The New Covenant (Testament) – Hebrews 8:7-13

THE CHRONOLOGY OF THE FOUR GOSPELS

Matthew – The Gospel of Matthew was the first of the four Gospels to be written. It was written by the Apostle Matthew (The former tax collector) in Aramaic in about 48 A.D., about the same time, or immediately after the Book of James which was written by our Lord's half brother in 47 to 48 A.D. and was probably the first Book of the New Testament to be written. In about 50 A.D. Matthew translated his Gospel into Koine Greek

Luke – Luke was the only Gentile of the Gospel writers, and was Paul the Apostle's personal physician and close companion on the missionary journeys. He also was with Paul in the first Roman imprisonment as well as the second. We know that Paul's first Roman imprisonment was probably from late 59 to early 61 A.D. and that the Book of Acts, written by Luke, was written no earlier than 61 A.D. since it closes with the statement that Paul lived in his own hired house in Rome for two years. If we date the close of the Book of Acts at 61 A.D., and we know that the Gospel of Luke was written before the Book of Acts (see Acts 1:1 and Luke 1:1-4), then we know that the Gospel of Luke could not have been written any later than early 60 A.D. That is the date usually given to it.

Mark – John Mark was just a small lad when Jesus' ministry was coming to a close. Though he was born on the island of Cyprus and the nephew of Barnabas, for some reason he and his mother moved to Jerusalem. As possibly a teenager or a young man in his early twenties, he accompanied Barnabas and Saul on the first missionary journey, but turned back and went home to Jerusalem when the group reached the mainland of Asia Minor. For this reason Paul refused to take him on the second missionary journey and John Mark accompanied Barnabas back to Cyprus while Silas accompanied Paul on the second missionary journey. Barnabas undoubtedly spent a great deal of time with Mark. Having a great admiration for the much older Simon Peter, Mark became his disciple and accompanied him in his ministry. They both shared the pain of failure in their past. When many urged Peter to write a Gospel, he refused to do so. Mark, being much younger, would not have ventured to write a Gospel until after the death of Peter in 67/68 A.D. under Nero's persecution. We therefore assign the date of 68 A.D. to the Gospel of Mark, some seven years after that of Luke. Many in the early Church referred to Mark's Gospel as the Gospel of Peter because of Peter's strong influence on Mark.

John – All of John's five books came late in the first century. John's is the Universal Gospel for all men everywhere. The fall of Jerusalem with the destruction of the Temple in 70 A.D. is not once mentioned in John's Gospel so it must have been written before that incident, or long after it. The date usually assigned to John's Gospel, I John, II John, and III John is that of 80 to 85 A.D..

ITEMS UNIQUE TO EACH OF THE FOUR GOSPELS

I. Matthew:

- A. Matthew is the most Jewish of the four Gospels. It presents Christ as the King and His Kingdom. The emphasis is upon Jesus as the fulfillment of all the Old Testament prophecies having to do with Jesus as the Messiah, and the Kingdom of Heaven, or Christ's earthly reign for a thousand years.
 - 1. He presents us with the genealogy of Joseph, the Foster Father of Jesus through whom Jesus has legal claim to the Throne of David.
 - 2. It alone gives us the story of the Magi and their three gifts, who came some time after the birth of Jesus, and found Him as a young child in a house with His Mother.
 - 3. It gives us the best account of the baptism of Jesus and His temptation in the wilderness in chapter 4
 - 4. Chapters 5 through 7 give us the complete Sermon on the Mount.
 - 5. Chapter 13 gives us the beginning of the Parables of the sower.
(The Gospel of Matthew has more parables than any other Gospel).
 - 6. Chapter 18 gives us a classic treatment on the subject of forgiveness.
 - 7. Chapter 22 begins another great group of parables.
 - 8. Chapters 24 and 25 present us with one of the greatest prophetic passages in the New Testament; the subject having to do with the tribulation period and the second coming as it will affect Israel.
 - 9. The only one of the seven statements of Jesus from the cross is found in 27:46.
 - 10. 28:18-20 relates the Great Commission more thoroughly than any other passage.

II. Luke:

- A. Luke is the only New Testament Book written by a Gentile. Luke was a physician who wrote the Gospel and the Book of Acts in the classic Greek style. He presents Jesus' humanity more than any other Gospel. His parables and incidents have mostly to do with physical healings and human-interest stories. He writes to the Greeks.
 - 1. He is the only Gospel writer who gives us the account of the miraculous birth of John the Baptist and his early years in the Judean wilderness.
 - 2. He is the only Gospel writer who gives us the account of the announcement of the virgin birth to Mary.
 - 3. Mary's visit and salutation to Elizabeth
 - 4. The Magnificat of Mary
 - 5. Zacharia's hymn of praise at John the Baptist's birth
 - 6. The enrollment decree of Caesar Augustus
 - 7. The Christmas story: The actual birth of Christ in Bethlehem

8. The circumcision of the Christ Child
9. The presentation of Christ at the Temple
10. The story of Simeon and Anna
11. The silent years at Nazareth
12. Jesus at the Passover and with the Rabbis
13. Dating of the beginning of John's public ministry
14. John's success
15. The human genealogy of Christ from Mary back to Adam
16. Christ's rejection at Nazareth
17. Details of the call of Peter, James, and John
18. Discourse of Christ on the plain
19. Raising from the dead of the Widow's son at Nain
20. The woman who anointed Jesus in Simon's house.
21. The women who ministered to Christ
22. Episode of James and John
23. The seventy sent out
24. Their return and report
25. Parable of the Good Samaritan
26. Christ at the house of Mary and Martha
27. Parable of the friend at midnight
28. Christ entertained by a Pharisee
29. Discourse to a great crowd
30. Pilate's murder of the Galileans
31. Parable of the barren fig tree
32. The woman afflicted 18 years
33. Problem of the number to be saved
34. Reply to the Pharisees concerning Herod Antipus
35. The man with dropsy
36. Parable of the ambitious guest
37. Parable of the great banquet
38. Difficulties of discipleship
39. Parable of the Lost Sheep
40. Parable of the Lost Coin
41. Parable of the Lost (Prodigal) Son
42. Parable of the dishonest steward
43. The Rich Man and Lazarus

44. Instructions to the Disciples
45. Healing of the ten lepers
46. Questions concerning God's Kingdom
47. Parable of the Importunate Widow
48. Parable of the Pharisee and the Publican
49. Zacchaeus' conversion and call
50. Parable of the Pounds
51. Christ weeping over Jerusalem
52. Warning to Peter
53. Warning to buy a sword
54. Appearance of an Angel in Gethsemane
55. The bloody sweat of Christ
56. Pilate sending Christ to Herod
57. Christ's message to the women of Jerusalem
58. The penitent thief
59. The risen Christ's appearance to the Emmaus Disciples
60. Details of Christ's appearance to the eleven
61. Christ's three out of the seven statements from the cross: 23:34, 43, 46
62. Christ's ascension while blessing His Disciples

III. Mark:

- A. Mark presents Jesus as the Faithful Servant, doing the will of the Father; Hebrews 10. His Gospel is directed to the Romans. It is the shortest of the four Gospels and is characterized by the rapid succession in which he pictures the events of the life and ministry of Christ happening.
 1. Mark's Gospel is the only one of the four that gives no origin of Christ.
 2. It is the only one which gives us the account of the young man wrapped in a linen cloth and who fled the Garden on the night of Christ's arrest.
 3. Mark uses "Kingdom of God" almost exclusively.
 4. Mark's record of one saying of Jesus from the cross; 15:34
 5. Mark's record of the Great Commission 16:15
 6. Chapter 16:17, 18 questioned in the King James as marginal insertions.

IV. John:

- A. John's Gospel is set apart from the Synoptic Gospels in that it features the fewest parables of the four, and that it uses only those events and teachings which emphasize the deity of Christ. John's Gospel is the Gospel written to all men; Jew and Gentile; to the whole world: it is the universal Gospel. Its theme verse is John 20:31.
 1. John is the only Gospel which stresses Christ as the "Word of God" and the

creator of all things.

2. He records the invitation to the first four Disciples in chapter one.
3. He gives us the story of the first miracle: the changing of water to wine at the wedding feast in Cana of Galilee.
4. The interview with Nicodemus
5. The winning of the Woman at the Well in Samaria
6. The second miracle: the healing of the Nobleman's son in Galilee
7. The healing of the lame man at the pool of Bethesda and the following disputations with the Jews
8. Jesus asks His Disciples if they too will go away
9. The "I Ams" of John
10. The healing of the Blind Man on the Sabbath Day and the following controversy
11. The Good Shepherd Chapter, Chapter 10
12. The Raising of Lazarus
13. The events of the Upper Room – Chapters 13 and 14. The New Commandment.
14. Teaching on the Holy Spirit – Chapters 14-16
15. Christ's High-Priestly Prayer on the way to the Garden.
16. Christ's garden arrest, mock trial and mistreatment – Chapter 18
17. Christ's three sayings from the cross: 19:26, 27, 28, 30
18. The appearances after the resurrection – Chapter 20
19. Jesus appears to seven of his Disciples at the Sea of Galilee – questions Peter.

THE GREAT DOCTRINES OF THE BIBLE

I. The Doctrine of God

A. The logical arguments for the existence of God

1. The argument from Universal Belief: People everywhere in the world believe in a supreme being or power. Where did they get the idea?
2. The Cosmological Argument: The argument from cause and effect
3. The Teleological Argument: The argument from design
4. The Ontological Argument: The argument from being – People everywhere have an idea of an infinite and perfect being which could not have come from a finite and imperfect being; where did it come from?
5. The Anthropological Argument: Man has an intellectual and moral nature; therefore, his Creator has to have an intellectual and moral nature.
6. The Argument from Congruity: To believe in God is the answer to all the problems; the key that fits all the locks.

B. The Argument from the Bible: The Bible writers do not argue the fact; they just state it. Genesis 1:1

C. The Nature of God vs. Agnosticism

1. The Spirituality of God vs. Materialism
 - a. John 4:24
 - b. Luke 24:39
 - c. Colossians 1:15
 - d. I Corinthians 2:6-16
2. What is meant by the statement that man was made in the image of God?
 - a. Not Physical
 - b. Man is made in God's image in that he is:
 - (1) A moral being
 - (2) An Intellectual being
 - (3) A Social being
3. What is meant by the Anthropomorphic Expressions used of God?
 - a. John 1:18
 - b. Exodus 33:20
4. The Angel of The Lord: This expression is always associated with Jehovah. Genesis 16:7, 10, 13

D. The Personality of God vs. Pantheism

1. Pantheism teaches that God is everything, while the Bible teaches that God is personality and that He is everywhere present.
2. Definition of personality: Personality exists where there is:

- a. Intelligence
 - b. Mind
 - c. will
 - d. reason
 - e. Individuality
 - f. Self-consciousness
 - g. Self-determination
3. Scripture teaching on the personality of God:
- a. Exodus 3:14 – “I Am that I Am”
 - b. Jehovah-Jireh – The Lord will provide (Genesis 22:13,14)
 - c. Jehovah-Rapha – The Lord that healeth (Exodus 15:26)
 - d. Jehovah-Nissi – The Lord our Banner (Exodus 17:8-15)
 - e. Jehovah-Shalom – The Lord our peace (Judges 6:24)
 - f. Jehovah-Ra-ah – The Lord my Shepherd (Psalm 23:1)
 - g. Jehovah-Tsidkenu – The Lord our Righteousness (Jeremiah 23:6)
 - h. Jehovah-Shamma – The Lord is present (Ezekiel 48:35)
- E. The Unity of God vs. Polytheism: There are three major monotheistic Religions in the world: Judaism, Christianity, and Islam. The second is a development of the first and the third is an outgrowth of them both.
1. Polytheism – The worship of many gods.
- a. The Unity of God – God is one God manifested in three persons.
 - (1) Deuteronomy 6:4-6
 - (2) Genesis 1:1 Elohim
 - (3) Genesis 1:1-3
 - (4) Genesis 1:26, 27
2. The Doctrine of the Trinity vs. Unitarianism
- a. Unitarianism teaches that there is one God, but only one personality. They teach that Jesus is not God, but only a great man whose example we can follow to earn our way to Heaven. They teach that the Holy Spirit is but a force for good sent from God.
 - b. The Trinity:
 - (1) Genesis 1:1 – Elohim
 - (2) Personal pronouns used of the Deity – Genesis 1:26, 27; 11:7; and Isaiah 6:8
 - (3) The Theophanies (Angel of the Lord) – Genesis 16 and 18
 - (4) The Baptism of Christ – Matthew 3:16,17
 - (5) The Baptismal Formula – Matthew 28:19

- (6) The Apostolic Benediction – II Corinthians 13:14
- (7) Christ Himself teaches it – John 14:16
- (8) The New Testament sets forth:
 - A Father who is God – Romans 1:7
 - A Son who is God – Hebrews 1:8
 - A Holy Spirit who is God - Acts 5:3,4

THE ATTRIBUTES OF GOD

I. The Attributes

A. The Natural Attributes: (Attributes are not what God does or has, but what God is.)

1. The Omniscience of God – (God knows all.) Job 11:7, 8; Isaiah 40:28; Job 37:16; Psalm 147:5; Romans 11:33; Proverbs 15:3; I John 3:20
2. The Omnipotence of God – (God has all power) Job 42:2; Genesis 18:14; Genesis 1:1-3 Daniel 4:28-37
3. The Omnipresence of God – (God is everywhere present at all times) Jeremiah 23:23,24; Psalm 139:7-12
4. The Eternity and Immutability of God – (God is from eternity past to eternity future, and He never changes) Habakkuk 1:12; Exodus 3:14; Malachi 3:6

B. The Moral Attributes:

1. God is Holy – Leviticus chapters 20-27; Isaiah 57:15; Habakkuk 1:13
2. The Righteousness and Justice of God – Psalm 116:5; Ezra 9:15; Jeremiah 12:1
3. The Mercy and Loving-Kindness of God – Psalm 103:8; Psalm 86:15
4. The Love of God – I John 4:8-11; John 3:16; I John 3:16

II. The Doctrine of Jesus Christ

A. The humanity of Jesus Christ

1. He had a human parentage – Luke 1:35
2. He grew as other human beings do – Luke 2:40, 52, 46
3. He had the appearance of a man – John 4:9
4. He was subject to sinless limitations – Matthew 4:2; John 19:28
5. He possessed a body, soul, and spirit – John 1:14
6. Human names are given to Him – Luke 19:10

B. The Deity of Jesus Christ

1. Divine names are given to Him – John 1:1; Hebrews 1:8
2. Divine worship is ascribed to Him – John 20:28
3. Divine properties and qualities are possessed by Him – John 8:58
4. Divine offices are ascribed to Him – John 1:3
5. Divine attributes are possessed by Him – Matthew 28:18
6. Christ's name is coupled with that of the Father – II Corinthians 13:14
7. The self-consciousness of Jesus Christ – Luke 2:41-52

C. The Death of Jesus Christ – I Corinthians 15:1-4; II Corinthians 5:21

D. The Resurrection of Jesus Christ – I Corinthians 15; Romans 4:25

E. The Ascension and Exaltation of Jesus Christ – Acts 1:9-11; Philippians 2:9

III. The Doctrine of the Holy Spirit

A. The personality of the Holy Spirit

1. Why is the personality of the Holy Spirit questioned?
 - a. The Spirit seems impersonal when contrasted with the other Persons of the Godhead.
 - b. The names given to the Holy Spirit – Acts 2:1-4 and Isaiah 11:1, 2
 - c. The Holy Spirit is not usually associated with the greetings and salutations of the New Testament – I Thessalonians 3:11
 - d. The word “Spirit” is neuter – Romans 8:16, 26
2. Method of proving the personality of the Holy Spirit:
 - a. Names implying personality are given to the Holy Spirit – John 14:16 and 16:7
 - b. Personal Pronouns are use in reference to the Holy Spirit – John 16:7, 8, 13, 15 and I John 2:6; 3:3. 5, 7, 16
 - c. He is identified with the Father and the Son to indicate personality – Matthew 28:19; II Corinthians 13:14; Acts 15:28
 - d. Personal characteristics are ascribed to the Holy Spirit – I Corinthians 2:10, 11; Isaiah 11:3; I Peter 1:11
 - e. Personal acts are ascribed to the Holy Spirit – Revelation 2:7; Matthew 17:5; 10:20; Romans 8:26; Hebrews 7:25; I John 2:1, 2; Acts 13:2; 16:6, 7; 20:28
 - f. The Holy Spirit is susceptible to personal treatment – Ephesians 4:30; Hebrews 10:29; Acts 5:3; Matthew 12:31, 3
 - g. His name is associated with the names of Deity – I Corinthians 12:4-6

B. The Deity of the Holy Spirit:

1. Divine names are given to the Holy Spirit – Acts 5:3, 4; II Corinthians 3:18; Isaiah 11:1, 2
 - a. The Names of the Holy Spirit:
 - (1) The Holy Spirit – John 14:26; Luke 11:13
 - (2) The Spirit of Grace – Hebrews 10:29
 - (3) The Spirit of Burning – Matthew 3:11, 12
 - (4) The Spirit of Truth – John 14:17; 15:26; 16:13; I John 5:6
 - (5) The Spirit of Life – Romans 8:2
 - (6) The Spirit of Wisdom and Knowledge – Isaiah 11:2; 61:1, 2
 - (7) The Spirit of Promise – Ephesians 1:13
 - (8) The Spirit of Glory – I Peter 4:14
 - (9) The Spirit of God and of Christ – I Corinthians 3:16
 - (10) The Comforter – John 14:26

- (11) The Spirit of Counsel and Might – Isaiah 11:1, 2
 - (12) The Spirit of the Fear of the Lord – Isaiah 11:1, 2
 - (13) The Holy Spirit is called God – Acts 5:3, 4
- 2. Divine Attributes are attributed to the Holy Spirit. – Hebrews 9:14; Psalm 139:7-10; Luke 1:35; I Corinthians 2:10, 11
- C. Divine Works are attributed to the Holy Spirit
 - 1. In relation to the world – Genesis 1:1-3
 - a. The Universe Psalm 33:6
 - b. The world of mankind – John 16:8-11
 - 2. In relation to the Believer – John 3:3-5; Titus 3:5; I Corinthians 6:19, 20; I Corinthians 12:13; Ephesians 1:13, 14; Ephesians 5:18; Acts 1:8; Romans 8:14; Galatians 5:16, 25; I John 2:27
 - 3. In relation to the Scriptures – II Peter 1:20, 21; II Timothy 3:16; Revelation 2, 3; John 16:13; I Corinthians 2:9-13; Ephesians 1:17; John 16:14, 15
 - 4. The relation of the Holy Spirit to Jesus Christ – Luke 1:35; Matthew 4:1; Acts 10:38; Hebrews 9:14; Romans 1:4; 8:11; Acts 1:2; Acts 2:33;
- D. Offences against the Holy Spirit
 - 1. By the lost:
 - a. Resisting – Acts 7:51
 - b. Insulting – Hebrews 10:29
 - c. Blaspheming – Matthew 12:31, 32
 - 2. By the Believer:
 - a. Grieving – James 4:30, 31; Isaiah 63:10
 - b. Lying to – Acts 5:3, 4
 - c. Quenching – I Thessalonians 5:19

IV. The Doctrine of Man:

- A. The creation and original condition of man – Genesis 1:26
 - 1. The image and likeness of God
 - a. Not physical – John 4:24; Deuteronomy 4:15
 - b. Not exhausted in creation
 - c. What does it mean? – Ephesians 4:23, 24
 - d. Intellectual faculties – Genesis 2:19, 20
 - e. Spiritual and moral qualities – The moral test, Genesis 3
The second Adam had the same test – Matthew 4
 - f. Social qualities – Genesis 2:18-25
 - 2. We conclude that man is made in God's image in that he is an intellectual being, a moral being, and a social being.

B. The Fall of Man – Genesis chapter 3

1. The Scriptural Account – Romans 5:12-19
2. Various interpretations
 - a. Some look upon the whole narrative as being an allegory.
 - b. Some look upon it as a myth
 - c. There is the literal interpretation – Matthew 19:4; Mark 10:6; II Corinthians 11:3; I Timothy 2:13-15; I Corinthians 15:56
 - (1) If there was not a literal Garden of Eden, then
 - (2) There was not a literal Adam and a literal Eve. If that was true, then:
 - (3) There was no literal fall of man. If that was true, then
 - (4) Man does not have a fallen nature, and
 - (5) If man does not have a fallen nature, then
 - (6) He does not need a Savior. If he does not need a Savior,
 - (7) Christ died in vain and we can throw our Bibles away and live for the here and now, for this life is all there is.
3. The Nature of the Fall
 - a. The sin of our original parents was an act of their own volition.
 - b. It was instigated by an outside force.
 - c. The first sin was an elevation of the will of man over the will of God.
 - d. It was a deliberate transgression of a Divinely marked boundary.
 - e. It was, in other words, what every sin since then has been: the result of the disbelief of the Word of God.
 - f. It is helpful to know that the nature of the first transgression was the same as that of every sin since:
 - (1) The Lust of the flesh – Genesis 3:6
 - (2) The Lust of the eye – Genesis 3:6 See I John 2:15-17 and Matthew 4:1-11
 - (3) The pride of life – Genesis 3:6
4. The results of the Fall – Genesis 3
 - a. On Adam 3:17-19
 - (1) The ground was cursed.
 - (2) Man would have to make his living by the sweat of his brow.
 - b. On Eve 3:16
 - (1) Pain in child bearing
 - (2) She would be subject to the man
 - c. On Adam and Eve together

- (1) Physical death
- (2) Spiritual death
- d. On the Serpent 3:14,15
 - (1) He would crawl on his belly from then on.
 - (2) He would eat dust.
- e. On Satan (formerly Lucifer) 3:15
 - (1) The seed of the woman would bruise his heel.
 - (2) He would bruise His heel.
- f. On the Human Race as a whole – Various theories 3:22-24 Physical Death, and Spiritual Death
 - (1) That Adam's sin affected only Adam, and not the whole Race.
 - (2) While Adam's guilt does not effect others than himself, all of the human race is destitute of original righteousness.
 - (3) While the race is not guilty of Adam's sin, they do inherit Adam's sin nature (We get our sin nature from our father) Romans 5:12-17

5. Scriptural Teaching:

- a. All of mankind are sinners – Romans 3:10, 23
- b. The universal sinful condition is vitally connected with Adam – Romans 5:12
- c. The whole world lies under condemnation, wrath, and curse – Romans 8:22; Romans 3:19
- d. Unregenerate men are regarded as sons of the devil, not sons of God. John 8:44; I John 3:8-10; I John 5:19
- e. The whole race of mankind is in bondage to sin and the devil – Romans 7; John 8:31-36; Ephesians 2:3
- f. The entire nature of mankind, mentally, morally, spiritually, and physically is sadly affected by sin – Ephesians 4:18; I Corinthians 2:14; Jeremiah 17:9, 10; Genesis 6:5; Titus 1:15; II Corinthians 7:5; Romans 7:18; John 8:9; Mark 10:21; John 5:42; Romans 6:23

V. The Doctrines of Salvation – Galatians 3:11, Romans 1:17; and Hebrews 10:38

A. The Doctrine of Repentance –

- 1. The Importance of the Doctrine – Matthew 3:1, 2; 4:17; Acts 2:38; Acts 20:21
- 2. The nature of repentance – Luke 15:11-24 (15:17)
 - a. Intellectual Phase – Luke 15:17
 - b. Emotional Phase – Luke 15:18, 19
 - c. Volitional – Luke 15:20, 21
- 3. How repentance is produced – I Corinthians 7:9-11

- a. Divine gift – Acts 11:18
 - b. Question of means – Acts 2:37, 38, 41; Hebrews 12:6; I Corinthians 7:10
- 4. Results of repentance
 - a. Heaven made glad – Luke 15:7, 10
 - b. Pardon and forgiveness – Isaiah 55:7; Acts 3:19
 - c. Holy Spirit poured out – Acts 2:38
- B. The Doctrine of Faith
 - 1. The Importance of the Doctrine – II Peter 1:5-7; Hebrews 11:6
 - 2. The Definition of Faith – Hebrews 11:1
 - a. In general – Romans 10:17
 - (1) Knowledge – Psalm 9:10
 - (2) Assent – Mark 12:32
 - (3) Appropriation – John 1:12; 2:24; John 8:30, 31
 - b. In particular – Hebrews 11:1
 - (1) Toward God – Hebrews 11:6
 - (2) Toward Christ – John 9:35-38; 10:30
 - (3) In Prayer – I John 5:14, 15; James 1:5-7
 - (4) In the Word of God – I Corinthians 10:32; Titus 1:2
 - c. Relation of Faith to works – Galatians 1:8, 9
 - 3. The Source of Faith – Ephesians 2:8, 9; Hebrews 12:2
 - a. The Divine side – Romans 12:3
 - b. The Human side – Romans 10:17
 - c. Means used – Luke 22:32
 - 4. Some Result of Faith
 - a. Salvation – Ephesians 2:8,9
 - b. Joy and Peace – Romans 5:1; John 14:1-3
 - c. Do great works – Hebrews 11:32-34
- C. The Doctrine of Regeneration, or The New Birth
 - 1. Its Nature
 - a. Not Baptism – John 3:5
 - b. Not Reformation – Titus 3:5
 - c. A Spiritual Quickening – II Corinthians 5:17
 - d. An Impartation of A Divine Nature – II Peter 1:4; I John 3:9; Galatians 2:20
 - e. A New and Divine Impulse – I John 3:6-9

- f. A Spiritual Birth – John 3:6
 - 2. Its Necessity
 - a. Universal – John 3:3, 5
 - b. The Sinful Condition of Man Demands It. – Romans 3:23; 6:23
 - c. The Holiness of God Demands It – Hebrews 12:14
 - 3. The Means
 - a. The Divine Side – John 1:12, 13
 - b. The Human Side – John 1:12
 - c. The Means Used – I Peter 1:23
- D. The Doctrine of Justification
 - 1. Its Meaning
 - a. Relatively – Ephesians chapter 1 – It has to do with man’s standing before God
 - b. Scripturally – Romans 4:2-8; Deuteronomy 25:1
 - c. Pardon – Righteousness – Micah 7:18, 19; Acts 13:38, 39; Romans 8:1; James 2:23
 - 2. Its Method
 - a. Not By Law – Romans 3:20
 - b. By God’s Free Grace – Ephesians 2:8, 9; Romans 3:24
 - c. The Blood of Christ – Romans 5:9
 - d. Faith – Galatians 2:16; Romans 3:26
- E. The Doctrine of Adoption
 - 1. The Meaning of Adoption
 - a. Etymologically – “The Placing of a Son”
 - b. Scripturally – Galatians 4:5; Romans 8:15, 23
 - 2. The Time of Adoption
 - a. Eternal – Ephesians 1:4, 5
 - b. Spiritually – When One Believes – I John 3:2
 - c. Experientially – At the Resurrection – Romans 8:23
 - 3. The Blessings of Adoption
 - a. Filial – John 17:23; I John 3:1
 - b. Experiential – Hebrews 12:6
 - 4. Some Evidences of Son-ship
 - a. Guidance – Galatians 5:18
 - b. Confidence – Galatians 4:5, 6
 - c. Access – Ephesians 3:12

- d. Love For The Brethren – I John 2:9-11; 5:1
 - e. Obedience – I John 5:1-3
- F. The Doctrine of Sanctification
 - 1. Its Meaning – A setting apart for God’s use only
 - a. Negatively – Separation from Evil – II Chronicles 29:5, 15-18
 - b. Positively – Dedication unto God – Romans 12:1, 2
 - c. Used of The Divine Nature – Ezekiel 36:23
 - 2. When It Takes Place
 - a. Instantly When We Are Saved – I Corinthians 6:11
 - b. Progressively – As We Grow In the Lord – II Peter 3:18
 - c. Completely – When We Go To Be With The Lord – Romans 8:30
 - 3. The Means
 - a. Divine – I Thessalonians 5:23, 24
 - b. Human – I Corinthians 1:30
 - c. Means Used – John 17:17
- G. The Doctrine of Prayer
 - 1. Its Importance – I Samuel 12:23; I Thessalonians 5:17
 - 2. Its Nature – True prayer seems to consist of such elements as adoration, praise, petition, pleading, thanksgiving, intercession, communion, waiting.
 - 3. Its Possibility
 - a. The Revelation of God – John 1:13, 18; Matthew 11:27
 - b. The Work of the Son – John 14:6
 - c. The Inspiration of the Holy Spirit – Romans 8:26
 - d. The Promises – Matthew 18:19; John 16:24; Matthew 7:7, 8; I John 5:14,15
 - e. Christian Testimony – Christians who testify of answered prayer
 - 4. Its Objects
 - a. God the Father – Acts 12:5
 - b. Christ the Son – Acts 7:59
 - c. The Holy Spirit – Romans 8:26
 - 5. Its Method
 - a. Posture – One which shows humility, but any will do
 - b. Time – Any time, but a personal time each day with the Lord. Isaiah 40:31; I Thessalonians 5:17; Also family altar
 - c. Place – Matthew 6:6; or anywhere, depending on the situation. Site Nehemiah
 - 6. Hindrances And Helps

- a. Hindrances – Psalm 66:18; Isaiah 59:1, 2; Proverbs 28:9; James 4:3; Matthew 5:22, 23; 6:12; Hebrews 11:6; James 1:6; Ezekiel 8:5-18; 14:1-3
- b. Helps – Essentials – Psalm 145:18; Matthew 6:5; Matthew 6:7; 26:44; James 5:17; Acts 12:5; Luke 22:44; Luke 18:1-8; Colossians 4:2; Romans 12:12; Matthew 21:22; James 1:6; Matthew 18:19, 20; Psalm 27:4; Matthew 18:19; Exodus 14:15; John 16:23, 24; 14:13, 14; Acts 13:2, 3; 14:23

VI. The Doctrine of The Church

A. Definition, Distinctions

1. Old Testament – Leviticus 4:13
2. New Testament – Ecclesia: Called-out ones – Used in the secular sense, referring to all those born-again ones called out of the world to make up the Body of Christ. Matthew 16:18

Kuriakon: That which belongs to the Lord – Luke 22:25

- a. The Church – Universal, Invisible, Local
- b. Christendom – Ecumenical aspect
- c. The Kingdom – differentiate between Kingdom of Heaven and Kingdom of God.

B. The Founding of the Church

1. In Prophecy and Promise – Matthew 16:16-18 and I Corinthians 3:11
2. Historically Founded – Acts 1-2:47

C. Membership in the Church – Conditions of Entrance; Characteristics

1. Repentance and Baptism – Acts 2:38-41; Matthew 28:19
2. Faith in the Deity of Jesus Christ – Matthew 16:16-18
3. Regeneration – Acts 2:47
4. Public Confession of Christ – Romans 10:9, 10
5. Adherence to the Apostles' Doctrine – Acts 4:32
6. Characteristics – Page 186, III, 6

D. Figures under Which the Church Is Presented

1. The Body of Christ – Colossians 1:18; 2:19; I Corinthians 12:12-27
2. The Temple of God – I Corinthians 6:19, 20
3. The Bride of Christ – Ephesians 5:25-27

E. The Ordinances of the Church

1. Baptism – Matthew 28:19, 20
2. The Lord's Supper – I Corinthians 11:20-34

F. The Vocation of the Church

1. To Worship God – Ephesians 1:4-6

2. To Evangelize the World – Matthew 28:19, 20; Acts 1:8
3. To Perfect Each Member – Ephesians 4:11-15
4. To Witness – Acts 1:8
5. Future Glory – Ephesians 3:10, 21

VII. The Doctrine of The Scriptures

A. Names And Titles

1. The Bible – “Biblos” – Matthew 1:1
2. The Testaments – Hebrews 9:15; 12:24
3. The Scriptures – Romans 1:2; II Timothy 3:16, 17; II Peter 1:20, 21
4. The Word of God – Hebrews 4:12; Ephesians 6:17

B. Inspiration

1. Definition – “To breath into” All Scripture is God-breathed – II Timothy 3:16; II Peter 1:20, 21
2. Distinctions
 - a. Revelation – God’s Truth – Matthew 16:17
 - b. Inspiration – The means by which God’s Truth is given to man – II Timothy 3:16
 - c. Illumination – I Corinthians 2:14
 - d. Reporting – Jeremiah 2:2
3. Views
 - a. Natural Inspiration – The false claim that the Bible is no more inspired than is great music
 - b. Christian Illumination – The false claim that Christians of every age have been as inspired as were the Scripture writers.
 - c. Dynamic Theory – The false claim that the human authors of the various books had no part in the writing of them, but that God simply mechanically dictated them to them.
 - d. Concept Theory – The false claim that God did not inspire every word of the original manuscripts, but that He simply inspired concepts or ideas which are open to interpretation.
 - e. Verbal Inspiration – The Bible teaching that every word of the original manuscripts was God-breathed and should never be changed to say what some person thinks God meant.
 - f. Partial Inspiration – The favorite way of expressing this false claim is, “The Bible contains the Word of God.”
 - g. Plenary Inspiration – The Scriptural teaching that all Scripture is equally inspired. – II Peter 1:20, 21; II Timothy 3:16, 17
4. The Claims of The Scriptures Themselves
 - a. The Old Testament – Exodus 4:10-15

- b. The New Testament – II Peter 1:20,21; I Peter 1:10, 11; Acts 1:16
- 5. The Character (or Degrees of Inspiration)
 - a. Actual Words of God Himself – Exodus 32:16
 - b. Actual Words Communicated by God to man – Exodus 4:10-15
 - c. Individual Freedom in Choice of Words To What Extent?
Numbers 22:28-30
 - d. Why did God use the personality, vocabulary, and style of the individual writers?

VIII. The Doctrine of Angels

- A. Their Existence
 - 1. The Teaching of Jesus – Matthew 18:10
 - 2. The teaching of the Apostles – II Thessalonians 1:7
- B. Their Nature
 - 1. Created beings – Colossians 1:16
 - 2. Spiritual beings – Hebrews 1:14
 - 3. Great power and might – II Peter 2:11
 - 4. Various grades – Jude V-9
 - 5. The number of Angels – Hebrews 12:22
- C. The Fall of Angels
 - 1. Time and cause – Perhaps between Genesis 1:1 and 1:2 (Gap Theory) and Jude Vs 6
 - 2. The work of fallen Angels – Revelation 12:7-9
 - 3. The judgment of fallen Angels – Jude V-6
- D. The Work of Angels
 - 1. Their Heavenly ministry – Revelation 5:11
 - 2. Their Earthly ministry – Psalm 103:20
 - a. In relation to the Believer – Acts 8:26
 - b. In relation to Christ's Second Coming – II Thessalonians 1:7, 8

IX. The Doctrine of Satan

- A. His existence and personality John 13:2
 - 1. Existence – John 13:2
 - 2. Personality – John 8:44
- B. His place and power
 - 1. A mighty Angel – Jude verses 8, 9
 - 2. Prince of the power of the air – Ephesians 2:2

- X. The Doctrine of Last Things
- A. The Doctrine of the Apostasy – II Timothy 3:1-5; II Thessalonians 2:1-7; Revelation 3:14-22
 - B. The Doctrine of the Rapture:
 - 1. Those who hold to a mid-tribulation rapture (a misinterpretation of Matthew 24)
 - 2. Those who hold to a post-tribulation rapture (There is no substantiating Scripture)
 - 3. Those who hold to a pre-tribulation rapture – II Thessalonians 2:1-7; Revelation 4:1; II Timothy 3:1-5; I Corinthians 15:51-58; I Thessalonians 4:13-18
 - C. The Doctrine of the Judgments – II Timothy 4:1 (The Judge – Christ)
 - 1. The Judgment Seat of Christ – Revelation 4:1-6 for all Believers
 - 2. The Judgment of Israel – Ezekiel 20:11-15
 - 3. The Judgment of the Nations – Matthew 25:31-46 and Ezekiel 38, 39
 - 4. The Judgment of antichrist and the false prophet – Revelation 19:20, 21
 - 5. The Judgment of Satan – Revelation 20:10
 - 6. The Judgment of all unbelievers – Great White Throne Judgment – Revelation 20:11-15
 - 7. Judgment of the Cosmos (The heaven and the earth) – II Peter 3:12, 13; Revelation 21:1
 - 8. Judgment of the Fallen Angels – II Peter 2:4; Jude V-6
 - D. The Doctrine of the Tribulation Period – Matthew 24 and Revelation 4-20
 - E. The Doctrine of the Literal Second Coming – Revelation chapter 19
 - F. The Doctrine of the Battle of Armageddon – Revelation 19:11-16
 - G. The Doctrine of the Kingdom of Heaven (The Millennial Reign of Christ) Revelation 20:1-6
 - H. The Destiny of the Wicked – Revelation 20:14, 15
 - I. The Reward of the Righteous – Revelation chapter 4; Revelation 21:1-22:5
 - J. The Doctrine of the New Heavens, the New Earth, and the New Jerusalem Revelation chapter 21; Ezekiel chapters 40-48

Soul-Winning

- I. Make sure the soul-winner is clean and usable to God.
 - A. Are you walking in obedience to the Lord? John 14:21; I John 2:4
 - B. Are you saturating your life with God's Word?
 - 1. Reading it daily – Psalm 1:1, 2
 - 2. Studying it – II Timothy 2:15
 - 3. Memorizing it – Psalm 119
 - C. Do you have a consistent prayer life? I Thessalonians 5:16,17; I John 5:14,15; Matthew 18:19
 - D. Are you witnessing to others about Christ? Mark 16:15; Matthew 28:18-20; Acts 1:8
 - E. Is all known sin confessed to God and made right with Him? I John 1:9; Psalm 139:23, 24
 - F. Do you have a vision for the lost? John 4:33
- II. Don't just wait for God to make opportunities for you, be looking for them. Be sensitive to the leading of the Holy Spirit as to when you ought to start a conversation. John 4:33
- III. When you do find a person to deal with:
 - A. Start a conversation.
 - 1. A Gospel tract is a good way to get a conversation started.
 - B. As soon as possible, get to the point.
 - 1. Show them that God says we are all sinners.
 - a. Romans 3:10; Romans 3:23; Isaiah 53:5, 6; Exodus 20; Romans 5:12
 - 2. Show them What God says is the result or the wages of sin.
 - a. Romans 6:23; Romans 5:12
 - 3. Show them what God says He did for us.
 - a. John 3:16; II Thessalonians 5:21
 - 4. Show them what Jesus said we must happen in order for us to be saved.
 - a. John 3:3 and John 3:5
 - 5. Show them how God said to make Jesus their own and be born-again.
 - a. John 1:12, 13; Romans 10:13; Revelation 3:20; I John 5:11, 12
 - C. When they turn from their sin and receive Christ, do the following.
 - 1. Give them assurance verses. I John 5:11-13
 - 2. Show them what God says about baptism. Romans 6:1-5
 - 3. Get them into a good Bible-preaching Church. Offer to provide transportation if possible.
 - 4. Give them a Bible-study-booklet that will help them get started growing.

5. Disciple them
6. Teach them about prayer and a daily prayer life.
7. Start them reading in their Bible with the Gospel of John
8. Be sure they have a good King James Bible.
9. Tell them to write down questions that come to mind and tell them to bring them to you or to the Pastor.
10. Be sure they get started right away in Sunday School and Church.
11. Encourage them to tell someone else right away about what they have done. If necessary, go with them to do this right away.
12. Be sure that they know God says they have eternal life. John 10:27-29; I John 5:11-13