

BIBLE MASTER CHARTS

Student Notes

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By Bob Stone

All Scripture taken from the King James Version unless otherwise noted.

INSTRUCTIONS: You have any number of options when teaching with ***Bible Master Charts***. 1) You can use one chart at a time when teaching/preaching on a particular book of the Bible. 2) You can teach using the charts as their own teaching series, using one chart each week, or even break each chart up into several lessons. 3) You can teach just the Old Testament books, just the New Testament books, or teach one section of Biblical literature at a time – for instance, the Prophets, or the Poetic books, etc... It is also up to you as to whether you want to use the Student Guides or not. Some will use the Student Guides for note-taking, or you may choose to hand out the entire chart to your students so that they make sure and get all the information available. It is entirely up to you!

GENESIS

HATRED OF ENEMY

ITS GREAT VALUE

ITS AUTHOR AND ORIGIN

STYLE

ANALYSIS

DIVISION (A) PRIMEVAL HISTORY, COVERING A PERIOD OF OVER 2,000 YEARS								(B) Patriarchal History Over 300 Years.
1:1-25	1:26 to 2	3:1-7	3:8-24	4:1-15	4:16 to 9	10	11	12 to 50
1. Verse 1 gives us the original creation. 2. Isaiah 45:18 elaborates on this. 3. Take Note of 2 Peter 3:5- 6. 4. The 6 days were possibly days of reconstruction.	1. Man created, not evolved. 2. Placed in charge of a reclaimed wilderness, for “Eden” is Accadian for “wilderness.”	1. Tampering with Word of God. The Woman subtracted from and added to the Word of the Lord. 2. She “Saw,” “Took.” “Gave.”	1. First promise of a Redeemer, the beginning of all subsequent revelations. 2. The next time we meet the Cherubim we find no sword because of blood (Ex. 25:20).	1. First Family. 2. First family quarrel and that over religion. 3. Note R.V. of Verse 7, where sin is likened to the crouching of a wild beast.	1. First city built, and city life originated by a murderer. 2. Note 4:23 & 26.	1. A very important section. 2. Here we have the title deeds of the nations.	1. A first attempt at unity apart from God. 2. This attempt at Babel to unify mankind will be repeated by Anti-Christ, see Rev. 17.	1. This section is largely a biographical one. 2. We have history of Abraham, Isaac, and Jacob.

ITS MESSAGE

EXODUS

DAVID LIVINGSTONE AND EXODUS

EXODUS THE SEQUEL TO GENESIS

THE PATTERN OF OUR REDEMPTION

DIVISION

(A) N A R R A T I V E 1 to 19			(B) L E G I S L A T I V E 19 to End	
1 and 2	3 to 15:21	15:22 to 19	19 to 23	24 to 40
1. Here we have the sad condition of the people, whom God eventually redeemed. 2. Events: (a) Birth of Moses. (b) Adoption of Moses. (c) Renunciation of Moses. (d) Flight of Moses. 3. Israel's awful sufferings: (a) Disturbed them. (b) Purified them. (c) Unified them. (d) Disenchanted them.	1. Here we behold God coming down in grace to deliver Israel, and we see how redemption was accomplished, viz.: by blood. 2. Events: (a) Call of Moses. (b) Moses' return to Egypt. (c) Conflicts with Pharaoh. (d) Israel emancipated. 3. Life of Moses summarized: (a) 40 years he thought he was somebody. (b) 40 years learning he was a nobody. (c) 40 years discovering what God can do with a nobody.	1. Here is begun the spiritual education of Israel; all these events were designed to teach them absolute dependence upon God. 2. Events: (a) Marah and Elim. (b) Wilderness of Sin. (c) Rephidim. (d) Amalek and Jethro. 3. Note. – Elims generally follow the Marahs; and Divine Love will sweeten the Marahs it does not remove.	1. Here we are taught that the redeemed must do the Will of their Redeemer, and must consecrate themselves to His service. For His redeemed ones a Divine rule for faith and conduct is provided. 2. Event: The giving of the Moral Law. 3. Now He writes His Law upon the fleshy tables of redeemed hearts, and gives His Holy Spirit to cause them to walk in His ways.	1. Redeemed ones must be worshipping ones; and must only worship in God's own appointed way. 2. Event: The giving of the Ceremonial Law. 3. This is a very rich section. God designed <i>everything</i> about the Tabernacle, and consequently not one sacred article should escape our prayerful study.

LEVITICUS

TITLE

TIME

FOR WHOM

PECULIARITIES

MESSAGE

ANALYSIS

Its Significant Message

THE HOLINESS OF GOD

Teaching Definitely

1 to 10

1. THE FIVE OFFERINGS, each of which represents a distinctive aspect of the one offering of our Lord Jesus, 1 to 6:7
2. THE LAW OF THE OFFERINGS, giving particulars as to order, arrangement, etc., 5:8 to 6.
3. THE PRIESTHOOD:
(a) Call, 8:1-5, (b) Cleansing, 8:6, (c) Clothing, 8:7-13, (d) Atonement, 8:14-29, (e) Anointing, 8:30, (f) Food, 8:31-36, (g) Ministry, 9, (h) Failure, 10.

11 to 27

1. LAWS OF PURITY – 11 to 16
Holy people must have (a) Pure food, 11. (b) Pure bodies, 12 to 14:32, (c) Pure homes, 14:33-57, (d) Pure habits, 15, (e) constant resort to the blood, 16. This (16) chapter is the great atonement chapter.
2. SUNDRY LAWS, in recapitulation – 17 to 26.
Holy people must have (a) Pure worship, 17:1-9, (b) Sacred regard for blood, 17:10-16, (c) Pure morals, 18, (d) Pure customs, clothing, etc., 19 to 26. (Note the feasts in Lev. 23.)
3. LAWS CONCERNING VOWS – 27.

NUMBERS

NAME _____

CHARACTER

MESSAGE

ANALYSIS

(A) At Sinai. Time: 20 days. See 1:1 and 10:11.

(B) From Sinai to Kadesh. Time: 37 years, 11 months.

(C) In Moab. Time: 9 months, 10 days.

1 to 10

11 to 20 With 21:5-9 and 25

21:1-4, 10 to 36

THE LORD'S SERVICE

1. In battle -----1.
 2. In a well ordered camp ----- 2.
 3. In the Tabernacle ----- 3 & 4.
- Note.—“Work” and “Service” rendered in R.V. Margin as “Warfare,” 4:3, 23.
4. In a pure camp ----- 5.
 5. In a Nazarite life ----- 6.
 6. In unsolicited gifts ----- 7.
 7. In Aaronic and Levitical service 8.

OTHER MATTERS

1. Passover Legislation - - - 9:1-14.
2. Guiding cloud - - - - - 9:15-23.
3. Trumpet legislation - - - - - 10.

This is a very sad section. There are eight murmurings altogether, as follows:

1. Against the WAY God led them, 11:1-3.
2. The FOOD He fed them with, 11:4-35.
3. Against the LEADER He set over them, 12.
4. Against the LAND He promised them, 13 & 14.
5. They murmured against God's righteous VERDICT pronounced on them, 14:39-45.
6. And against His APPOINTMENTS, 16 & 18.
7. They murmured against THIRST, 20:2-13.
8. And because of God's PROVISION, 21:4-9.

During these 37 years Israel almost ceases to have a history; it is almost a blank. The significance of the murmurings of 20:2-13 lies in this: It was the first trial and failure of the new generation showing they were no better than their fathers. Note the legislation of 15, 18, 19.

The predominant note of this section is victory, though there are some failures. The old generation had passed away as punishment for their sin at Kadesh, and God now takes up Israel again.

1. *Victory over King Arad*, 21:1-3.
2. *Victory over King Sihon and King Og*, 21:21 to 35.
3. *Balaam and Balak*, 22 to 25.
4. Second census, 26.
Showing a decrease of 1,820 since the numbering of Chapter 1.
5. The law of inheritance, 27.
6. Joshua to succeed Moses, 27.
7. Ordering of the offerings and vows, 28 to 30.
8. *Victory over Midian*, 31.
9. Preparations to enter the land, 32 to end.

DEUTERONOMY

THE BOOK

JESUS' USE OF IT

SATAN'S DREAD OF IT

SOME NOTABLE CONTENTS

MORE THAN A REVIEW

ANALYSIS

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 to 4:43	4:44 to 26	27 & 28	29 & 30	31:1-23	31:24-29	31:30 & 32	33	34
1. Failure at Kadesh Barnea, 1. 2. Their wanderings, 2 & 3. 3. Application of this retrospect, 4:1-40. 4. Cities of Refuge, 4:41-43.	1. This is the longest of the discourses. 2. Here Moses reviews the moral, civil, and ceremonial law. 3. Note 5:22, "and He added no more:" the completeness and finality of Ten Commandments.	1. Instruction as to a solemn ceremony to be performed on entrance into Canaan. 2. Note, the altar was built on mount of cursing, 27:5. This is gospel.	1. This covenant gives the conditions under which Israel entered the Promised Land. 2. Observe the emphasis on circumcision of the heart, 30:6.	Last counsels of Moses to: 1. All Israel, 1-6. 2. Joshua, 7-8. 3. Priests, 9-15. 4. Yahweh's warning, 14-21. Note the sadness of Yahweh's disclosure in these verses.	1. This is an address to the Levites, concerning the preservation of Deuteronomy. 2. Note R.V. of verse 26. Literally, "At" or "near the side of the Ark."	A sublime Psalm. Note by verse 44, it was sung as a duet by Moses and Joshua, Israel joining in the refrain.	This is really a remarkable prophetic utterance. Note the three S's in 29, 16, and 23: Saved. Separated. Satisfied.	1. It was a lonely death, as indeed every death is. 2. It was death with a vision. 3. And death in the Divine embrace, "Died by the kiss of God" is another rendering.

JOSHUA

WRITER

CHARACTER

MESSAGE

NOTABLE

ANALYSIS

(1)	(2)	(3)	(4)
1 to 5	6 to 12	13 to 22	23 and 24
1. Lord's summons to Joshua – 1:1-9 2. Yahweh's appeal to Israel – 1:10-15 3. People's hearty response – 1:16-18 4. Rahab and the Spies – 2 5. Passage of the Jordan – 3 6. The two Memorials – 4 7. Effect of this on enemy – 5:1 8. Reproach of Egypt rolled away – 5:2-10 9. New Food – 5:11-12 10. Their Captain – 5:13-15 NOTE 1. Law (as represented by Moses) can give sinner no possession – 1:2 2. Value of Courage – 1:6 3. No water was seen by Israel when crossing Jordan. Look at R.V. of 3:16	1. Conquest of Jericho in an unusual way, 6. Note, during the six days, the only sound made was near Ark, (8), thus drawing attention to the Lord only. 2. Sin of Achan – 7 3. Conquest of Ai – 8:1-29 4. The Ceremony on Mount Ebal, 8:30-35. Note: The Altar was built on Mount of Cursing. 5. League made with the Gibeonites – 9 6. Victory (a) at Gibeon – 10:1-27 (b) at Makkedah – 10:28-43 (c) at Merom – 11 7. List of Conquered Kings – 12 NOTE 1. Israel's sin of self-confidence – 7:3 2. In 7:21, sin is traced in its four stages: (a) "I saw," lust of the eyes. (b) "I coveted," lust of the mind. (c) "I took," act of the will. (d) "I hid," act of the hand.	1. Lord's message to Joshua – 13 2. Division of the land – 14 to 21 3. The mistake of the two and a half tribes – 22 NOTE 1. Hebron, (fellowship) became Caleb's because he was out and out for God, 14:14. 2. Caleb's daughter could look well after her own interests – 15:16-19. 3. Joshua's noble and dignified reply – 17:14-18. 4. Joshua was the last to receive his inheritance. Like Caleb he was permitted to choose apart from lot, and he selected a barren place in a barren land no one else would have, 19:50.	1. Joshua's last address, (a) To the heads of the people, 23. (b) And to all the people, 24:1-28. 2. Death of Joshua – 29 to 31 3. Death of Eleazar – 33 NOTE 1. Genesis begins with God and ends with death; the book of Joshua both begins and ends with death. 2. 24:33. Priests had no possessions, yet this verse shows Phinehas had. Probably this was given to him as a special favor for special service.

JUDGES

WRITER

A SAD BOOK

NOT ALL GLOOM

NOTABLE

MESSAGE

ANALYSIS

(A) Introductory	(B) History of relapses, results of same, and recovery					(C) Appendix
(1)	(2)					(3)
1 to 2:5, Key 1:1	Chapter 2:6 to 16, Key verse to this section is 2:12					17 to 21, Key 17:6
Israel began well but did not continue. 1. Lord consulted and result, 1:1-10. 2. Judah began at home – 1:3-4. 3. Capture of Adoni-bezek – 1:5-7. 4. Imperfect victories – 1:8-36. 5. The Lord's rebuke – 2:1-5. (For "an" R.V. reads "the" vis the Lord Himself.)	Soon Israel went astray, and 2:6-23 is a comprehensive summary of their subsequent history.					Confusion and anarchy 1. In Church, or the religious life of the nation, 17 and 18. 2. In home life, or the morals of the nation, 19. 3. In the state, or the political life of the nation, 20 and 21. Note R.V. of 18:30; the first idolatrous priest was Moses' grandson.
	Order of apostasies	Scripture	Conqueror	Length	Deliver & Judge	
	Apostasy: First.	3:1-11	Chushanrishathaim King of Mesopotamia	8 years	Othniel	
	Apostasy: Second.	3:12-31	King of Moab & Philistines	18 years	Ehud & Shamgar	
	Apostasy: Third.	4 and 5	Jabin King of Canaan	20 years	Deborah & Barak	
	Apostasy: Fourth.	6 to 7:32	Midian	7 years	Gideon	
	Apostasy: Fifth.	8:33 to 10:5	Civil War, etc.		Abimelech, Tola, Jair	
	Apostasy: Sixth.	10:6 to 12	Ammonites	18 years	Jephtha, Ibzan, Elon, Abdon	
	Apostasy: Seventh.	13 to 16	Philistines	40 years	Samson	

RUTH

LITERARY VALUE

THE BOOK, ETC

ITS PURPOSE

ITS TYPICAL VALUE

MESSAGE AND ANALYSIS

(A) Emigration to Moab and result. 1:1-5	(B) Return to land of Judah and incidents. 1:6-22	(C) Boaz and Ruth 2 and 3	(D) Boaz and Ruth 4
(1)	(2)	(3)	(4)
1. Was this the famine referred to in Judges 6:3 and 4? 2. Out of will of God there could not be real blessing and prosperity. 3. Naomi permitted her sons to marry heathen wives. 4. The wives treated their husbands kindly (8).	1. After ten (4) disastrous years, Naomi decides to return to the land of Israel's rest. 2. Her two daughters-in-law intended to return with her and actually started (7, 10), but warned, Orpah returned to her people and gods (15). 3. Reaching Bethlehem, the whole city was moved, yet not one offered hospitality. 4. Note, "with her" (22), -only a backslider when restored can be made a blessing to others.	1. Boaz, a man who had distinguished himself in war, (see R.V. marg. of 2:1) was probably absent on military service when Naomi returned, hence his ignorance (2:5). 2. Ruth's act (in 3) in creeping softly to his resting place and nestling under the corner of his long robe was simply making a legal claim in the approved manner of the time.	1. Boaz moves in the matter (1-8). 2. Boaz and Ruth married (9-13). 3. Naomi comforted & happy (14-19). 4. One of the many fine points of the story is that its concluding sentences are almost wholly devoted, not to the young and happy wife and mother, but to aged Naomi.

1 SAMUEL

THE BOOK

NOTABLE CONTENTS

MESSAGE

ANALYSIS

SAMUEL: (1)	SAUL: (2)	DAVID: (3)
1 to 7	8 to 15	16 to 31
BIRTH. 1. Given in answer to prayer – 1. 2. Hannah’s prophetic prayer – 2:1-11. CALL 1. Preserved in a place poisoned by Eli’s two wicked sons – 2:12-26 2. Grave warning to Eli by unknown prophet 2:27-36 3. Lord revealing Himself to Samuel – 3. MINISTRY. 1. Capture of Ark and death of Eli – 4. 2. Ark seven months among Philistines – 5. 3. Return of the Ark – 5 to 7. 4. Victory through prayers – 7:2-17.	CHOSEN. 1. Samuel takes Israel’s request for a King to the Lord in Prayer – 8. 2. Saul chosen to be King – 9. 3. Saul anointed King – 10. REIGNING. Saul’s first great victory – 11. Samuel’s last public address to the nation – 12. REJECTED. 1. Saul’s first downward step in the establishment of a standing army – 13:1-2. 2. His second downward step – 13:3-14. 3. A great victory – 13:15 and 14. 4. Saul’s terrible blunder – 15.	ANOINTED. David selected and anointed – 16:1-13. SERVICE 1. Saul’s minstrel and armor bearer – 16:14-23. 2. Slays Goliath – 17. 3. Love covenant between Jonathan & David 18:1-7 4. Saul’s jealousy and attempts to kill David 18:8-20 EXILE. 1. David’s flight & wanderings – 21 to 30. 2. Samuel’s death – 25:1. 3. Death of Saul and Jonathan – 31. WORDS. Note some of David’s notable sayings, 22:23, 30:6 and 24.

2 SAMUEL

AUTHOR

DESIGN

CONTENTS

MESSAGE

ANALYSIS

(A) DAVID'S TRIUMPHS. Chapter 1 to 10					(B) DAVID'S TROUBLES, 11 to 24	
(1) David anointed King over Judah.	(2) David anointed King over all Israel.	(3) David consolidating the Kingdom.			(4) David's fall.	(5) Appendix.
(a)	(b)	(c)	(d)	(e)	(f)	(g)
Key 2:1 1 to 4	Key 5:3 5	Key 6:16 & 21 6	Key 7:18 7	Key 8:6 & 14 8 to 10	Key 12:16 11 to 20	Key 22:1, 24:17 21 to 24
1. News of Saul's death, 1:1-16. 2. David's elegy he called "The Song of Bow," (R.V. of 18), 1:17-27. 3. Anointed King of Judah 2:1-11. 4. Civil war 2:12 to 4.	1. Crowned King over all Israel 5:1-5. 2. Jerusalem made the capital 5:6-16. 3. Victories 5:17-25.	1. David copied from the Philistines, v. 4. 2. God cannot tolerate in His people what He overlooks in the worldling, v. 7.	1. David's desire to build the Lord's house, 1-3. 2. Forbidden, verses 4-13. 3. God covenants to build David a "house", 11.	1. Victories, 8. 2. Mephibosheth, 9. 3. Great Victories, 10.	1. Sin, 11. 2. Conviction, 12:1-13. 3. Judgment: (a) Death of babe, 12:14 - 23. (b) Amnon's Sin, 13:1-22. (c) Absalom's rebellion, 12:23 to 20.	1. Inquired of Lord, 21. 2. Thanksgiving, 22. 3. Last Words, 23. 4. Sin of numbering Israel, 24.

1 KINGS

THE BOOK

NOTABLE CONTENTS

ANALYSIS

(1)	(2)	(3)	(4)
1 & 2	3 to 10	11 to 12:24.	12:25 to 22
1. Note “established.” 2:12, 24, 45, 46. 2. David prematurely aged (70), 1:1-4. 3. David’s eldest living son’s rebellion, 1:5-9. 4. Nathan and Bathsheba’s plot, 1:10-31. 5. Solomon anointed king, 1:32-52. 6. David’s last address and death, 2:1-12. 7. Solomon’s execution of various traitors, 2:13-46.	1. Note 3:12-13, 4:30, 8:11. 2. Solomon’s doubtful alliance, 3:1-2. 3. First Divine appearance to Solomon, 3:5-15. 4. The wisdom of Solomon, 3:16-28. 5. The greatness of Solomon, 4. 6. The Life’s work of Solomon, 5 to 8. 7. Second Divine appearing, 9:1-9. 8. Fame of Solomon, 9:10 to 10:13. 9. Wealth of Solomon, 10:14-29.	1. Note 11:11, 12:17. 2. Solomon’s apostasy and death, 11. 3. Ascension and folly of Rehoboam, 12:1-15. 4. The disruption of the kingdom, Jeroboam becoming king of ten tribes, 12:16-24.	1. Note 14:27, a symbolic act. 2. Jeroboam’s apostasy and death, 12:25 to 14:20. 3. Rehoboam and Judah’s awful apostasy, 14:21-31. 4. Kings of Judah, 15:1-24. 5. Kings of Israel, 15:25 to 16. 6. Ahab and Elijah, 17 to 22.

MESSAGE

2 KINGS

ORIGINALLY ONE BOOK

SCOPE OF THE BOOK

KEY WORDS

MESSAGE

ANALYSIS

(a) Closing Ministry of ELIJAH		(b) Long Ministry of ELISHA		(c) The Passing of ISRAEL		(d) The Passing of JUDAH
1:1 to 2:11	2:12-25	3:1 to 13:21	13:22 to 16	17	18 to 25	
(1) Key 1:3 and 16. (2) The King's base conduct, 1:1 & 2. (3) Elijah's message & deliverance, 1:3 & 16. (4) Elijah's translation, 2:1-11. (5) King of Israel: Ahaziah, bad.	(1) Key, 2:23. (2) Elisha's inducement 2:12-15. (3) The "little children" of v.23 in R.V. "young lads" <i>i.e.</i> young men. (4) "Go up," was a blasphemous reference to Elijah's translation and in reality, was deriding the act of Yahweh.	(1) Key, 13:3. (2) Elisha's long ministry, 66 years. (3) Kings of Judah: Jehoshaphat, Jehoram, Joash – good; Ahaziah – bad. (4) Kings of Israel: Jehoram, Jehoram, Jehoahas, Jehoash – bad.	(1) Key, 13:23. (2) Kings of Judah: Amaziah, Uzziah, Jotham – good; Ahaz – bad. (3) Kings of Israel: Jeroboam II, Zechariah, Shallum, Menahem, Pekahiah, Pekah – bad.	(1) Key, 17:11 & 18. (2) Last King of Israel: Hosea-bad. (3) In this chapter we have "a post mortem enquiry into the diseases that killed a nation." (4) Note force of verse 23.	(1) Key, 22:13, 17, 23:26 with 24:20. (2) We owe a very great deal to Hezekiah (see Analysis on Psalms.) (3) Kings of Judah: Hezekiah, good; Manasseh, bad; Amon, bad; Josiah, good; Jehoshan, bad; Jehoiskim, bad; Jehoiachin, bad; Zedekiah, bad.	

1 CHRONICLES

A “KITTLE” BOOK

POINTS TO NOTE

SUPPLEMENT?

THE CLUE

ILLUSTRATIONS

ANALYSIS

(1)	(2)	(3)	(4)
1 to 9	10	11 to 20	21 to 29
The book opens with an outline of primeval history from Adam to David. Note: Dwelling with the King must come before doing His work, 4:23.	Saul's reign is passed over; Saul's overthrow and death are alone recorded.	1. David and his mighty men, 11, 12. 2. David and the Ark, 13, 15, 16. 3. David's prosperity, 14. 4. David's desire to build Temple, 17. 5. David's Victories, 18 to 20.	1. What led to acquisition of Temple site, 21. 2. Material prepared for Temple, 22. 3. Organization of Priests and Levites, 23 to 26:23. 4. Organization of officers of state, 26:28 to 27. 5. Closing scenes in David's life, 28 and 29.

MESSAGE

“The Book of Chronicles is occupied from beginning to end with magnifying God and giving Him His right place in Israel.” Though often ignored and disobeyed, He is still the Sovereign Lord: “Thou reignest over all.” Here we see the Lord active on behalf of those who trusted and served him; here is revealed the true mover to sin; here God's severities are justified, and God glorified in all His ways and works. In spite of the flood of iniquity He is seen sitting as King. By this book Israel's history is seen from the standpoint of Heaven. Remembering this and also that it was written during the Babylonian captivity, students will easily see how timely and forceful its messages would be.

2 CHRONICLES

VALUE OF A RIGHT STANDPOINT

DIFFERENCES BETWEEN KINGS AND CHRONICLES

KEY PHRASES AND MESSAGE

ANALYSIS

(A) The Reign of Solomon, 1 to 9		(B) The Kings of Judah, 10 to 36	
(1)	(2)	(3)	(4)
(1) Though it seems an impossibility to arrange the book in handy divisions, the above outline gives the contents in convenient form, and is in fact a summary of the history of the Lord's people narrated therein.			
(2) During the reign of Solomon and three years of Solomon's son and successor (1 to 11), the people were loyal to God, in spite of Solomon's fall, of which Chronicles gives no account. But eventually they "forsook the Law of the Lord," (12:1). Swift chastisement followed (2 to 4). On Shemaiah the prophet delivering a message, the people humbled themselves, (6). Abijah's reign also was not entirely bad, (13).			
(3) The first of the four great religious festivals took place under Asa (15). It was continued by Jehoshaphat (17 to 20), who sent travelling preachers with the Word of God throughout the land (see 17:7-9 and 19:4). On the death of Jehoshaphat, under the reign of his son (21) and grandson (22) led by a wicked wife (21:6) and mother (22:3), Israel plunged into sin.			
(4) The second great religious revival took place under Joash, inspired by Jehoiada the priest (23 to 24:16), but on the death of this good priest, led by the princes of Judah, Joash went astray (17 and 19) even slaying the son of his benefactor who sought to lead him back to the Lord (20 to 22). The dying man's words were twice used by the Lord Jesus (Luke 11:50-51 and Matthew 23:35-36).			
(5) The third of these great religious revivals took place under Hezekiah (29 & 30) and the fourth under Josiah (34).			
(6) Note the strange reward for faithfulness as given in R.V. of 32:1. Testing often comes after faithfulness.			

EZRA

KEY

SECTIONS

KEY-PHRASE

ITS MESSAGE

ANALYSIS

(A) THE RETURN UNDER ZERUBBABEL (About 50,000) Chapters 1 to 6				(B) RETURN UNDER EZRA (About 2,000) 7 to 10		
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 & 2	3:1-7	3:8 to 6:14	6:15-22	7 & 8	9	10
1. Note 1:1. 2. As Daniel prophesied in the reign of Darius, probably he had something to do with this proclamation. 3. The very heathen assisted by their gifts, 1:6. 4. While only 74 Levites returned, 4000 priests did so.	1. Note 3:2. 2. Before they thought of homes for themselves, their first thought was the House of God. 3. And they did not begin with the walls or Temple, but the Altar. 4. The atoning work must come first and be at the heart of every real live movement.	1. Note 6:14. 2. Hindrances to all real work for God are to be expected. 3. The Church must not have the help of the world, 4:1-3. 4. This opposition disheartened them, hence the need of Haggai's message. (6:14.) (Read Haggai here.)	1. Note 6:18. 2. About 23 years passed between the return of the exiles and the completion of the Temple. 3. Verse 17 is a proof that representatives of <i>All</i> the tribes returned (see 8:35).	1. Note 7:10. 2. How Ezra loved the Word! 3. By verse 12 of chapter 7, we note how impressed the King was with Ezra's love and estimate of God's Word. O! so to live that others might learn to respect God's Book! 4. Note Ezra's loyalty to God and jealousy for God's glory, 8:21-22.	1. Note 9:4. 2. On his arrival he found things even worse than he expected. 3. Have <i>I</i> learned yet to tremble at the Word of God? (verse 4) 4. Study, on your knees, Ezra's touching prayer and confession, (5-15)	1. Note 10:5. 2. Here we see the Word of God at work, producing genuine repentance and leading to separation. 3. In this book we have separation. (a) From Babylon 1 (b) From worldly help, 4 (c) From leaning on the arm of flesh, 8:21 - 23 (d) From sinful alliance, 10:10-11

NEHEMIAH

INTRODUCTION

ANALYSIS

(1)	(2)	(3)	(4)
1 to 2:10	2:12 to 6	7 to 12	13
1. Scene laid in the Royal palace. 2. In the month of December from one of his own brothers, he learns of the sad state of Jerusalem (1 to 3). 3. This news led him to prayer (4 to 11). Note "God of Heaven." 4. This expression: "and to the prayer of Thy <i>servants</i>" (11) proves he was the moving spirit in a little circle of praying friends. 5. After four months prayer, comes the enquiry and the commission of the King (2:1-10).	1. After resting three days he privately inspected the ruins at night (2:12-16). 2. Then inspires the people to work (2:17-20). 3. The names and account of work done (3). 4. Nehemiah had six forms of opposition from the enemy, <i>(a)</i> Grief, 2:10; <i>(b)</i> Laughter, 2:19; <i>(c)</i> Wrath, 4:1; <i>(d)</i> Mocking, 4:1; <i>(e)</i> Conflict, 4:8; <i>(f)</i> Subtlety, 6:2-3. 5. More dangerous still, opposition from friends within: <i>(a)</i> Discouragement, 4:10-23; <i>(b)</i> Selfishness, 5. 6. Well finished in 52 days. 7. No account of his own work—of what he himself did.	1. Before the stirring dedication of the finished wall (12:27 to 43). 2. Came arrangements for guarding the wall and city (7:1-4). 3. Census (7:5-73, 11, 12) 4. And the calling of a great and remarkable convention for the reading and exposition of the Word (8 to 10) 5. Only reference to "pulpit" in the Bible is 8:4.	1. After a twelve years' absence at the Court of Persia, Nehemiah returns to find the need of another reformation. 2. Note, the High Priest's sad fall through a worldly alliance (13:4). 3. Nehemiah deals very drastically with the offenders (8, 28). 4. Sabbath rest established, and wrong marriage ties dissolved.

MESSAGE

ESTHER

PROBLEM

FACT

SOLUTION

(4)

AUTHOR

DIVISION

(1)	(2)	(3)
1. A feast which lasted six months – 1:1-4 2. Followed by a seven days' feast – 1:5-8 3. The Queen's noble refusal and deposition – 1:9-22 4. Between Chapters 1 and 2, the king made his historic attack on Greece with an army of five millions, suffering a terrible defeat. 5. Selection and enthronement of Esther – 2:1-20 6. Mordecai saves the life of the King – 2:21-23 Note: "Esther" is a Persian name meaning "The Star of the East," but her Hebrew name was Hadassah, meaning "Myrtle."	1. Mordecai's refusal to worship a descendant of the Agag whom Samuel slew – 3:1-2 2. The Court busy-bodies tell Haman – 3:3-4 3. Haman's Conspiracy – 3:5-15 4. The Fasting of the Jews – 4:1-4 5. Mordecai's message to Esther – 4:5-14 6. Esther's fast – 4:15-17 7. Esther interviews the King – 5:1-8 8. Haman plots to slay Mordecai – 5:9-14 9. King's sleepless night and result – 6 10. Esther's feast and result – 7	1. Esther's intercession and strategy to save life of Israel, 8 2. Day of self-defense – 9:1-19 3. The Feast of Purim instituted, which has been observed ever since by the Jews – 9:20-32 4. The greatness of Mordecai – 10 Note: "Sending portions" 9:19. It is believed that our observance of Christmas has been largely molded on the customary keeping of Purim by the Jews with its habit of sending portions.

JOB

OPINIONS

DATE

AUTHOR

MESSAGE

(1)	(2)	(3)	(4)	(5)	(6)
1:1-5	1:6 to 2:10	2:11 to 3	4 to 37	38 to 41	42
JOB'S 1. Place: Uz, spoken of in Lamentations 4:21, as identical with Edom. 2. Purity, verse 1. 3. Prosperity, verses 2-4. 4. Popularity, (See Chapter 29). 5. Piety, verse 5. By verse 4, we note that sons must have had homes of their own. Note: Job sought access to God through the blood of sacrifice. Verse 5.	SATAN'S 1. Admission into the court of Heaven, 6. 2. Restlessness, verse 7. 3. Power: its extent and limit. 4. Theory: that Job was only good for what he could get. 5. Declaration: He declared that suffering would annihilate Job's piety. 6. Theory—proved to be wrong. Note: "The Sons of God" of verse 6 are shown by 38:7 to have been angels.	Here ends Job's patience and here begins Job's complaining. Though he did not curse God, he cursed the day of his birth, placing amongst his curses what Satan placed amongst his blessings: 1:10 with 3:23. Note: The "Seven days and seven nights" of 2:13 is the period of very great mourning.	1. There is sameness in the arguments of Job's three friends, viz., all suffering is result of personal sin, therefore Job's great suffering proved him to be a great sinner and a great hypocrite. 2. In the first discourses of the three friends this statement is first elaborated, and <i>each discourse ends with an appeal</i> to Job to repent of his sin, when prosperity would return to him. 3. In the second series of discourses each deals exclusively with the terrible sufferings and end of the wicked. 4. The third series of discourses resembles the first. 5. Note Eliphaz backs up his arguments by lessons he had received from a remarkable dream or vision. Bildad from old proverbs he had read or heard, (as 8:2-13), Zophar from experience and reason. 6. Though Job holds the same views, he yet protests his innocence and in 21, brings forward a new argument, viz., that the wicked often spend their lives in prosperity. 7. The fourth friend, Elihu, comes nearest the truth, for he shows (33) that suffering must be sometimes considered as God's discipline to bring the soul back.	1. "We are struck, first of all, by what God does not say. Up until now the book has been one long argument, but there is no argument here. It is as though we were to learn that the <i>mysteries of Divine Providence are not to be settled by logic</i>. Rest does not enter the heart by way of intellectual powers." 2. "Job's thoughts were turned from himself to God. If he were unable to explain ordinary and well known facts (of natural history and science) how could he be capable of explaining the mystery of God's ways." 3. "The fact that God did not explain the mystery of suffering teaches us that He wants our confidence."	1. And what was the Lord's purpose in permitting suffering to Job? FIRST: To reveal Job's character. SECOND: Object lesson to others. "God's Blackboard." THIRD To bring out a hidden sin, of which Job was unconscious, namely—self-righteousness. 2. Verse 6 is always the language of the true penitent. 3. Note the force of verse 10.

PSALMS

A TESTIMONY

WHAT IT IS

AUTHORS

DIVISION

BOOK I. Psalms 1 to 41.	BOOK II. Psalms 42 to 72.	BOOK III. Psalms 73 to 89.	BOOK IV. Psalms 90 to 106.	BOOK V. Psalms 107 to 150.
1. Man in a state of blessedness (1) 2. “He is seen (2 to 8) fallen from his high position of blessing at enmity with God. 3. That enmity culminating in anti-Christ (9 to 15) 4. But finally blessed by the gracious work of the ‘Man Christ Jesus.’ (16 to 41).	“In the book of Genesis man is the central thought; in the book of Exodus, it is the nation of Israel. It opens with the ‘cry’ from the depth of the ruin and oppression as Exodus does; and it ends with the King reigning over the redeemed nation, (Psalm72) brought ‘again the second time’ from the four corners of the earth, as it was brought the first time out of Egypt.”	“In this the counsels of God are seen in relation to the Sanctuary, which is mentioned or referred to in nearly every Psalm of this third book. The Sanctuary is seen from its ruin to its establishment in the fullness of blessing.”	As Numbers is the “Book of the Wilderness” or earth, so in this fourth section the earth is its central thought. “Blessing for the earth is needed, (Psalms 90 to 94) anticipated, (95 to 100) and enjoyed, (101 to 106)” Its first Psalm (90) was written during the wanderings in the wilderness.	All the teaching of this fifth section is grouped around the Word of God. “The book opens with Psalm107, which gives the key. ‘He sent His Word and healed them.’ While Psalm 129 is the great Psalm of the whole book.

PROVERBS

ANTIQUE METHOD OF TEACHING

THE HOME OF PROVERBS

AUTHORS

ANALYSIS

	PART I.	PART II.	PART III.	PART IV.	PART V.	PART VI.	PART VII.
1:1-5.	1:6 to 9:18	10:1 to 19:19	19:20 to 24	25 to 26	27 to 29	30	31
1. Object and result of a study of this book. 2. Who will take heed?	Fourteen addresses, all introduced by the phrase "My Son." 1:8, 10, 15, 2:1, 3:1, 11, 21, 4:1, 10, 20, 5:1, 6:1, 20, 7:1.	Note the second person, (Thy, Thee) but the third person (He, Him, His, They, Them).	Six addresses beginning with the formula, "My Son" 19:27, 23:15, 19, 26, 24:13 & 21.	Copied by men of Hezekiah from the royal library.	Begins without any formal introduction. Note again "My Son," 27:11.	Verse 4 is "God Almighty's great conundrum spoken out of Eternity into time."	Assorted wise advice, and also praise of a virtuous wife.

TOPICAL SYSTEM OF STUDY

One who trusts in his own heart, 28:26	1. His way is right, 12:15. 2. Detests the thought of departing from evil, 13:19.	1. Hates anything that makes him feel small, 1:7. 2. No self-control, 12:16. 3. His words are very foolish, 12:23. 4. Makes a mock at sin, 14:9. 5. Thinks little of his mother, 15:20. 6. No concentration of thought or purpose, 17:24. 7. Food, 15:14 8. No delight, 18:2 9. Mouth gets him into trouble, 18:6-7.	13:20 23:9 26:4-5.	3:35 11:29, with Luke 12:20	1. Learn the A.B.C. of Wisdom, <i>i.e.</i> "the fear of the Lord." 2. And let the Lord be "made unto you Wisdom."

ECCLESIASTES

VALUE OF A KEY

INDISPENSABLE

SCIENTIFIC FACTS

CHARACTER

KEYWORD

MESSAGE

(1)	(2)	(3)
How to be satisfied and happy without God?	He sought satisfaction in 1. <i>Science</i> 1:4-11, but he noted a horrid sameness in nature; in; 2. <i>Mere wisdom and philosophy</i> 1:12-18, but all to no purpose; in; 3. <i>Pleasure</i> 2:1-11, in mirth 1, drinking 3, building 4, great possessions 5 to 7, wealth & music 8, but found all empty; he tried; 4. <i>Materialism</i> 2:12-26, by living merely for the present, even trying; 5. <i>Fatalism</i> 3:1-15, and; 6. <i>Deism</i> 3:16 to end of 4, but found all wanting. He tried; 7. <i>Religion</i> (without God) 5:1-8, and; 8. <i>Wealth</i> 5:9 to end of 6., but without satisfaction. Finally he tried; 9. <i>Morality</i> 7:1 to 12:12. Here we are in a purer atmosphere. Here he gets on to a higher platform. But even morality did not satisfy.	1. “Solomon stands before us, by turns, as the man of science, and the man of pleasure, the fatalist and materialist, the skeptic, epicurean and stoic, with a few earnest and enlightened interludes, till in the conclusion of the whole matter, he sloughs the last of these lying vanities, and emerges to our view the noblest style of man, the penitent and the believer.” 2. Note “duty” is in italics—it is “This is the whole of man,” <i>i.e.</i> to do this means that you are a whole, not a half man, therefore holy. 3. God alone can satisfy.

SONG OF SOLOMON

MISUNDERSTOOD

OPINIONS

WHY MISUNDERSTOOD

WHAT IS IT?

ANALYSIS

(1) 1 to 2:7	(2) 2:8 to 3:5	(3) 3:6 to 5:1	(4) 5:2 to 8:4	(5) 8:5-14
Verse. 1 Introduction – best of all the Songs of Solomon. 2 Desire for kiss of communion. 3 Bridegroom absent, yet name fragrant, and his love valued above all earthly joys 4 to 6 Confession of weakness, and unworthiness, but remembers past mercies 7 Longs to find her Beloved, though He hides Himself. 8 He directs her how to find Him. 9 to 2:2. At last the King suddenly reveals Himself; and then we have His glowing description of Bride and her description of Him. 3 to 7. Testimony of the Bride showing that now she is satisfied.	In this section we again have absence between Bride and Bridegroom (verses 8 and 9); Bride asleep (10); the cry of the Bridegroom for His Beloved (10 to 13); Bride sheltering in the atoning sacrifice (14); Bridegroom turns her eyes to Calvary, her search for Him (3:1-3), help of Watchmen (3), and her reward in finding Him (verse 4).	This section differs from the previous two, in that the Bride and Bridegroom are never absent the one from the other. She does not speak once; He alone speaks. It is here, for the first time, the Bridegroom calls the soul His Bride, see verse 8 R.V. In Chapter 1, she is only His friend (R.V. marg for “O my Love”); In Chapter 2:14, He calls her “Dove” because of the presence of the Holy Dove, the Holy Spirit within her. In 4:8, He calls her “Bride” (verse 8, R.V.)	Begins again with the absence of the two. The Bride sleeps, but is wakened by Him; too lazy to get up at first, but upon doing so finds her Beloved gone. She tells her grief to friendly daughters of Jerusalem, who ask her what there is about her Beloved different from others. She replies. Asked where He had gone, she suddenly remembers. Then He returns, and describes the glory of the Bride in language that would not shock the most refined Eastern taste.	Here we see the Bride and Bridegroom once more together coming up from the wilderness. There is now wilderness no longer, nothing but the land flowing with milk and honey. The King reminds her of her former lowly position, (verse 5) and the Bride bursts forth in her marvelous outline and description of true love.

THREE STAGES OF LOVE

ISAIAH

FOR YOUNG CONVERTS

THE PROPHET

STYLE

TOPICAL STUDY

KEY WORDS and MESSAGE

ANALYSIS

(A) DENUNCIATORY	(B) HISTORICAL	(C) CONSOLATORY
1 to 35 Key 1:4, 5:24, 31:1	36 to 39 Key 37:23	40 to 66 Key 40:1, 43:3, 14, 49:7, 53:3, 60:17
1. Concerning JUDAH and JERUSALEM, 1 to 12 Degradation of people, call of Isaiah & Immanuel the Divine Child, Israel’s only hope. 2. Concerning SURROUNDING NATIONS, 13 to 23, Babylon, Moab, Damascus, Egypt, Tyre. 3. Concerning the WORLD, 24 to 35. A remarkable section very largely future.	HEZEKIAH’S 1. TROUBLE, 36. 2. PRAYER and Deliverance, 37. 3. SICKNESS, 38. 4. FOLLY, 39.	1. Section 1. Dominant Note is “comfort” 40 to 48. 2. Section 2. Dominant Note is “suffering servant” Chapter 53 is the central one, 49 to 57. 3. Section 3. Dominant theme is “future glory” 58 to 66.

JEREMIAH

SOME GLOWING OPINIONS

THE LIFE OF JEREMIAH

JEREMIAH’S CHARACTER

SOME UNIQUE CONTRIBUTIONS

ANALYSIS

(A) CALL	(B) MINISTRY				(C) RESTROPECT
1	2 to 38	39	40 to 42.	43 to 51	52
Introduction (1 to 3), Call (4 to 8), Enduement (9 and 10), & Encouragement (11 to 19).	Taking the usual formula of Prophetical utterance: “The Word of the Lord came,” as a guide, there appears to be 51 distinct prophecies in this book.	Some particulars of the fall.	History and prophecy mingled.	1. To Jews, 43 to 45. 2. To Gentile Nations, 46 to 51.	The Book begins by foretelling of Judgment & ends with its fulfillment.

MESSAGE

TEXTS FOR PREACHERS AND TEACHERS

Forsaking a fountain for a broken cistern, 2:13. Insufficiency of mere reformation, 2:22. False & unskillful personal dealing, 6:14. Old paths the best, 6:16. Lost opportunities, 8:20. What to glory in, 9:24. Need of regeneration, 13:13. The Lord a stranger, 14:8. Premature decay, 15:9. The Word of God, 15:16, 23:29. Condition of heart by nature, 17:9. Second chance here, 18:4. Righteousness personified, 22:6. See also other important truths in 24:7, 31:16, 31-34, 33:3, 49:11.

LAMENTATIONS

AUTHOR ETC

OPINIONS

A Greater than Jeremiah here

STYLE

ANALYSIS

FIRST POEM	SECOND POEM	THIRD POEM	FOURTH POEM	FIFTH POEM
1	2	3	4	5
Jerusalem is graphically represented as a widow bereft of her children, sitting alone in the night, weeping. Note the characteristic utterances, “None to comfort,” 2, 9, 17, 21: and “No rest,” 3. “No pasture,” 6; “No comforter,” 9. 1. The City in her calamity, 1 to 7 2. Judgments—God justified, 8 to 11 & 18 3. Passersby—appeal for sympathy, 12-19 4. Prayer—appeal to the Lord, 20 to 22.	Here is a vivid description of the siege of Jerusalem. In this second poem the prophet dwells principally on God as the author and inflictor of these sore punishments. 1. The City—siege and ruin, 1 to 14. 2. Passerby—their scorn and cruel taunts, 15, 16. 3. Judgments foretold, 17. 4. Prayer—to the Lord, 18 to 22.	This is considered one of the most remarkable poems in the Old Testament. This poem differs from the others in that the prophet identifies himself with his people, making their miseries and sorrows his own. 1. City—prophet a man of affliction, 1-20; prophet a man of hope, 21-36. 2. Judgments—God justified, 37 to 39. 3. Appeal to nation, 40 to 54. 4. Appeal to the Lord, 55 to 66.	1. City—by a series of contrasts the horrors of the siege are depicted, 1 to 10. 2. Judgments—God justified, 11 to 16. 3. Edom’s cruelty, 17 to 20. 4. Retribution on Edom, 21 & 22.	There was no closing prayer in the previous poem, but this is one long earnest appeal to Yahweh. 1. City—Calamity, 1 to 6. 2. Sin—confession, 7. 3. Suffering—8 to 18. 4. Appeal to the Lord, 19 to 22.

EZEKIEL

EZEKIEL

HIS MISSION

PROPHET OF THE SPIRIT

NOTABLE TRUTHS

ANALYSIS

(1) Preparation and call of the Prophet.	(2) Prophecies of destruction of Jerusalem.	(3) Prophecies against seven nations.	(4) Glorious Prophecies in relation to Israel's future
1 to 3	4 to 24	25 to 32	33 to 48
<i>The appearance of the Glory and the result in the Prophet's life.</i> - Opened Heavens and a vision of God the Son as Man on the Throne, 1. - The workers: - Commission, 2. - Food, 3:1-3. - Task, 3:4-11. - Enduement, 3:12-14. - Duties, 3:15-21. - The appearance of the Glory of the Lord, 3:22-27.	<i>Reasons of departure of Glory of God.</i> He begins his ministry to Israel: - Siege of Jerusalem foretold – 4. - Horrors of the siege – 5. - A remnant to be preserved – 6. - Its awful desolation – 7. - Idolatry in high circles of Society – 8. - Remnant marked for preservation – 9. Departure of the Glory – 10 & 11. - Punishment delayed but certain – 12. - False Prophetesses – 13. - Various Old Testament parables, with other important teaching, all calculated to lead to the reformation and repentance of Israel, 14 to 24.	<i>God of Glory acting in defense of His people.</i> These seven prophecies were uttered in the interval between the knowledge of Nebuchadnezzar's siege (24:2), and the news that Jerusalem was taken (33:21). Observe, God was against these heathen nations, not only because of sin of idolatry, but because of their ill-treatment of Israel. - Ammon, Moab, Edom, Philistines, 25. - Tyre 26 to 28. - Egypt 29 to 32.	<i>Preparation for return of the Glory of Lord.</i> Preparations given after a 3 years' silence. Many consider this the richest portion of whole book. - Promise of restoration to the penitents, 33. - The Good Shepherd, 34. - Gospel according to Ezekiel, 36. - Great National Revival depicted, 37. - Israel's future enemies vanquished, 38 and 39. - The New Sanctuary yet to be erected, 40 to 43. Return of the Glory of God, 43. - The mysterious Prince, 44. - Division of Jerusalem, 45 and 46. - Life-giving Waters, 47. - Division of the Land, 48.

DANIEL

DANIEL

PROPHET

LORD'S IMPRIMATUR

MESSAGE

ANALYSIS

(A) HISTORICAL (Written by Daniel in the third person)					(B) PROPHETICAL (Written in first person)
(1)	(2)	(3)	(4)	(5)	(6)
1	2	3 and 4	5	6	7 to 12
1. Though Daniel was dedicated to Baal, (his new name indicates that he was to be “favorite of Baal”), he remained true to Yahweh. 2. The Palace food—meat killed with blood and offered to idols – he and his companions refused to take. 3. God blessed him and his companions for their loyalty and gave them success.	1. Heathen philosophers failed to tell dream. 2. The interpretation of this dream gives the course and end of Gentile world dominion from Daniel's day to end of this age. 3. Note the Stone (2:34-35) does not grow until it has broken into pieces the great image. It is <i>after</i> this total destruction of Gentile dominion that God's Kingdom is set up.	1. The erection of this great image was Nebuchadnezzar's attempt to unify the religious of his empire by self-deification. 2. This attempt will be repeated by the Beast, the last head of the Gentile World dominion (Rev. 13:11 to 15, 29:20). 3. Note the significance of the rise of the present day religion of Humanism.	1. By death of Belshazzar. 2. From inscriptions found and deciphered, we know now that Belshazzar & his father Nabonidus ruled jointly over Babylon and the Empire. 3. That while Belshazzar fell in the capture of the Imperial City, his father surrendered at Borsippa.	1. Daniel must have been about 80 years old when this trial befell him. 2. Daniel put “God first,” and the Lord defended him. 3. See how God was glorified by the loyalty of His Servant.	1. Vision of Beasts, Chapter 7. In Chapter 2, the World Kingdoms are seen by heathen King in their <i>outward</i> unity and glory, yet without life, a metal colossus. In this chap, they appear to the prophet of God in their real character, as instinct with life, <i>mere beast life</i>, terrible animal power. 2. Vision Ram and Goat, Chapter 8. Giving further particulars concerning the Medo-Persian and Macedonian Kingdoms (verses 5 to 8 so impressed Alexander the Great that he preserved Israel). 3. Vision of the Seventy weeks, Chapter 9. This is a most remarkable chapter. The seventy weeks are seventy periods of seven years each. 4. Vision of the Lord, Chapter 10. In verses 1 to 9 and 16 to end we have the vision of the Lord, but in verses 10 to 15 an angel appears. 5. Further Prophecies concerning Daniel's time to end of time, Chapter 11 to 12:3. 6. Closing Words, Chapter 12:4 to end.

HOSEA

THE PROPHET

HIS MISSION

CHARACTER

ANALYSIS

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	2	3	4 to 5	6:1-3	6:4 to 13	14:1-3	14:4-9
1. Hosea's marriage with an abandoned woman. (2) (Calvin and others think it is only a parable. But here is no reason for not taking it to be a literal fact). 2. Birth of two sons and a daughter, significant names being given to each, (4 to 9.) 3. The marriage was to teach Israel, (and is it not true too, of every believer today!) that they were not selected by God because of any worthiness in themselves, for they were as unworthy of honorable marriage as Gomer. 4. In verse 2, Hosea shows that Israel's troubles began that by departing from God. See how he ends this book (14:1).	1. The unfaithfulness of Hosea's wife a picture of Israel's unfaithfulness to God, (1 to 5). 2. Chastisement, (6 to 13). 3. Verse 14 with 8:13 seems to suggest that Israel has to have another Egyptian and wilderness experience. 4. Finally to end in Israel being restored to the Lord forever, (19). Note: By God's blessing our valleys of Achor (trouble) become doors of blessing and places for song, (15).	1. Though the prophet's wife has deserted him he is still to love her notwithstanding her conduct, (1.) 2. He enters into an agreement by which a certain provision is made to her (2) on certain conditions (3). 3. But it does not seem that they were to live together yet. 4. Fulfilled in Israel today. Not living as Yahweh's wife, but <i>living a separate life</i>, (4 and 5). 5. Evidently David has again to reign over Israel. (5).	1. No morality, (1 to 5.) 2. Willful ignorance (6 to 11), and idolatry, (12 to 19.) 3. But the crowning calamity of all was the hiding of the face of the Lord. See Chap. 5:15. (Compare 4:7 with 14:8. There is a powerful Gospel lesson here. The first gives us a picture of a nation hugging its idols, and the second, the same nation throwing them away. "I have heard Him" is the secret.)	1. This will be the decision of the remnant in the last days. 2. Note the force of verse 3. To unrepentant Israel, He is as "a lion," (5:14,) but to repentant ones as the gentle, fertilizing showers. 3. If our goodness proceeds from God, it will not be as the "morning cloud" or "early dew," verse 4.	1. To make sure that Israel is thoroughly repentant the Lord probes their wounds to test and deepen their penitence, 2. Note the metaphors used to describe the character and condition of Israel. 6:4. 7:4, 8, 11, 12. 8:7, 9. 10:1, 11, 12. 12:1. 3. Note the pathos of 11:8.	An appeal of the prophet to Israel, etc. 1. Confess that their sad state was entirely due to own sin. 2. A repudiation of all hope of help in man. 3. And with every sign of true, genuine repentance. Note. How comforting last clause of verse 3 is for fatherless.	1. Healing verse 4. 2. Loved by Lord 4. 3. Refreshed by Lord 5. 4. Growing 5. 5. Beauty 6. 6. Fragrance 6. 7. Fruitfulness 6. 8. Companionship of Lord 7. 1. Note magnificent conclusion in verse 9. 2. Healing their backsliding means more than forgiving the backslider – it will mean that Yahweh will cure or remove the cause of the backsliding.

JOEL

JOEL

NOTABLE

OCCASION

PROPHETIC

KEY

(1)	(2)	(3)	(4)	(5)	(6)
1:1-14; 16-20	1:15	2:1-10; 3:9-15	2:11, 3:16	2:12-17	2:18-29, 3:1-8 & 17-21
1. The unparalleled Calamity (1 to 3). 2. Desolation described (4-13). 3. National Fast urged (14). 4. The mourning of the Prophet (16 to 20).	The prophet sees in this attack of locusts an emblem of a more terrible attack by swarms of heathen soldiers in his day, but more particularly in the last days yet to come.	1. Numbers of and injury done by enemies, 2:1-10. 2. Lord's challenge to Israel's enemies, 3:9-15. 3. Promise of preservation of a remnant. 2:30-32.	1. The Lord's sudden and swift intervention to save Israel from annihilation. 2. 3:16, "Hope of His people" is in R.V. "a refuge unto," and in marg. of A.V. "a place of repair," or "harbour."	1. Note "Therefore." 2. The Lord's voluntary intervention THE reason given why Israel should repent and turn to the Lord. 3. A rent heart (13) is followed by a rent veil (Matt. 27:51) and rent Heaven (Isa. 64:1).	1. Blessing (18 and 19). 2. Emancipation (20). 3. Prosperity (21 to 27). 4. Outpouring of Spirit (28, 29). 5. Judgment of Gentile Nations (3:1-8). 6. Full Kingdom blessing (3:17-21).

MESSAGE

AMOS

THE PROPHET

THE TIME

A MODEL WORKER

MESSAGE

ANALYSIS

(a) DECLARATION	(b) PROCLAMATION		(c) REVELATION	(d) RESTORATION
(1)	(2)	(3)	(4)	(5)
1:2 to 2:3	2:4-16	3:1 to 6:9	7:1 to 9:10	9:11-15
1. Here are prophecies against surrounding nations, who were occupying territory given to Israel by God. 2. Though sent expressly to Israel, he opens his ministry in announcing coming judgment on these six heathen nations. (a) To gain the attention of Israel. (b) To show Israel that God is no respecter of persons when sin is concerned.	1. The thunderstorm of God's wrath rolls over all the surrounding Kingdoms, touches Judah (as in verses 4 and 5) and at length falls with crashing effect upon Israel. 2. Note the charges God was compelled to lay at their door (2:4, 6, 7, 8, etc.)	1. Each of these three discourses begins with "Hear"! 2. Address to Israel and to "whole family" i.e. Judah as well. 3. In 4:2, he rudely dispels the fond idea Israel hugged in its national pride, viz, that to the favored nation of Yahweh no harm could happen. 4. In chapter 5, we have a discourse on "seeking the Lord."	Vision 1. Of grasshoppers, 7:1 2. Of fire, 7:4 3. Of plumb line, 7:7 4. Summer fruit, 8:1 5. Of the Lord, 9:1 Note: "Standing on the altar." The only time "chapel" is mentioned in the Bible is in the book, 7:13.	Here is foretold the Lord's return and the establishment of the Davidic Kingdom. 1. Restoration, 11. 2. Possession, 12. 3. Prosperity, 13, 14. 4. Perpetuity, 15.
NOTABLE VERSES Quaint expression in 1:3 and other verses, "For three transgressions" etc.	NOTABLE VERSE 2:13, God burdened with sins as a wagon with sheaves.	NOTABLE VERSES 1. 4:12. 2. 3:33. 3. 6:1	NOTABLE VERSES 1. 7:1, "After King's mowings" — let God have His part. 2. 8:11	NOTABLE VERSE 9:15.

OBADIAH

OBADIAH

PURPOSE

HISTORY

ANALYSIS

(1)	(2)	(3)
Verses 1 to 9	Verses 10 to 14	Verses 15 to 21
Note the steps in Edom's humiliation. 1. The Lord at work influencing the nations (R.V. for heathen) against Edom (verse 1.) 2. In consequence, the small nation of Edom was "despised" (verse 2.) 3. They would be dragged out of their apparently impregnable refuges (verses 3 and 4.) 4. They would be despoiled, but not as by thieves (verse 5, 6.) 5. Neighboring nations with whom they had entered into covenant would break their agreements and rend them (7). 6. Even the noted wisdom of their counselors (verse 8) and the strength and courage of their soldiers would be taken away and would fail them.	Note the telling description of Edom's sin. 1. "Violence against thy brother Jacob" (verse 10.) 2. Refused help ("stoodest on the other side") and acted as the conquerors (verse 11.) 3. They rejoiced at Jacob's discomfiture and jeered at them, (verse 12.) 4. They also took a share in looting (verse 13.) 5. And worse than all, hunted the fugitives and handed them over to the enemy (verse 14.)	At first sight this section seems to deal exclusively with Judah's glorious restoration, but on closer scrutiny it is seen to be introduced only to show how and when Edom's destruction was to be brought about. 1. Verdict announced (verses 10 and 15.) 2. Israel would be delivered, sanctified, and enriched (17) and after this would be an instrument in Edom's destruction (18) and possess the land of Edom, etc. (verses 19, 20.) 3. This came to pass in the time of the Maccabees—though verses 19 to 21 have yet a more glorious fulfillment. 4. What a glorious finish: "The Kingdom shall be the Lord's.

MESSAGE

GOSPEL

JONAH

LITERARY VALUE

HISTORY

THE PROPHET

KEY

ANALYSIS

(1)	(2)	(3)	(4)	(5)	(6)
1:1-2	1:3 and 17.	2	3:1-3	3:4-10	4
1. He must have been an experienced prophet when the call came. 2. This book begins abruptly, “Now” seems to indicate that this was a continuation not a beginning of his ministry. 3. Nineveh was indeed a “a great city.” It was about sixty miles in circumference, covering 216 sq. miles with a population of 600,000.	1. The prophet deliberately disobeyed the Lord. 2. “He paid the fare thereof.” We always have to “pay” when we disobey Him. 3. Note the four “prepared” things in this book. 1:17; 4:6-8. 4. How like the sleep of the sinner is 1:6. 5. Salvation through substitution is taught by 1:15.	1. This was the prayer of one in great trouble and 2. In a strange place. Note: 1. Its disjointed condition. 2. Its graphic description.	1. Oh, the joy of not being cast off for faithlessness and disobedience! 2. He had to carry the Lord’s message! “The preaching that I bid thee.” 3. The prophet readily obeyed.	1. Jonah was successful because he was a living witness of the truths he proclaimed. Looking upon him they would get a gleam of hope. 2. Note—Nineveh “believed God” and repented.	1. Jonah had a lingering hope that destruction would come to the Assyrians. 2. God gave him an object lesson. 3. Note the abruptness of its finish. “God’s tender accents are the last that reach the ear—the abruptness of the close makes them the more impressive.”

LESSONS

TYPE

MICAH

WRITER

NOTABLE

QUOTED

ANALYSIS

(A) Denunciatory 1 to 3		(B) Consolatory 4 to 7	
“WHO IS A GOD LIKE UNTO THEE? IN			
(1)	(2)	(3)	(4)
1 to 3	4. and 5	6	7
1. The prophet and his hearers, 1:1-2. 2. Practical description of the Lord coming forth in judgment to witness against Israel, 1:3, 5. 3. Cause of the Judgment, 1:5. 4. Destruction of Samaria foretold, 1:6-7. 5. An invasion of Judah, 1:8-9. 6. And the consequent panic, 1:10-16. 7. Apostasy from God and injustice to man condemned, 2. 8. The ruling classes denounced, 3:1:11. 9. Destruction of Jerusalem graphically foretold, 3:12.	1. Observe the great change in tone. The Lord, who witnessed against Israel, is seen here consoling her by declarations of coming glories, 4:1-15. 2. Israel, though scattered, is to be gathered, 4:6-8. 3. And, though the Babylonian captivity was certain, they should be delivered, 4:9-13. 4. All this will come about through Jesus, 5:1-3, the Everlasting One. 5. Israel’s future glory, 5:5-15.	1. This is a most touching Chapter. How appealingly the Lord pleads, 1-5. 2. He requires a spiritual worship and service, 6-8. 3. Sin and evil denounced and judged, 9-16. Note: The prophet speaks in verse 8 of God’s requirements but he has nothing to say about God’s gift. We cannot meet God’s requirement without first receiving God’s great gifts of righteousness and life.	1. The prophet mourns, 1-4. 2. Even the home had been invaded by deceit and hatred, 5-6. 3. The prophet turns to God (7), rebukes the enemy (8), makes humble confession of Israel’s sin (9), confidently counts upon God for the future (10-17), and closes by declaring the fullness, freeness, and faithfulness of the Lord’s pardon.

NAHUM

NAHUM

HISTORICAL SETTINGS

SUBJECT

STYLE

ANALYSIS

(A) THE JUDGE 1:1-7	(B) THE JUDGMENT 1:8 to 3			
1. The book opens with a declaration of <i>who</i> and <i>what</i> God is, giving “a sublime and powerful statement of those attributes of God which constitute the basis of all His actions towards the children of men.” 2. Under the figure of a storm is set forth the overwhelming majesty of God.	(1)	(2)	(3)	(4)
	1:8-14	1:15	2	3
	1. Condemned to extinction (8 and 9). 2. Nineveh was captured while defenders were drunk (10). 3. Without doubt verse 11 refers to Rabshakeh (see 2 Kings 18:17-37). 4. Name to be blotted out (14).	1. The first chapter closes with a warning to Judah. 2. This is an appeal to Judah which coming after what had been said of Nineveh is most impressive—God would deal with them severely if they turned not from the error of their ways.	The picture given of the siege and fall of Nineveh, and the desolation which followed is of the most vivid and graphic character. The prophet sees and makes his hearers see, all the horrid sights of the tragic scene.	1. The Victor and the vanquished (1 to 3). 2. The cause of the overthrow (4). 3. The certainty of this judgment (8 to 10). 4. Various other particulars are here given of the siege.

MESSAGE

HABAKKUK

LITERARY EXCELLENCE

WHO WAS HABAKKUK?

GRANDFATHER OF REFORMATION

CONVERSATIONAL

(1) He was perplexed with the silence and forbearance of God in permitting evil to continue and pours out his soul to God.		(2) God answers by stating His silence did not mean ignorance or indifference, but that He was about to bring punishment upon that sinful nation.		(3) The Lord's reply, though it solved one difficulty, raised another, viz: how a pure God could chastise Israel by a nation far, far worse than themselves.	(4) To this the Lord replies that He was not unmindful of the wickedness of the instrument and would presently punish them very, very sorely.	(5) Finding all his difficulties solved and God's "hush!" taking possession of his soul, he pours out his whole being in a thrilling hymn of prayer, praise, and confidence in God.
1:1-4		1:5-11		1:12 to 2:1	2:2-20	3
Prophet's perplexity at 1. Lord's neglect of his prayers (2). 2. And apparent indifference to sin and suffering (3 and 4).		God replied that He 1. Was about to do something incredible (5). 2. That He would use the Chaldeans to chastise Israel for their sin (6). 3. And gives a graphic character sketch of the Chaldeans (7 to 11).		Prophet declared his difficulty to believe that 1. The Eternal and Holy God (12 and 13) 2. Could chasten a sinful people by a people more sinful (12 and 13) 3. And permit them to catch men as fishes (14 and 15) 4. When they glorified themselves (16 and 17) 5. The prophet's patience, 2:1.	1. God bade the prophet to write very plainly what He was about to say (2). 2. What God was about to do would come to pass (3). 3. Those counted righteous through their faith would be preserved from those terrible sorrows (4). 4. And then God gives five woes against Chaldeans.	1. Prophet prays that God would revive His delivering grace (2); 2. And that, in the execution of judgment, He would remember mercy (2). 3. Then he gives a description of the majesty of the Lord at Sinai and in going before Israel to possess Canaan (3 to 15). 4. Remembrance of all this brings rest to his soul (16). 5. And confidence in God (17 to 19).

ZEPHANIAH

WRITER

WORK

KEY WORDS

CONTENTS

(1) The devouring fire of the Lord's jealousy kindled in "the whole land" of Israel. –(Note 1:18)	(2) The devouring fire of the Lord's jealousy kindled over "all the earth" amongst Gentiles. –(Note 3:8)	(3) The devouring fire of the Lord's jealousy <i>quenched</i> and the Lord at "rest in His love." –(Note 3:17)
1:1 to 2:3 and 3:1-7.	2:4-15 and 3:8	3:9-20
1. Threat of Judgment, 1:2-7. 2. Those on whom the Judgment will fall, 1:8-13. 3. Nearness of the day of the Lord, 1:14-18. (Partially fulfilled in the invasion of Nebuchadnezzar, but its full and complete fulfillment is yet future. 4. Call to repentance, 2:1-3. 5. The end moral state of Jerusalem in the prophet's time, 3:1-7.	1. Judgment on Israel's local enemies, literally fulfilled in those days, 2:4-15. 2. Judgment on Israel's worldwide enemies yet to be fulfilled, 3:8 with 2:10-11. Truly wonderful and amazing are the above.	1. Israel's repentance (9), followed by Israel's restoration (10), humility (11, 12), Sanctification (13), rejoicing (14), and deliverance (15). 2. Note the singing of the Lord, 3:17. 3. The Lord told Job (38:7) that when He laid the foundations of the earth "the morning stars sang together and all the sons of God shouted for joy"; but He was silent. 4. The first time we read of His singing, is in connection with redemption (Psalm 105:43, margin). 5. Was Matt. 26:30 the last time He sang? The last time He sang was no later than the last conversion. 6. And when Israel is restored He will sing.

HAGGAI

TIME				
WRITER				
OCCASION				
STYLE				
(1) FIRST MESSAGE (Sept 1st)	(2) SECOND MESSAGE (Sept 24th)	(3) THIRD MESSAGE (Oct. 21st)	(4) FOURTH MESSAGE (Dec. 24th)	(5) FIFTH MESSAGE (Dec. 24th)
1:1-11	1:12-15	2:1-9	2:10-19	2:20-23
1. Disheartened and disinclined for work, they tried to excuse themselves by a mistake in the reckoning of years, verse 2. 2. Calamity stated and interpreted, verses 6 to 11. 3. People urged to work, verse 8.	1. Rebuke has desired effect, verse 12. 2. At once, Haggai had given to him from the Lord, one very short but most comforting message, verse 13. 3. And that message had a stirring effect, verse 14.	1. As they labored, they were disheartened by the fact that, owing to their poverty, the Temple would be inferior to Solomon's. 2. Haggai cheered them by declaring that its glory would be greater than the former one. Jesus stood in it.	1. By question and answer, Haggai dwelt on the impurity of the people. 2. But that impurity had been removed. 3. Now there was blessing for them.	1. Evidently 2:6-7 had troubled them. 2. By the figure of the "signet" they were taught how the Lord esteemed, valued, and cared for them; 3. And also, how safe they were in troublous times.
MESSAGE				

ZECHARIAH

AUTHOR

MISSION

STYLE

DIVISION

(A) First Division—APOCALYPTIC. Chapter 1 to 8			(B) Second Division—PROPHETIC. Chap 9 to 14	
1:1-6	1:7 to 6	7 to 8	9 to 11	12 to 14
An earnest call to repentance. He reminded them of their fathers' sin (2), and of the captivity which resulted thereby (6), and exhorted them to flee from those sins (4). In lamenting their departed greatness, they must not forget the cause. Note: "Take hold," in verse 6, is in margin of A.V. and in R.V. "Overtake." Judgments as well as blessings follow and overtake us.	Eight visions, all given in one night, and all designed for encouragement. I. The Material Side of Future Prosperity 1. <i>Myrtle Trees, 1:7-17.</i> Israel, lowly and downtrodden, watched, and prayed for. 2. <i>Horns and Smiths, 1:18-21.</i> Foretelling the overthrow of Israel's enemies. 3. <i>Measuring Line, 2.</i> Revealing the glorious prosperity of Jerusalem as result of the overthrow of the enemies. II. The Spiritual Side of Future Prosperity 4. <i>Joshua, the Priest, 3.</i> Picture of national pollution, cleansing, and restoration of nation to priestly service. 5. <i>Candlestick, 4.</i> Result is that Israel is able to be God's lightbearer to the world. 6. <i>Flying Roll, 5:1-4.</i> Israel becomes a moral force in the world through the Word of God. 7. <i>Ephah 5:5-11.</i> Application of the law of God. 8. <i>Four Chariots, 6:1-8.</i> Agency at work for Israel. Conclusions, symbolic crowning.	1. This third message was uttered nearly two years later. 2. It is a fourfold answer to an enquiry made by a deputation from Babylon concerning the necessity of observing certain feasts they (not God) themselves had instituted. 3. The fast of the fifth month observed the destruction of the Temple and that of the seventh month was kept on the anniversary of the murder of Gedalish, (Jer. 41.) 4. First Answer, 7:1-7. Second Answer, 7:8-14. Third Answer, 8:1-17. Fourth Answer, 8:18-23.	1. The prophecies of this fourth message have had a partial, but yet not a full and complete fulfillment (see 9:8). 2. The prophecies of the fifth message are all wholly future. 3. The prophecies are not in chronological order. Concerning the King. 1. The Coming of the King, 9:9, only partially fulfilled. 2. The Rejection of the King. (a) Prince paid, 11:12-13. (b) Shepherd slain, 13:6-7. (c) Scattering of people, 11:7-11. 3. The Second Advent of the King, 14:3-8. 4. The Victories of the King, 9:8, 12:1-9, 10 to 14, 13:1-5. 5. The Program of the King, 9:10-17, 10, 14:9-21.	

MALACHI

ANGEL'S NAME

DIALOGUE

A PORTRAIT

ANALYSIS

(A) EXPOSTULATION, Chapter 1 and 2		(B) PREDICTION, Chapter 3 and 4
(1)	(2)	(3)
1:1-5	1:6 to 2:17	3 and 4
- God's declaration of His love for Israel (2). - Israel blindly questions that love for and to them (2). - The Lord condescends to give one of the many proofs (3 to 5). NOTE: In the Old Testament, we get the declaration of God's love for <i>Israel</i> (2); in the New Testament, we have announced God's love for the <i>World</i>. (John 3:16)	To the Priests— - Did not give God reverence and honor due to Him (6). - Offered to God what they would not dare offer the Governor (8); - Refused to work except for gain (10). - God's determination that, in spite of Israel's failure, His name should be great (11). - Their utter failure (2:1-9). To the People— - Guilty of sins against one another (2:10). - Against God in the family (2:11-17).	A Series of Prophecies Concerning: - John the Baptist's Advent and work (3:1). - The coming and work of the Lord, all yet in the future (3:1-6). - The sad state of His people prior to His coming (3:7-15). - Yet even then there will be a faithful remnant (3:16-18). - The Day of the Lord (4:1). - His advent has no terrors of His faithful ones (4:2-4). - Elijah to come again before the Day of the Lord (4:5)

MATTHEW

VALUE								
WRITER								
PURPOSE								
ANALYSIS								
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 and 2	3	4:1-11.	4:12-25	5 to 7	8 to 11:19	11:20 to 20	21 to 25	26 to 28
1. The genealogy and birth of the King with the worship of the Eastern Kings (wise men) and the persecution of Herod the usurper. 2. The Lord Jesus is the last in Jewish history whose descent from the Royal line of David can be fully and clearly established.	1. All notable persons in the East have forerunners, so Jesus. 2. John the Baptist announced the imminence of the Kingdom & baptized the KING.	1. Here the Lord Jesus met and vanquished the tempter refusing to gain the Kingdom in any way but God's. 2. The 1st Adam fell in Eden surrounded by creature comforts; the second Adam conquered in the wilderness, His body enfeebled by long abstinence.	1. Jesus did not come to find the Church but the Kingdom. Here He makes His Royal Proclamation. 2. The Kingdom of God is made up of all in Heaven and Earth who submit themselves to Him & the entrance into that Kingdom is by the new Birth (John 3) The Kingdom of Heaven is the visible establishment of the Kingdom of God on the earth.	1. The Sermon on the Mount is only for disciples. It is the code of laws especially for Christ's earthly Kingdom which He will set up by and by, though it has a message for us. 2. The Sermon on the Mount has a moral application to the Christian.	1. The King actively at work healing and teaching amongst His people Israel. 2. Note R.V. of 8:6: "Servant" is rendered "boy"—a most affectionate term, showing the servant had endeared himself to his master.	1. This is a section of very great importance. Israel had practically rejected its King. Now the establishment of the Kingdom is postponed and Jesus for the first time gives hint of a new departure, the creation of a new Society—the Church. 2. Note 12:14 followed by the "mystery" teaching of 13.	1. The official entry of the King into His capital and His final and public rejection. 2. Note 25:41. No earthly judge makes the criminal's doom a matter of personal relationship to himself—Christ does. To depart from Christ means to depart from all hope.	1. Jesus was slain because He declared He was King. Note especially 27:11, 12, 29, 37, and 42. 2. The rending of the Veil (27:51) followed the rending of the heart of Christ.

MARK

WRITER				
ORIGIN				
PURPOSE				
ANALYSIS				
(1)	(2)	(3)	(4)	(5)
1:1-11	1:12-13	1:14 to 13	14 and 15	16
1. There is no genealogy and no mention of His birth and infancy. Important as these events are they are out of place in a description of a servant. 2. He is a servant to All, not merely to the Jew. 3. The Servant is the Son of God declared in verse 1 and announced in verse 2. 4. He is fitted for His ministry by the Spirit. Lesson: I, too, cannot serve God acceptably unless I am His child through faith in Christ Jesus and have also the witness and enduement of the Spirit.	1. Only in this book is it recorded that in His temptation, He “was with the wild beasts.” 2. David, before he entered upon his service for God and Israel did battle with wild beasts. 1 Sam. 17:34-36.) 3. In this temptation the Divine Servant was loyal to God. Lesson: I must be loyal to God and by His grace live the overcoming life before I can be of real service to my fellowman.	1. He is the Wise Servant—Seen in Him selecting and setting others to work, 1:14-20, 2:13-14, 3:14-19, 6:7-13. 2. He is the Servant with authority. He had power over demons, elements, and death and in teaching. 1:21-28, 4:35 -41, 5, 6: 47-51, 9:14-29. 3. His was a tender and loving ministry, the outcome of compassion. 1:29-34, 40-45, 5:41, 6:34, 8:2, 10:13-16, 21. 4. His was a service the outcome of prayer, 1:35, 6:46, 14:32-41. 5. His was a bustling and active service without fuss or fret. 1:36-39. 6. He was a servant, never off duty, ministering even in his own house, 2:1-12, 15-22. 7. His was a costly service, meaning much grief (3:5) many sighs (7:34, 8:12) and death (8:27-38). 8. His was a self-denying service (3:20, 6:31). 9. As a servant, teaching divine truth in simple language (4, 9:33-37, 12:1-12, 1:22, see 12:37). 10. He continued in His service though despised and misunderstood (6:1-6). 11. A service which took notice of the service of others (9:38, 40, 12:41-44). Lesson: He is the Pattern Servant. May our service be more like His!	1. Like the ox, He was ready either for service or sacrifice. He did both. 2. His dying was an invaluable service. He died for us! 3. Note 14:51-52 and the interesting supposition that this young man was Mark himself who witnessed all in Gethsemane.	1. He arose! And His resurrection can be viewed in the light of service. 2. Note the force and significance of “and Peter” in verse 7. 3. Observe by verse 20, He is still the Worker, working in cooperation with His servants.

LUKE

WRITER

PURPOSE

MESSAGE

(1)	(2)	(3)	(4)	(5)
1 to 3	4:1-13	4:14 to 19:28	19:28 to 23	24
1. One with us in His descent from Adam, the fountain head of humanity. 3:23, 38. 2. One with us in common human relationships with all its attendant duties and responsibilities (first two chapters deal with the cousins of Mary.) 3. One with us in our shame by the link of baptism (in submitting to the rite of baptism He lost His character, that is, in the estimation of the Jewish world.) Note: Here we have preserved the first precious germs of Christian hymnology. 1:68-79, 1:46, 55, 2:14, 29, 32.	Luke views the temptation from the standpoint of man: "The Devil challenged the first Adam, the second Adam challenges the Devil. The Devil ruined the first man; the Devil was spoiled by the Man Christ Jesus. The first Adam involved the race in his defeat; the last Adam included the race in His victory."	THE LORD JESUS AS: 1. The Man of cosmopolitan interests. This Gospel gives those incidents in the life of our Lord which shows His interest in the whole human race and not merely the Jew, 2:10, 31-32, 17:18, 19:2. 2. The Man of Wisdom as shown in His teaching 4:14-15, 32. The Wisest of all Teachers, 5:30, 39, 6, 10:25-37, 20:2-8. 3. The Man of ability, 4:33-37, 5, 8, 9:37-43. 4. The Man full of human sympathy. 1. For the fallen and despised, 5:27-39, 7:36-37. 2. For the bereaved, 7:11, 8:42, 9:38 (Note "only") 3. For the despondent, 7:19. 4. For the diseased, 4:38-41, 5:12, 7. (Note the strong human element in all Luke's parables.) 5. The Man of Prayer: Showing His absolute dependence upon God in all the great crises of His life, 3:21, 5:16, 6:12, 9:18, 29, 11:1-2. 6. The Sociable Man, 7:36, 11:37, 14:1, 19:7. 7. The Man of beauty and glory, 9:28-36.	1. As the patriot, weeping over Jerusalem, 19:41. 2. As Man, receiving angel's ministry and that in answer to prayer, 22:43. 3. As our kinsman performing the kinsman's part (See Lev. 25:47-55, Ruth 2, 3:10-18, and 4:1-10.)	1. The risen Lord still Man. 2. As Man walking to Emmaus with two men. 3. As Man, eating in the upper room showing His still perfect humanity. 4. Ascending in the act of blessing. Note: The Book begins and ends with rejoicing and all in connection with Jesus.

JOHN

WRITER

THE BOOK

PURPOSE

PECULARITIES

PORTRAIT

(1)	(2)	(3)	(4)	(5)
1:1-14	1:15 to 12	13 to 17	18 to 19	20 to 21
- God did not send Him into the world in order that He might become His Son; He is the Eternal Son. - This Gospel begins like the book of Genesis. - Gentiles would quite understand of whom John speaks as the Word, for they used a similar phrase when speaking at times of their deities. "In the beginning was the Word"—thus He was prior to all created things; therefore, Jesus is no part of creation. "Word was with God"—another Person proving Jesus was not God alone.	- John the Baptist discovered Jesus' Deity through baptism with the Holy Spirit, 1:33. - Nathaniel was convinced by His possession of omniscience, 1:48-49. - His disciples were convinced of His Deity by His first miracle of turning water into wine, 2:11. - By His cleaning of the Temple and the performance of many unrecorded miracles numbers of Jews acknowledged Him as Divine, 2:23. - Jesus reveals Himself to Nicodemus as Divine, 3:13-16. - John the Baptist's four remarkable testimonies, 3:25-36. - Jesus reveals Himself as Divine to the Samaritan woman, 4:26. - The Samaritans accept Him as Divine, 4:41-42. - The nobleman was convinced that Jesus was Divine when he found His word was as effectual as His presence, 4:53. - Opposition because He called God His Father, 5:17-18. - Many convinced of His Deity by Miracle of loaves, 6:14. - Note by 6:35, 8:12, 58, 10:9, 11, 11:25, 14:6, 15:1, Jesus declares Himself to be the completed revelation of the great "I Am" of the Old Testament. - Jesus reveals Himself as the Divine One to the healed man, 9:35-38. - Martha's confession, 11:27 & the effect of the rising of Lazarus, 11:45. - Jesus is at last acknowledged openly as Divine by Jew (12:12-19) and Gentile (12:20).	- Finally and completely rejected by the representatives of the Jewish nation. (11:47-53). Jesus no longer openly declares Himself to the World. (11:54). - Now He manifests Himself more fully to His disciples, so that their convictions as to His Deity were deepened and established.	- Note the effect of one flash of His Divinity in 18:6. - By 19:7, we see that He was slain not only because He declared Himself to be King, but because He claimed equality with God.	- Read Rom. 1:4. - Surely no greater proof of His Divinity could have been given them then by His resurrection. - Note (20:17), the first time the Lord called His disciples by the tender name "Brethren."

ACTS

DEEDS OF CHRIST

ANALYSIS

(A) From Pentecost to Death of Stephen	(B) Persecution by Paul to his Conversion	(C) Paul's Ministry to Imprisonment
1 to 7	8 and 9	10 to 28
1. Work at Jerusalem inaugurated by an outpouring of the Holy Spirit and judgment, 2:1 and 5:1-11. 2. Note (a) Ascension of our Lord, 1:1-11. (b) Ten days waiting for the Spirit, 1:12-14. (c) Appointment of an Apostle, 1:15-26. (d) Pentecost and founding of Church, 2. (e) Lame man healed and sequel, 3. (f) First persecution, 4. (g) Judgment, 5. Deacons, 6. Stephen, 7.	1. Work in his wider sphere inaugurated by an outpouring of the Spirit, 8:17, and threatened judgment, 8:22-24. 2. Note (a) Persecution under Saul, 8:1-4. (b) Ministry of Philip, 8:5-40. 3. Conversion of Saul, 9:1-30. 4. Further ministry of Peter, 9:32-43.	1. Work in this important section inaugurated by an outpouring of the Spirit and judgment, 10:44-48, 13:6-13. 2. Conversion of Cornelius, and sequel, 10, 11:18. 3. The Church at Antioch, 11:19-30. 4. Peter's arrest and deliverance, 12. 5. Paul's first missionary journey, 13 to 15:35. 6. Paul's second missionary journey, 15:36 to 18:22. 7. Paul's third missionary journey, 18:22 to 21:17. 8. Paul's imprisonment, 21:18 to 28.

MESSAGE

We have stated that the Acts gives prominence to the Lord Jesus. *He is the Worker.* Let us trace this fact in the Book:

THE LORD JESUS

ROMANS

THE EPISTLE

OPINIONS

PURPOSE

ANALYSIS

(A) DOCTRINAL

(B) PRACTICAL

(1) Justification by faith revealed in the Gospel.	(2) The universal need of Justification by faith.	(3) How we are Justified.	(4) Justification by faith no new doctrine.	(5) Blessings that follow Justification.	(6) Justification by faith and the question of sin.	(7) The struggles and the groans of the Justified.	(8) Liberty and privileges for the Justified.	(9) Justification and unbelieving Jew.	The Duties of the Justified
1: 1-17	1:18 to 3:20	3:21-31	4	5	6	7	8	9 to 11	12 to 16
1. After the opening greeting, Paul stated that he desired to visit Rome (1) to satisfy the craving of his soul (2) to be the means of blessing to them (3) to discharge a debt by preaching the Gospel there. 2. He then stated that this Gospel revealed God's methods of bestowing righteousness, God's way of justifying the sinner. 3. This is the significant text, 16, 17.	1. In this section all mankind is shown to be in absolute need of God's justifying Grace. 2. He first shows how the Gentiles got away from God and the awful results that followed, 1:18 to 32. 3. Then he proves in chapter 2 that the Jew stands equally in need of that same grace. 4. Justification by faith is only for those whose mouths have been stopped.	1. Its fountain is grace, v. 24. 2. Its ground is blood, verse 25 and v.9. 3. Its channel is faith, vv. 28, 26, 22. 4. The proof is resurrection of Christ, 4:25. 5. Its evidence is works (see James 2:14-26.) Note verse 23. All men are not sinners alike; yet all are alike sinners.	1. But is not this doctrine quite new? Is it not some new idea? By no means. 2. Abraham was justified by faith. 3. Even David described the blessedness of the justified state. <i>This is a very important section.</i> Note R.V. of verse 19, where the negative is omitted. He deliberately faced the problem.	1. Peace, 1. 2. Access, 2. 3. Joy, 2. 4. Glory in tribulation, 3. 5. Love of God in heart, 5. <i>NOTE:</i> 1. In verse 5, we have the first mention of Spirit in this epistle. 2. In the former part we are directed to Christ's work for us before the Spirit's work in us.	Herein is shown that Justification by faith does not encourage continuance in sin. On the contrary, we have died to it.	Without doubt, we have here the experience of a regenerate person, though, of course, many an awakened, but unconverted one has a similar experience. Here we witness the battle in progress between our old nature and the new.	In this chapter we have the Promised Land, flowing with milk and honey for all to possess. What a contrast is this chapter to the previous one! This chapter begins with "no condemnation," and ends with "no separation."	But what about Israel? Chapter 9 is devoted to vindicating the liberty of God to mold His plans according to His fore knowledge in 10 why Israel was rejected, and in 11 is shown that Israel's rejection is only partial and also not permanent.	1. To God Consecrate ourselves, 12:1 No conformity to the world, 12:2 2. To ourselves Not to be conceited, 12:3 3. To the Church Use our gifts, 12:4-8 4. To other Christians Love to be shown in various ways, 12:9-13. 5. To the enemy "Avenge not" etc. 12:14-21 6. To the State "Be subject to" etc. 13:1-7 7. To neighbors "Owe no man anything" etc. 13:8-14 8. To weak brother To be considered, 14 to 15:7 9. To all Observing the common courtesies of life, 15:8 to 16.

1 CORINTHIANS

THE CHURCH

ORIGIN EPISTLE

CLUE AND KEY

TONE

DIVISION

1 Cor.	(A) Reported to Paul		(B) Enquired of Paul		1 Cor.
	(1)	(2)	(3)	(4)	
1:1-9	1:10 to 4:21	5 to 6:8	6:9 to 10	11 to 16	16:5-24
Introduction	1. Party division denounced, 1:10-18. 2. Worldly wisdom denounced, 1:19 to 2:16. 3. The true ministry (a) Hindrances, 3:1-4. (b) Source of success, 3:5-10. (c) Two kinds, 3:11-23. (d) Our Master, 4:1-21.	1. Immorality denounced, 5. 2. Want of brotherly love strongly rebuked, 6:1-8.	1. On marriage, celibacy and divorce, 6:9 to 7. 2. On meat offered to idols, 8. 3. Paul on his authority and example, 9. 4. Lesson from Israel, 10:1-15. 5. Law of love in relation to eating and drinking, 10:16-33.	1. Womanly modesty at Church, 11:1-16. 2. Disorders at the Lord's table rebuked, 11:17-34. 3. Spiritual gifts, 12. 4. On love, 13. 5. Prophecy, the greatest gifts, 14. 6. The grand Resurrection chapter, 15. 7. "Concerning the Collection," 16:1-4.	Conclusion.

MESSAGE

2 CORINTHIANS

CIRCUMSTANCES

PURPOSE

ANALYSIS

(1) EXPLANATION	(2) EXHORTATION	(3) VINDICATION
1 to 7	8 and 9	10 to 13
He explains the reason of his delay in visiting them, why he spoke so plainly and sternly in his first letter, why he was so concerned on their behalf and gives an account of his sufferings.	He exhorts them to a prompt fulfillment of their promise to contribute for the relief of the needy brethren in Jerusalem, especially as he had boasted to the Macedonian churches of that promise.	A change in the Apostle's tone can be detected in this section—there is sternness and irony as he vindicates his apostleship and proves his right to their love and respect.

REVELATION OF PAUL

MESSAGE

POINTS

GALATIANS

GALATIA

CHURCH

PURPOSE

PECULIARITIES

ANALYSIS

(1) Paul's Cool Greeting	(2) Paul's Stern Reproof	(3) Paul's Gospel received from the Lord by direct Revelation	(4) With Peter and others, great Contention	(5) Justification by faith alone	(6) Divine Union by faith	(7) Reception of the Spirit by faith	(8) Sonship through faith	(9) Liberty through faith	(10) Service in compassion and faith	(11) Conclusion
1:1-5	1:6-9	1:10-24	2:1-15	2:16-19	2:20-21	3:1-22	3:23 to 4:31	5	6:1-10	6:11-18
With the barest salutation, he introduces the atonement, a truth once so dear to them, but now practically rejected by them.	He expresses his great surprise that they should so soon have accepted another Gospel, which was no Gospel at all.	Here he proves that he received his Gospel direct from the Lord Himself, in the wilds of Arabia.	Paul herein shows how he had always resisted the Judaizers, even going to the length of openly correcting Peter.	As Jews, they had experienced the inability of the Law to save. But what the Law could not do, Grace had done. Justification is by faith & faith alone.	Faith not only leads us into Justification, but also into identification with Christ in His death and resurrection and union of the soul with the Lord.	But we are not only Justified, but also Sanctified by faith. Here the Justified state leads to a state of sanctification and that by faith.	Not only are we Justified by faith, but we also become the children of God through faith and are enabled to realize our sonship by the indwelling Spirit.	Christ leads into glorious freedom—a liberty we must preserve at all cost, but liberty does not mean license.	We must deal compassionately and sympathetically with each other, especially the erring ones.	What a magnificent conclusion this is! Note R.V. rendering of verse 17.

EPHESIANS

THE CHURCH

THE EPISTLE

ITS TEACHING

KEY WORDS

(A) DOCTRINAL SECTION 1 to 3							(B) PRACTICAL SECTION 4 to 6			
(1) Greetings to Members of his Body.	(2) Blessings for Members of His Body.	(3) Prayer on Behalf of Members of His Body.	(4) Christ the Head of His Body, the Church.	(5) How we are FITTED to be Members of His Body.	(6) A Close & Blessed Association is Membership of His Body.	(7) GENTILES have a Portion and Place in His Body.	(8) The UNITY of His Body.	(9) The UNIFYING POWERS of His Body.	(10) The Edifying of His Body.	(11) The DUTIES of Members of His Body.
1:1-2	1:3-14	1:15-21	1:22-23	2:1-10	2:11-22	3	4:1-3	4:4-6	4:7-16	4:17 to 6
“In Christ Jesus” (as the body is joined to the head) is the key phrase of this epistle. “In” Him we are and have all.	These verses reveal to us the eternal counsels and purposes of God, the Father, “Gather together in one all things in Christ.” Verse 10 is suggestive. Note the nine “alls” in this first chapter.	There are two of Paul’s prayers in this epistle, here, and in 3:14-21. In his first, he prays that they may have <i>light to know</i>, and in his second, <i>strength to know</i>.	What exalted teaching is this! Jesus exalted to be the Head of a new Body, the Church. In Colossians this is more fully developed.	God’s work is here seen in forming the body, the members of which were dead in sins, but had been forgiven, quickened, and seated with Christ.	“Remember” —“where the sweetness of forgiveness is, there is the sadness of remembrance.” Compare “no more strangers” (19) with 1 Peter 2:11.	This teaching concerning the Gentiles was specially revealed to Paul by the Lord, and the preaching of it was the cause of his imprisonment (see v. 1).	The members of His Body must not only abstain from anything to break that unity, but do all they can to foster and strengthen it.	1. The unifying powers of the Body are here shown. 2. Observe, not only “above all” and “through all” but “in you all.”	1. Various gifts for the edifying of the Body. 2. The word “perfecting” is a remarkable one, meaning “repairing” or “making good the damage.”	1. Concerning “<i>Walk</i>,” 4:17-5:20” 2. Concerning the <i>home life</i>, 5:21 to 6:4. 3. Concerning <i>employment</i>, 6:5-9. 4. Concerning “<i>warfare</i>” 6:10-24.

PHILIPPIANS

THE EPISTLE

NOTABLE POINTS

THE CHURCH

OBJECT

(1)	(2)	(3)	(4)	(5)	(6)	(7)
1:1-2	1:3-11	1:12-30	2	3	4:1-20	4:21-23
1. Note how Paul goes out of his way to emphasize that he was writing to ALL. 2. “At Philippi” but thank God “in Christ Jesus.”	1. Paul’s prayers make an interesting study. 2. He prayed for them: (a) With joy. (b) For more love. (c) Not a blind love. (d) Have good taste. (e) Sincere. (f) Filled with fruits.	1. His imprisonment led to wide dissemination of Gospel. 2. Many preached with unworthy motives. 3. Paul’s love for the Lord, verse 21. 4. And their sufferings would also glorify the Lord, provided they were <i>one</i> .	1. As pride is foe of unity, he puts the humility of the Lord as an example for them to copy, 2:1-5. 2. His seven-fold humiliation and exaltation, 2:6-11. 3. The effect of this should be humility and lowliness of heart and mind, the cure for spiritual pride.	1. Against false teachers, 3:1-3. 2. Against self-righteousness, 3:4-6. 3. Against absolute, instead of progressive perfection, 3:7-14 (with 1:6, 9, 2:12, 13). 4. Against false professors, 3:15-19.	1. Unity, 4:1-3. 2. Rejoicing, 4:4. 3. Self-control, 4:5. 4. Peace, 4:6-7. 5. What to think, 4:8. 6. Contentment and its source, 4:11-14.	1. “ <i>Every</i> saint” saluted. 2. “ <i>All</i> saints” send salutations. 3. Saints even in Caesar’s household.

COLOSSIANS

HERESY AT COLOSSE

PURPOSE

ANALYSIS

(A) DOCTRINAL SECTION			(B) PRACTICAL SECTION		
(1)	(2)	(3)	(4)	(5)	(6)
1:1-8	1:9-14	1:15-2:3	2:4-23	3 to 4:6	4:7-18
1. Note, faith first exercised before love manifested, 1:4. 2. In 1:8 we have the only mention of the Holy Spirit in the Epistle.	1. Note the expression, “pray for you, <i>and to desire</i>,” 1:9. 2. This prayer has no formal ending, but merges into “a worshipping and enraptured confession of the glory of the Christ of God.”	This is the very heart of the Epistle. In no dictatorial manner, but in a hushed and awed mood, Paul gives a heart-moving and soul subduing affirmation of the glory of the Lord Jesus: <i>HERE CHRIST IS SEEN AS “ALL AND IN ALL.”</i> 1. In DEITY, equality with God—image of God, 1:15, abode of fullness, 1:19 and 2:9 and firstborn, 1:15, a title of dignity. 2. In CREATION, Creator of the universe—wherein is shown that He is cause, Head and goal of the created universe. 1:16. 3. In PROVIDENCE, Sustainer of the universe—1:17, He, who by one creative act formed the universe, by continuous activity sustains it. 4. In CHURCH, In Ephesians we see what the body is to the Head, in Colossians what the Head is to the Body—1:18, while in Ephesians the emphasis is placed on the Church as body, in Colossians the emphasis is on Christ as its Head. 5. In REDEMPTION—1:20-23. He is the <i>only</i> Redeemer, and His redemption has wide extent. 6. In GOSPEL MYSTERY—1:24-29, the mystery is “Christ in you.”	They are warned against: 1. Enticing words, 2:4. 2. Vain Philosophy, 2:8. 3. Ritualism, 2:16-17. 4. Angel worship, 2:18. 5. Empty and vain self humblings and denials, 2:20-23.	As joined to our risen Lord, there must be: 1. Heavenly mindedness, 3:1-3. 2. Holy living in home, service, and all the walks of life, 3:4 to 4:6.	What a rich collection of Christian workers we have here. Note the peculiarities of each.

1 THESSALONIANS

FIRST OF EPISTLES

THE CHURCH

PURPOSE OF EPISTLE

ANALYSIS

(1) Conversion and the Second Advent		(2) Service and the Second Advent	(3) Purity of Heart and Life and the Second Advent	(4) Bereavement and the Second Advent	(5) Alertness and the Second Advent
1		2	3 to 4:12	4:13-18	5
1. Salutation 2. Thanksgiving because of (a) Their splendid service. (b) Their patience of hope. (c) Their election. (d) Their acceptance of Gospel. (e) Their noble example. (f) Their activity in preaching. 3. In their conversion (a) They turned to God from idols (not from idols to God.) (b) To a life of service. (c) And to a life of expectancy, waiting for their Lord.	Verse 1. Verses 2 to 8. Verses 9 & 10.	A remarkable summary of the nature of Paul's service: 1. Not in vain, verse 1. 2. Bold in spite of much opposition, verse 2. 3. Frank and open, verse 3. 4. Only for God's glory, 4 to 6. 5. Was gentle, 7 to 9. 6. Backed up by his holy living, 10 to 12. 7. Was successful, 13 to 18. 8. His greatest reward at the Lord's coming, next to seeing the Lord himself, would be the sight of his converts sharing in that great event, verses 19, 20.	1. Paul's anxiety, 3:1-4. 2. Paul felt he could not live if they did not stand fast, 3:8. 3. The coming of the Lord an incentive to (a) Holiness, 3:13. (b) Consistent walk, 4:1. (c) Purity, 4:3-8. (d) Brotherly love, 4:9, 10. 4. Looking for His glorious appearing does not mean a life of idleness, 4:11, 12.	1. Our loved ones who have died in Him shall rise first. 2. And will accompany our Lord as He comes for us. NOTE: "I shall go to him but he shall not return to me," was all the broken hearted David could utter concerning his dead child (2 Samuel 12:23); but we who look for a Savior, can say more than this, since "them also which sleep in Jesus, will God bring with Him." Our loved ones will come to us.	1. Our Lord's coming will be "as a thief in the night," i.e. swiftly, quietly, suddenly, unexpectedly. 2. But He will not come "as a thief in the night" to those who are looking for Him, for we "are not in the darkness" (see verse 4) and He will not surprise us for we are expecting Him. 3. This necessitates watchfulness on our part.

2 THESSALONIANS

WHY THIS EPISTLE WAS WRITTEN

TEACHING OF THE EPISTLE

ANALYSIS

(1) Persecution and the Lord's Coming.	(2) The Impenitent and the Lord's Coming.	(3) The Apostasy and the Lord's Coming.	(4) Service and the Lord's Coming.
1:1-7	1:7-12	2:1-12	3 with 2:13-17
1. <i>SALUTATION</i>, verses 1, 2. 2. <i>COMMENDATION</i>, verses 3, 4. If we look we shall often find something to commend in those whom we denounce or reprove. 3. <i>INSPIRATION</i>, verses 4 to 7. The fact of the Lord's second advent: (a) Inspired them to a noble piety, leading to a growth in faith and a deepening of love, verse 3; and (b) Inspired them to great patience and trustfulness in persecution, verse 4. (c) For on His arrival glaring wrongs would be righted and vengeance meted out to all their oppressors, verses 5 to 7.	1. These verses destroy the view that He will not come until the world is converted. 2. The world has never seen our Lord Jesus since it crucified Him. Like Joash (2 Chron. 22, 23) He is hidden in the Sanctuary; but now He will be publicly made known to the whole world. 3. What a vivid contrast there is between this and 1 Thess. 4:14-18. (a) There He comes attended by <i>one</i> angel, here by many. (b) Then only seen by His own, here by all (Rev. 1:7). (c) Then "for," now "with" His saints (Jude 14). (d) Then He came for a peaceable object, now for Judgment (Jude 15).	1. It is important to note the R.V. renderings of verses 1 and 2, in order to understand this chapter right. 2. This section contains one of the most important prophecies in the New Testament—the great Pauline prediction of Antichrist. 3. "Man of Sin" is a Hebrewism, meaning "a man of eminent wickedness." 4. Many hold the theory that the "Man of Sin" has already been revealed in the Pope. While there are remarkable points here which harmonize with a just description of the character and history of the Papacy, we cannot but arrive at the conclusion, that <i>he is yet to come</i>. <i>NOTE:</i> 1. "The sin of man has its final outcome and fruition in the "Man of Sin." (<i>Mauro</i>) 2. "Not until the Lord has caught up His own will the Lawless One come into public view." (<i>Mauro</i>) 3. "The mystery of godliness is God humbling Himself to become man; the mystery of iniquity in man exalting himself to become God." (<i>A.J. Gordon</i>)	1. With what relief Paul turned from this awful subject to the Believers, 2:13, 14. 2. Our Lord's delay gives us unique opportunities: - First—Of loyalty to Him, 2:15 - Second—Of evangelizing the world, 3:1. - Third—Of praying for His servants, 3:1, 2 - Fourth—Of patient waiting for Him, 3:5 - Fifth—Of living the separated life, 3:6-14 - Sixth—Of tenderness towards the erring, 3:15

1 TIMOTHY

TIMOTHY

CIRCUMSTANCES

CHARACTER

PECULIARITIES

DIVISION

(1) On the Imperative Need of SOUND DOCTRINE	(2) On the Nature and Order of PUBLIC PRAYER	(3) On the Qualifications Necessary for SPIRITUAL OVERSIGHT	(4) The Christian Pastor's and Worker's SPIRITUAL DUTIES
1	2:1-8	2:9 to 3	4 to 6
1. Introduction, 1, 2. 2. Why left, 3, 4. 3. Practical godliness, 5, 6. 4. The Law—its use and abuse, 7 to 11. 5. Personal testimony, 13 to 17. 6. A solemn charge, 18 to 20.	1. What to pray for, 1 to 3. 2. How to pray, 8. 3. God's (a) Pleasure, 3. (b) Desire, 4. (c) Provision, 5 to 7. (d) Conditions, 4:10.	1. The scope of the ministry and adornment of women, 2:9 to 15. 2. Qualifications necessary: Irreproachable in (a) Family life, 3:2, 4, 5, 11, 12. (b) Personal life, 2, 3, 6, 8. (c) Public life, 7. (d) Spiritual belief, 9.	1. To warn others, 4:1-6. 2. To exercise oneself, 4:7, 8, 9 to 16. 3. How to treat others, 5. 4. Duty of servants, 6:1, 2. 5. Sundry exhortations, 6:3 to end.

STRIKING R.V. RENDERINGS

2 TIMOTHY

PAUL'S SECOND IMPRISONMENT

PAUL'S OBJECT IN WRITING

CHARACTERISTICS OF EPISTLE

KEY, MESSAGE, AND ANALYSIS

(1) Loyalty to the Lord, His Truth, and Servants in spite of SUFFERING		(2) Loyalty to the Lord in Devoted SERVICE	(3) Loyalty to the Lord and His Truth in spite of APOSTASY	(4) The Lord standing by His Loyal Servant in DESERTION
		2	3 to 4:5	4:6-22
1. Paul's	1. Preaching – 1 2. Prayers – 2 3. Service – 3 4. Desires – 4 5. Thoughts – 5	1. 5 miniature parables on Christian service: (a) Restored invalid, 1. (b) Faithful steward, 2. (c) Hardy soldier, 3, 4. (d) An athlete, 5. (e) A Farmer, 6.	1. A saddening catalogue of Twentieth Century vices, 3:1-9. 2. The Holy Scriptures, 3:10-17. 3. Two things Timothy knew: 4. What a Christian preacher must do in perilous times, 4:1-6. 5. Paul's three "Readies": (a) Service, Romans 1:15. (b) Suffering, Acts 21:13. (c) Sacrifice 2 Timothy 4:6	1. The Christian Life under three metaphors. He speaks (7, 8): (a) As a Soldier, likening life to a fight. (b) As an Athlete, likening life to a race. (c) As a Trustee, likening life to a sacred trust. 2. Paul, the <i>man</i> , seen in his: (a) Sigh over loneliness, 9 to 12, 21. (b) Desire for bodily comfort, 13, 21. (c) Suffering through an enemy, 14, 15. (d) His plaintive lament over lack of legal aid, 16. 3. Paul, the <i>saint</i> , seen in his: (a) Exulting testimony concerning the Lord, 17. (b) Bold witness for the Lord, 17. (c) Confidence in the Lord, 18.
2. Timothy's	1. Early Days – 5 2. Beloved by Paul – 2 3. Remembered by Paul – 3, 5 4. Desired by Paul – 4	2. The Christian worker's chief (a) Remembrance, 8. (b) Encouragement, 9. (c) Support, 13. (d) Study, 15.		
3.	Why even the most timid should not be ashamed of the Gospel, 6 to 14.	3. The Unmoved Foundation, 16-19.		
4.	A sad statement, 15 to 18.	4. The great house & its vessels, 20-22. 5. The power of gentleness, 23-26.		

SOME STRIKING R.V. RENDERINGS

FIVE OBJECTS OF LOVE

TITUS

WRITER

TITUS

CRETIANS

NOTABLE POINTS

ANALYSIS

(1) Emphasis in this section is on CHURCH ORDER Key – 1:5	(2) Emphasis in this section is on DOCTRINE Key – 2:1, 2, 7, 10	(3) Emphasis in this section is on WORKS Key – 3:1, 8, 14
1	2	3
1. Paul’s loving and suggestive greeting, 1 to 4. (Note – Verse 2 is a striking contrast to the lying character of the Cretians, see verse 12.) 2. Object in leaving Titus, 5. 3. Qualifications for eldership, 6 to 9. 4. Unruly character of Cretians, 10 to 16. 5. Note that suggestive statement in verse 15: “Unto the pure all things are pure.”	1. A message for: (a) Titus, verses 1, 7, 8, 15. (b) Aged, verses 2, 3. (c) Young, verses 4 to 6. (d) Slaves, verses 9, 10. 2. Backed up by Paul giving, in a sentence, all the Gospel—past, present, and future, 11 to 14.	1. Practical citizenship – Verse 1 2. Practical godliness – Verse 2 3. A sad retrospect – Verse 3 4. What led to our transformation – Verses 4 to 7 5. Need for practical piety – Verse 8 6. What to avoid – Verse 9 7. Whom to avoid – Verses 10, 11 8. Conclusion – Verses 12 to 15

MESSAGE

PHILEMON

PAUL'S PRIVATE CORRESPONDENCE

THE STORY IN THE EPISTLE

PAUL'S PROBLEM

PAUL'S STRATEGY

ITS DIVISION AND KEY WORD

THE EPISTLE IS OF VALUE

First – As a Revelation of Paul's character.

Second – As an example of Paul's Tact and Wisdom.

Third – As an illustration of the Gospel Method of Social Reform.

Fourth – As an Analogy of our Redemption.

HEBREWS

AUTHORSHIP

OBJECT

SKILL

TOPICAL STUDY

ANALYSIS

(A) THE ARGUMENT. Chapter 1 to 10:18					(B) THE APPLICATION 10:19 to 13:25
THE GLORY OF THE PERSON AND WORK OF CHRIST					THE LIFE WE SHOULD LIVE BECAUSE OF HIS LIFE & WORK
(1)	(2)	(3)	(4)	(5)	Like a wise preacher, the writer did not leave the application until the end, but repeatedly drove home the lesson, as 2:1-4, 3:7-19, 6:1-12. But the application proper begins here, and is remarkable for the repetition of the phrase, "Let us." 1. "Be borne along" (literal rendering) – 6:1. 2. "Draw near" – 10:19- 22. 3. "Hold fast" – 10:23. 4. "Consider one another" – 10:24, 25. 5. Persevere – 10:26 to 11. 6. "Lay aside every weight and sin" 12:1 7. "Run with patience" – 12:1, 2. 8. "Endure manfully" – 12:3-29. 9. "Let brotherly love continue" – 13:3-29 10. "Let your conversation be without covetousness" – 13:5. 11. "Go forth" – 13:13. 12. "Offer the sacrifice of praise" 13:15.
1:1-3	1:4 to 2	3	4:1-13	4:14 to 10:18.	
1. The prophets were great, but the Son is greater, because while God spoke <i>by</i> the prophets. He speaks <i>in</i> His Son. Jesus is God's last word. 2. Observe the phrase "sat down," in verse 3. This is one of the characteristic utterances of Hebrews suggestive of a work perfectly finished.	1. Angels are great beings, but the Lord Jesus is greater, for (1) He is Son of God. (2) Begotten of God. (3) God never said to them what He says to the Lord Jesus, "Thy throne O God." 2. "The oil of gladness above Thy fellows," verse 9, proves that our Lord was not only "The Man of Sorrows" but also "The Man of gladness."	1. How great Moses was. But Jesus is greater. Moses was a faithful <i>servant</i> , but Jesus is a loyal Son over His own house. 2. This statement would fall with tremendous weight on the Jews of those days, as indeed it does even in our day.	1. Joshua was a great leader, yet he failed; Jesus is a greater for He alone can give and lead to real rest. 2. Is "the Word of God" in verse 12 the Lord Jesus? Certainly He is the Word of God and is alive (quick) and powerful and the All-wise & All-knowing One.	Aaron and his successors were great but Jesus is better for: 1. He was sinless while they were sinful, 4:15. 2. He was Priest after a higher order than the Aaronic, 5:6. 3. He is our Forerunner—Aaron never was, 6:20. 4. Abraham acknowledged Melchisidec greater, 7:4. 5. The order of Melchisidec is an <i>everlasting</i> one, 7:16, 17. 6. Aaron served the shadows, Jesus the realities, 8:1-5. 7. He is the medium of better Covenant, 8:6-13 8. He ministers in a better sanctuary, 9:1-25. 9. And ministers as offering a better sacrifice, 9:25-28.	

JAMES

AUTHOR

STYLE

TIME

CONTENTS

(1)	(2)	(3)	(4)	(5)	(6)	(7)
1:1	1:2-21	1:22 to 2	3	4	5:1-12	5:13-20
1. Note his humility in making no reference to his relationship to Jesus. 2. Only mentions Jesus twice but see how reverently and devotedly he refers to Him. This is worthy of our attention for alas usually familiarity breeds contempt.	1. Count the testing a glorious opportunity of proving our faith (2 to 4). 2. For wisdom to behave wisely in time of trial, when wronged and insulted, ask God (5 to 11). 3. The man who does not escape, but survives and conquers temptation, is blessed (12). 4. Temptations to evil do not come from God (13 to 18). 5. Under trial, be slow to speak (19 to 21).	1. Do not be deceived about God (1:16 R.V.), ourselves (1:22) or religion (1:26). 2. Respect of persons is not only a breach of good manners and discourteous to the poor, but sin (2:1-13). 3. From 2:14-26 we have the very heart of the Epistle showing the real living faith is always known by its fruits.	1. "It is quite apparent from this letter that there was a great deal of ill-considered, ill-natured, self-assertive, and violent speech amongst Jewish Christians; a great deal of angry debating and bitter strife. 2. Here he shows that one proof of our justified state is seen in our <i>Words</i>—our speech will reveal what and whose, we are.	1. "The world is that order of things about, or that spirit in us, which is blind and deaf to the value and reality of spiritual things, and careless to the Will of God." 2. Unworldliness is here shown to be an infallible proof that we stand amongst the justified, that we have real and saving faith in Christ Jesus. 3. Observe "Submit" to God before attempting to "resist the Devil."	1. Evidently many of the humble folk amongst the Christian Jews were oppressed by the wealthy, and defrauded of their hard earnings. 2. Faith in Christ and His Coming will lead us to a patient sufferance of evils we cannot avoid. 3. This has application today. 4. "The Just One" is R.V. of verse 6.	1. The tradition concerning James is that his knees were worn hard as a camel's through his constant habit of prayer. 2. What he practiced he preached. 3. Note how abruptly the Epistle closes. There is no leave-taking. It could not close with a more impressive note. 4. Specially note, the "Weymouth" rendering of verse 16.

1 PETER

FOR WHOM?

PURPOSE

PETER TRANSFIGURED

KEY WORDS

(1) Key—1:6	(2) Key—2:12, 19, 20, 3:1, 17 (with 4:15, 16).	(3) Key—4:13.	(4) Key—5:1 (with 1, 2:13 and 5:10.)	(5) Key—5:9
1:1-13	1:14 to 3	4	5:1-4	5:5-14
1. “Peter” the name Jesus gave him. 2. Note the force of the word, “Wherein” in verse 6. 3. This glorious salvation which is ours through grace, enables us, through suffering and trial, “to rejoice with joy unspeakable.” 4. And with great hope (13).	1. The imperative need and necessity for holiness of heart and life underlies all that Peter writes in this section. 2. He is anxious that none should, by careless and sinful conduct, merit persecution and suffering. 3. Loose living exposes us to the scorn of the enemies of the Cross.	1. Note, “they think it strange,” (verse 4), and “think it not strange” (12). 2. The thought Peter gives here is that, provided the life is right, in suffering we are in blessed fellowship with our Lord. 3. There is a covering of sin which is legitimate (8) provided it be the sin of others and not our own.	1. One blessed comfort in sorrow and trial is the thought of the future. 2. This short section is full of “the glory that should follow.” 3. “Be clothed with humility” (5) is literally “Put on humility like a slave’s apron.”	1. It is not good to imagine that none suffer as we. 2. The fact is, as we have it in verse 9, that suffering and sorrow are experiences common to all. None are exempt. 3. “Humble yourselves” (6), else He will be compelled to humiliate you.

2 PETER

AUTHOR

CONTENTS

KEY WORDS

PURPOSE

ANALYSIS

It falls into three divisions, as follows: (Note each section has its Key, Cure, and Safeguard.)

(1)		(2)	(3)
Key—1:4. Cure—The Divine Nature. Safeguard—Remembrance, 1:12, 13		Key—2:1, 2. Cure—Scripture, 1:19. Safeguard—Remembrances, 1:15.	Key—3:17. Cure and Safeguard—Remembrance, 3:1, 2.
1:1-14		1:15 to 2:21	3
H O W	1. Precious faith is obtained, v. 1. 2. To gain more peace and grace, v. 2. 3. To receive all things necessary for life and godliness, v. 3. 4. To escape moral corruption, v. 4. 5. To avoid spiritual shortsightedness, vv. 5-9. 6. Not to fall, v. 10. 7. To have an abundant entrance, v. 11.	1. Christian Faith no fable, 1:16. 2. Divine origin of Scriptures, 1:17-21. 3. <i>False teaches</i> , 2:1. 4. Their large following, 2:2. 5. And their severe judgment, 2:3-9. 6. Their presumption, 2:10-11. 7. Corrupt doctrine produces corrupt practices, 2:12-21.	1. Even pure minds need prompting, v. 1. 2. One fruit of false teaching is rejection of Second Advent truths, vv. 3-9. 3. Certainty of the Day of the Lord, v. 10. 4. Fruit of belief in His coming is holiness of heart and life, vv. 11-17. 5. The importance of spiritual growth, v. 18.

1 JOHN

WRITER

PURPOSE

TOPICAL STUDY

JOHN'S FOUR REASONS

(1) John wrote: "That your joy may be full." 1:4.	(2) John wrote: That they might know there was no necessity for sinning, 2:1.	(3) John wrote: (3) That they might be put on guard against error, 2:26 R.V.	(4) John wrote: "That you may know." 5:13
1	2:1-17	2:18 to 4:6	4:7 to 5:21
1. These Christians to whom John wrote had joy (the joy of forgiveness), but not fullness of joy (the joy of fellowship). 2. He points out that fullness of joy is the outcome of fellowship (<i>a</i>) with the Father, (<i>b</i>) Jesus Christ, and (<i>c</i>) with our fellow believers. 3. He notes that this close and blessed fellowship is conditional on: (<i>a</i>) Walking in the light. (<i>b</i>) Confession of sin. (<i>c</i>) Forgiveness of sin. (<i>d</i>) Cleansing from sin.	1. The life of fellowship means victory, therefore there is no need to go on in bondage to sin, no necessity for sinning, but sadly we do sin (1). 2. And <i>for us there is an Advocate through Whom our fellowship can be maintained!</i> and please note that the atonement is by no means a limited one (1, 2). 3. Fellowship with God means and is dependent upon (<i>a</i>) obedience (vv. 3 to 6), (<i>b</i>) not loving the world (vv. 15-17), (<i>c</i>) but our brethren (vv. 7-11).	1. Heresy already at work, 2:18, 19. 2. But believers were safe—guarded by the Holy anointing (2:20-27). 3. <i>The Gnostics talked a great deal, and lived badly</i> , not so the Christians (3:11-24). 4. Why the world hates us (3:1). 5. The marks of the false teachers (4:1-6).	1. A knowledge that rests upon the testimony of God's Word and God's Spirit, 5:6-12. 2. For what we know, consider the following Passages: 2:3, 5, 13, 14, 20, 21, 29. 3:2, 5, 14, 15, 19, 24. 4:2, 6, 13, 16. 5:2, 13, 15, 18, 19, 20.

2 JOHN

NATURE

AUTHOR

PURPOSE

KEY

(1)	(2)	(3)	(4)	(5)	(6)
Verse 1.	Verse 2.	Verse 3.	Verses 4 to 6.	Verses 7 to 9.	Verses 10 to 13.
1. John did not hesitate to give this lady her own title of honor. 2. Truth as the: (a) Source of love (See R.V.) (b) Nature of love (no pretense of love). (c) Reasons for love (her loyalty to truth). 3. Not only John, but all who knew her and her family, loved them.	1. Can we not spell Truth here with a capital "T"? He is Truth. 2. He, as Truth, is: (a) Within us. (b) With us. (c) And for His sake we love and do.	1. A most unusual form of salutation, only found in the Pastoral Epistles. 2. We need both. (a) Grace. (b) Mercy. (c) and Peace.	1. "Certain of" is R.V. of verse 4. 2. Truth is given to walk in (4). 3. We must love (5). 4. And love manifests itself in ready obedience (6).	1. Denying the reality of Christ's humanity. (a) In His earthly life. (b) And in His Second Advent (see R.V.) is one mark of Antichrist and false teachers. 2. Don't be crownless (v. 8).	1. There is a false charity. 2. In defense of the truth, we must not entertain or bid god speed to false teachers. 3. An affectionate ending (vv. 12, 13).

3 JOHN

FOR WHOM

PURPOSE

CONTRAST

CONTRIBUTION

TRUTH

ANALYSIS

(A) Introduction and Salutation			(B) The Purpose of the Epistle		(C) Conclusion	
(1)	(2)	(3)	(1)	(5)	(6)	(6)
v. 1	v. 2	vv. 3-4	vv. 5-8	vv. 9-11	v. 12	vv. 13-14
1. Note the strong affection of the Apostle. 2. His love was (a) Sincere (R.V.) (b) Rooted in truth. (c) On account of the truth.	1. Not merely a wish, but as R.V. shows was a prayer. 2. Was Gaius ill and weak in body? 3. He was well in soul. 4. Look well at R.V.	1. Truth was to Gaius. (a) Indwelling power. (b) Road he walked on. (c) Atmosphere he breathed. 2. Note what John rejoiced over.	1. By “brethren and strangers,” John means converted Jews and Gentiles. 2. One can hardly tell where John’s commendation ends and exhortation begins. 3. Read vv. 7 and 8 in R.V.	1. This letter is lost, v. 9. 2. Diotrephes (a) Loved to be in front (b) Rejected John’s letter (c) Backbited John (d) Was inhospitable (e) Commended inhospitality (f) Cast out hospitable	1. Was this the same Demetrius as Acts 19:24? If so, what a change! 2. He had good opinion of (a) <i>All</i> men (b) Of Truth itself (c) Of Apostle (d) Of other Christians	1. Here John explains why he wrote so brief a letter. 2. The Apostle valued friendship.

JUDE

AUTHOR

TO WHOM?

WHY WRITTEN

NOTE

(1) To whom written?	(2) Why it was written	(3) Past Instances of Apostasy	(4) A Vivid Description of the Character of the then Apostates.	(5) The Necessity of Keeping in Love, as well as in the Faith.	(6) A Remarkable and Beautiful Doxology
vv. 1-2	vv. 3-4	vv. 5-7	vv. 8-19	vv. 20-23	vv. 24-25
1. R.V. for “preserved” is “kept for Jesus Christ.” 2. It is written to those who are (as R.V.): (a) Called ones. (b) Beloved of God. (c) Preserved through union with Christ. (d) and “kept for Jesus Christ,” as a precious gift to be presented to Him by God, the Father.	1. Note the R.V., rendering of verse 3, which shows the Holy Spirit constrained him to change his theme. 2. “ <i>Common</i> salvation” does not mean a salvation that is cheap and of little value, but a salvation available for all as our village commons. 3. “ <i>Once</i> delivered” means that it needs no further commendation, and is incapable of improvement.	1. As a warning they were reminded of well-known instances of apostasy, upon whom the severe judgment of God fell, even in this life, with the certainty of judgment in the future. 2. Those who “kept not” are “kept” (R.V. <i>i.e.</i> reserved unto judgment).	To forsake the faith leads to terrible deterioration in character as shown here: (a) Loose morals, 19, 18. (b) Corrupt thoughts, 8, 10. (c) Impatient of control, 8, 16, (d) Mocking spirit, 8, 18. (e) Boastful words, 8, 10, 16. (f) Outwardly religious, but mere shame, 12, 13, 19. (g) Indeed, act as “hidden rocks,” (verse 12 R.V.) (h) Always complaining (note Weymouth on 16).	1. It is possible to be loyal to truth and yet lack love. 2. Note, there must be on our part: (a) Building, 20. (b) Praying, 20. (c) Keeping, 21. (d) Looking, 21. (e) Pitying, 22. (f) Saving, 23. (g) Hating, 23.	1. This is a strikingly beautiful doxology. 2. How glorious it is to learn that He is able to keep us from even “stumbling,” (R.V. for “falling.”) Stumbling is that which precedes falling.

REVELATION

DIFFICULT BOOK

SPLENDID FINISH TO BIBLE

CLUES

ANALYSIS

(A) "The things which thou hast seen."	(B) "The things which are."	(C) "The things which shall be hereafter."		
1	2 and 3	4 to 11:18	11:19 to 16	17 to 22
1. Revelation, not revelations. 2. Of Jesus, not of John. 3. Blessing for readers and hearers, verse 3. 4. Glowing vision of the Lord Jesus. 5. Observe that the R.V. of verse 5 gives love in the present tense, He did love us, but blessed be His Name, He still loves.	1. The Lord's striking message to the seven Churches of Asia. 2. They are applicable to the Churches of today. 3. Before the vision of the Father in 4:3, we have the vision & words of the Son in 1 to 3. I must get to know the Son before I can savingly know the Father. He is the way to God.	1. Scene shifts from earth to Heaven, to the audience chamber of the Most High, 4. 2. The book in chapter 5 is not the book of life, but of Judgment. 3. The day of tribulation begins with the opening of the seals, 6. 4. The plagues increase in intensity and severity in succeeding chapters. 5. Chapter 7 must be considered in the light of a parenthesis, a welcome break to get a view of the Lord preserving His own. 6. At last we see the final and complete victory of our Divine and ever-blessed Lord.	1. The former division had more to do with secular evils and wickedness, having for its standpoint the Throne; this division has more to do with spiritual wickedness, and its standpoint is the Temple. 2. In former divisions we began with Christ as the Glorified One; here we are taken further back, even to His birth and shown the Devil's hatred of Jesus, and attempts to get rid of Him. 3. We get the rise and progress of the awful trinity of evil. 4. Then the sight of Christ as Conqueror the defeat of the allied forces of evil and the fall of Babylon.	1. We are again introduced to the last things, in order to get further particulars about: (a) Fall of Babylon, 17 and 18. (b) Advent of Christ the Conqueror and marriage of the Lamb, 19. (c) Satan's fall, imprisonment, final overthrow and end, 20. (d) New heavens and earth, 21. (e) Garden City, and last words of Jesus, 22. 2. Note, there are four woes and four alleluias all in chapter 19; there are nine references to woe, yet ten songs.