



The Biblical Book of Philippians

***Plus Genesis, Psalms, Isaiah, Ruth, Hosea, John,
Acts and 2nd Timothy.***



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An informative and brief look at various books and topics from the Old and New Testament.

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OLD TESTAMENT BOOKS OF THE BIBLE

HISTORICAL		POETICAL		PROPHETICAL
<p><u>GENESIS</u> <u>EXODUS</u> LEVITICUS NUMBERS DEUTERONOMY</p>	<p>PENTATEUCH</p>	<p>JOB <u>PSALMS</u> PROVERBS ECCLESIASTES SONG OF SOLOMON</p>	<p>MAJOR PROPHETS</p>	<p><u>ISAIAH</u> JEREMIAH LAMENTATIONS EZEKIEL DANIEL</p>
<p>JOSHUA JUDGES <u>RUTH</u> 1 SAMUEL 2 SAMUEL 1 KINGS 2 KINGS 1 CHRONICLES 2 CHRONICLES</p>			<p>MINOR PROPHETS</p>	<p><u>HOSEA</u> JOEL AMOS OBADIAH JONAH MICAH NAHUM HABAKKUK ZEPHANIAH</p>
<p>EZRA NEHEMIAH ESTHER</p>				<p>HAGGAI ZECHARIAH MALACHI</p>

THE APOCRYPHA

THE BOOKS OF THE APOCRYPHA WILL NOT BE REFERRED TO IN THIS STUDY; HOWEVER, THEY ARE SHOWN HERE BECAUSE MANY OF THESE BOOKS ARE ACCEPTED BY THE ROMAN CATHOLIC CHURCH. THEY ARE ALSO ACCEPTED BY THE GREEK ORTHODOX CHURCH. NONE OF THEM ARE ACCEPTED BY THE PROTESTANT CHURCH AS INSPIRED SCRIPTURE OR AS PART OF THE BIBLE. HOWEVER, THEY DO PROVIDE INTERESTING HISTORICAL READING.

BARUAH BEL AND THE DRAGON ECCLESIASTICUS ESDRAS ADDITIONS TO THE BOOK OF ESTHER EPISTLE OF JEREMIAH	1ST MACCABEES 2ND MACCABEES 3RD MACCABEES 4TH MACCABEES PRAYER OF AZARIAH SONG OF THE THREE YOUNG MEN	PRAYER OF MANASSEH SUSANNA TOBIT WISDOM OF SOLOMON PSALM 151 JUDITH
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NEW TESTAMENT BOOKS OF THE BIBLE

GOSPELS		ACTS OF THE APOSTLES		THE EPISTLES
<p>MATTHEW MARK LUKE <u>JOHN</u></p>	<p>ALSO KNOWN AS THE HISTORICAL BOOKS</p>	<p><u>ACTS</u></p>	<p>THE PAULINE EPISTLES</p>	<p>ROMANS 1ST CORINTHIANS 2ND CORINTHIANS GALATIANS EPHESIANS PHILIPPIANS COLOSSIANS 1ST THESSALONIANS 2ND THESSALONIANS 1ST TIMOTHY <u>2ND TIMOTHY</u> TITUS</p>
			<p>NON PAULINE EPISTLES</p>	<p>PHILEMON HEBREWS JAMES 1ST PETER 2ND PETER 1ST JOHN 2ND JOHN 3RD JOHN JUDE</p>
<p>THE BOOK OF REVELATION</p>				
<p>REVELATION</p>				



Philippians, Genesis, Ruth, Psalms, Isaiah, Hosea, John, Acts and 2nd Timothy

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2. THE FIRST PASSAGE – PHILIPPIANS 2:1-11

- i. RELATIONSHIP TO THE CONTEXT OF THE BOOK
 - ii. EVERYDAY MEANING OF SIGNIFICANT WORDS AND SENTENCES
 - iii. MEANINGS FOR BOTH THE PHILIPPIANS AND FOR BELIEVERS TODAY
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WORDS
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IN SOME WAYS, THIS IS MORE OF A STUDY THOUGH VERY BASIC IN NATURE, THE READER MAY SIMPLY ENJOY READING THROUGH THE ARTICLE. IT IS SIMPLY TO PROVIDE AN INTRODUCTION OF VARIOUS BOOKS OF THE BIBLE IN ORDER TO CHALLENGE THE READER TO INVEST MORE TIME IN STUDYING THE BIBLE.



I. PHILIPPIANS

In order to get more how of this short study, I recommend reading the works of these four authors. This is a short New Testament Letter written to the Philippians Church by Paul.

This book can be used as a study or simply as informative reading. There are four or five mini-lessons that will provide ideas to help the person know

what the major points being discussed. This book delves into the purpose of the letter to the Philippians. In a way, it is an in-depth introduction to the Letter to the Philippians. The first item under this heading is the Book of Philippians. You are encouraged to use a modern English translation of the Bible and reread the different references given. There is also a short biography of Paul the apostle and his missionary activities. Following that, the student is introduced to the Philippian Church at Philippi. Finally, the literary style of the book is discussed. This represents a very brief introduction to the book.

So Philippians is a letter that Paul wrote to the church at Philippi in Greece. It's referred to as the Book of Philippians or The Letter to the Philippians. This study will look at the purpose of the Book of Philippians; especially the context in which it was written. It will explain the historical background surrounding the author and his circumstances, along with the background of the Philippians' Church. The study will identify the connections between the author and the people who received the letter, and explain their need for the message of the book. The literary style of the book will be discussed to help

I can do
ALL THINGS
through
Christ
who
strengthens me
Philippians 4:13

confirm the authorship of Philippians. At least two themes of the book will be traced and its content will be summarised in an outline to help contribute to understanding the purpose of the book. Biblical references will be provided to support the two themes. The two selected themes commonly regarded by Biblical scholars as contributing significantly to an understanding of the Bible, such as recurring ideas, in the case of Philippians, joy and fellowship. The outline will also help identify the importance of the two themes for the original recipients and for believers today. In addition, the study of Philippians will take three passages and outline them to establish connections between the selected passages and the content of the whole book. In all quotations of scripture, the King James Version will be used due to copyright reasons. Students are encouraged to have a modern English translation of the Bible to read. The outline will establish the everyday meaning of significant words and sentences in each passage with reference to the literary form of the passage. The study will be in keeping with non-technical works of Biblical scholars recognised as conforming to international standards of scholarship.

Throughout, the use of the words, 'letter' and 'book' will be synonymous. For example: 'The Letter to the Philippians' and 'The Book of Philippians' means the same.

To begin, it would be a good idea to read Paul's letter. This is why it's included as the very first part of lesson one. Answer the questions that follow it. It is four chapters long. For copyright reasons I have used the King James Version of the Bible and I realise that this version is somewhat difficult to understand. So if you find the translation a little difficult, read the letter in a modern English translation of the Bible.

The four authors referenced here are Jerome H. Smith, Howard Frederic Voe, William Smith and Matthew Henry. Their works are titled: 'The New Treasury of Scripture Knowledge'®, 'Exploring Church History'®, and 'Smith's Bible Dictionary'®. Evidence to the fact that they are non-technical works by Biblical scholars generally recognized as conforming to international standards of scholarship, comes from

their works being published in the Logos Library System under Thomas Nelson Publishers, Nashville, Tennessee, USA. Matthew Henry was born on October 18, 1662 and died June 22, 1714. Henry's well-known *Exposition of the Old and New Testaments* (1708-1710) is a commentary of a practical and devotional rather than of a critical kind, covering the whole of the Old Testament, and the Gospels and Acts in the New Testament. After the author's death, the work was finished by a number of ministers, and edited by G Burder and John Hughes in 1811. Of no value as criticism, its unflinching good sense, discriminating thought, high moral tone, simple piety and practical application, combined with the well-sustained flow of its racy English style, made it one of the best works of its type and it is still used today. The examples provided are non-technical and provide readability to pastors and church lay-people.

Jerome H. Smith - *The new treasury of scripture knowledge [computer file], electronic edition of the revised edition of the treasury of scripture knowledge, Logos Library System*, (Nashville: Thomas Nelson) 1997, c1992 by Jerome H. Smith

Letter to the Philippians; "Chapter 1 - The apostle addresses the saints at Philippi with the bishops and deacons, 1, 2: showing his thankfulness to God for their "fellowship in the gospel," to that time; his love to them; and his confidence in them as to the future, 3-8; and giving a summary of the blessings for which he prayed in their behalf, 9-11. He informs them, that his imprisonment at Rome had conduced "to the furtherance of the gospel," 12, 13: so that many had been rendered more bold in preaching it; in which he greatly rejoices, though some did it from corrupt motives, 14-18; knowing that this "will turn to his salvation, through their prayers, and by the Spirit," and trusting that "Christ will be magnified in his body, whether by life or death," 19, 20. He declares that he is prepared for either event; that "to depart, and be with Christ, would be far better" for him; but that, as his life would be useful to them, he doubts in his choice, and supposes that he shall live, and be set at liberty, that he may further their joy of faith, by coming to them, 21-26. He exhorts them to walk worthy of their profession; to be of one mind "in striving for the gospel;" and to suffer cheerfully for Christ, as they had already been called to do, 27-30."

Howard Frederic Vos, - *Exploring church history [computer file], electronic ed., Logos Library System*, (Nashville: Thomas Nelson) 1997, c1994 by Howard F. Vos.

Paul's Missionary Journeys; "Ultimately, church growth at Antioch required more workers. Barnabas went to Tarsus to persuade Saul—later called Paul—to join in the ministry in the Syrian metropolis. Soon the Lord revealed to the church that He wanted the pair to engage in foreign missionary activity. Barnabas and Paul departed, with the blessing of the whole church, to minister to Jews and Gentiles in the regions beyond. They traveled and preached in Cyprus and Asia Minor (modern Turkey) and returned to Antioch. When they arrived, a question of the relationship of Jew and Gentile in the church and to the law arose. Jewish Christians believed that Gentile believers had to submit to the law as well as place their faith in Christ. The issue was referred to the mother church at Jerusalem; Paul and Barnabas and others were sent there to present the case.

The decision of the great Council of Jerusalem (A.D. 49 or 50) is significant: "For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well" (Acts 15:28–29). Under the guidance of the Holy Spirit, the council decided that the law, which had been an impossible burden for Jews, should not be required of Gentiles.

On Paul's second missionary journey he was accompanied by Silas. The two again visited churches in Asia Minor and then, responding to the call of the man from Macedonia (Acts 16:9), they crossed over into Greece, where they established churches at Philippi, Thessalonica, Berea, and Corinth. Paul remained at Corinth for about eighteen months of successful evangelistic work. During this journey he also preached his famous sermon on Mars Hill in Athens (Acts 17). Thus the evangelization of Europe had begun.

On his third journey Paul again called on the believers in central Asia Minor. Traveling westward he stopped for much of three years at Ephesus (Acts 20:31), where he carried the gospel banner to victory over the forces of Diana. After revisiting the churches in Greece, he returned to Jerusalem,

where he was apprehended by the leaders of the Jews and imprisoned. At length, appealing to Caesar, he was taken to Rome for trial. There he was imprisoned for two years (apparently under a sort of house arrest, Acts 28:30), and there he enjoyed a fairly successful ministry to the many who had access to him.

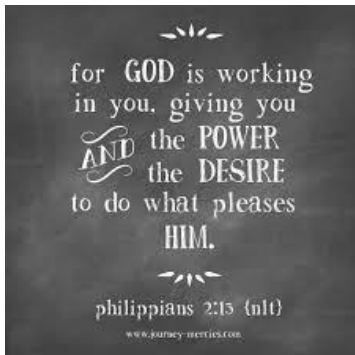
Apparently Paul was released from his first Roman imprisonment and went on a fourth missionary journey. In support of such a view, he had anticipated gaining his freedom (Phil. 1:25; Philem. 22) and even expected to go to Spain (Rom. 15:24, 28) at a future time. Moreover, there is some indication in the church fathers that he did indeed get there. On that fourth journey he seems also to have gone to Crete, where he established Titus in a leadership position, in addition to visiting some churches already founded.”

William Smith; revised and edited by F.N. and M.A. Peloubet, *Smith’s Bible dictionary [computer file], electronic ed., Logos Library System,* (Nashville: Thomas Nelson) 1997.

“PHILIPPI (named from Philip of Macedonia), a city of Macedonia, about nine miles from the sea, to the northwest of the island of Thasos, which is twelve miles distant from its port Neapolis, the modern Kavalla. It is situated in a plain between the ranges of Pangæus and Hæmus. The Philippi which St. Paul visited was a Roman colony founded by Augustus after the famous battle of Philippi, fought here between Antony and Octavius and Brutus and Cassius, B.C. 42. The remains which strew the ground near the modern Turkish village Bereketli are no doubt derived from that city. The original town, built by Philip of Macedonia, was probably not exactly on the same site. Philip, when he acquired possession of the site, found there a town named Datus or Datum, which was probably in its origin a factory of the Phœnicians, who were the first that worked the gold-mines in the mountains here, as in the neighboring Thasos. The proximity of the goldmines was of course the origin of so large a city as Philippi, but the plain in which it lies is of extraordinary fertility. The position, too, was on the main road from Rome to Asia, the Via Egnatia, which from Thessalonica to Constantinople followed the same course as the existing post-road. On St. Paul’s visits to Philippi, see the following article. At Philippi the gospel was first preached in Europe. Lydia was the first convert. Here, too, Paul and Silas were imprisoned. Acts 16:23. The Philippians sent contributions to Paul to relieve his temporal wants.”

Henry, Matthew - *Matthew Henry's Commentary on the Bible*, (Peabody, MA: Hendrickson Publishers) 1997.

Philippians 1:9-11 - These verses contain the prayers he put up for them. Paul often let his friends know what it was he begged of God for them, that they might know what to beg for themselves and be directed in their own prayers, and that they might be encouraged to hope they should receive from God the quickening, strengthening, everlasting, comforting grace, which so



powerful an intercessor as Paul asked of God for them. It is an encouragement to us to know that we are prayed for by our friends, who, we have reason to think, have an interest at the throne of grace. It was intended likewise for their direction in their walk, and that they might labour to answer his prayers for them; for by this it would appear that God had answered them. Paul, in praying thus for them, expected good concerning them. It is an inducement to us to do our duty, that we may not disappoint the expectations of praying

friends and ministers. He prayed, 1. That they might be a loving people, and that good affections might abound among them; *That your love might abound yet more and more*. He means it of their love to God, and one another, and all men. Love is the fulfilling both of the law and of the gospel. Observe, Those who abound much in any grace have still need to abound more and more, because there is still something wanting in it and we are imperfect in our best attainments. 2. That they might be a knowing and judicious people: that love might abound *in knowledge and in all judgment*. It is not a blind love that will recommend us to God, but a love grounded upon knowledge and judgment. We must love God because of his infinite excellence and loveliness, and love our brethren because of what we see of the image of God upon them. Strong passions, without knowledge and a settled judgment, will not make us complete in the will of God, and sometimes do more hurt than good. The Jews had a zeal of God, but not according to knowledge, and were transported by it to violence and rage, Rom. 10:2; Jn. 16:2. 3. That they might be a discerning people. This would be the effect of their knowledge and judgment: *That you*

may approve the things which are excellent (v. 10); or, as it is in the margin, *Try the things which differ; ,eis to dokimazein* that we may approve the things which are excellent upon the trial of them, and discern their difference from other things. Observe, The truths and laws of Christ are excellent things; and it is necessary that we every one approve them, and esteem them such. We only need to try them, to approve of them; and they will easily recommend themselves to any searching and discerning mind. 4. That they might be an honest upright-hearted people: *That you may be sincere*. Sincerity is our gospel perfection, that in which we should have our conversation in the world, and which is the glory of all our graces. When the eye is single, when we are inward with God in what we do, are really what we appear to be, and mean honestly, then we are sincere. 5. That they might be an inoffensive people: that you may be *without offence until the day of Christ*; not apt to take offence; and very careful not to give offence to God or their brethren, to *live in all good conscience before God* (Acts 23:1), and to *exercise ourselves to have always a conscience void of offence towards God and towards men*, Acts 24:16. And we must continue to the end *blameless*, that we may be presented so at the *day of Christ*. He will present the church *without spot or wrinkle* (Eph. 5:27), and *present believers faultless before the presence of his glory with exceeding joy*, Jude 24. 6. That they might be a fruitful useful people (v. 11): *Being filled with the fruits of righteousness*, etc. From God is our fruit found, and therefore from him it must be asked. The *fruits of righteousness* are the evidences and effects of our sanctification, the duties of holiness springing from a renewed heart, the *root of the matter in us*. *Being filled* with them. Observe, Those who do much good should still endeavour to do more. The fruits of righteousness, brought forth for the glory of God and edification of his church, should really fill us, and wholly take us up. Fear not being emptied by bringing forth the fruits of righteousness, for you will be filled with them. These fruits are *by Jesus Christ*, by his strength and grace, for *without him we can do nothing*. He is the root of the good olive, from which it derives its fatness. We are *strong in the grace which is in Christ Jesus* (2 Tim. 2:1) and *strengthened with might by his Spirit* (Eph. 3:16), and they are *unto the glory and praise of God*. We must not aim at our own glory in our fruitfulness, but at the *praise and glory of God*, that *God may be glorified in all things* (1 Peter 4:11), and *whatsoever we do we must do all to the glory of God*, 1 Co. 10:31. It is much for the honour of God, when Christians not only are good, but do good, and *abound in good works*.

A. THE PURPOSE OF THE PHILIPPIANS

CHAPTER 1 - ¹Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: ²Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

³I thank my God upon every remembrance of you, ⁴Always in every prayer of mine for you all making request with joy, ⁵For your fellowship in the gospel from the first day until now; ⁶Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

⁷Even as it is okay for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds and in the defence and confirmation of the gospel, ye all are partakers of my grace. ⁸For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

⁹And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment; ¹⁰That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; ¹¹Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

Rejoice
IN THE *Lord* ALWAYS.
I WILL SAY IT AGAIN:
Rejoice!
PHILIPPIANS 4:4

¹²But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel; ¹³So that my bonds in Christ are manifest in all the palace, and in all other *places*; ¹⁴And many of the brethren in the Lord,

waxing confident by my bonds, are much more bold to speak the word without fear. ¹⁵Some indeed preach Christ even of envy and strife; and some also of good will: ¹⁶The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: ¹⁷But the other of love, knowing that I am set for the defence of the gospel. ¹⁸What then? Notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. ¹⁹For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, ²⁰According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, so now also Christ shall be magnified in my body, whether *it* be by life, or by death.

²¹For to me to live *is* Christ, and to die *is* gain. ²²But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I know not. ²³For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: ²⁴Nevertheless to abide in the flesh *is* more needful for you. ²⁵And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; ²⁶That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

²⁷Only let your conversation be as it becomes the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; ²⁸And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. ²⁹For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; ³⁰Having the same conflict which ye saw in me, and now hear *to be* in me.

Chapter 2 - ¹If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, ²Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind. ³*Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. ⁴Look not every man on his own things, but every man

also on the things of others. ⁵ Let this mind be in you, which was also in Christ Jesus: ⁶Who, being in the form of God, thought it not robbery to be equal with God: ⁷But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: ⁸And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. ⁹Wherefore God also hath highly exalted him, and given him a name which is above every name: ¹⁰That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; ¹¹And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

¹²Wherefore, my beloved, as ye have always obeyed; not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. ¹³For it is God which works in you both to will and to do of *his* good pleasure.

¹⁴Do all things without murmurings and disputing: ¹⁵That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; ¹⁶Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. ¹⁷Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. ¹⁸For the same cause also do ye joy, and rejoice with me. ¹⁹But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. ²⁰For I have no man likeminded, who will naturally care for your state. ²¹For all seek their own, not the things which are Jesus Christ's. ²²But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. ²³Him therefore I hope to send presently, so soon as I shall see how it will go with me. ²⁴But I trust in the Lord that I also myself shall come shortly. ²⁵Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow soldier, but your messenger, and he that ministered to my wants. ²⁶For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. ²⁷For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also,

lest I should have sorrow upon sorrow. ²⁸I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. ²⁹Receive him therefore in the Lord with all gladness; and hold such in reputation: ³⁰Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

Chapter 3 - ¹Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe. ²Beware of dogs, beware of evil workers, beware of the concision. ³For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

⁴Though I might also have confidence in the flesh. If any other man thinks that he hath whereof he might trust in the flesh, I more: ⁵Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; ⁶Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. ⁷But what things were gain to me, those I counted loss for Christ. ⁸Yea doubtless, and I count all things *but* loss for the excellence of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

⁹And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: ¹⁰That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; ¹¹If by any means I might attain unto the resurrection of the dead. ¹²Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. ¹³Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, ¹⁴I press toward the mark for the prize of the high calling of God in Christ Jesus.

¹⁵Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. ¹⁶Nevertheless, whereto we have already attained, let us walk by the same rule; let us mind the same thing.

¹⁷Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. ¹⁸(For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: ¹⁹Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.) ²⁰For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: ²¹Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

CHAPTER 4 - ¹Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved. ²I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. ³And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellow labourers, whose names *are* in the book of life. ⁴Rejoice in the Lord always: *and* again I say, Rejoice. ⁵Let your moderation be known unto all men. The Lord *is* at hand. ⁶Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. ⁷And the peace of God, which passes all understanding, shall keep your hearts and minds through Christ Jesus. ⁸Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things. ⁹Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

¹⁰But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. ¹¹Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content. ¹²I know both how to be abased, and I know how to abound: every where and in

all things I am instructed both to be full and to be hungry, both to abound and to suffer need. ¹³I can do all things through Christ which strengthens me. ¹⁴Notwithstanding ye have well done, that ye did communicate with my affliction. ¹⁵Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. ¹⁶For even in Thessalonica ye sent once and again unto my necessity. ¹⁷Not because I desire a gift: but I desire fruit that may abound to your account. ¹⁸But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. ¹⁹But my God shall supply all your need according to his riches in glory by Christ Jesus.

- (b) ²⁰Now unto God and our Father *be* glory for ever and ever. Amen. ²¹Salute every saint in Christ Jesus. The brethren who are with me greet you. ²²All the saints salute you, chiefly they that are of Caesar's household. ²³The grace of our Lord Jesus Christ *be* with you all. Amen.

Think about what you have read - Consider the following Points:
reread the above information if you need to.

- 1) What is included in the opening paragraph of the letter?
- 2) What is the main point of the second paragraph?
- 3) As a result of Paul's situation, what has happened to him? (1:12-20)
- 4) How does Paul describe living and dying? (1:21)
- 5) How would you summarise the first paragraph of Chapter 2?
- 6) What does Paul say about Timotheus, himself and Epaphroditus? (2:18-30)
- 7) How does Paul summarise his life? (3:5-7)
- 8) What do you think the word 'Finally' in 3:1 and 'therefore' in 4:1 might indicate?
- 9) Who is Paul referring to in 4:1 when he says, 'my dearly beloved'?
- 10) What does he say about the support from Philippi? (4:13-18)
- 11) How does Paul end the letter? (4:20-23)

B. PAUL, AUTHOR OF THE LETTER TO THE PHILIPPIANS

General information and history of Paul

Scholars agree that Paul wrote this letter. The events of the letter are in line with the life of Paul. He indicates that he was in prison at the time. There's discussion as to whether he was in prison in Corinth, Ephesus, Caesarea, or Rome. Paul was imprisoned three times altogether, first at Philippi, then in Caesarea for two years and the third in Rome. There was a very short imprisonment in Jerusalem which, if counted, would make four. Many advocate that the letter was written from Rome around AD 60-62 and other evidence points to that fact, but it is still not totally clear. Even though Paul was imprisoned, he seemed to have quite some freedom in that imprisonment and was expecting to be released. The imprisonment was due to Paul's appeal to Caesar at Caesarea, as a way to escape the Jew's attempt to put him to death. After arriving in Rome, his imprisonment or house arrest lasted for two years there too. Scholars aren't exactly sure during what part of the two years Paul wrote the letter to the Philippians but there's speculation that it may have been during the earlier part of those two years; as toward the latter part of Paul's imprisonment, he experienced less freedom. His imprisonment at Rome did allow him to receive fellow Christians including those from distant cities and churches in Asia Minor. In fact, the letters to the Philippians and Colossians were responses to letters brought to him by Epaphroditus and Epaphras. Paul also sent letters to Laodicea and to the Ephesians. As with all of the churches Paul had established, Paul was always concerned about their spiritual welfare. Paul was their mentor and the churches were his disciples. In the case of the Philippians, he appreciated their growth and encouraged them to maintain their unity in Christ.

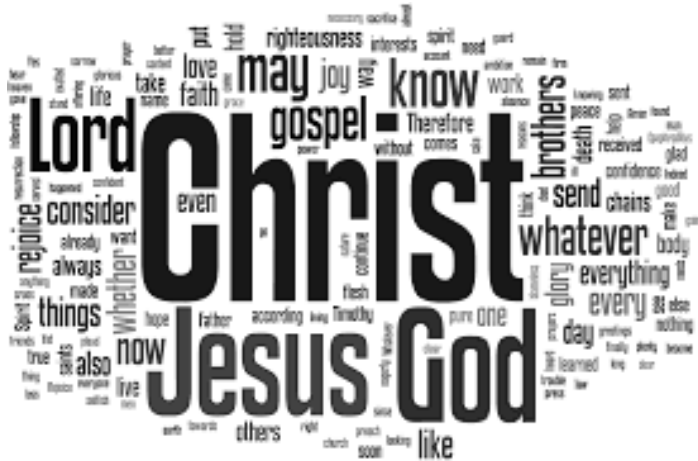
By this time Paul was well-known throughout the churches in Asia. This was not only true because of his missionary journeys; Asia Minor was Paul's home. He was born in Tarsus, the chief city of Cilicia, and he was born a Roman citizen. Before Paul became a Christian, he used the name 'Saul', a Jewish name. Paul called himself 'a Hebrew of the Hebrews' and studied under Gamaliel, a famous rabbi of that time.

Paul was a zealous student and that zeal led him to persecute the early Christians. He even participated in the stoning of Stephen, the first martyr of the Christian church. But that all changed on his travels to Damascus. There, he experienced an extraordinary event. Jesus met him on the road to Damascus and forever changed Paul's life. The zeal that Paul had, continued with the Gospel of Jesus Christ, first in Damascus, then Arabia, and from there to Jerusalem, after that, he returned home where he lived for the next ten years. He preached Christ to the whole area and after working with the church at Antioch for a brief time Paul joined up with others and began the evangelisation of the Roman world.

TO SUMMARISE PAUL'S LIFE

ORIGIN:	TARSUS IN CILICIA (ACTS 22:3); TRIBE OF BENJAMIN (PHIL. 3:5)
TRAINING:	LEARNED TENT-MAKING (ACTS 18:3); STUDIED UNDER GAMALIEL (ACTS 22:3)
RELIGION:	HEBREW AND PHARISEE (PHIL. 3:5); PERSECUTED CHRISTIANS (ACTS 8:1-3; PHIL. 3:6)
SALVATION:	MET THE RISEN CHRIST ON THE ROAD TO DAMASCUS (ACTS 9:1-8) RECEIVED THE INFILLING OF THE HOLY SPIRIT ON THE STREET CALLED STRAIGHT (ACTS 9:17)
MISSIONS:	THE CHURCH AT ANTIOCH WAS INSTRUCTED BY THE HOLY SPIRIT TO SEND OUT PAUL TO THE WORK (ACTS 13:1-3) CARRIED THE GOSPEL TO THE GENTILES (GAL. 2:7-10)
ROLES:	SPOKE UP FOR THE CHURCH AT ANTIOCH AT THE COUNCIL OF JERUSALEM (ACTS 15:1-35) OPPOSED PETER (GAL. 2:11-21) ARGUED WITH BARNABAS ABOUT JOHN MARK (ACTS 15:36-41)
ACHIEVEMENTS:	THREE EXTENDED MISSIONARY JOURNEYS (ACTS 13-20) FOUNDED NUMEROUS CHURCHES IN ASIA MINOR, GREECE AND POSSIBLY SPAIN (ROM. 15:24, 28) WROTE LETTERS TO NUMEROUS CHURCHES AND VARIOUS INDIVIDUALS WHICH NOW MAKE UP A QUARTER OF OUR NEW TESTAMENT
END OF LIFE:	FOLLOWING ARREST IN JERUSALEM, WAS SENT TO ROME (ACTS 21:27; 28:16-31) ACCORDING TO CHRISTIAN TRADITION, RELEASED FROM PRISON ALLOWING FURTHER MISSIONARY WORK IN MACEDONIA;

REARRESTED, IMPRISONED AGAIN IN ROME, AND BEHEADED
OUTSIDE OF THE CITY



Paul first worked with Barnabas at Antioch in Syria. After the church released them, they went to Cyprus (Barnabas' home) and then to Galatia where they established churches in various cities in the vicinity. After that Paul linked up with Silas, a member of the Jerusalem church and also a Roman citizen. They went back and visited the churches in Galatia and were soon joined by Timothy, a young man who came to Christ through Paul and Barnabas' earlier work. Paul, Silas and Timothy travelled to Macedonia and were joined by another believer, Luke (author of the Gospel of Luke). There first city in Macedonia was the Roman colony of Philippi. Here, the foursome planted a strong church. This was the first Christian church in Europe. After that the group moved on to Thessalonica where they planted another church. They experienced quite a bit of trouble there and had to leave. This became common as more and more people accepted the Gospel of Jesus Christ. After a short stay in Athens, Paul moved on to the city of Corinth where he stayed for the next year and a half. After that his missionary travels took him back to Jerusalem and Antioch and then on to Ephesus where he stayed for three years. It was not until five years after he had founded the Philippian church that Paul had the opportunity to visit it while on his third missionary trip, about AD 55 (Acts 20:1, 2). After three months in Corinth he paid a second visit to

Philippi, spending Easter here en route to Jerusalem (Acts 20:6). After his arrest in Jerusalem (AD 57) and confinement in Caesarea (AD. 57–59), he appealed to Caesar and was therefore sent to Rome (AD 60).

TO SUMMARISE PAUL’S MISSIONARY JOURNEYS:

PAUL AND BARNABAS	PAUL’S FIRST MISSIONARY TOUR FROM ANTIOCH TO NUMEROUS PLACES, INCLUDING THE ISLAND OF CYPRUS AND THE CITIES OF ATTALIA, PERGA, ANTIOCH OF PISIDIA, INCONIUM, LYSTRA, AND DERBE	ACTS 13; 14
PAUL AND SILAS	PAUL’S SECOND MISSIONARY TOUR FROM ANTIOCH TO NUMEROUS CITIES, INCLUDING TARSUS, TROAS, NEAPOLIS, PHILIPPI, AMPHIPOLIS, THESSALONICA, BEREA, ATHENS, CORINTH, AND EPHEBUS	ACTS 15–18
PAUL	PAUL’S THIRD MISSIONARY TOUR FROM ANTIOCH TO NUMEROUS CITIES; NEW LOCATIONS VISITED ON THIS TOUR INCLUDED ASSOS, MITYLENE, MILETUS, COS, PATARA, MYRA, AND THE ISLAND OF RHODES IN THE AEGEAN SEA OFF THE COAST OF ASIA MINOR. HE ALSO VISITED PHILIPPI AGAIN.	ACTS 18–21
PAUL	PAUL’S JOURNEY TO ROME	ACTS 28:17-31

TO SUMMARISE THE ROMAN WORLD

A few years after Jesus rose into heaven, Pontius Pilate was removed from office under Tiberius who died in AD 37. After that, Herod Agrippa came to power but died seven years later. Caligula followed Tiberius as Emperor in Rome. Claudius succeeded Tiberius after four years. Claudius expelled the Jews from Rome around AD 49, and Felix was made procurator of Judea in AD 52. Seven years later Porcius Festus took over. Paul appeared before Porcius Festus before he was sent off to Rome. After Claudius, Nero came to power in Rome. In AD 64, he blamed a great fire in Rome on the Christians. In AD 66 the Jews revolted against Roman power in Jerusalem. The new Roman emperor Titus marched into Jerusalem four years later and destroyed the state of Israel.

TO SUMMARISE PAUL'S IMPRISONMENTS

His first lengthy imprisonment, recorded in Acts 21:27–28:31, resulted from false accusations by Jews in Jerusalem. Because he was a Roman citizen (this was his passport to the Roman world), Paul was offered protection by the Roman authorities from the Jerusalem mob and was transported under guard to Caesarea (23:11–35). After hearings before the Jewish Sanhedrin (22:30–23:10), the Roman governor Felix (24:1–21), the succeeding governor Festus (25:1–12), and King Agrippa (25:13–26:32), Paul was taken to Rome (27:1–28:16). The book of Acts closes with Paul under house arrest in Rome awaiting his hearing before the emperor (28:17–31).

So consider the following questions in regards to reviewing what you have read.

- 1) Who was Paul?
- 2) What kind of passport did Paul have?
- 3) How did Paul become a Christian?
- 4) List a few of the things he was known for over the period of his life.
- 5) How many times was Paul imprisoned? Where?
- 6) What were the attitudes of Rome toward Jews and Christians between A62-AD70?
- 7) Why was Paul imprisoned in Rome?
- 8) How many letters are attributed to Paul?
- 9) In what way did Paul relate to the needs of the Philippian church?
- 10) List four immediate companions who worked with Paul.
- 11) How many missionary journeys did Paul take?

C. PHILIPPI AND THE PHILIPPIAN CHURCH

General Information

The Philippians had their own culture and history that made them who they were. After a vision from God, Paul went and established a church in Philippi. Over the years the church bonded increasingly with Paul and financially supported his endeavours in

Thessalonica, Corinth and Rome. Paul had become their missionary. He wrote to assure the Philippians that he was okay and also that Epaphroditus who had come from the church at Philippi, was okay. Epaphroditus was recovering from some kind of sickness. Paul also wanted to express his appreciation to the church for their concern and support of him.

The city of Philippi was originally named Krenides, meaning “The Little Fountains” because numerous springs surrounded the place. Philippi was a prosperous Roman colony (Acts 17:12) within Greek Macedonia on the highly travelled Via Egnatia. It was situated on a plain surrounded by mountains, and lay about 16 kilometres inland from the Aegean Sea. The Egnatian Way, the main overland route between Asia and the West, ran through the city. In 356 BC, Philip of Macedon, father of Alexander the Great, seized the city, enlarging it and renaming it. Philip resettled people from the countryside in Philippi and built a wall around the city and an acropolis atop the surrounding mountain. Although they date from later periods, other points of interest in Philippi in Paul’s time included a forum the size of a football field, an open-air theatre, two large temples, public buildings, a library, and Roman baths. Philip made the city his empire’s eastern military outpost, protecting it from the wild Thracians.

In 42 BC, Mark Anthony and Octavian (later Augustus Caesar) combined forces to defeat the armies of Brutus and Cassius, assassins of Julius Caesar, at Philippi. In celebration of the victory, Philippi was made into a Roman colony; this entitled its inhabitants to the rights and privileges usually granted those who lived in cities in Italy. The members of the colony were Roman citizens placed there to defend the homeland and its borders. The colony was intended to Romanise the district around it. The Romans granted Philippi the highest status possible for a provincial city, the status of a Roman colony. This meant that the citizens of Philippi could purchase, own, or transfer property. They also had the privilege of filing civil lawsuits in Roman courts and were exempted from paying both poll and land taxes. Their elevated status and wealth gave them not only confidence but a pride that bordered on arrogance. Eleven years later, Octavian defeated the

forces of Antony and Cleopatra in a naval battle at Actium, on the west coast of Greece. Octavian punished the supporters of Antony by evicting them from Italy and resettling them in Philippi.

In obedience to the Macedonian call, Paul and his co-labourers, on the second missionary journey, took the gospel into Europe for the first time in AD 49 (Acts 16:12; 20:6). There was no synagogue there as the city did not have the necessary number of Jewish males (ten) to form a synagogue, so Paul met with the Jews at the riverside. Paul's labours were crowned with success, and a church was established. The first convert was Lydia, an Asiatic woman, at Philippi. (Acts 16:13, 14) Paul and Silas were arrested, beaten and put in prison, having cast out the spirit of divination from a female slave who had brought her masters much gain by her power. The narrative tells of the earthquake, the jailer's terror, his conversion and baptism. Acts 16:26-34. In the morning the magistrates sent word to the prison that the men might be let go; but Paul denounced plainly their unlawful acts, informing them moreover that those whom they had beaten and imprisoned without trial were Roman citizens. The magistrates, in great alarm, saw the necessity of humbling themselves. They came and begged them to leave the city. Paul and Silas consented to do so, and, after paying a visit to "the brethren" in the house of Lydia, they departed.

The church membership was largely non-Jews, and women occupied a prominent place (Acts 16:12–15; Phil 4:2–3). It was a mixture of races, cultures, and social classes (although mostly poor; see 4:15,16) from its inception. This was the first church in Europe. The first converts were an upper-class woman (Lydia, a seller of royal dyes; see Acts 16:14, 15), a middle-class Roman jailer (Acts 16:22–34), and perhaps a lower-class young girl who had been demon-possessed (Acts 16:16–18). As the church grew, it maintained a primarily Gentile flavour, yet the less populous group of Jewish-Christians exerted much influence over the church. The church was loyal to Paul and grateful and generous to him (Acts 18:5; II Cor 8:1–5; 11:8–9; Phil 4:15–18).

The following passage, II Corinthians 8:1-5, provides more evidence of the generosity of the Philippians. Even in their poverty,

they gave and committed themselves completely to the Lord. Remember, after leaving Philippi, Paul stayed in Thessalonica for 18 months and after that he went on to Corinth and stayed there for three years.

Moreover, brethren, we do you to wit (we want you to know) of the grace of God bestowed on the churches of Macedonia; ²How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. ³For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves; ⁴Praying for us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints. ⁵And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

Please read the passage in a modern English translation for a better understanding.

After leaving Timothy, Paul ventured on to Thessalonica where the Philippians more than once sent Paul funds (Phil. 4:15-16). Jewish opposition forced him to leave, and he travelled through Berea, Athens, and finally, Corinth, where he decided to stay for some time (18 months altogether). During his stay at Corinth, the Philippian church again sent him aid (2 Cor. 11:7-9).

It is clear the church flourished, as in his letter he refers to levels of leadership in the church, such as overseers and deacons. The New Testament specifically mentions an Asian, a Greek, and a Roman. On the surface, these people had little in common. One was a businesswoman who sold purple cloth to the rich; one was a slave girl who had been possessed with a spirit of divination; the third was a jailer. In a world segregated along class and ethnic lines, the church at Philippi broke the rules: "There is neither Jew nor Greek, there is

neither slave nor free, . . . for you are all one in Christ Jesus” (Gal. 3:28). This church was one of the most integrated places in the Mediterranean world. Paul taught them that all were equal in the body of Christ; all were sinners saved by God’s grace. They were to humble themselves as Jesus had done, and be unified in the love of Christ.

When Paul was arrested in Jerusalem, the Philippians lost sight of him for two years. Finally they heard that he was imprisoned in Rome. The hearts of these people went out to him, and immediately they dispatched their church worker, Epaphroditus, with a gift that would minister to Paul’s needs.



Paul provides further evidence of the generosity of the Philippians. (Philippians 4:10-18). Please read this in a modern English translation for a clearer understanding.

¹⁰But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

¹¹Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content. ¹² I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. ¹³I can do all things through Christ which strengthens me.

¹⁴Notwithstanding ye have well done, that ye did communicate with my affliction. ¹⁵Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. ¹⁶For even in Thessalonica ye sent once and again unto my necessity. ¹⁷Not because I desire a gift: but I desire

fruit that may abound to your account. ¹⁸But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.

To sum up, Philippi was established as a major Roman military outpost and colony in Macedonia. The Philippians had been given the status of Roman citizens with all the privileges associated with that status. Paul's letter was addressed to the church at Philippi. This church was established during Paul's second missionary journey and during the next ten years the Philippians followed Paul's ministry throughout Asia Minor sending him support on many occasions. They had obviously developed a bond with Paul and the concern and love for Paul, with the provision of support, continued to grow. The support was proof that Paul was highly regarded and loved by the Philippians. Paul was their missionary. When Paul was arrested in Jerusalem they lost contact with him for two years. Their love for Paul was so much more evident that upon hearing that Paul was in Rome they sent Epaphroditus, their pastor to find out his situation. Paul's return letter to them was like a father to his family.

Consider the following questions for review.

- 1) What was the importance of Philippi and what effect did that have on the Philippians?
- 2) What were Paul's first experiences with Philippi and the Philippians?
 - a. The Macedonian call?
 - b. The first converts?
 - c. Paul befriending Lydia?
 - d. The casting out of the spirit of divination from a female slave?
 - e. Paul and Silas' arrest?
- 3) The relationship with the Philippians continued to grow after Paul left to work in Thessalonica and later in Corinth. Why do you think this is?
- 4) What reasons would you give for the flourishing of the church in Philippi?

- 5) Describe Paul's relationship with the Philippians ten years later (when he was imprisoned in Rome). Why was that relationship as strong as ever?
- 6) Why did the Philippians send Epaphroditus, their church worker, to Paul?
- 7) Why had the Philippians become concerned about Epaphroditus?

D. THE LITERARY STYLE OF THE BOOK

General Information

The Letter to the Philippians is a personal letter of friendship and encouragement. Paul thanks the Philippians for their gifts using endearing terms to describe his thanks. He tells them that Epaphroditus had recovered from a serious illness. Paul also expresses paternal admonitions to the church and appeals to quarrelling friends in the church.

Paul starts the Letter to the Philippians with an opening in the Greek-Roman style; a style common in that day. The author of the letter, and the letter's recipients, are noted, and a greeting is given. In Paul's greeting, he uses two words, 'grace' and 'peace'. 'Grace' comes from the Greek, meaning unmerited favour of God and 'peace', a Jewish concept meaning: a right relationship with God. The letter follows Paul's criterion of authorship. In verse 1:3, he thanks God for every thought of the Philippians. Other criteria include:

- Thanks offered to God because of the Philippians.
- The main text of the letter
- A personal desire to see the Philippians or to send someone to them
- Greetings to the readers from those with him
- A statement of blessing, which serves as a conclusion

Philippians agrees closely in style within the Pauline Way of writing, as confirmed with most conservative Biblical scholars.

Altogether, Paul wrote 13 or 14 letters (depending on whether or not he wrote Hebrews) and perhaps no other Pauline letter more conclusively bears the seal of Paul's authenticity, than Philippians. There is naturalness, a balanced feeling, and an outpouring of Paul's heart which could not be made up. He shares with them his own spiritual experiences. It's full of kindness, warmth and affection for the Philippians. It's as if he is acknowledging a certain kinship with the Church at Philippi, an adult talking to his adult child. We see this by him sharing his own experience with Christ, and his struggle over whether to prefer dying to be with Christ or living to serve the Philippians (1:21–26). The Philippians were in his heart as they supported him in his imprisonment (1:7), a fact which explains the note of gratitude that Paul frequently sounds (1:3–11; 2:19–30; 4:10–20).

Paul had suffered a lot for the cause of Christ over the years. He had long learned to be content in all circumstances, an ability that Paul encouraged the Philippians to cultivate (4:11). In fact, his letter to the Philippians is a testimony to this attitude. Even though he was in prison, facing an uncertain future, Paul wrote this thank-you letter to the Philippians, a letter that expresses Paul's abundant joy in what God was accomplishing through them. In addition, the letter is full of instructions on practical Christianity; one of the purposes for writing the letter. Paul doesn't set out to teach theology but we see that it's included in his description of Christ. In this description he says that just as Christ became a slave, so also the Christian becomes the slave of Christ (1:1). Only the person enslaved to Christ is free to love and serve others (2:3–5). The importance of striving toward the goal of full salvation is highlighted. As Christians work they realize that God is working in them (2:12, 13). While his primary reason for writing the letter was to acknowledge the gift sent by the Philippians, Paul also appeals for a spirit of unity and steadfastness among them. He encourages Euodias and Syntyche, two women in the church, to get along. In addition, he warns against dangerous heresies that were threatening them, probably Gnosticism.

Paul goes on to say that the key reason Christians *can* rejoice is that the Son of God was willing to come to earth as a man—and a

bondsman at that! He healed, He taught and He went all the way to die on a cross. Philippians 2:5–11 expresses this great truth in a beautiful paragraph that many believe is an early Christian hymn, either quoted by Paul or written by him. This passage is included to teach unity through humility.

In conclusion, the literary style of the Philippians confirms that the book is a personal letter from Paul to the Philippians expressing gratitude for their gifts and support. Paul expresses appreciation and affection and uses endearing terms like “I hold you in my heart”, “I yearn for you with all the affection of Christ.” The style is very personal and affectionate, including paternal kinds of appeals and admonitions. So there is a paternal relationship of Father and sons/daughters, and also of church leader and missionary/disciples. Although Paul doesn’t set out to teach theology it is included when describing the example of Christ. He appeals to quarrelling friends and uses words like “I entreat”, “true companion, and help these women”.

E. EXAMPLES OF VARIOUS OUTLINES OF PHILIPPIANS

Sample outlines of the Book of Philippians. Remember that your own outline must summarise the content of the Book of Philippians. Study the outline below.

1.) THE FIRST OUTLINE

Introduction (1:1, 2).

- I. Paul’s Thanksgiving and Prayer for the Philippians (1:3–11).
 - A. Thanksgiving (1:3–8).
 - B. Prayer (1:9–11).
- II. Paul’s Situation in Rome (1:12–26).
 - A. Imprisonment and Opposition (1:12–18).
 - B. Expectation of Deliverance (1:19–26).
- III. Paul’s Exhortations (1:27–2:4).
 - A. To Steadfastness (1:27–30).
 - B. To Meekness and Unity (2:1–4).
- IV. Paul’s Supreme Example (2:5–18).

- A. The Humiliation of Christ (2:5–8).
- B. The Exaltation of Christ (2:9–11).
- C. The Working Out of Salvation (2:12–18).
- V. Paul's Messengers to the Church (2:19–30).
 - A. Timothy (2:19–24).
 - B. Epaphroditus (2:25–30).
- VI. Paul's Warning Against Heresies Which Threatened the Church (3:1–4:1).
 - A. The Legalism of the Judaizers (3:1–14).
 - B. The Libertinism of the Antinomians (3:15–4:1).
- VII. Paul's Final Admonitions (4:2–9).
 - A. To Heal Dissensions (4:2, 3).
 - B. To Prayer and Noble-Mindedness (4:4–9).

As you can see, this outline separates the main content of the book into seven different points or headings. It follows a linear pattern beginning with chapter 1, verse 1 and ending with chapter 4, verse 9. However your outline doesn't necessarily have to follow a linear pattern.

Even though you are not allowed to use this outline, you can see that it include some headings that would relate to the purpose of the Book of Philippians. This is the second aspect you will need to consider in developing your outline. Your outline must contribute substantially to the purpose of the book. For example, the outline includes items such as Paul's Thanksgiving and prayer for the Philippians in 1:3-11. It also includes Paul's situation in Rome with subtitles A and B: Imprisonment and Opposition and Expectation of Deliverance in 1:12-26. It talks about unity in III B. which is also mentioned as part of the purpose of Philippians. Again in VII (4:2-9), it mentions in A (4:2, 3) about the healing of dissensions. This refers to the two ladies who are quarrelling with each other.

2.) THE SECOND OUTLINE

- I. Salutation 1:1, 2
- II. Paul's prayers for the Philippians 1:3–11
 - A. Praise for the Philippians 1:3–5

- B. Promise: Paul's confidence in Christ and His work 1:6, 7
- C. Prayer for the Philippians 1:8–11
- III. The Biography of Paul 1:12–26
 - A. Success in jail: the gospel proclaimed by Paul and others 1:12–18
 - B. Success in Jesus: Paul's desire and determination to glorify Christ 1:19–26
- IV. The body of the letter 1:27—4:9
 - A. Excellence in conduct 1:27—2:18
 - 1. The privilege of suffering for Christ 1:27–30
 - 2. The priority of submitting to others 2:1–4
 - 3. The picture of Christ's humble suffering 2:5–11
 - 4. The priority of sanctifying oneself 2:12–18
 - B. Examples of good conduct: Timothy and Epaphroditus 2:19–30
 - C. Example of commitment: Paul's rejection of the world for Christ 3:1–21
 - D. Excellence in commitment: dedication to Christ 4:1–9
- V. Blessings 4:10–20
 - A. For Paul 4:10–18
 - B. For the Philippians 4:19, 20
- VI. Benediction and greetings 4:21–23

This outline separates the main content of the book into six different points with a larger variety of sub-points than the first outline. As you already know, your outline must include information about the purpose of the Book of Philippians. The next aspect of your outline is that it must include two main themes in the book of Philippians. Look closely at IV in the outline above, starting with chapter 1, verse 27 and ending with chapter 4 verse 9. This could possibly be considered a theme: Suffering and Commitment. The theme covers excellence in and examples of good conduct and commitment. Under excellence in conduct (1:27-2:18), there are four more subheadings, all to do with suffering.

3.) THE THIRD OUTLINE

- I. Salutation (1:1, 2)

- II. Opening Message: Thanksgiving and Prayer (1:3–11)
- III. The Truth of the Gospel (1:12–2:30)
 - A. The Gospel and Paul (1:12–26)
 - 1. Paul's Imprisonment (1:12–14)
 - 2. Rival Messengers (1:15–18)
 - 3. Paul's Prospects (1:19–26)
 - B. The Gospel and the Philippians (1:27–2:18)
 - 1. A Call to Unity (1:27–2:4)
 - 2. The Example of Christ (2:5–11)
 - 3. A Further Call to Unity (2:12–18)
 - C. Two of Paul's Co-workers in the Gospel (2:19–30)
- IV. Truth Against Error (3:1–4:1)
 - A. The Gospel Against Legalists (3:1–11)
 - B. The Already and the Not Yet (3:12–16)
 - C. The Gospel Against Libertines (3:17–4:1)
- V. Exhortations (4:2–9)
- VI. Thanksgiving (4:10–20)
 - A. Contentment (4:10–13)
 - B. Partnership (4:14–20)
- VII. Final Greeting and Benediction (4:21–23)

Again, we have a possible theme in III: The Truth of the Gospel (1:23-2:30) covering The Gospel and Paul and the Gospel and the Philippians, with additional information in IV, V, VI and VII covering the rest of the content of the book and perhaps the purpose of the book. Two additional points that you must include in the outline: the importance of each theme to the Philippians; and the importance of each theme for Christian believers today.

Consider the following themes and find the verses in the Book of Philippians that would best support two of these themes. (At least two verses per theme.) It is suggested that for one of your themes, you choose: joy or rejoice. Write these in your exercise book.

- Joy
- Partnership in the gospel
- Christ's humility

- Practical Christianity
 - Paul's appeal to have the mind of Christ
 - In Christ satisfied
 - Rejoice
 - Follow good examples
-

F. THREE SPECIFIC PASSAGES

Let's look closer at the meaning of selected passages in the Book of Philippians. The context includes content, themes, possible original recipients and their need for the message of the book, possible authorship, and purpose of writing. You will be able to establish the everyday meaning of the significant words and sentences in each passage.

PHILIPPIANS 2:1-11

¹If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, ²Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind. ³*Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. ⁴Look not every man on his own things, but every man also on the things of others. ⁵ Let this mind be in you, which was also in Christ Jesus: ⁶Who, being in the form of God, thought it not robbery to be equal with God: ⁷But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: ⁸And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. ⁹Wherefore God also hath

highly exalted him, and given him a name which is above every name:
¹⁰That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; ¹¹And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

1.) RELATIONSHIP TO THE CONTEXT OF THE BOOK. *In the context of the whole book, Paul is encouraging the Philippians to continue to be united and uses the example of Christ's humility as a model for all Christians to follow in laying down their own preferences to serve the needs of others.*

¹If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, ²Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

Paul encourages the Philippians to be united together.

³Let nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

Look down on your own interests; don't think you are better than others. Look up to others; think of others being in some way better than yourself.

⁴Look not every man on his own things, but every man also on the things of others.

Look out for others; don't think of your own interests but show interest in what others are doing.

⁵ Let this mind be in you, which was also in Christ Jesus:

Observe the example of Jesus and have the same attitude.

⁶Who, being in the form of God, thought it not robbery to be equal with God:

Jesus always in God, having the same essential form of God. Although He is divine He didn't cling to His rights as God nor refuse to let them go.

⁷But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

He emptied Himself and made Himself as nothing as a human. Then He took on another essential form; this time as a slave.

⁸And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

He brought Himself even lower again by submitting Himself to a life of total obedience to God, having no authority of His own. Jesus made a total identification with humankind, accepting the death penalty of human sin and paying for the consequences with His own life.

⁹Wherefore God also hath highly exalted him, and given him a name which is above every name:

God saw all that Jesus had done and was satisfied and raised Him back to life again in a dramatic demonstration of glorious power.

¹⁰That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

Jesus is now given all authority in heaven and earth. The Gospel now makes tremendous claims and demands an acknowledgement of Jesus as absolute Lord; every knee ought to bow and all creation should worship Jesus.

¹¹And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Everyone ought to confess that Jesus is Lord. Jesus had the right to be worshipped before he came to earth because he was

God but He put all His divinity to one side and as a human being battled through in faith and obedience to His Father to regain his right to honour. As a representative of all humans he overcame the effects of the Fall of Man because of sin and appropriated mastery again. Now God has honoured what Jesus has done and made Him Lord of all.

2.) EVERYDAY MEANING OF SIGNIFICANT WORDS AND SENTENCES. The everyday meaning of significant words and sentences is very much dependent on which translation the student uses! Modern translations already have the everyday meanings.

A.) VERSES 1 AND 5

¹If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

⁵ Let this mind be in you, which was also in Christ Jesus:

Be of the same 'mind'; have this 'mind' among yourselves. 'Mind' means to think about; put your mind to this. Choose this mindset. Paul wanted the Philippians to be likeminded and think the same way about things; particularly by adopting the same mindset that Jesus had.

B.) VERSES 6 AND 7

⁶Who, being in the form of God, thought it not robbery to be equal with God: ⁷But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

'Form' of God, 'form' of a servant: 'form' means morph – the essential form of something that never changes. In verse 6, Jesus is the 'morph' of God; he is essentially divine; he always was, and always will be, God. In verse 7, Jesus took on the 'morph' of a slave; he took on another essential form. He was not pretending; it was a reality.

3.) MEANINGS FOR BOTH THE PHILIPPIANS AND FOR BELIEVERS TODAY

A.) PHILIPPIANS: Paul believed it was important for all Christians to maintain their unity through mutual humility, and used the example of Jesus.

B.) CHRISTIANS TODAY: As followers of Jesus we should not grasp our rights, we should live unselfishly and humbly put others first. Christians should behave the same way that Jesus did and leave the results to God because He is often the only one who recognises our behaviour and is able to honour us.

PHILIPPIANS 3:2-11

1.) RELATIONSHIP TO THE CONTEXT OF THE BOOK. *In this letter Paul is encouraging unity and he alerts the Philippians to divisive and destructive interference from outsiders whose authority and practices he discredits.*

²Beware of dogs, beware of evil workers, beware of the concision. ³For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

⁴Though I might also have confidence in the flesh. If any other man thinks that he hath whereof he might trust in the flesh, I more:

⁵Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; ⁶Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. ⁷But what things were gain to me, those I counted loss for Christ. ⁸Yea doubtless, and I count all things *but* loss for the excellence of the knowledge of Christ Jesus my Lord: for whom

I have suffered the loss of all things, and do count them *but dung*, that I may win Christ,

⁹And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: ¹⁰That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; ¹¹If by any means I might attain unto the resurrection of the dead.

If you have answered these questions, then you've shown the relationship of the verses to the context of the book. As shown above Paul is encouraging unity in this book and alerts the Philippians to divisive and destructive interference from outsiders whose authority and practices he discredits. The Jews were trying to force their practices onto the non-Jewish Christians.

2.) EVERYDAY MEANING OF SIGNIFICANT WORDS AND SENTENCES.

In verse 2, 'mutilation of the flesh' – this is circumcision as a surgical operation of the body, compared to:

Verse 3 - real circumcision – **According to Paul, what is real circumcision?**

Verse 9 – 'not having a righteousness of our own' that comes from fulfilling the law as compared to:

Verse 9 – 'a righteousness from God through faith' in Christ.

3.) MEANINGS FOR BOTH THE PHILIPPIANS AND FOR BELIEVERS TODAY

PHILIPPIANS 3:12-18

¹²Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. ¹³Brethren, I count not myself to have

apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, ¹⁴I press toward the mark for the prize of the high calling of God in Christ Jesus.

¹⁵Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

¹⁶Nevertheless, whereto we have already attained, let us walk by the same rule; let us mind the same thing.

¹⁷Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. ¹⁸(For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ.

The explanation of the purpose will locate the book in the context in which it was written and their need for the message contained in the book. The explanation will identify the relationship between the author, Paul, and the Philippians and their needs. The explanation will account for the way the book is written (the literary style of the book). Next, an outline will summarise the content and relate that to the book's purpose. The outline covers two themes of the book with two biblical references per theme. The outline will identify the importance of the two themes to the Philippians and for Christians today. Finally, the outline of three selected passages relates these passages to the context of the whole book. The outline provides everyday meaning of significant words and sentences in each passage. It identifies meaning in each passage with reference to the way the passage is written for the Philippians and for Christians today



II. GENESIS

A. INTRODUCTION TO THE PENTATEUCH AND THE BOOK OF GENESIS

THE PENTATEUCH INCLUDES THE FIRST FIVE BOOKS OF THE BIBLE. THE FIRST BOOK, GENESIS, IS THE BOOK OF ORIGINS: THE BEGINNING OF THE UNIVERSE, EARTH AND THE HUMAN RACE. IT ALSO PICTURES THE DAWN OF THE NATION OF ISRAEL BEGINNING WITH ITS FATHER, ABRAHAM. EXODUS DESCRIBES THE REDEMPTION UNDER MOSES. LEVITICUS IDENTIFIES THE FELLOWSHIP THAT GOD WANTS. NUMBERS RECORDS GOD'S TESTING AND FINALLY DEUTERONOMY REITERATES THE LAW OF GOD.

Summary of Genesis

The Bible is a book of faith and thus by faith we accept what is in it to be true. The story of the creation of the world is disputed by evolutionists, with certain theories presented as truth. This study sees no point in approaching this argument for the purpose of a defense of the scriptures. The topics, people, and events covered in this study, are topics that are accepted as truth by a large body of Christian denominations throughout the world down through history. Genesis covers the creation of the universe and the world, people, animals and all plant life. Genesis is about people and God's relationship with those people. Genesis covers a period of over 2000 years. The purpose of Genesis is not so much to give a complete understanding of the creation of the world, but to establish the relationships between people, and to deal with those relationships. Narratives of the book include the story of Adam and Eve; The Fall of Mankind; Cain and Abel; The Flood; The Tower of Babel; God's Covenant with Abraham; Ishmael, the father of the Arabs; Sodom and Gomorrah; Isaac and Jacob; Joseph, Egypt and Pharaoh.

The main theme of Genesis is mankind's sin and how, through God's covenant with His people, steps were taken for His redemption of mankind. Genesis 6:5 shows God's hatred of sin, but still Noah was chosen to enter the Ark because of his faithfulness to God, and before the earth was destroyed, God remembered Noah in the Ark and stopped the rain and the flood. God promised that He would never again destroy the earth by water and placed a rainbow in the heavens as a symbol of this covenant.

Genesis 6:5

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his was only evil continually.” 6:13 “And God said to Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.”

The two main characters introduced in Genesis are Noah and Abraham, two great men of faith. The three events covered are the creation of the world, the flood, and God's testing Abraham. One of the chosen narratives that contribute to the story of God's relationship with people is God's calling and promise to Abraham. God promised Abraham that he would be the father of a great nation. By faith, Abraham accepted what God said and acted on it.

The study also requires the student to identify ways that Genesis contributes to a major theme of the Bible. For this, the study will look at a major Old Testament covenant which God made between Himself and Abraham.

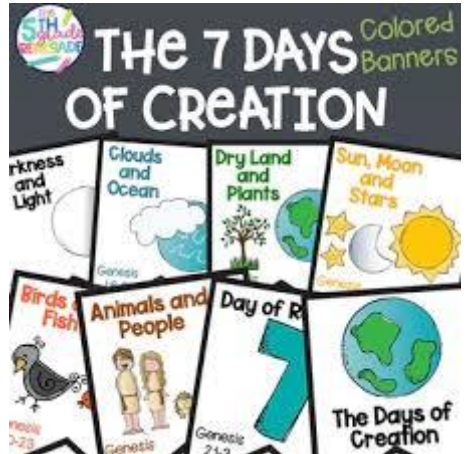
B. CREATION OF THE WORLD

The Biblical Story of Creation: The writer of the Epistle to the Hebrews, a book in the New Testament declared, “By faith we understand that the world was framed by the word of God, so that the things which are seen were not made of things which are visible” (Heb. 11:3).

The Bible teaches that God existed before creation and called the physical world into existence out of nothing. The phrases “God created” (Gen. 1:1, 21, 27) and “God said” (Gen. 1:3, 6, 7, 11, 14, 20, 24, 26, 29) stand out in these verses. Their frequency indicates their importance.

God’s first act of creation was to bring into being a watery chaos. His next creative act was to separate the land from the water. God created all plant life and then He created all sea life. He created the air with flying things, and the earth with creeping things. Then God moved on in an orderly fashion to create land animals.

The creation of man was left for the sixth and final day of creation because man was special and was to rule over the rest of creation. “Then God said, ‘Let Us make man in Our image, according to our likeness’” (Gen. 1:26). This statement has fascinated thinkers for centuries. Just what does the image of God mean? Since God is spirit—not a material substance—it must mean more than physical resemblance. To be created in God’s image means that men and women, though creatures, are akin to God. Also the use of the plural in ‘us’ and ‘Our’ refers to the pluralism of God which relates to the trinity of God: The Father, Son and Holy Spirit.



God is Creator: the only being capable of making something from nothing. The Hebrew verb for “create” always and only has God as its subject. However, on a lesser level, people also have the capacity to be creative. This is one distinct meaning of the truth that we are created in God’s image: we have the capacity to be creative. God is speaker and a ruler. People are also told to have dominion over the creation. God is holy, a moral and ethical God who is righteous.

Similarly, people are morally and ethically responsible and must make moral choices. God has revealed that He is a social being (Father, Son, and Holy Spirit). People too are social beings who need relationships with others. Human experience and the biblical record suggest that these are some ways in which we reflect the image of God.

C. NOAH AND THE FLOOD

Noah was the son of Lamech who was the son of Methuselah, the oldest person in the Bible. He was the tenth in descent from Adam, in the line of Seth. Noah had three sons: Shem, Ham, and Japheth.

Noah lived during a time when the whole earth was filled with violence. Despite this, he was known as a man who walked in fellowship with God. God looked upon the wickedness and decided to destroy everyone except Noah and his family. Noah was 500 years old when God told him to build an Ark (boat). It took him 100 years to build before it started to rain. Noah is known for being a hero of the faith who obeyed God by building the Ark.

Those who entered the Ark were Noah, his wife, his three sons and their wives. They took two kinds of every animal that was useful to them. After the waters had cleared up, Noah became the first tiller of the soil and created vineyards.



Genesis 5:21 – 8:19

And Enoch lived sixty and five years, and begat Methuselah:
²²And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: ²³And all the days of Enoch were three hundred sixty and five years: ²⁴And Enoch walked with God: and he was not; for God took him.

²⁵And Methuselah lived an hundred eighty and seven years, and begat Lamech: ²⁶And Methuselah lived after he begat Lamech seven

hundred eighty and two years, and begat sons and daughters: ²⁷And all the days of Methuselah were nine hundred sixty and nine years: and he died.

²⁸And Lamech lived an hundred eighty and two years, and begat a son: ²⁹And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed. ³⁰And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: ³¹And all the days of Lamech were seven hundred seventy and seven years: and he died. ³²And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

Chapter 6

¹And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, ²That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

³And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

⁴There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown. ⁵And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

⁶And it repented the LORD that he had made man on the earth, and it grieved him at his heart. ⁷And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for I repent from having made them.

⁸But Noah found grace in the eyes of the LORD. ⁹These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God. ¹⁰And Noah begat three sons, Shem, Ham, and Japheth.

¹¹The earth also was corrupt before God, and the earth was filled with violence. ¹²And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

¹³And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. ¹⁴Make thee an ark of gopher wood; you should make rooms in the ark, and pitch it within and without with pitch. ¹⁵And this *is the fashion* which you should make it *of*: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. ¹⁶A window should be made to the ark, and in a cubit shall thou finish it above; and the door of the ark shall thou set in the side thereof; *with* lower, second, and third *stories* shall thou make it. ¹⁷And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die. ¹⁸But with thee will I establish my covenant; and thou shall come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. ¹⁹And of every living thing of all flesh, two of every *sort* shall thou bring into the ark, to keep *them* alive with thee; they shall be male and female. ²⁰Of fowls after their kind and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive. ²¹And take thou unto thee of all food that is eaten, and thou shall gather *it* to thee; and it shall be for food for thee, and for them. ²²Thus did Noah; according to all that God commanded him, so did he.

Chapter 7

¹And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. ²Of every clean beast thou shall take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female. ³Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. ⁴For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

⁵And Noah did according unto all that the LORD commanded him. ⁶And Noah *was* six hundred years old when the flood of waters was upon the earth. ⁷And Noah went in, and his sons, and his wife, and his

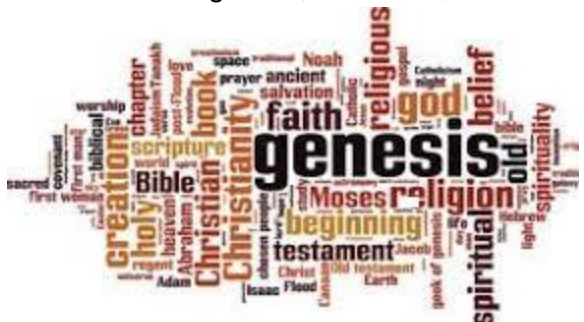
sons' wives with him, into the ark, because of the waters of the flood. ⁸Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creeps upon the earth, ⁹There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. ¹⁰And it came to pass after seven days that the waters of the flood were upon the earth.

¹¹In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. ¹²And the rain was upon the earth forty days and forty nights.

¹³In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; ¹⁴They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creeps upon the earth after his kind, and every fowl after his kind, every bird of every sort. ¹⁵And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life. ¹⁶And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

¹⁷And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. ¹⁸And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. ¹⁹And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered. ²⁰Fifteen cubits upward did the waters prevail; and the mountains were covered.

²¹And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creeps upon the earth, and every man: ²²All in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died. ²³And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were*



with him in the ark. ²⁴And the waters prevailed upon the earth an hundred and fifty days.

Chapter 8.

¹And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged; ²The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; ³And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

⁴And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. ⁵And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

⁶And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: ⁷And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. ⁸Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; ⁹But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, ¹⁰and pulled her in unto him into the ark. ¹⁰And he stayed yet other seven days; and again he sent forth the dove out of the ark; ¹¹And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. ¹²And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

¹³And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. ¹⁴And in the second month, on the seven and twentieth day of the month, was the earth dried.

¹⁵And God spoke unto Noah, saying, ¹⁶Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. ¹⁷Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creeps upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon

the earth. ¹⁸And Noah went forth, and his sons, and his wife, and his sons' wives with him: ¹⁹Every beast, every creeping thing, and every fowl, *and whatsoever creeps upon the earth, after their kinds, went forth out of the ark.*

Note: The literal truth of the narrative encourages us to believe that the whole human race, except for eight people, perished by the waters of the flood. There is ample proof from Chadian and Phoenician history that, indeed, there was a great flood. The extent of the flood seems to be worldwide, or at least God's intent was to destroy the whole world, but perhaps he stopped before it was totally destroyed. We do not know. However, there is certain language that may indicate the flood was perhaps less than worldwide. We can be assured that the flood happened and it was so great that it covered Mt Ararat and the mountains, some 5137 meters high. Let us compare this language with the language used in the story of Joseph and the drought. "All countries came into Egypt to Joseph to buy corn." (Gen. 41:57) Again in the New Testament when Caesar called a census; "the decree went out to all the world to be taxed," (Luke 2:1). This is definitely localised language as the census was only within the Roman world.

The Genesis writer also declares that God created humanity as "male and female" (Gen. 1:27). This account of creation does not give priority to either male or female. Both are needed to reflect the image of God. The most fundamental difference in humanity is not race, but sex. The writer of Genesis pointed out that sex is an order of creation that is good and proper in God's sight.

Sceptics have ridiculed the creation story in Genesis because it reports that the creation occurred in six days. In reading the text correctly, they are 24 hour days, but the Scriptures do say that with the Lord, "A day is as a thousand years and a thousand years as a day" (2 Pet. 3:8). The biblical writer was not writing a scientific journal. He was moved by God's Spirit to give a revelation of spiritual reality. His primary emphasis was not on the process by which the world was created but on the Creator and His purpose.

Many of the pagan nations of the ancient world had their own creation stories, but in these stories, their gods evolved out of natural processes connected with the world itself. Ancient people believed the material universe was eternal, and it brought their gods into being. However, Genesis declares that God existed before creation and is in full control of the physical universe. He called the world into being by His word. His power is absolute. He does not have to conform to nature and cannot be threatened by it. God is sovereign and does not have to share His power with other supernatural beings.

Since God created the universe out of nothing, it is His will that always serves His purpose. As He shaped creation without any interference from anyone, He will bring creation to its desired end. No power can frustrate God in His purpose to complete the process started in creation and revealed in Scripture. Our hope rests in the sovereign power of Him who created the world and then re-created us through the saving power of His Son, Jesus Christ.

Genesis 1:1-25

¹In the beginning God created the heavens and the earth. ²And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

³And God said, Let there be light: and there was light. ⁴And God saw the light, that it was good: and God divided the light from the darkness. ⁵And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

⁶And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. ⁷And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. ⁸And God called the firmament Heaven. And the evening and the morning were the second day.

⁹And God said, let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

¹⁰And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. ¹¹And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree

yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. ¹²And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. ¹³And the evening and the morning were the third day.

¹⁴And God said, let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: ¹⁵And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. ¹⁶And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. ¹⁷And God set them in the firmament of the heaven to give light upon the earth, ¹⁸And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. ¹⁹And the evening and the morning were the fourth day.

²⁰And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. ²¹And God created great whales, and every living creature that moved, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. ²²And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. ²³And the evening and the morning were the fifth day.

²⁴And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. ²⁵And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creeps upon the earth after his kind: and God saw that it was good.



A. INTRODUCTION

RUTH INTRODUCES US TO THE HISTORICAL BOOKS. THESE BOOKS ARE MADE UP OF THREE PARTS: THE FIRST CONSISTS OF JOSHUA, JUDGES AND RUTH. THESE THREE BOOKS SEE THE ESTABLISHMENT OF ISRAEL AND REVEAL A SMALL PART OF THEIR LIVES. THE BOOK OF RUTH IS A LIGHT IN THE TIME OF THE JUDGES. THE SECOND PART INCLUDES 1ST SAMUEL, 2ND SAMUEL, 1ST KINGS, 2ND KINGS, 1ST CHRONICLES, AND 2ND CHRONICLES. EXCEPT FOR THE TIME OF DAVID AND SOLOMON, THESE EVENTS COVER A PERIOD OF DECLINE FOR ISRAEL. SHORTLY AFTER THIS, THE NATION DIVIDES INTO ISRAEL AND JUDAH AND BOTH NATIONS ARE LED AWAY CAPTIVE: ISRAEL BY ASSYRIA, NEVER TO RETURN, AND JUDAH EXILED TO BABYLONIA. THE 3RD PART OF THE HISTORICAL BOOKS IS MADE UP OF EZRA, NEHEMIAH AND ESTHER; THE PERIOD UNDER WHICH THE JEWS RETURN TO JUDAH WITH NEHEMIAH REBUILDING THE WALL AROUND JERUSALEM.

Summary of Ruth

The Theme of the Book of Ruth is Faithfulness and Redemption.

The two main characters introduced are Naomi and Ruth. The three events include Naomi returning to Judah; Ruth's commitment to God and the results of that commitment;



and The Levirate Marriage. One of the requirements of this study is to examine certain passages that contribute to the story of God's relationship with people. The Book of Ruth provides a perfect example of this through The Law of Redemption and the Law of Jubilee.

The events in the book happened at a dark time in Israel's history, in the days of the Judges. Tradition has it that Samuel wrote the book. The author had several aims. First, certain activities and customs in the period of the judges are highlighted. The nation had turned its back on God, worshipping false gods. The Book of Ruth tells the story of a Moabite woman who marries into an Israelite family. Elimelech, his wife Naomi, and two sons, moved to Moab because of a famine in Israel. Elimelech dies along with his two sons. This leaves Naomi alone with Ruth and her sister-in-law. Naomi decides to return to Judah and encourages the two girls to return to their mother's house but Ruth goes with Naomi instead. Second, the book emphasises the sovereignty of God in the lives of ordinary people. One of the points of the book was to give an account of David's ancestors through Ruth. Finally, it assures the believer of God's love for us and a willingness to meet our needs

B. NAOMI RETURNS TO JUDEA

In the Book of Ruth, Naomi seems to take second place to Ruth. This was due to the continued support and love that Naomi had for Ruth. Elimelech and Naomi (Elimelech's wife) had left Bethlehem to go to Moab (the other side of the Dead Sea) because of a famine in Judea. They also took their two sons, Mahlon and Chilion. After Elimelech and the two sons died, Naomi decided to return to Judah. She had heard that life was now a little better. Naomi encouraged both daughters'-in-law to remain in Moab with their own families, but Ruth refused. It was here that Ruth committed herself to Naomi and also to God. Naomi now looked upon Ruth as her daughter. Naomi and Ruth returned to a field to pick up what was left after it had been harvested. The field belonged to their kinsman, Boaz. Boaz took kindness upon Ruth because of her treatment of Naomi. Ruth and Naomi stayed by Boaz's house. Naomi encouraged Ruth to go to Boaz and seek him out to marry. Boaz and Ruth married and had a son. Naomi treated the child

like her own and called his Obed. He would be the father of Jesse, the father of David.

C. RUTH AND HER COMMITMENT TO FOLLOW GOD

'Ruth' means friendship and besides being about faithfulness and redemption the Book of Ruth is also about friendship. She is known for her constancy. She is the mother of Obed and great grandmother of David. She is from the country of Moab, a Moabite married to Mahlon, one of the two sons of Elimelech and Naomi. However, Israelites were not to marry the Moabites (Ezra 9:1,2; Neh. 13:23–25). The law also said that Moabites were not allowed to be received into the congregation of the Lord (Deut. 23:3). In the case of Ruth, however, God overruled this law. Through God's grace, not only was Ruth accepted and committed herself to God, but she became much more. Ruth's words to Naomi, 'Entreat me not to leave you, or to turn back from following after you; for wherever you go, I will go; wherever you stay, I will stay, your people will be my people, and your God, my God' (Ruth 1:16). The nation of Israel had turned its back on God during these times, worshipping false gods. This is in contrast to a non-Israelite deciding to follow God. This decision to follow God was an event that brought about her being part of the lineage of David. She became an ancestor of David and therefore also of Jesus Christ (Matt 1.5).

D. THE LEVIRATE MARRIAGE

Ruth was permitted to glean in the field of Boaz, a wealthy kinsman of Elimelech (Ruth 2:1). At Naomi's urging, Ruth asked protection of Boaz as next of kin: a reflection of the Hebrew law of LEVIRATE MARRIAGE (Deut. 25:5–10). After a nearer kinsman waived his right to buy the family property and provide Elimelech an heir, Boaz married Ruth. According to the custom of the day, their son, Obed, was considered one of Naomi's family,

According to custom, the Israelites felt that it was important for a man to have an heir to preserve the inheritance God had given them. A serious situation arises if the husband dies before the wife has an heir for him. This was the situation with Naomi and Ruth. To solve this problem, the practice of Levirate Marriage was started and eventually became part of the Law of Moses. According to Levirate Law when a woman was widowed, her dead husband's brother would marry her. The children of this marriage became heirs of the deceased in order for his name to be continued. In the case of Ruth, the nearest of kin was unwilling to marry her, so Boaz as the next-nearest kin, acted as the Kinsman-redeemer. Having paid the indebtedness on Elimelech's inheritance, Boaz took Ruth to be his wife.

The law of Kinsman-redeemer came about in Leviticus 25:25. It is considered prophetic because it represents a picture of Christ. Adam sold us into bondage and sin, but Christ, our Kinsman-redeemer, bought us into righteousness (Rom 5:19). So the Book of Ruth is a picture of the work of Jesus Christ as our Kinsman-redeemer. It shows us our need for a Kinsman-redeemer.

E. THE LAW OF REDEMPTION AND THE LAW OF JUBILEE

Besides the Levirate marriage, the Book of Ruth also provides us with a perfect example of the Law of Redemption and the Law of Jubilee. If a person became so poor that they had to sell their land, a relative could redeem (buy) the Land. From the proceeds, the person could pay off their debts. The land stayed within the extended family's name; the poor could stay on their land; and eventually the relative was paid off. The redeeming relative was the nearest male relative. This responsibility could be passed down the family line if needed. If a person did not have a relative, they could wait until the Jubilee year (every 50 years) where the land returned automatically to the person. In Isaiah 60:16 God is called the Redeemer or close relative of Israel, and in 1st Peter 1:18,19, Jesus is called the Redeemer of all believers. The Law of redemption and the Law of the Jubilee year are vivid symbols of what Jesus Christ did on the Cross for every person. Jesus

redeemed what humanity lost in the Garden of Eden. Our year of Jubilee will be eternal life with Jesus in heaven.

Ruth 3:9 – 4:11 An example of the Law of Redemption and the Law of Jubilee

⁹And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou *art* a near kinsman. ¹⁰And he said, Blessed *be* thou of the LORD, my daughter: *for* thou hast showed more kindness in the latter end than at the beginning, inasmuch as thou followed not young men, whether poor or rich. ¹¹And now, my daughter, fear not; I will do to thee all that thou require: for all the city of my people doth know that thou *art* a virtuous woman. ¹²And now it is true that I *am thy* near kinsman: howbeit there is a kinsman nearer than I. ¹³Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD lives: lie down until the morning.

¹⁴And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor. ¹⁵Also he said, Bring the vial that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city. ¹⁶And when she came to her mother in law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her. ¹⁷And she said, these six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother in law. ¹⁸Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

Chapter 4 - ¹Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spoke came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. ²And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. ³And he said unto the kinsman, Naomi, who has come again out of the country of Moab, sells a parcel of land, which was our brother Elimelech's: ⁴And I

thought to advertise thee, saying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beside thee; and I *am* after thee. And he said, "I will redeem *it*".⁵ Then said Boaz, What day thou buys the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.⁶ And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*.⁷ Now this *was the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel.⁸ Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.

⁹And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.¹⁰ Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day.¹¹ And all the people that *were* in the gate, and the elders, said, *We are* witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem:¹² And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman



A. INTRODUCTION TO THE POETICAL BOOKS AND THE BOOK OF PSALMS

THE POETICAL BOOKS REVEAL THE THOUGHTS OF PEOPLE AS THEY EXPERIENCED EVERYDAY LIFE. THEY ARE MADE UP OF POETRY AND SONGS RATHER THAN NARRATIVES. THEY ENCOURAGE US TO LIVE A LIFE OF GODLINESS, TOTALLY DEPENDENT ON GOD. OF THE FIVE BOOKS: JOB, PSALMS, PROVERBS, ECCLESIASTES, AND THE SONG OF SOLOMON, JOB DEALS WITH THE SOVEREIGNTY OF GOD, WHEREAS THE PSALMS ARE SONGS OF PRAYER, PRAISE AND THANKSGIVING. PSALMS SPANS THE WHOLE OF THE OLD TESTAMENT. PROVERBS PROVIDES INSTRUCTIONS ON HOW TO LIVE. ECCLESIASTES TALKS ABOUT VANITY OR SITUATIONS WHICH ARE BEYOND OUR CONTROL. WHILE ECCLESIASTES ENCOURAGES US TO ENJOY LIFE THE SONG OF SOLOMON SHOWS IN SOME DETAIL THE INTIMATE RELATIONSHIP BETWEEN A MAN AND A WOMAN IN THE STATE OF MARRIAGE.



Summary of the Psalms

As mentioned, the main theme of Psalms to provide encouragement through songs of prayer, praise and thanksgiving. They are divided into five books, each of which closes with a doxology. The doxology for Book 5 is the entire 150th Psalm. Two of the many people responsible for writing the Psalms are Moses and David.

However, David wrote nearly half of the Book of Psalms. It is for this reason the Book of Psalms is often called the Psalms of David. The three main events: first is concerned with David and what caused him to write the 23rd Psalm; the second is Psalm 90, the Psalm of Prayer as a representation of Moses' life; and the third is the Psalm that foretold of the coming Messiah, Psalm 110.

F. W. Grant suggests that the Psalms are grouped according to subject matter. He summarizes each of the five books of the Psalms, found in the Hebrew Bible, as follows:

1. Christ in the counsel of God, the source of all blessing for His people Israel (Pss. 1–41).
2. Their ruin, but redemption in the latter days (Pss. 42–72).
3. The holiness of God in His dealings with them (Pss. 73–89).
4. The failed first man replaced by the Second, and the world established under His hand (Pss. 90–106).
5. The moral conclusion as to the divine ways in which God and man are found at last together (Pss. 107–150).

Many other Psalms are expressions of individual or communal praise and worship of God, and still others are narratives of the Lord's dealings with His people.

The two main characters introduced in the Psalms are David and Moses, two great men of men of the Bible. The first event relates to the 23rd Psalm: a Psalm David wrote that seems to relate back to David's earlier days as a shepherd boy. The second event relates to Psalm 90, a Psalm attributed to Moses as the author. The final event covered is Psalm 110, a Psalm that foretells the coming of Jesus Christ.

B. DAVID AND THE 23RD PSALM

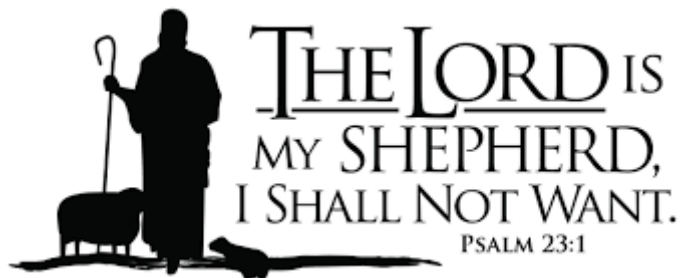
The Character of David

David wrote 73 of the 150 psalms in the Book of Psalms. Our knowledge of David goes back to when he was a young shepherd boy

watching over his sheep. He was the youngest son of a family of ten and was born in Bethlehem in the year 1085 BC. He was of short stature, with auburn hair. David was anointed by Samuel to become the next king of Israel. Among the events of his life, he is remembered for his conflict with the lion and the bear to defend a flock of sheep. At another time there was the challenge made to the Philistine giant, Goliath. Saul, then king, took David into his service to play the harp because of his musical skills. Early in his life, David was known as a psalmist of Israel. His love for music is seen in 1st Samuel, 1st Chronicles, Amos, Ezra and Nehemiah. He eventually became the captain of the king's bodyguard through marriage to Saul's second daughter, Michal. Then, because of jealousy, Saul forced David to flee his court and become a fugitive. He later married Abigail and Ahinoah. He first became King of Judah and then King of all Israel. For ten years David led a godly and righteous reign in Israel. The problems in David's life started with troubles in Israel with famines and then a double crime of adultery with Bath-sheba and the murder of her husband Uriah. David repented of this sin but other problems continued to plague him. Although David wasn't perfect, he's still known as a man who looked to God for direction in his life. In two of the Gospels, Matthew and Luke, the genealogy of Jesus traced goes back through the ancestry of David. God promised David a kingdom that would have no end. This prophecy was fulfilled in Jesus, who came to establish the Kingdom of God. Jesus was referred to as the Son of David.

David and the 23rd Psalm: Event 1

Psalm 23 seems to take us back to the event of David as a shepherd protecting his sheep. This psalm not only connects us with this event but also with how much God cares for us all. David claims a relationship with God as his shepherd. God is our shepherd. He takes care of us just like he took care of David when he was a shepherd. David knew



first-hand the care and affection a shepherd has for his sheep. God provides green pastures of comfort for all of us. David drew from his experience as a shepherd in green pastures to understand the quietness and contentment given by God. David slew the bear and the lion. Even though he walked through the valley of the shadow of death, he knew God was with him. David would have referred back to this psalm during his troubles with Saul. God restored him after he asked forgiveness for his sins. Because David understood God's protection in his life, he declared that he would dwell with God forever.

The 23rd Psalm

¹The LORD *is* my shepherd; I shall not want. ²He makes me to lie down in green pastures: he leads me beside the still waters. ³He restores my soul: he leads me in the paths of righteousness for his name's sake. ⁴Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me. ⁵Thou prepares a table before me in the presence of mine enemies: thou anoints my head with oil; my cup runs over. ⁶Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

C. MOSES AND HIS PRAYER, PSALM 90

A Prayer of Moses the Man of God.

¹ Lord, thou hast been our dwelling place in all generations. ²Before the mountains were brought forth, or ever thou had formed the earth and the world, even from everlasting to everlasting, thou art God. ³Thou turns man to destruction; and says, Return, ye children of men. ⁴For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. ⁵Thou carries them away as with a flood; they are as a sleep: in the morning they are like grass which grows up. ⁶In the morning it flourishes, and grows up; in the evening it is cut down, and withers.

⁷For we are consumed by thine anger, and by thy wrath are we troubled. ⁸Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. ⁹For all our days are passed away in thy wrath:

we spend our years as a tale that is told. ¹⁰The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. ¹¹Who knows the power of thine anger? even according to thy fear, so is thy wrath.

¹²So teach us to number our days, that we may apply our hearts unto wisdom. ¹³Return, O LORD, how long? and let it repent thee concerning thy servants. ¹⁴O satisfy us early with thy mercy; that we may rejoice and be glad all our days. ¹⁵Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. ¹⁶Let thy work appear unto thy servants, and thy glory unto their children. ¹⁷And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

The Character of Moses: Event 2

Moses is referred to in so many books and passages of the Bible as a great man of prayer. The prayer above is accredited to him and one could only imagine when it was uttered by his lips.

Moses was born at Goshen, in Egypt, in 1571 BC. He was a Hebrew who delivered the Israelites from slavery in Egypt. He was from the family of Amram and Jochebed, Kohath and Levi. He also had two brothers: Aaron and Miream. Moses' life is stretched throughout the books of Exodus, Leviticus, Numbers and Deuteronomy. He married during his time in Midian to the daughter of Jethro, a Midianite priest, and had two sons: Gershom and Eliezer. The life of Moses can be divided into three forty year periods: First in Egypt, then in Midian and then in the Sinai. Moses was raised in the Egyptian royal court after having been found in a papyrus basket floating on the Nile River. The King of Egypt had ordered the death of all Hebrew males for fear of a potential revolt due to over population by the Hebrews. Moses killed an Egyptian for cruelty towards a Hebrew slave and then decided to run away to the southern part of the Sinai, a place called Midian, where he became a shepherd and eventually the son-in-law of a Midianite priest. He experienced a call from God at the 'Burning Bush' to lead his people out of Egyptian slavery. Moses returned to Egypt

and made his famous proclamation, 'Let My People Go'. As a result of Pharaohs' stubbornness, God brought calamity to Egypt in the form of plagues and death. Moses led the Hebrews out of Egypt to the Red Sea where it parted for them to go through. Pharaoh's army was on their heels and the water closed over them as the Hebrews made it to safety. Moses' time in the Sinai wilderness lasted forty years. At Mount Sinai, God gave him the Ten Commandments and made a covenant with the Hebrews; they were to be His people and He was to be their God.

Moses is mentioned throughout the Old and New Testaments as a man of God. In Psalms 77:20; 99:6; and 103:7 he is acknowledged as a great man of prayer. The above psalm is accredited to Moses. Moses is also referred to in the major and minor prophets and by Jesus at the 'Transfiguration'. There, Jesus appeared with Moses and Elijah and talked with them. The writer of Hebrews spoke about the faith of Moses.

D. CHRIST FORETOLD - PSALM 110

A Messianic Message

The writing of this psalm as a prophetic and messianic message is one of the most powerful events in the Old Testament. That the psalm is messianic is almost universally acknowledged throughout the church. David was moved by the Holy Spirit to clearly write about the coming Messiah, Jesus Christ.

Psalm 110 - A Psalm of David.

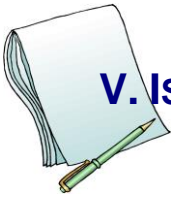
¹ The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. ²The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. ³Thy people shall be willing in the day of thy power, in the beauties of



holiness from the womb of the morning: thou hast the dew of thy youth. ⁴The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. ⁵The Lord at thy right hand shall strike through kings in the day of his wrath. ⁶He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. ⁷He shall drink of the brook in the way: therefore shall he lift up the head.

The Foretelling of the Coming Messiah: Event 3

This psalm is one of the clearest events in the Psalms predicting the coming of Jesus as Messiah. The theme is: Messianic – the exaltation of Christ. It is quoted more frequently than any other psalm in the New Testament. What gives authenticity to its Messianic character is the fact that Christ referred to it when he was speaking to the Pharisees in Jerusalem. He asked them what they believed concerning the identity of the Messiah. The psalm shows that the Messiah would not only sit on the right side of God but would be in the lineage of David. The psalm shows the deity of Christ without any doubt. It's referred to in Acts 2:34, 35; Hebrews 1:13; 5:6; 6:20; 7:21; and 10:12-13. Verse 1, Jesus confirmed that, as God, He would be David's Lord; as man, He would be David's Son. Verse 2 speaks of the coming of Christ to the earth to rule in Zion. Verse 3 tells us how during the day of power God will have more people saved than lost. In verse 4, Jesus is described as a High Priest after the order of Melchizedek. The priesthood of Jesus will be superior to any in the Old Testament. Melchizedek and Christ are the only Kings/Priests God has accepted. Verses 5-7, speak of how Jesus will deal with his enemies once and for all.



V. ISAIAH

A. INTRODUCTION

ISAIAH IS THE FIRST OF THE PROPHETICAL BOOKS OF THE BIBLE, AND FIRST OF WHAT IS CALLED THE FIVE MAJOR PROPHETS. EACH PROPHET EXPERIENCED A CALL FROM GOD ON THEIR LIVES. EACH WAS GIVEN A SPECIFIC TASK IN LIGHT OF THE SITUATION AROUND THEM AT THE TIME. THEY WERE GREAT ENLIGHTENED PEOPLE OF THEIR AGE, OPEN TO WHAT GOD WANTED TO DO WITH THEM. GOD OFTEN REVEALED MANY FUTURE EVENTS TO THEM: SOME GREAT AND WONDEROUS THINGS THAT WERE TO COME AND SOME FORETELLING THE DESTRUCTION OF THEIR OWN PEOPLE BECAUSE OF SIN.



Summary of Isaiah

The Book of Isaiah is often called the 'Fifth Gospel' because of its coverage of the Messiah. Isaiah is referred to 21 times in the New Testament and Jesus Himself quotes from it several times. It's also referred to sometimes as a miniature version of the Bible. The book is divided into two sections: Chapter 1 to 39 corresponding to the Old Testament with its 39 books, and chapters 40 to 66 representing the 27 books of the New Testament. The general theme of the first section is humanity's failure and the second section deals with the hope of the coming Messiah.

The book is set in Judah during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, at a time long after the nation had split into Israel

and Judah. This was not long before both Israel and Judah were carried away: the former by Assyria and the latter by Babylon.

The two most prominent characters in the Book of Isaiah are Isaiah and King Hezekiah. The three most prominent events involve Assyria's attempt to invade Judah, the messengers from Babylon and the sun moving backward ten degrees. And within Isaiah, God promises a Messiah revealing a way for His people to come back to Him.

B. ISAIAH, THE PROPHET

Isaiah, Prince of Prophets, was born in Jerusalem. He was the son of Amoz and his family seemed somehow related to the royal house of Judah. His life covered four different kings of Judah: Uzziah, Jotham, Ahaz and Hezekiah. He is a very famous Old Testament prophet, who predicted the coming of the Messiah. He spent his early years as an official of King Uzziah. Later, he became Hezekiah's chief advisor. It's said that he died at the same time that King Sennacherib, King of Assyria, died.

He became a prophet in the year that King Uzziah died. He saw a vision of the Lord sitting on a very high throne, His long robe filled the temple. Heavenly creatures of fire stood above God. Each creature had six wings: It used two wings to cover its face, two wings to cover its feet, and two wings for flying. Each creature was praising the Lord calling Him: "holy, holy, holy". This vision and others that God gave Isaiah concerning the coming of the Messiah were supernatural, predictive prophecies.

C. HEZEKIAH, KING OF JUDAH

King Hezekiah was the 13th King of Judah. He was the son of Ahaz. He became known as one of Judah's godly kings. He reopened the temple doors which his father had closed. In becoming king, he repaired and cleansed the temple and re-instated the Mosaic Law. He

also cleansed the land by destroying pagan altars throughout Judah. He came very close to re-uniting Israel and Judah.

D. ASSYRIAN KING DEFIES GOD

These were dark times for Israel and Judah. The Assyrian King had just invaded Israel where the people were being led away captive. The situation was desperate indeed. An army of 144,000 had now approached Judah. The Assyrian King Sennacherib offered peace to King Hezekiah but told him that the nation would be carried off to another land. He spoke against God and challenged Hezekiah to trust in the Assyrian King instead. King Hezekiah consulted with Isaiah and also prayed to God for help. God answered by destroying the armies of Assyria.

Isaiah 36: 1 – 4, 18 – 20; 37: 15 – 20, 36 – 38

¹Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defended cities of Judah, and took them. ²And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field. ³Then came forth unto him Eliakim, Hilkiyah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder. ⁴And Rabshakeh said unto them, Say ye now to Hezekiah, Thus says the great king, the king of Assyria, What confidence is this wherein thou trusts?

¹⁸Beware lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? ¹⁹Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? ²⁰Who are they among all the gods of these lands, which have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

¹⁵And Hezekiah prayed unto the LORD, saying, ¹⁶O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the

God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. ¹⁷Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God. ¹⁸Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries, ¹⁹And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. ²⁰Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou art the LORD, even thou only.

³⁶Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. ³⁷So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. ³⁸And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

E. THE SUN MOVES BACKWARD

This was an astronomical event unparalleled. It was the most remarkable miracle of the Old Testament. It consisted of the sun's shadow moving backward ten degrees. A sundial was constructed for it. Isaiah told Hezekiah this as a sign to prove that God would extend his life by fifteen years.

Isaiah 38: 1 – 8

¹In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live. ²Then Hezekiah turned his face toward the wall, and prayed unto the LORD, ³And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. ⁴Then came the word of the LORD to Isaiah, saying, ⁵Go, and say to

Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. ⁶And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city. ⁷And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken; ⁸Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

F. MESSENGERS FROM BABYLON

When messengers arrive from Babylonia, Hezekiah shows them what is left of all the previous glories (the treasuries) of David and Solomon. Once Isaiah hears about what Hezekiah did, he foretells the end of Hezekiah's family and of the nation of Judah, and that Judah will be carried away to Babylon.

Isaiah 39: 1 – 8

¹At that time the king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered. ²And Hezekiah was glad of them, and showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not. ³Then came Isaiah the prophet unto King Hezekiah, and said unto him, what said these men? And from whence came they unto thee? And Hezekiah said, they are come from a far country unto me, even from Babylon. ⁴Then said he, what have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not showed them.

⁵Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts: ⁶Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, says the LORD. ⁷And of thy sons that

shall issue from thee, which thou shall beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. ⁸Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

G. IMMANUEL, GOD WITH US



God gave Isaiah a unique ability to see the future, demonstrated throughout the Book of Isaiah, especially with the foretelling of the coming Messiah. The use of the word, 'Immanuel' says it all; "God with Us". God saw the darkness his people had walked in for so long and so He decided to send His Son to be a light in a world of darkness and to bring His people back to Him.

Isaiah 7: 14 – 16; 9: 1 – 7

¹⁴Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. ¹⁵Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. ¹⁶For before the child shall know to refuse the evil, and choose the good, the land that thou hate shall be forsaken of both her kings.

¹Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. ²The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. ³Thou hast multiplied the nation, and not increased the joy: they joy before

thee according to the joy in harvest, and as men rejoice when they divide the spoil. ⁴For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. ⁵For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. ⁶For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. ⁷Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.



A. INTRODUCTION

HOSEA IS THE FIRST OF WHAT IS CALLED THE MINOR PROPHETS: MINOR IN THE SENSE THAT LESS HAS BEEN SAID ABOUT THEM THAN THE FIVE MAJOR PROPHETS. EACH PROPHET EXPERIENCED A CALL FROM GOD ON THEIR LIVES. EACH WAS GIVEN A SPECIFIC TASK IN LIGHT OF THE SITUATION AROUND THEM AT THE TIME. THEY WERE GREAT ENLIGHTENED PEOPLE OF THEIR AGE, OPEN TO WHAT GOD WANTED TO DO WITH THEM. GOD OFTEN REVEALED HIS FUTURE ACTIONS TO THEM. FOR THE MOST PART, THEY PREACHED REPENTANCE FROM SIN.

Summary of Hosea

The theme of Hosea is God's redeeming love for Israel. It's a loyal love, a steadfast love and finally, when used in terms of God's relationship to Israel, it's a covenant love. The book ranks with Deuteronomy and The Gospel of John as major Biblical teachings on the love of God. At this time Israel had divided up into Israel to the north and Judah to the south. The book provides a picture of how much the Israelites had turned away from God in the Northern Kingdom. The Book of Hosea and its prophecy dates to the days of Uzziah, Jotham, Ahaz and Hezekiah, the kings of Judah (as did Isaiah). However, it deals strictly with the idolatry of Ephraim, the name Hosea often uses for Israel. Ephraim is the largest of the ten tribes in the Northern Kingdom, and was often at odds with Judah. It represented the power base in the Northern Kingdom. Even though the nation wasn't necessarily experiencing economic problems, it had completely turned it back on God. The book is divided into two parts. The first deals with the Prophet Hosea marrying a prostitute and describing his life with his wife Gomer. The second part deals with the relationship between God

and Israel which was prostituting itself. The prophet's personal life was made to be a picture of the relationship between God and Israel. Hosea spoke against Ephraim for its idolatry, unfaithfulness, and siding with heathen nations, mirroring Gomer who was living a life of idolatry, unfaithfulness, and siding with heathen gods. By all accounts the story of Hosea marrying a prostitute is not just symbolic, but true.

The two main characters of the story are Hosea and his wife, Gomer. Very little is actually known of either of them. The three events deal directly with Hosea first marrying a prostitute. The second event is when Gomer leaves Hosea to continue her life of prostitution, and the final event is Hosea going to the slave market to purchase her back. The book is all about God's relationship with his people, and even though they deserve judgement, God's grace is abundant and He is more than willing to receive them back.

B. HOSEA, THE PROPHET

Hosea's name means 'salvation'. He is the first of what is called the 'Minor Prophets'. Little is known of Hosea except that he's the son of Beeri and was native to the Northern Kingdom. He married Gomer, the prostitute and had three children. He was to the Northern Kingdom, as the Prophet Jeremiah was to Judah. He was known as the broken-hearted prophet as an example of the broken-heartedness the Lord experienced when dealing with an idolatrous Israel. His activities come to an end shortly before Assyria carries Israel away captive.

C. GOMER, WIFE OF HOSEA

Gomer was Hosea's wife. She had three children while married to Hosea. She is a symbol of the Northern Kingdom's adultery against God. The nation follows after the religion of the Canaanites, Phoenicians and the Moabites. The Canaanite god was Baal and their religion was essentially a fertility cult in which sexual intercourse with prostitutes is believed to have played a certain role in the Canaanite religion. It's not known whether Gomer was a prostitute before or after Hosea married her.

D. HOSEA MARRIED GOMER

God commands Hosea to take a wife of harlotry to illustrate Israel's unfaithfulness to God. Their first child belonged to Hosea but it's not known whether the second or third child belonged to Hosea. In some circles, God ordering a prophet to marry a prostitute is thought of as unimaginable. This is what makes it so true. The impossibility of such a marriage warns Christians to remain loyal in a culture that encourages compromise and acceptance of such actions which are incompatible with biblical doctrine. The Northern Kingdom went out and married idolatry perhaps thinking they were safe from where it would lead them. Hosea's vivid experience with Gomer reminds us about the consequences of sin, incurring judgement, crises in our lives, and the corruption of our own personality.

Hosea 1: 2 – 7

²The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, *departing* from the LORD. ³So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son. ⁴And the LORD said unto him, Call his name Jezreel; for yet a little *while*, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. ⁵And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel. ⁶And she conceived again, and bare a daughter. And *God* said unto him, Call her name Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. ⁷But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

E. GOMER LEAVES HOSEA TO RETURN TO PROSTITUTION

Gomer returned to prostitution. It's not clear whether the second two children she conceived were Hosea's. The prophet uses this tragedy as a means of talking to his own children (and through them to their physical mother), and also to tell the nation of Israel to return to God.; If they will deal with their sin, God will take them back. Hosea continues to love his wife, just as God continues to love Israel regardless of the life His people were living.

Hosea 2: 2 – 5

²Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; ³Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. ⁴And I will not have mercy upon her children; for they be the children of whoredoms. ⁵For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my drink.

F. HOSEA BUYS GOMER FROM THE SLAVE MARKET

Just imagine, a husband having to buy back his wife from the slave market. Gomer ends up in the slave market. Her prostitution and idolatry had brought Gomer to end up like this. This would be an absolute demonstration of love by a husband to have the ability to forgive. God tells Hosea to go and buy her even though she's an adulteress and a harlot. Hosea goes to the slave market and buys her back for 15 pieces of silver and a homer and half of barley, which was used to feed animals with. That was her worth.

Hosea 3: 1 – 3

¹Then said the LORD unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons

of wine. ²So I bought her to me for fifteen pieces of silver, and for a homer of barley, and a half homer of barley: ³And I said unto her, Thou shall abide for me many days; thou shall not play the harlot, and thou shall not be for another man: so will I also be for thee.

G. GOD'S GRACE IS ABUNDANT

After all the things Israel had done: the harlotry, the idolatry, and their worship of false gods, God is still willing to forgive them and take them back. This is simply because of God's long-standing commitment and love for His people.

Hosea 14: 1 – 7

¹O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. ²Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips. ³Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, *ye are* our gods: for in thee the fatherless finds mercy.

⁴I will heal their backsliding, I will love them freely: for mine anger is turned away from him. ⁵I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. ⁶His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. ⁷They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof *shall be* as the wine of Lebanon.



A. INTRODUCTION

*In the beginning was the Word,
and the Word was with God,
and the Word was God.*

John 1:1

THE NEW TESTAMENT IS MADE UP OF THE FOUR GOSPELS (MATTHEW, MARK, LUKE AND JOHN) AND THE ACTS OF THE APOSTLES. SOMETIMES THESE FIVE BOOKS ARE REFERRED TO AS HISTORICAL. FOLLOWING THESE ARE THE TWELVE PAULINE EPISTLES (LETTERS WRITTEN BY PAUL) TO THE DIFFERENT CHURCHES. THERE ARE NINE ADDITIONAL LETTERS WRITTEN BY VARIOUS AUTHORS. THE LAST BOOK OF THE NEW TESTAMENT AND INDEED THE BIBLE, IS REVELATIONS, A BOOK WRITTEN BY JOHN. THIS BOOK DEALS WITH THE SECOND COMING OF JESUS CHRIST. OUR STUDY OF THE NEW TESTAMENT COVERS THE BOOK OF JOHN, THE ACTS OF THE APOSTLES, AND FINALLY 2ND TIMOTHY.

Summary of John

John wrote the Gospel of John from Ephesus around AD 85. It's somewhat different to the other three Gospels. It provides far more information about the last days of Jesus before his death. John also

places more emphasis on the events of Jesus in Judea whereas Matthew, Mark and Luke focus on events in Galilee.

The Gospel of John could be divided up into three main parts: Christ's public ministry, chapters 1 to 12; Christ's private ministry, chapters 13 to 17 and Jesus' death and resurrection starting at chapter 18 going through to chapter 21. The original purpose of John's Gospel which deals with seven main miracles: Changing the Water into Wine, healing the Nobleman's Son, healing the Paralytic, Feeding the 5,000, Walking on Water, Giving Sight to the Blind and Raising Lazarus from the Dead, shows Jesus' deity. These provide insight into the character of Jesus (i.e. the source of life, master over distance, time and nature, the bread of life, the light of the world and one who has power over death). Three of these events will be specifically dealt with later. Besides dealing with specific miracles, John provides lengthy discourses rather than the parables recounted in the other gospels. The Gospel of John also shows how, Jesus' ministry revolves around three Passover Feasts.

The Gospel of John is evangelistic in nature and the main theme of the book emphasises the deity of Jesus Christ. To support this, verse one of John starts out with an incredibly grabbing statement:

¹In the beginning was the Word and the Word was with God, and the Word was God. ²The same was in the beginning with God. ³All things were made by him; and without him was not any thing made that was made. ⁴In him was life; and the life was the light of men."

Compare this to the first few verses in the Book of Genesis. Jesus is the Word that God spoke in the beginning. He is the expression of the Word. The phrase, 'Word of God' occurs over 1,200 times in the Old Testament. God's Word created the heavens and the earth. God created the light and it was good. Jesus came to Earth as the Word incarnate, (Matt 3:1-5) and a light for all people to lead them out of the darkness of sin.

There are many different characters portrayed in the Gospel of John. Of these we will look into the lives of both James and John, brothers from the same family. The three events will be: The Feeding of Five Thousand, Jesus Walks on the Water and The Healing of the Blind Man. In the last of these three miracles, we see how the light of Jesus can break through the darkness around us. This passage shows God's continual relationship with His people.

The study also requires the student to identify ways that John contributes to a major theme of the Bible. For this, the study will look at Salvation, a major Biblical theme which is dealt with throughout the Bible.

B. JAMES AND JOHN, THE APOSTLES

They're the sons of Zebedee and were both fishermen along with their father. Their mother could have been Salome who may have been a sister of Mary, the mother of Jesus, but this is speculation. They were from Capernaum on the north shore of the Sea of Galilee. They were a family of fishermen. The father owned a boat and had others working for him. John is the younger of the two. It was Peter, James and John who became Jesus' most intimate disciples. Both James and John were known to be headstrong. Sometimes they were referred to as, 'Sons of Thunder'. On one occasion when a Samaritan village refused to accept Jesus, the two wanted to call down fire from heaven in revenge. James is never mentioned apart from John. When they are mentioned, James is always mentioned first. After the resurrection, John became more prominent. James was the first of the 12 Apostles to be put to death and the only one whose death is recorded in the New Testament. Tradition has it that John ended up in Ephesus and was later exiled to the Island of Patmos where he wrote the Book of Revelation. He is also attributed to writing the 1st, 2nd and 3rd Book of John, but only Revelations identifies him as the author whereas the other books do not.

C. THE FEEDING OF THE FIVE THOUSAND: EVENT ONE

The Feeding of the Five Thousand is the only miracle included in all four Gospels. It took place right before the third Passover, the final Passover Jesus would experience before His death. It would have taken two hundred denarii to feed the crowd and they only had five loaves and two fish. One denarii was an average day's wage at that time. Jesus became another Moses in providing food for the people. They easily accepted Him as a prophet and would have accepted Him as a king but they couldn't grasp his deity. John used the miracle as an example of Jesus' deity. The miracle included the creation of food, and only God can create.

John 6: 1 – 14

¹After these things Jesus went over the sea of Galilee, which is the sea of Tiberius. ²And a great multitude followed him, because they saw his miracles which he did on them that were diseased. ³And Jesus went up into a mountain, and there he sat with his disciples. ⁴And the Passover, a feast of the Jews, was nigh. ⁵When Jesus then lifted up his eyes, and saw a great company come unto him, he said to Philip, Whence shall we buy bread that these may eat? ⁶And this he said to prove him: for he himself knew what he would do. ⁷Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. ⁸One of his disciples, Andrew, Simon Peter's brother, said to him, ⁹There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? ¹⁰And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. ¹¹And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. ¹²When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. ¹³Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. ¹⁴Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

D. JESUS WALKS ON THE WATER: EVENT TWO

After the feeding of the five thousand, the disciples took a boat to cross the Sea of Galilee on their way to Capernaum. By the time they had travelled several kilometres from shore, it became dark. The wind had picked up considerably and it was then that they saw Jesus coming toward them on the water. But look what happened; yes, Jesus walked on the water but once Jesus entered the boat, Jesus transported them directly to their designation.

John 6: 15 – 21

¹⁶And when even was now come, his disciples went down unto the sea, ¹⁷And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. ¹⁸And the sea arose by reason of a great wind that blew. ¹⁹So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. ²⁰But he said to them, it is I; be not afraid. ²¹Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

E. THE HEALING OF THE BLIND MAN: EVENT THREE

Jesus performed another miracle. The man who Jesus healed, knew that he had been healed. How could there be any doubt? Simple common sense told the man that Jesus was someone closely connected to God, perhaps even a prophet. But the Pharisees questioned and questioned the man to find some error in what he was saying. Jesus had healed on the Sabbath. It was not just hard-heartedness that the Pharisees looked for error, but Jesus had threatened the very foundations on which they based their religion. These foundations had become so entangled with rules, laws, pride

and self-importance that they now marred many of the scriptural foundations that the Pharisees once had. They had lived in such darkness for so long and now refused to acknowledge the light that Jesus offered them. Once again, in this miracle Jesus, reveals his divinity by breaking through this darkness. The man who was healed could see the light that was in Jesus and he wondered in his simplicity why it was so complicated for the Pharisees to see this light. John 3:16 says: 'For God so loved the world that he sent his only begotten son and whosoever believes on His name shall be saved.'

This shows us the simplicity of the Gospel. The man had lived in darkness for so long and now he saw the light. He also saw the light that was in Jesus. The man could not understand how the knowledgeable Pharisees couldn't understand this. It was simple. God send his son to provide light for His people. It's not something shrouded in great mystery.

John 9: 1 – 41

¹And as Jesus passed by, he saw a man which was blind from his birth. ²And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? ³Jesus answered, neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. ⁴I must work the works of him that sent me, while it is day: the night cometh, when no man can work. ⁵As long as I am in the world, I am the light of the world. ⁶When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, ⁷And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

⁸The neighbours therefore, and they which before had seen him that he was blind, said, is not this he that sat and begged? ⁹Some said, this is he: others said, He is like him: but he said I am he. ¹⁰Therefore said they unto him, how were thine eyes opened? ¹¹He answered and said, a man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and

washed, and I received sight. ¹²Then said they unto him, Where is he? He said I know not.

¹³They brought to the Pharisees him that a foretime was blind. ¹⁴And it was the Sabbath day when Jesus made the clay, and opened his eyes. ¹⁵Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. ¹⁶Therefore said some of the Pharisees; this man is not of God, because he keeps not the Sabbath day. Others said, how can a man that is a sinner do such miracles? And there was a division among them. ¹⁷They say unto the blind man again, what do you say about him, that he hath opened thine eyes? He said that He is a prophet. ¹⁸But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. ¹⁹And they asked them, saying, is this your son, who ye say was born blind? How then doth he now see? ²⁰His parents answered them and said we know that this is our son, and that he was born blind: ²¹But by what means he now sees, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. ²²These words spoke his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. ²³Therefore said his parents, He is of age; ask him. ²⁴Then again they called the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. ²⁵ He answered and said, whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. ²⁶Then said they to him again, what did he to thee? How opened he thine eyes? ²⁷He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? Will ye also be his disciples? ²⁸Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. ²⁹We know that God spoke unto Moses: as for this fellow, we know not from whence he is. ³⁰The man answered and said unto them, why herein is a marvellous thing that ye know not from whence he is, and yet he hath opened mine eyes. ³¹Now we know that God hears not sinners: but if any man be a worshipper of God, and doeth his will, him he hear. ³²Since the world began was it not heard that any man opened the eyes of one that was born blind. ³³If this man was not of God, he could do nothing. ³⁴They answered and

said unto him, you were altogether born in sins, and dost thou teach us? And they cast him out.

³⁵Jesus heard that they had cast him out; and when he had found him, he said unto him, do you believe on the Son of God? ³⁶He answered and said, who is he, Lord that I might believe on him? ³⁷And Jesus said unto him, Thou hast both seen him, and it is he that is speaking with you. ³⁸And he said, Lord, I believe. And he worshipped him.

³⁹And Jesus said, for judgement I am come into this world, that they which see not might see; and that they which see might be made blind.

⁴⁰And some of the Pharisees which were with him heard these words, and said unto him, are we blind also? ⁴¹Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remains.

F. GOD'S SALVATION – A MAJOR BIBLICAL THEME

John 3:16 – 17

¹⁶For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. ¹⁷For God sent not his Son into the world to condemn the world; but that the world through him might be saved.



The Book of John has more to do with the last days of Jesus and His death than the other three Gospels. The life and death of Jesus was the fulfillment of numerous prophecies and the peak of major themes of the Bible, in particular, the way of salvation. The need for salvation goes back to the removal of Adam and Eve from the Garden of Eden. After this, the lives of people were marked by strife and difficulty. God performed an act of salvation in saving Noah and his family from the flood. Another act of salvation by God in the Old Testament was when He brought Israel out

of Egypt. This theme continued with Israel's return from captivity to Judea. The Doctrine of Salvation reached its fulfillment in the death of Christ on our behalf. Jesus' mission was to save the world from sin and the wrath of God (John 12:47).



A. INTRODUCTION

Summary of Acts

The theme of Acts centres on the Lord expanding his work 'in Jerusalem and in all Judea and Samaria, and to the end of the earth.'

The Acts of the Apostles gives us a pictorial view of the beginning of the early church. It focuses primarily on two apostles: Peter and Paul. Acts is a continuation of what Jesus started. The Author of Acts is reported to be Luke, the writer of the Gospel of Luke. Luke wasn't just a passive writer of the events that took place. He was well involved with Paul and his ministry. The date of the Gospel is somewhere around AD 62 during Paul's imprisonment in Rome.

Acts is a book of events. It describes the actions of early Christian leaders such as Peter, John, Stephen, Paul, Luke and many others. It covers the proclamation of the Gospel throughout the Roman World by those who faced imprisonment, being dragged through the streets, beatings, torture, and death. It specifically traces the ministry of Paul and his travels throughout Judea, Asia Minor, Greece and Rome. An outline of the Book of Acts starts off with the church in Jerusalem and because of persecution the church spreads throughout Judea, Samaria and Syria amongst non-Jews or Gentiles as they were called. Acts also acts as a transition not only between the Gospels and rest of the New Testament but also from the Jews to the Gentiles. It covers the work of Paul and others and their journeys as the church advances. It ends up with Paul in prison in Rome with the church well established in Judea, Syria, Asia Minor, Greece and Rome.

The study will look at two main characters from Acts, Paul and Peter. We will closely consider what happened when the Holy Spirit appeared at Pentecost; an event that was paramount in the spread of the Gospel. Out of the many events in Acts we will give attention to: The Stoning of Stephen; Peter, bringing the message of Christ to the Gentiles; and Saul's (Paul) conversion experience.

B. PAUL THE APOSTLE

Asia Minor was Paul's home. He was born in Tarsus, the chief city of Cilicia. This is in the southern part of the country of Turkey. He was born a Roman citizen. Before Paul became a Christian, he used the name Saul, a Jewish name. Paul called himself 'a Hebrew of the Hebrews' and studied under Gamaliel, a famous rabbi of that time. Paul was a zealous student and that zeal led him to persecute the early Christians. He even participated in the stoning of Stephen, the first martyr of the Christian church. But that all changed on his travels to Damascus. There, he experienced an extraordinary event. Jesus met him on the road to Damascus and forever changed Paul's life. The zeal that Paul had continued with the Gospel of Jesus Christ, first in Damascus, then Arabia, and from there to Jerusalem. After that, he returned home where he lived for the next ten years. He preached Christ to the whole of the area and after working with the church at Antioch for a brief time, Paul joined up with others and began the evangelisation of the Roman world.

Summary of Paul's Life

Origin: Tarsus in Cilicia (Acts 22:3); Tribe of Benjamin (Phil. 3:5)
Training: Learned tent making (Acts 18:3); Studied under Gamaliel (Acts 22:3)
Religion: Hebrew and Pharisee (Phil. 3:5); Persecuted Christians (Acts 8:1-3; Phil. 3:6)
Salvation: Met the risen Christ on the road to Damascus (Acts 9:1-8)
Received the infilling of the Holy Spirit on the street called Straight (Acts 9:17)

- Missions:** Church work at Antioch was instructed by the Holy Spirit to send out Paul to the work (Acts 13:1-3)
Carried the gospel to the Gentiles (Gal. 2:7–10)
- Roles:** Spoke up for the church at Antioch at the council of Jerusalem (Acts 15:1-35)
Opposed Peter (Gal. 2:11–21)
Argued with Barnabas about John Mark (Acts 15:36-41)
- Achievements:** Three extended missionary journeys (Acts 13–20)
Founded numerous churches in Asia Minor, Greece and possibly Spain (Rom. 15:24, 28)
Wrote letters to numerous churches and various individuals, which now make up one-fourth of our New Testament.
- End of Life:** Following arrest in Jerusalem, was sent to Rome (Acts 21:27; 28:16–31)
According to Christian tradition, released from prison allowing further missionary work in Macedonia; rearrested, imprisoned again in Rome, and beheaded outside of the city.

C. THE APOSTLE PETER

In Matthew 16:15-16 Peter proclaimed to Jesus, “You are the Christ, the Son of the Living God.” Peter was known as a person of strange mannerisms and contrasts during his time under the guidance of Jesus. This revealed his own personal struggles; at one time, he said that he would never deny Jesus and the next moment, he does. However, through this, Peter emerges as a central figure in the early church. He was often referred to as Simeon, Simon, Cephas or Peter. Jesus, himself, renamed him Cephas (John 1:42). Peter and his brother Andrew were fishermen on the Sea of Galilee. Andrew led Peter to Jesus. Peter was at the Pentecost during the outpouring of the Holy Spirit. The Book of Acts emphasizes the travels of Paul, but Peter also travelled, to Antioch, Corinth, and perhaps Rome. It’s said that Emperor Nero crucified Peter upside down in Rome. It’s also alleged that Peter was bishop of the church at Rome.

D. THE FEAST OF PENTECOST

The coming of the Holy Spirit contributed greatly to God's relationship with his people. The feasts and festivals of Israel were community affairs, everyone participated. Pentecost was one such feast, also known as the feast of Harvest. Just before Jesus went up into heaven, he instructed his disciples that after the Holy Spirit had come, they should be His witnesses in Jerusalem, Judea, Samaria and to the whole earth. As shown below, mysterious things started to happen the wind blew in a great sound, and people started to speak in other tongues. They were amazed at the feeling of power that was upon all who were there. The importance of this event cannot be underestimated. God knew that His people needed power from on high to do the mission that He now had for them. He used this event to spread the message of Jesus to the ends of the earth and it's still happening today. After that, the number of Christians increased exponentially and with that, so did persecution of the Christians. Those who had heard the message left Jerusalem and wherever they went, they told others of the Gospel of Jesus Christ. The number of Christians continued to increase.

Acts 2: 1 – 36

¹And when the day of Pentecost was fully come, they were all with one accord in one place. ²And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the entire house where they were sitting. ³And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. ⁴And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

⁵And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. ⁶Now when this was noised abroad, the multitude came together, and was confounded, because that every man heard them speak in his own language. ⁷And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? ⁸And how hear we every man in our own tongue, wherein we were born? ⁹Parthians, and Medes, and Elamites,

and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, ¹⁰ Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, ¹¹ Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. ¹² And they were all amazed, and were in doubt, saying one to another, what does this mean? ¹³ Others mocking said, these men are full of new wine.

¹⁴ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: ¹⁵ For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day. ¹⁶ But this is that which was spoken by the prophet Joel; ¹⁷ And it shall come to pass in the last days, said God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: ¹⁸ And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: ¹⁹ And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: ²⁰ The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: ²¹ And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved. ²² Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: ²³ Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: ²⁴ Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. ²⁵ For David spoke concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: ²⁶ Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: ²⁷ Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. ²⁸ Thou hast made known to me the ways of life; thou shall make me full of joy with thy countenance. ²⁹ Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. ³⁰ Therefore being a

prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; ³¹He seeing this before spoke of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. ³²This Jesus hath God raised up, whereof we all are witnesses. ³³Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. ³⁴For David is not ascended into the heavens: but he said himself, The LORD said unto my Lord, Sit thou on my right hand, ³⁵Until I make thy foes thy footstool. ³⁶Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

E. THE STONING OF STEPHEN: EVENT ONE

Stephen was one of the first seven deacons of the early church and the first Christian martyr. Following Pentecost, the number of Christians grew. Stephen also became involved with providing relief to needy Christians. He often argued in the Synagogue against the system of Old Testament Laws and this caused him trouble with the Jewish leaders. He was then accused of blasphemy toward Moses and God. He was arrested and he faced the Jewish Sanhedrin. In his defence he denounced the council for what they were and at the same moment had a vision of God in heaven and Jesus on God's right hand. The Jewish crowd was so furious, they dragged him out of the city and stoned him to death. This stoning led to yet more persecution that forced the disciples to flee and preach the Gospel everywhere they went.

Acts: 7: 51 – 60

⁵¹Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. ⁵²Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: ⁵³Who have received the law by the disposition of angels, and have not kept it.

⁵⁴When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. ⁵⁵But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, ⁵⁶And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. ⁵⁷Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, ⁵⁸And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. ⁵⁹And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. ⁶⁰And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

F. SAUL'S (PAUL) CONVERSION EXPERIENCE: EVENT TWO

Not long after the stoning of Stephen, which Saul participated in, Saul requested letters from the High Priest of the Jews to arrest any Christians in Damascus. However, on the road to Damascus, Saul encountered Jesus. Jesus wanted to know why he was persecuting Him. Saul was immediately blinded by a light and had to be led to Damascus. He was blind for three days. The Lord told Ananias to go and help Saul, but he hesitated. Shortly after, Saul was filled with the Holy Spirit and he began to preach the Gospel of Christ.

Acts: 9: 10 – 22

¹⁰And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. ¹¹And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prays, ¹²And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. ¹³Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: ¹⁴And here he hath authority from the chief priests to bind all that call on thy name. ¹⁵But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles,

and kings, and the children of Israel: ¹⁶For I will show him how great things he must suffer for my name's sake. ¹⁷And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou came, hath sent me, that thou might receive thy sight, and be filled with the Holy Ghost. ¹⁸And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. ¹⁹And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. ²⁰And straightway he preached Christ in the synagogues, that he is the Son of God. ²¹But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? ²²But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

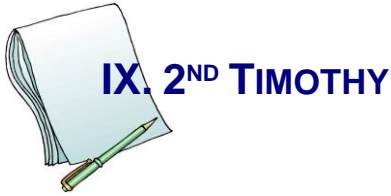
G. PETER BRINGS THE MESSAGE TO THE GENTILES: EVENT THREE

Peter was asked to come to Cornelius's house at Caesarea. Cornelius was a godly man and a centurion in Caesar's army. Cornelius explained that an angel had spoken to him about Peter and the message that Peter had. So Peter preached the message of Christ to Cornelius and all who were in his house. While Peter was speaking, the Holy Spirit came upon them and all came to Christ. Peter was amazed at what God was doing. The message of Christ was not only to the Jews but also the Gentiles. Peter baptized them in the name of the Lord.

Acts: 10: 44 – 58

⁴⁴While Peter yet spoke these words; the Holy Ghost fell on all them which heard the word. ⁴⁵And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. ⁴⁶For

they heard them speak with tongues, and magnify God. Then answered Peter, ⁴⁷Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? ⁴⁸And he commanded them to be baptized in the name of the Lord. They ask him to stay with them for some days.



A. INTRODUCTION

THE EPISTLES, OR LETTERS, TOTAL 21 ALTOGETHER. THEY ARE LETTERS OF INSTRUCTION, CONCERN, LOVE, WARNINGS, AND DIRECTION TO INDIVIDUALS AND THE CHURCHES. TWELVE OF THE EPISTLES WERE WRITTEN BY PAUL. THERE ARE NINE ADDITIONAL LETTERS WRITTEN BY VARIOUS AUTHORS. SOME BELIEVE THAT HEBREWS, ONE OF THESE NINE, WAS WRITTEN BY PAUL.

Summary of 2nd Timothy

It's conjecture that Paul was released from house arrest in Rome in AD63 and went to Spain in AD64 & 65. In the summer of 67, he wrote to Timothy from Macedonia (1st Timothy). He was imprisoned again at Corinth and then sent to Rome and placed in a dungeon cell awaiting execution. Against this backdrop Paul wrote to Timothy again. He wanted to write final instructions to Timothy concerning the Christian life and to urge Timothy to join him in Rome. Paul knew that his death was imminent and longed for Timothy to be with him. 2nd Timothy can be divided up into four parts: encouragement in ministry, examples in ministry, exhortations in ministry and enduring in ministry.

Paul, of course, is the main character in this book being the author. However, there are several others mentioned but the second most prominent is Timothy and his mother, Eunice. The main theme can be summarised as follows: Paul encourages Timothy to keep on keeping on in the work of Jesus. The three events deal with Paul's feeling of abandonment; the quarrelling of two people and Godlessness in the last day.

B. TIMOTHY

Timothy was the son of a Jewish women who was married to a Greek. his home was originally Lystra in Asia Minor. He was brought up by his Godly mother and later became a Christian. Joining Paul as an associate, he travelled widely and worked among believers in Thessalonica, Corinth and Ephesus. He was a travelling teacher and short term pastor with two New Testament letters written to him.

C. EUNICE, TIMOTHY'S MOTHER

She was Jewish, however her father was not very orthodox. He violated one of the clear commands of the law in arranging a match for his daughter with a non-believer and Greek. Timothy wasn't circumcised when he was borne. Eunice along with her mother Lois practiced Judaism. It seems that Eunice, Lois and also Timothy had come to faith in Christ. Paul praised her for her faith.

D. ABANDONMENT OF PAUL – EVENT THREE

Paul starts out in 2nd Timothy 1:15-18 saying to Timothy that everyone in the province of Asia has deserted me, included Phyggelus and Hermogenes. However, he praised Onesiphorus for not being ashamed of his chains. This speaks of the direr situation Paul was in and why Paul wanted to see Timothy.

E. QUARRELLING OVER WORDS – EVENT THREE

In 2nd Timothy 2:14 – 26 two Christians had wondered from the faith, Hymenaeus and Philetus due to arguments and quarrelling. They created such a stir and the longer it went on the more ungodly they became. Their teachings spread like gangrene, Paul said. So Paul warns Timothy not to have anything to do with foolish and stupid arguments.

D. GODLESSNESS IN THE LAST DAYS – EVENT THREE

In 2nd Timothy 3 Paul warns that people will become lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure and opposed to the truth. Was Paul referring to his own day and time or was it our day and time or perhaps both. These are indeed the events of today as possibly it was then.

CONCLUSION

This study has covered eight different books of the Bible: five from the Old Testament and three from the New Testament. The information covered is considered representative of a broad theological perspective of Christian churches and denominations such as the Anglican Church, the Pentecostal Movement, the Reformed Church, the Protestants, the Evangelicals and Fundamentalist.

Profile

Dr Phil Smith has written a number of related articles and books. He has been a Christian for more than fifty years and continues to faithfully serve God in whatever capacity he can. He is presently associated with Biblical Training.org in Washington State and also with the Missionary Training Institute in Yeosu, South Korea. He and his wife were missionaries in the Middle East for many years. They attend City Bible Church in Hamilton, New Zealand. Phil has the most experience in Linguistics, Old Testament history and Islamics, His educational profile is shown below. Phil's sole purpose is to further the kingdom of God in the world. His website and blog is *philsblog.online*.

His qualifications include a Dr of Religious Education, and a PhD in Biblical Archaeology, MA in Applied Linguistics, MA in Biblical Archaeology, Post Grad Diploma in TESOL, Graduate Diploma in Teaching, BA, Dip Writing, Dip Business Admin, Cert TESOL, Cert Applied Linguistics, His educational accomplishments grew out of his interest in tertiary teaching, biblical studies and biblical archaeology. His research and study has been an ongoing life process. (Many of the above diplomas and degrees are NZQA, with some having other educational standards).

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