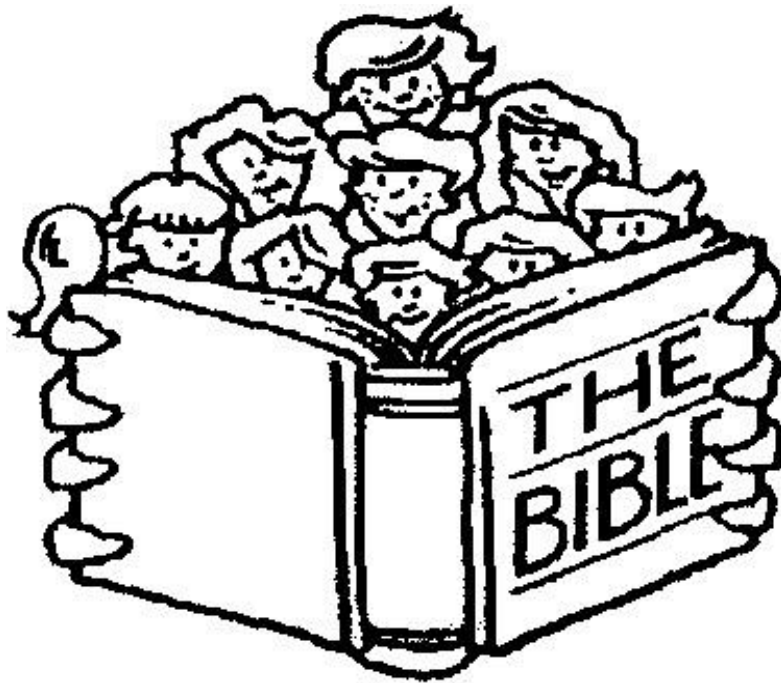


di outlined bible



di outlined bible

Steve flatt

introduction

di outlined bible provides a quick reference for each book for di bible. As per reference book, it gives limited background informate for di author and purpose for di book, a brief outline and main main themes. Dem get also footnotes referring to various oda di bible way online lessons suppose you desire a plenti detail study.

for ya personal bible study, you de encouraged to read directly from ya bible, perhaps from pass one version, rather than accept opinions from a preacher, pastor, or some writer, de include writers for bibleway publishing.

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di first look for di book

introduction: some basic factors behind di study:

di mission - di mission na to survey di entire bible and establish a foundation for a lifetime for study.

di motivation - di motivation na to help we betta di covenants, continuity and character development for scripture.

di method - di method go focus directly for di bible. For awa study di bible na primary and dis notes are secondary.

i. Basic facts wey concern di bible:1

a. Di bible na collection for 66 books written by 40 persons ova a shikena for 1600 years.

1. Its parts de originally penned for three languages, hebrew, greek and aramaic.

2. God bin use men for all walks for life - fishermen, shepherds, poets, prophets, kings, physicians, etc. - as im authors.

3. It combines wit remarkable unity to form one central message.

b. Di bible na divided into di old and di para para testaments.

1. Di old testament:

a. God reveals di beginning – creation, man and man’s sin (rebellion). (genesis 1- 3:19)

b. Shares god's covenant to redeem and bless all mankind. (genesis 3:15; 12:1-3)

c. Focuses primarily on top god's use for di jews as di race for pipo im chose to bring wey concern redemption through

christ. (exodus 19:4-6; 34:27)

d. Contains di law for moses, covenant wit di jews, wey be fulfilled wit di come for christ, im atoning sacrifice for di cross and im resurrection. (matthew 5:17; romans 7:4-6; galatians 3:23-25; and hebrews 9:15-17) e. Na still valuable for awa study. (romans 15:4; ii corinthians 10:11)

f. Get 39 books wey fit be divided or grouped into di following manner:

[1] law (5 books): genesis-deuteronomy

[2] history (12 books): joshua - esther

[3] poetry (5 books): job-song for solomon

[4] major prophets (5 books): isaiah-daniel

[5] minor prophets (12 books): hosea-malachi

2. Di para para testament also referred to as di para para covenant

a. Is di para para covenant give through christ? (jeremiah 31:31-35; i corinthians 11:25; hebrews 9:15)

b. Is god's revelation and go for all peoples? (mark 16:15-16; galatians 3:27; ephesians 2:11-22)

c. Provides wetin we sabi for jesus christ, im plan for awa salvation, and im go for awa live. (see ii. C. below)

d. Contains 27 books wey fit be divided or grouped for di following manner:

[1] gospels (4 books): matthew - john

[2] church history (1 book): acts

[3] pauline epistles (13 books): romans - philemon

[4] general epistles (8 books): hebrews - jude

[5] prophecy (1 book): revelation ii. Main main premises wey concern di bible:

a. Di bible na “god-breathed” or “inspired.” - “all scripture na god-breathed and na useful for teaching, rebuking,

correcting and training for righteousness, so say di man for god fit be thoroughly equipped for everi gud work.” (ii timothy 3:16-17)

1. This claim for inspiration de for throughout di scripture. (ii peter 1:21; ii samuel 23:1-3; jeremiah 1:9; micah 3:8; acts 1:16; ii corinthians 14:37, etc.)

2. Inspiration entails infallibility and inerrancy

3. The way god inspired di human writers varied:

a. Verbal utterances (exodus 20 and revelation 2-3)

b. Visions (acts 10:9-16)

c. Directing an individual's research or study. (luke 1:1-4)

d. In unknown ways (i corinthians 11:23)

b. Di bible represents god's complete, revealed, and objective go.

1. Throughout history, god revealed plenti and plenti for im go.

(jeremiah 31:31-34; hebrews 1:1-2; john 16:12-13; acts 2:4; ii corinthians 13:8-10)

2. Jesus sanco di apostles say di spirit for god would guide dem "into all true" (i. e. - all revealed true - john 13:16) for dia lifetimes.

3. Near di chronological end for di find for scripture, di apostles told believers be on top guard against lie-lie revelation. “but even if we or an angel from heaven suppose preach a gospel oda than di one we preached to you, make am be eternally condemned! as we get already say, so now i tok again: if pesin na preaching to you a gospel oda than wetin you accepted, make am be eternally condemned!” (galatians 1:8-9)

c. Di bible na how we com to sabi christ and di salvation im offers.

1. There are several secular historical references to jesus. 2 however, di bible na di only source dat gives we an inspired account for di mind and work for christ. (philemon 3:8-10; 1 peter 2:21)

2. One’s faith for christ na rooted for wetin im learns through scripture.

(romans 1:16-17; 10:17)

d. The word for god sets di direction and course for one's life. (psalm 119:105; ii peter 1:19; proverbs 3:5-6)

e. The bible fit be understood by di normal man.

1. The bible na written for di normal languages for di day wit di expectation dat it would be read and heard by all.

2. Believers are encouraged to seek and feed for di word. (i peter 2:2)

3. Paul promise im letters read to one big audience. (cf. I thessalonians 5:27; colossians 4:16)

4. If you and i no fit god's word, it poses either a power or character dilemma wit god.

genesis

introduction: di book for genesis na epic, a drama on top a grand scale. We sight god's gud creation progressively soured as per result for man's sin. However, we also sight how god's eternal plan to save and restore fallen man begins to unfold.

name:

1. Genesis way we you from or beginning

2. The first four words for genesis are "in di beginning god."

author: di author na moyses.

1. The para para testament regards am as di author for di pentateuch. (matthew 19:8; john 5:46-47; acts 3:22; romans 10:5)

2. The account for im death must don been add by a later writer. (deuteronomy 34)

purpose and main message:

1. Genesis na accurately dem dey call di "book for beginnings," for it relates:

a. The we you from for di universe. (1:1-25)

b. The we you from for man and woman, marriage and di haus. (1:26-2)

c. The we you from for sin and death. (3:1-7)

- d. The we you from for god's promise to redeem humanity. (3:8-24)
 - e. The we you from for sacrifice. (4:1-15)
 - f. The we you from for civilization. (4:16-9:29)
 - g. The we you from for diverse languages and nations. (10-11)
 - h. The we you from for di hebrew kontri as per specially chosen pipo through whom di messiah would com into di world. (15-20)
2. Genesis sets di stage for di great tori for redemption.

i. Outline for di book (genesis covers di historical shikena from creation go di descent for di hebrew pipo into egypt for di days for joseph.)

- a. Creation for di world and di beginnings for mankind. (1:11-11:32)
 - 1. Genesis opens wit di creation for di universe as man's haus. (1:1-2:3)
 - 2. Attention quick quick turns to humanity's place for di creation. (2:4-25)
 - 3. Sin enters di world and we sabi for di consequences for di fall. (3:1-4:26)
 - 4. As sin increased. God purged di earth for sin by di flood. (6:1-9:29)
 - 5. Noah and im family de di way for di survival for di human race and di repopulating for di earth. (10:1-11:32)
- b. Di life for abraham. (12:1-25:18)
 - 1. God dem dey call abram and make a covenant wit am and im descendants. (12:1-14:24)
 - 2. The covenant na confam wit circumcision as na sign. (15:1-17:27)
 - 3. Sin persisted, as fit be seen for events for sodom. (18:1-19:28)
 - 4. Even abraham imsef acted shamefully against abimelech. (20:1-18)
 - 5. After years for waiting for god to fulfill im promise, isaac na born to abraham and sarah. (21:1-34)
 - 6. Abraham's faith na severely tested wen god told am to offer isaac as per sacrifice. (22:1-19)
 - 7. Isaac marries rebekah, and we read for oda accounts for abraham. (22:20-25:18)
- c. Di life for isaac and im family. (25:19-26, 35)
 - 1. Esau and jacob are born to isaac (25:19-28), and di older sells im birthright go di younger. (25:29-43)
 - 2. As im papa had do earlier, isaac deceived abimelech ii. (26:1-16)
 - 3. Isaac faces conflict, and esau's marriages displease im papa and mama. (26:17-35)

d. Di life for jacob. (27:1-28:22)

1. Jacob deceived im papa and fap im broda's blessing, leading to im flight into exile wia im encountered di lord and a renewal for god's covenant wit abraham. (27:1-28:22)
2. While for exile, jacob marry leah and rachel and begin one big family dat emerged into di kontri for israel. (29:136:43)

e. Di life for joseph. (37:2-50:26)

1. Joseph's boyhood (37:1-26) and judah's experience wit tamar. (38:1-30)
2. Joseph na sell into slavery and god providentially placed am for positions which enabled am eventually to save both egypt and im family from starvation. (39:1-41:57)
3. After years for no bi seeing im family, joseph na reunited wit dem. (42:1-50:26)
4. Genesis closes wit di israelites prospering for egypt.

ii. Main main themes for di book

a. Creation: di beginning for all tins

1. Genesis 1-2 tells di tori: god simply spoke di world into being for six days, and after much much for each day god pronounced im work gud.
2. Creation declares god's glory and majesty. (psalm 19:1; romans 1:20)
3. God find mankind responsibility to use di creation wisely. (1:28: 2:15)
4. What an bam responsibility we get to send for di earth
5. Can we trust genesis 1-11 be an accurate account for di beginning for tins?

a. Liberal scholars label dis chapters "hebrew myth. "

b. But scripture treats genesis 1-11 as historical.

(exodus 20:11; romans 5:12-14)

b. Di uniqueness for human beings.

1. On di 6th day god created both animals and adam.
2. But man na different from di oda animals; im na distinct.
 - a. Only man na make for di image or likeness for god. 3 (1:26-27)
 - b. God find life to all creatures, but only to man do im find an eternal spirit (sometimes referred to as soul).
3. Man na created for god, able to respond, and also able to reject im creator.

c. Bicos humans are make for god's image, each one had dignity and great value.

1. God forbad murder bicos man na valuable. (9:6)

2. Since human beings are make for god's image, we ought no bi to swear and degrade oda human beings. (james 3:9)

d. Di beginning for marriage and di haus.

1. For an undetermined shikena for taim adam lived for di garden without di compin for anoda human being. (2:18; 21-25)

2. Companionship na pictured throughout scripture as per primary human need.

3. God chose to meet adam's need for companionship no bi by creating adam's duplicate, but by creating adam's opposite, and also im complement.

4. God's design for marriage na for man and woman comot papa and mama, be united to one anoda, and cloth one flesh.

e. Sin enta di world, and di fall for man occurred. Genesis 3 tells dis tragic tori.

1. Satan, through di serpent, placed doubt for eve's mind. (3:1-5)

2. Because adam and eve chose to disobey god, dia perfect haus na seize and dia unrestricted relationship wit god na broken.

a. Sin na di rejection for god's intention for awa live.

b. Adam and eve allowed sontin oda than god be di center for dia live.

3. Sin degraded man and disrupted im relationships wit:

a. Other human beings.

b. His universe, wit nature.

c. Ourselves - now we experience doubt, fear, frustration, anxiety, depression, disease, and death.

d. God - sin alienates and separates we from god.

4. From di moment for di fall, di mortal effects for sin are a major theme for scripture.

a. Fundamentally, sin na heart wahala. (genesis 6:5; jeremiah 17:9)

b. Ever tey tey adam and eve, human beings don tried to sidestep dia guilt for sin and di consequences dat cari come sin.

f. Di beginning for salvation. 4

1. Man's sin lai lai changed di fact dat god loves human beings whom im make for im own image.
2. However, di punishment for rebellion against god na death.
3. But even for god's punishment, im grace na evident.
4. God disciplined adam and eve to bring dem to dia senses so wey dem might repent and be saved and to show odas di seriousness for sin. God disciplines we still bicos im loves we. (deuteronomy 8:5; proverbs 3:11-12)
5. The first promise for salvation na genesis 3:15.
6. Beginning wit abraham, god selected a kontri for pipo through whom im would mek salvation available go di whole world.
 - a. God promise israel be im first missionaries go di rest for humanity.
 - b. It na through israel say di savior na to com. God send im own pikin to do wetin israel alone fit no bi do.
7. God wan renew and restore we for im own image.
(colossians 3:10; ephesians 4:24)
8. Like israel, god wan we be bearers for di gracious invitation for god - be royal ambassadors for salvation through jesus christ.
9. "for as for adam all kpai, so for christ all go de make alive. " (i corinthians 15:22)

exodus

introduction: di book for exodus na probably di single-most important old testament book for di christian to sabi and as background go di para para testament. It records di beginning for di kontri life for israel and di covenant dat god make wit di israelites through moyses for sinai. Dis covenant do no bi replace or fulfill di covenant im make wit abraham.

name - di word exodus way going komot - departure.

author - di book na written by moyses. (exodus 17:14; 24:4-8; numbers 33:1-2; deuteronomy 31:9, 22, 24)

1. He na di central figure for di book and an eyewitness for na primary events.
2. He e remain small certainly wrote it for di 40-year wondering shikena.

purpose - di purpose for di book na to share wit di reader wetin transpired between di initial covenant god make wit abraham and di subsequent development for di covenant kontri through wey di sancu messiah would com. Di covenant wit di israelites through moyses would be fulfilled wen na purpose na completed i. e. di come for di messiah.

i. Background for di book

a. Di book begins for egypt wia we last comot jacob's family. (cf. Genesis 50:12-14)

1. Two hundred seventy five years don passed tey tey joseph kpai.

2. The likely date for di exodus na dey 1450 bc.

a. 1 kings 6:1 says solomon begin to build di temple 480 years afta israel comot egypt.

b. Construction for di temple begin wey concern 967 bc.

c. Adding 480 years to 967, we get a date for 1447 bc for di exodus.

b. Para para leadership now reigned for egypt.

1. Joseph had risen to authority under di hyksos' rule for egypt.

2. The hyksos, laik di hebrews, de for semitic we you from.

3. They ruled egypt from approximately 2160 to 1580 bc.

4. In 1580 bc di hyksos de expelled by native egyptians.

a. The para para pharaoh do no bi "know" joseph for di sense wey he do no bi throway salute dat shikena for im kontri's history.

b. He also feared say di massive number for hebrews (now totaling 2 to 3 million) would ally themselves to anoda foreign invader.

c. A plan for grievous oppression na implemented upon di hebrews. (1:11-22)

[1.] it begins wit slave labor. (1:11-14)

[2.] di plan escalates go di slaughter for pikin. (1:15-22)

ii. Di main message for di book

a. The primary message for exodus na deliverance.

b. It vividly displays god's faithfulness for dey keep and developing di covenant make wit abraham.

c. The book also reveals god's providential control ova men and nations to bring wey concern im desired end.

d. The deliverance for god's pipo from egyptian bondage na foreshadowing for jesus christ's deliverance for god's pipo from sin's bondage.

iii. Outline for di book

a. The deliverance tori - exodus 1-12:

1. The book begins wit di tori for mooses' birth and adoption by di egyptian princess. (2:1-10)
2. Now 40 years old mooses na incensed ova an episode wia im witnesses an egyptian beat a hebrew slave. Im murders di egyptian and flees to midian. (2:11-15)
3. For di next 40 years, mooses serves as per shepherd for im father-in-law jethro's flock. (2:16-25)
4. God calls mooses from a burning bush to return to egypt to deliver di hebrews from bondage. (3:1-4:31)
5. After mooses' initial demands for freedom, pharaoh increases di burden for di israelites. (5:1-6:13)
6. God then sends a series for ten terrible plagues against di land. (7:14-12:36)
7. The pipo begin dia exodus. (12:37-51)

b. The journey to sinai - exodus 13-19:

1. After no bodi egypt, pharaoh na angered and sends im chariots to destroy di israelites. (14:1-13)
2. God parts di waters for di red sea, allowing di israelites to cross. As pharaoh's chariots try to follow, di waters collapse on top dem. (14:14-31)
3. Mooses and im sista miriam sing praise go di lord for im deliverance. (15:1-21)
4. Traveling from di red sea go di desert for sin (exodus 15:22-16:1), di pipo begin to grumble ova lack for food and water. (16:2-3)
5. God responded to dia grumbling by find dem:
 - a. Manna. (16:4-36)
 - b. Water for rephidim. (17:1-7)
6. God also provided a great victory ova di amalekites. (17:8-16)
7. Jethro (mooses father-in-law), joins di israelites and advises mooses to organize di pipo and administer judgments. (18:1-27)
8. They land for sinai and prepare to receive di law. (19:1-25)

c. For sinai - exodus 20-40

1. The ten commandments are give. (20:1-17)
2. A series for civil law na give. (20:18-23:19)

3. The covenant na confam. (24:1-18)

4. Instructions for di construction and furnishings for di tabernacle are give. (25:1-27:21)

5. Instructions for priestly garments, tabernacle ministry, and sabbath observation are give. (28:1-31:18)

6. While mooses na for di mountain, di pipo fashion and worship a golden calf. (32:1-33:23) afta di destruction for di golden calf di covenant wit god na renewed. (34:1-35)

7. The account for di construction for di tabernacle and na furnishings na detailed. (35:3-40:33) iv. Main main themes for di book

a. Deliverance

1. The four words most for we associate wit di exodus are, "let mai pipo go!"

2. The deliverance na accomplished for such a way dat only god fit receive glory. (exodus 3:14)

b. Passover

1. The passover had na we you from wit di 10th plague - di death for di first born.

2. God provided a plan by wey di israelites' firstborn de "passed ova" and protected. (exodus 12)

3. Passover and di feast for unleavened buredi de observed together from dat taim forward to commemorate di exodus. (cf. Exodus 23:15)

4. The image for passover na central go di concept for di atonement for christ. (john 1:29; i corinthians 5:7)

c. Di law for mooses

1. Mooses and di pikin for israel stayed for sinai for ova a year to receive and di law.

2. The law for mooses represented di next major step for di development for di covenant make wit abraham. (genesis 15)

3. The ten commandments (or decalogue) represented di peoples' fundamental duties and obligations to god and dia fellow man. (exodus 20:17; cf. Deuteronomy 6:5; matthew 22:37-40)

4. The basic principles undergirding di law (e. g. , respect for god, worship, marital fidelity, sanctity for human life, etc.) are part for god's eternal nature and are permanently relevant. However, di law itself (e. g. animal sacrifices, sabbath worship, dietary restrictions) don fulfilled na purpose (and been superseded by) di come for jesus christ.

5. The law na later dem dey call:

a. Curse (galatians 3:10-13)

b. Prison (galatians 3:23)

c. That which leads we to christ. (galatians. 3:24)

d. A foreshadowing or type. (hebrews 10:1)

e. A gardener or tutor. (galatians 4:2)

d. Di tabernacle

1. It na a thing for god's presence and leadership among di pipo.
2. It na also di focal point for di israelites' worship.
3. The specifications for na construction de give for sinai. (exodus 25-40)

leviticus

introduction: for di normal reader leviticus na dey hard book to wade through seemingly endless details wey concern law, statutes, feast days, festivals, and sacrifices fit be pass a little boring. However, di book get vital background informate for a genuine appreciation for di saving work for jesus.

name - "leviticus" derives na name from di work for di priestly tribe for levi. It literally way pertaining go di levites.

author - di book na written by moses. Im likely wrote it wey concern one year afta di exodus.

1. Several times di phrase "the lord spoke to moses" appears for di book. (leviticus 1:1; 4:1; 5:14; 6:1, etc.)
2. The para para testament attributes di book to moses. (matthew 8:4; luke 2:22; hebrews 8:5)

purpose - di purpose for di book na two-fold:

1. To teach di kontri for israel di way to god.
2. To teach dem how to waaka wit god.

i. Background for di book

- a. The tins for leviticus de likely give to moses for di year israel na camped for sinai.
- b. It na no bi a historical narrative; it na lengthy description for types for sacrifices, commands for proper living, and rules for observance for feasts, festivals, and holy days.

ii. Main message for di book

a. Di primary message for leviticus na holiness.

1. Leviticus na sometimes referred to as di holiness code.

2. The message na summarized best by leviticus 11:45 "i am di lord who brought you up komot for egypt be ya god; na im be say be holy, bicos i am holy."

b. Di pipo would be holy (set apart or consecrated) by:

1. Following divine law.

2. Offering sacrifice to atone for sin.

3. Punishing sin for inside dia community.

iii. Outline for di book

a. Law dealing wit sacrifices - leviticus 1-7:

1. The burnt dey offer. (1:1-17)

2. The grain dey offer. (2:1-16)

3. The peace dey offer. (3:1-17)

4. The sin dey offer. (4:1-5:13)

5. The guilt dey offer. (5:14-6:7)

6. Special instructions to officiating priests. (6:8-7:38)

b. The role and responsibilities for priests. - leviticus 8-10.

c. Israel's waaka wit god - leviticus 11-27:

1. Rules for cleanliness. (11-15)

2. The day for atonement. (16)

3. Rules for personal behavior. (17-20)

4. Rules for behavior for priests. (21-22)

5. Rules for festivals and holy days. (23-25)

a. The sabbath. (23:1-4)

b. The passover. (23:5)

c. Week for unleavened buredi. (23:6-8)

d. Pentecost (or feast for harvest). (23:15-21)

e. The feast for trumpets. (23:23-25)

f. Day for atonement. (23:26-32)

g. Feast for tabernacles. (23:33-44)

h. The sabbath year and year for jubilee. (24:1-25:55)

d. Promises and warnings to god's pipo - leviticus 26-27.

iv. Main main themes for di book a. Di concept for sacrifice

1. The practice for sacrifice go all di way back to genesis 4:4 and pervades all scripture,

2. Leviticus 17:11 na main main verse to understanding di concept for sacrifice. "for di life for a creature na for di blood, and i get give it to you to mek atonement for yourselves for di altar; it na di blood wey dey help atonement for one's life."

a. Atonement way a payment for pesin else or a substitute.

b. A sacrifice signified a payment or substitute.

3. Five types for sacrifice are outlined for leviticus:

a. The burnt dey offer (1:1-17) - pass normal for di sacrifices, an unblemished animal would be totally consumed by faya as per thing for one's total devotion go di lord.

b. The grain dey offer (2:1-16) - an dey offer for flour or grain na make to express thanksgiving to god. Na im generally offered for connection wit a blood sacrifice.

c. The peace dey offer (3:1-17) - dis voluntary dey offer provided di israelites an opportunity to express dia desire to fellowship wit di lord. Di worshipper received part for di sacrificed animal to flex as per festive meal.

d. The sin dey offer (4:1-5. 13) - dis dey offer na make for most offenses against di law. Most for di animal's carcass na burned outside di camp.

e. The guilt dey offer (5:14-6:7) - if an individual violated di law by taking sartin dat belonged go di lord (e. g. - tithe) or man (e. g. - property), im na required to bring a ram without blemish as per sacrifice. Dis dey offer na be accomplished by proper restitution.

4. The first three for dis sacrifices (burnt-offering, grain dey offer, and peace dey offer) de voluntary. Di last two (sin dey offer and guilt dey offer) de required under some kain circumstances.

5. The entire system for sacrifice pointed go di ultimate and fulfilling sacrifice for jesus.

b. Di priesthood - leviticus 8-10:

1. Wen di tabernacle na completed, aaron and im sons de set apart as priests by moses. (8:1-36) 2. All priests had be from di tribe for levi.

a. Only di direct descendants for aaron fit serve as priests: oda levites assisted for related duties. b. A special tithe supported dem.

c. Dia role na to offer sacrifices and teach di law go di pipo. (cf. Deuteronomy 33:8-10)

3. Priests serve as mediators between di pipo and god. Dem de a "type" for di intercessory work for christ.

(hebrews 9:1-15)

4. The tori for nadab and abihu (10:1-8) indicates di reverence and obedience god seeks for worship.

c. Di festivals and feast days for israel (leviticus 23):

1. Sabbath - everi seventh day (sabbath) na a sacred day for rest and worship. Na im also an assembly taim for di pipo. (23:1-3)

2. Passover - pass important for all di festivals, passover reminded israel for god's deliverance. (23:5)

3. Unleavened buredi - observed di week following passover, di feast for unleavened buredi prolonged di passover parti. (23:6-8)

4. Pentecost (or feast for harvest) - celebrated 50 days afta passover, pentecost na a thanksgiving holiday. It coincided wit di harvest. (23:15-21)

5. Trumpets - dis holiday marked di begin for di hebrew para para year. (23:23-25)

6. Day for atonement - dis na di one day each year wen di high priest enta into di holy for holies to offer sacrifice for di sin for all di pipo. Unlike di oda feast days, dis na a taim for fasting and mourning. (23:26-32)

7. Feast for tabernacles - to commemorate di 40 years for wilderness wandering, di israelites would live for tents for a week. (23:33-44)

8. The holy days for di hebrews de symbolic for di wonderful aspects for god's nature: a. Sabbath – god as creator.

b. Passover – god as deliverer.

c. Pentecost – god as provider.

d. Day for atonement – god as holy and gracious.

numbers

introduction: numbers tells di tori for di cause and duration for di 40 years israel wandered for di wilderness. Plenti specifically, it focuses on top events dat occurred for di beginning and end for dat shikena. Di bible na e remain small silent for di intervening 38 years. Numbers na graphic account for god's plan, power, punishment, patience and providence for im covenant pipo.

name - numbers comes to awa oyinbo bibles from di septuagint.

1. That title reflects di two censuses god took for im pipo. (numbers 1:26)

2. The hebrew title for di book na "in di wilderness."

author - moses penned numbers under di inspiration for di holy

spirit.

1. The detailed account, particularly involving leadership situations, points to Moses as the eye-witness author.
2. Numbers 33:2 tells us, "at the Lord's command Moses recorded the stages of the journey."

purpose - Numbers was written to record Israel's history from the departure for Sinai to the arrival at Moab for the east bank of the Jordan River.

1. In the process, it reveals the unbelief and unfaithfulness of the people.
2. It then describes God's punishments for the lack of faith.
3. It ultimately presents God's providence and protection for those who keep the covenant.

i. Background for the book

a. Numbers was likely written after the 40-year wandering - about 1406 BC.

b. It is interesting to know the need for organization as 2-3 million would be mobilized.

1. Numbers 2 goes into some detail describing the arrangement of the camp.
2. The camp layout looked like this:

ii. The main message of the book:

a. The book reveals the faithlessness of men. (Numbers 11:1; 14:2; 16:2-6:41; 20:2; 21:4)

b. The book reveals the faithfulness of God. (Numbers 11:31-32; 20:11-21:9; 33:50-54)

iii. Outline of the book

a. Preparing to leave Sinai. (Numbers 1-9)

1. Thirteen months after the Exodus, God commanded that a census be taken for potential soldiers. (1:1-16)

a. The census included men age 20 and over. (1:17-46)

b. The Levites were exempt from the main census. (Numbers 1:47-54). They were counted separately and given specific duties. (3:1-4:49)

2. Before the march, the people were given specific instructions. (5:1-9:23)

a. Laws that were given concern:

[1.] expelling di unclean from di camp. (5:1-4)

[2.] restitution. (5:5-10)

[3.] adultery. (5:11-31)

b. The option and description for di nazirite vow na give. (6:1-27)

c. Offerings de make for di dedication for di tabernacle. (7:1-89)

d. The levites de consecrated for dia work. (8:1-26)

e. The passover na observed. (9:1-14)

f. The cloud ova di tabernacle (9:15-23) and di blowing for di trumpets (10:1-10) de explained. B. From sinai to kadesh-barnea (numbers 10-12):

1. The march toward canaan begins. (10:11-36)

2. The pipo complain wey concern a lack for meat. (11:1-9)

a. Moses seeks and receives help from god. (11:10-30)

b. God sends quail go di camp to feed di pipo. (11:31-35)

3. Aaron and miriam rebel against moses. (12:1-16)

c. Di wandering for di wilderness (numbers 13-19):

1. After 10 for di 12 spies bring back a frightening hala for canaan, di pipo balk against god's plan. (13:1-14:19)

2. God punishes di pipo wit 40 years for wandering. (14:20f)

3. Additional law are give. (15:1-41)

4. Korah, a levite, and 250 leaders for israel openly challenge moses' authority and de destroyed by god. (16:1-50)

5. God confam say di priesthood would be exclusively through aaron's lineage. (17:1-3)

6. Additional informate na give regarding provision from di priests. (18:1-32)

d. From kadesh-barnea to moab (numbers 20-36):

1. Moses sins and no go be allowed to enta di sanco land. (20:1-13)

2. Miriam and aaron kpai. (20:1-28)

3. Israel defeats sion, king for di amorites (21:21-25), and og, king for bashan (21:23-35), and gains control for boku for di east area for jordan.

4. Fearing di israelites, king balak, king for moab, hired a prophet named balaam to pronounce a swear on top israel. Instead, god uses am to bless israel. (23:1-24:25)

5. Camped near moab, di israelites begin to take moabite prostitutes and worship baal. (25:1-5)
6. As punishment, god send a plague dat destroyed 24,000 for di israelites. (numbers 25:6-18)
7. The second census takes place. (26:1-51)
8. Before entering canaan, instructions de give go di israelites.
 - a. Joshua na selected as di para para leader. (27:18-23)
 - b. The tribes for reuben, gad, and di half tribe for manasseh received permission to settle for di east area for jordan. c. Moses identified six "cities for refuge. " (35:1-34)
- iv. Main main themes for di book a. Di census
 1. Taken 13 months afta di exodus, it included men age 20 and ova (1:2-3, 45), excluding di tribe for levi. (1:47-54).
 2. The census totaled 603,550. (numbers 1:46; 2:32)
 - a. That figure suggests a kontri for 2 to 3 million.
 - b. Could 75 pipo (cf. Genesis 46:26-27) multiply to ova 2 million ova a 430-year shikena?
 - c. Skeptics scoff for di possibility for such one big number.
 3. Simple calculations show it na feasible.
 4. Beyond dos calculations, di population total na a fulfillment for god's promises. (cf. Genesis 13:14-17; exodus 1:7-12)
 - b. Faithlessness.
 1. God brought im covenant pipo komot for bondage wit di pledge for a sanco land.
 2. He simply ask for faith for im ability to keep im promise and be dia provider.
 3. Three days into dia journey from sinai (10:33-36) di problems begin:
 - a. Complaining for taberah. (11:1-3)
 - b. Complaining wey concern a lack for meat. (11:4-35)
 - c. Jealousy and opposition to moses by aaron and miriam. (12)
 4. Dis episodes paled for to de compare go di crisis for unbelief for kadesh. (13:1-14:45)
 - a. As di israelites de wey concern to enta di sanco land, di pipo promise to send spies into di land. (deuteronomy 1:22)
 - b. Ten for di twelve spies brought back a negative hala. (13:26-29, 31-33)
 - c. The pipo sided wit di faithless spies and promise to return to egypt. (14:4-10)

d. Thanks to mooses' intercession, god spared di kontri from instant extinction (14:10-20) but condemned dem to wander for di wilderness for 40 years. (14:21-35)

e. After a night for bitter mourning, di pipo changed dia minds and tried to take canaan, only be defeated. (14:39-45)

5. Hebrews 3:19 offers a kpatakpata for di israelites' wahala. "so we see say dem de no bi able to enta, sake of dia unbelief."

6. The essence for a believer's life na faith (cf. li corinthians 5:7)

c. Ingratitude and complaining

1. Motivated by a lack for faith, di israelites de a disgruntled, complaining lot.

2. Look for di following page for di list for complaints.

3. Israel paid a high price for am ungrateful spirit and we are warned no bi to do likewise. (cf. I corinthians 10:10)

d. Foreshadowings for di work for christ.

1. The raising for di brass serpent (numbers 21:8-9) na a kain jesus crucifixion. (cf. John 3:14-15)

2. Jesus likened di "bread from heaven" (manna) to imsef. (cf. John 6:32-40)

3. Moses' plea for god no bi to obliterate di pipo for dia sin (numbers 14:13-19) typifies di saving, intercessory work for christ. (romans 5:6-8)

4. Paul tells we dat christ na active for meeting di needs for di wilderness. (1 corinthians 10:3-4)

deuteronomy

introduction: di book for deuteronomy records for we di three farewell addresses give by mooses after much much for im career. Di addresses de sequential di first one focuses for di past, di second deals wit di present, and di third concerns di future.

name - deuteronomy way second deuter law nomos.

1. The name comes to we through di septuagint.

2. The title na chosen bicos deuteronomy does find a restatement for di law found earlier for di pentateuch.

author - mooses na di human agent through whom god's spirit would provide inspiration and revelation.

1. The book de make wey claim. (deuteronomy 31:9-26)
2. Jesus attributed di work to moses. (cf. Matthew 19:7; mark 7:10; luke 10:28)
3. The account for moses' death (deuteronomy 34:1-12) na surely add by anoda author -- likely joshua.

purpose - di main purpose for di book na to remind israel for dia special relationship wit god.

1. Moses reminded di pipo dat wit dia privileged position as per covenant pipo com a responsibility to serve god faithfully.
2. In im three messages recorded for deuteronomy, moses pled wit di pipo to obey di commandments.
3. The law na give a second taim bicos di generation dat originally received di commandments on top sinai had kpai.

i. Background for di book

a. Deuteronomy na written for moses' 120th year (cf. 34:7), juss as di 40 years for wandering for di desert na concluding, and israel na wey concern to enta canaan.

b. A date for 1405-1410 bc na likely.

c. It na written while di israelites are for dia last encampment for di plains for moab.

ii. Di main message for di book: di summarized message for di book for deuteronomy na love, trust and obey.
 A. "and now, o israel, wetin does di lord ya god ask for you but to fear di lord ya god, to waaka for all im ways, to love am, to serve di lord ya god wit all ya heart and wit all ya soul, and to observe di lord's commands and decrees wey i am dey give you today for ya own gud?" (deuteronomy 10:12-13)

b. These concepts for love and obedience blend together to form di response god wan from im pipo for any generation. "if you love me, you go obey wetin i command. " john 14:15

c. Israel's prosperous future for canaan na contingent on top dia obedience. (deuteronomy 6:3; 8:17-18; 11:8)

iii. Outline for di book

a. Moses reviews israel's past (deuteronomy 1-4)

1. He reminded di pipo for di sin dat led go di 40 years for wilderness wandering. (1:5-46)
2. He recounts di major events for dat 40-year wandering. (2:1-3:29)
3. Moses exhorts dem to obey di lord. (4:1-14)
4. He tells dem to abstain from idols. (4:15-31)

5. He ends dis address by setting aside three "cities for refuge" east for di jordan. (4:41-43)

b. Moses' 2nd address - a review for di law for di para para generation (deuteronomy 5-26):

1. Moses recites di decalogue (5:1-21) and how im received it originally on top mt. Sinai. (5:22-33)

2. He stresses teaching di commands go di pikin and subsequent generations. (6:1-25)

3. He find instructions wey concern conquering and inhabiting di para para land. (7:1-26)

4. Moses pleads for di israelites to love, honor, and obey di lord. (8-11)

5. Instructions for proper worship are give. (12-14) 6. Instructions are give wey concern:

a. Dietary restrictions. (14:1-21)

b. Tithes. (14:22-29)

c. Canceling debts. (15:1-11)

d. Freeing servants. (15:12-18)

e. Animals for sacrifice. (15:19-23)

f. Holy days. (16:1-17)

g. Judges. (16:18-20)

h. Abstaining from idolatry. (16:21-17:7)

i. Law courts. (17:8-13)

j. Provisions for a king. (17:14-20)

k. Revenue for priests and levites. (18:1-8)

l. Penalties for detestable practices. (18:9-22)

m. Cities for refuge. (19:1-14)

n. Witnesses. (19:15-21)

o. Going to war. (20)

p. Various personal law and penalties. (21-25)

q. First fruits and tithes. (26:1-15)

c. Moses' 3rd address - living for di sancu land. (27-30):

1. When dem go into di land, moses wan dem to erect an altar on top mt. Ebal, and di levites go find recitations dia. (27)

2. Blessings are sancu for obedience. (28:1-14)

3. Curses go accompany disobedience. (28:16-68)

4. The terms for di covenant and di choice for life or death. (29:1-30:20)

d. Di final ministry for moses. (deuteronomy 31-34)

1. Joshua na appointed to succeed moses. (31:1-8)

2. Moses predicts israel's rebellion. (31:14-29)

3. Moses offers a prophetic song go di pipo. (31:30-32:43)

4. God summons moses to mt. Nebo. (32:48-52)

5. Before im death, moses blesses di tribes for israel. (33:1-29)

6. The death for moses na recorded. (34)

iv. Main main themes for di book a. Love and obedience.

1. Already identified as di main message(s) for di book, it na vitally important make we sight how di former fosters di latter. 2. "hear, o israel: di lord awa god, di lord na one. Love di lord ya god wit all ya heart and wit all ya soul and wit all ya strength. Dis commandments wey i find you today are be upon ya hearts. (6:4-6)

3. Unlike some don suggested, di old testament na no bi a sterile, loveless code, but a covenant based on top god's love and expecting it for return.

4. In turn, di para para testament - recognized as per covenant for grace and love - expects and commands obedience. (james 1:22; matthew 7:21)

b. Di spiritual training for awa pikin.

1. Deuteronomy 6 stresses di spiritual training for di hebrew pikin.

2. Deuteronomy 6:6-7 na main main passage. "impress dem on top ya pikin. Yan wey concern dem wen you sidon for haus and wen you waaka along di road, wen you lai down and wen you get up. Tie dem as symbols on top ya hands and bind dem on top ya foreheads."

3. The tori for god's deliverance de be passed down. (6:20-25)

4. A constant recognition for god's provisions suppose pervade awa homes. (6:10-12) 5. Following di example for deuteronomy 6, papa and mama must:

a. Talk freely and too dey for awa homes wey concern spiritual tins.

b. Teach and model god's commands and principles.

c. Make awa homes centers for worship.

c. Israel as god's "chosen pipo" (deuteronomy 7:6ff):

1. Deuteronomy na wia di israelites are first identified as per chosen pipo. (7:6)
2. Dem de no bi chosen sake of size, greatness, or any merit for dia own. (7:7)
3. Dem de chosen sake of :
 - a. God's love. (7:8)
 - b. God's faithfulness to im covenant make to abraham. (7:8)
4. Israel seemed no bi to dat dia selection would produce responsibility (7:11-12) rather than arrogance.
5. Fulfilling dia purpose as set forth for di covenant to abraham (to bring forth di messiah); israel na no longer a chosen pipo. Di church na god's "chosen pipo" today – dos dem dey call to righteousness through di pikin for god, christ. (cf. Romans 2:28-29; galatians 3:29; ephesians 1:4)

d. Di death for moses (deuteronomy 34)

1. Typically viewed wit sadness, di death and burial for moses de two for pass incredible scenes for all history.
2. God personally show moses all di sanco land wey he would lai lai enta.
3. Then god took am haus go di real sanco land. Uniquely, god took di bodi for moses and buried it.
 - a. No bodi knows di site for di burial.
 - b. Jude offers an intriguing twist go di burial for moses. “but even di archangel michael, wen im na disputing wit di devil wey concern di bodi for moses, do no bi dare to bring a slanderous accusation against am, but say, ‘the lord rebuke you!’” (jude v. 9)

joshua

introduction: having completed di pentateuch, di book for joshua begins wetin scholars call di "books for hebrew history". Under di para para leadership for joshua, israel go cross di jordan and finally claim di sanco land.

name - di name "joshua" reflects di main main figure for di book.

author - though no author na named for inside di book, jewish tradition assigns di book to joshua, imsef.

1. It na clear dat joshua do write some tins found for di book. (cf. Joshua 18:9:24:26)
2. The author na surely an eyewitness for di events, for details give reflect a precise knowledge for some kain events. (cf. Joshua 3:14-17; 4:19-20; 5:1-12)
3. Since joshua's death na recorded (joshua 24:29f) along wit some kain informate occurring later than im taim (joshua 15:13-17), it na likely dat dis events de add by a later author.

purpose - di purpose for joshua na to record di conquest for di land for

canaan by di israelites. For so doing, it na also recording di faithfulness for god to im covenant.

i. Background for di book

a. Di man joshua:

1. Im belonged go di tribe for ephraim and na di pikin for nun. (numbers 13:8) 2. Im na a great military leader.

a. Legend proposes wey he received military training while for egypt.

b. Moses put am for charge for di israelite army for a main main battle for di way to sinai. (exodus 17:8-16)

c. He na one for di 12 spies send into canaan to scout di sanco land. (numbers 13)

[1] only joshua and caleb brought back a hala based on top faith. (numbers 13:25-14:10)

[2] because for dat faith, dis two de di only men above age 20 for di taim for di exodus who lived to enta canaan. (deuteronomy 1:34-40)

d. He had serve as moses' special assistant through di wandering shikena. (exodus 24:13; 32:17; 33:11) 3. Joshua na a great spiritual leader.

a. He exerted spiritual leadership for im haus. "but if serving di lord seems undesirable to you, then choose for yourselves dis day whom you go serve, weda di gods ya forefathers serve beyond di river, or di gods for di amorites, for whose land you de living. But as for me and mai household, we go serve di lord." (24:15)

b. He na a tremendous spiritual influence on top im pipo. "israel serve di lord throughout di lifetime for joshua and for di elders who outlived am and who had experienced evritin di lord had do for israel." (24:31)

4. Di name joshua way, "jehovah na salvation."

a. In di greek, im name na "jesus."

b. As you might expect from im name and duties, im na kain di christ.

b. The book covers a shikena for 25-30 years between di death for moses and di death for joshua.

c. As dem enta canaan, god had set dia "foreign policy".

1. Israel fit enta di restricted treaties wit nations who lived outside di boundaries for di cover for di land give give dem by covenant. (deuteronomy 20:10-15)

2. However, nations for inside dos boundaries de be totally destroyed. (deuteronomy 7:1-2; 20:16-20)

ii. Main message for di book

a. The main message for di book na victory through faith

b. In joshua 12, di names for 31 kings and kingdoms conquered by di israelites are listed.

1. Amazingly, chapter 13 begins with this verse - "when Joshua was old and well advanced for years, the Lord said to him, 'you are very old, and these are still very large areas of land to be taken over.'"

2. Joshua 13:2-7 describes the area still to be conquered.

c. His victories were accomplished by faith in a faithful God. "not one of all the Lord's good promises made to Israel failed; everything was fulfilled." (Joshua 21:45)

iii. Outline for the book

a. The entrance to Canaan (1:1-5:12):

1. God exhorts Joshua to be "strong and courageous" for his role as the new leader. (1:1-9)

2. Joshua responds with faith. (1:10-18)

3. In preparation for the entrance, two spies are sent to survey the land.

a. Rahab, a Canaanite living in Jericho, hid the spies, (2:1-7)

b. For his help and faith, they pledged that she would be spared when the Israelites entered the land. (2:8-24)

4. At the command of God, the people crossed the Jordan on dry ground and entered Canaan. (3:1-17)

5. A memorial of twelve stones was erected at Gilgal. (4:1-24) 6. While camped at Gilgal, two things were done before they went further:

a. All males born during the wandering were circumcised. (5:2-9)

b. The Passover was observed. (5:10-12)

b. The conquest of central Canaan. (5:13-8:35)

1. Near Jericho, Joshua was assured of the Lord's presence and leadership. (5:13-15) 2. Israel conquered the great, walled city of Jericho by obediently responding with faith to God's command. (6:1-27)

3. Israel failed in the next battle against the Ai. (7:1-5)

a. The defeat was attributed to Achan's sin, which was exposed and punished. (7:6-26) b. Ai was then defeated. (8:1-29)

4. An altar was erected on Mt. Ebal, and the Law was read to the people. (8:30-35)

c. The conquest of southern Canaan. (9:1-12:24)

1. Fearing Israel, the Gibeonites deceived them into believing they were

"outsiders" and entered into a treaty. (9:1-27)

2. City after city fell before the Israelites. (10:1-43)

d. Di conquest for northern canaan. (11:1-12:24)

1. In an attempt to repel israel, di remnants for di south join northern forces, and israel faced na most formidable foe. (11:1-9)

2. Israel conquers di rest for northern canaan. (11:10-23)

3. A kpatakpata na give for conquests on top both sides for di jordan. (12:1-24)

e. Dividing and settling di land. (13-24)

1. God commands di acquisition for additional land. (13:1-7)

2. A lengthy section for scripture details di allotment for lands go di different tribes. (13:8-21:45)

3. The eastern tribes (reuben, gad, and di half tribe for manasseh) return haus. (22:1-34)

f joshua's farewell addresses (joshua 23:1-24:28) and death (24:29-33).

iv. Main main themes for di book

a. Victorious faith – joshua 6:

1. As israel prepared to enta canaan, dem faced pass fortified city for di ancient world - jericho.

2. God commanded a bizarre plan for victory. (joshua 6:2) 3. Di victory achieved sake of :

a. God's power. (joshua 6:2)

b. Israel's faith.

c. An obedient faith response.

b. Two "problem" passages.

1. Many don ethical kweshion wey concern di utter extermination for di canaanites. (joshua 11:20)

a. History and archaeology reveal say di canaanites de base, immoral, and idolatrous pipo. (cf. Deuteronomy 18:9-14)

b. Undoubtedly, god promise dat influence pata pata abolished for di sake for protecting israel.

c. We underestimate god's disdain for sin. An all holy god don both di right and obligation to take vengeance on top idolatry and immorality. (cf. John 2:14-16; 2 thessalonians 1:7-9; revelation 21:8)

2. Does di tori for rahab (joshua 2:1-7) justify lying under some kain circumstances?

a. Rahab lied to protect di two spies send to scout jericho.

b. Some ethicists don argued dat am falsehood na appropriate and justified.

c. In true, rahab na saved for spite for ha lai (and for spite for ha ashawo), and nowhere does scripture commend am for either.

d. Like we, im na saved by grace through faith.

e. The bible condemns lying under any circumstance. (cf. Leviticus 19:11; ephesians 4:25)

[1] the devil na di "father for all lies. " (john 8:44)

[2] impenitent liars face an ominous destiny. (revelation 21:27)

c. An example for undying faith and zeal – (joshua 14)

1. In joshua 14:6f, caleb de make a plea to im old fren joshua to make am conquer a mountain fortified by anakites (or anakim).

2. Caleb begins im request by recounting dia faithfulness as spies 45 years earlier.

3. Now 85 years old, caleb claims an undying vigor and wan drive komot di anakim. (14:12)

4. Joshua consented and find caleb hebron as im inheritance.

5. "i, however, followed di lord mai god wholeheartedly. " (14:8)

6. A caleb-like faith and im "wholehearted devotion" go di lord are di ingredients for a long, fruitful, and happy life.

judges and ruth

introduction:

dis two books deserve be studied together bicos dem belong go di same shikena for history, and also bicos ruth na treated become appendix for judges for some hebrew listings for sacred books. Judges tells a gloomy tori for social chaos, disobedience to god, oppression, deliverance, and apostasy; ruth tells a fine tori for devotion, love, and faithfulness for di midst for all dis.

name -the name judges na comot from di kain leadership which god established for dis shikena for some 200 years.

1. Judges basically de military leaders who led israel to tro off an oppressor's yoke and then became civil leaders.

2. Ruth na named for di moabite woman wey be di book's central figure.

author - e get no clear evidence who wrote dis books, although some scholars don assumed dat either samuel or one for im disciples wrote dem.

purpose

1. The purpose for judges na no bi to glorify israel's ancestors, but rather to glorify di grace for di god for israel.
2. The purpose for ruth na to gree we to sight di far-reaching scope for di grace for god who welcomed even gentile converts into im kingdom.

i. Background for di books for judges and ruth

a. Judges na probably written for di early days go di israelite

monarchy (judges 17:6; 18:1; 19:1; 21:25), probably dey 1000 bc. It tells di tori for di shikena dey 1385-1050 bc.

b. Ruth na probably written wey concern di same taim, certainly no bi before di birth for david.

c. When joshua kpai, israel na for canaan and wey concern di process for establishing full possession for it.

1. Unconquered tribes for di land and on top canaan's borders de yet be dealt wit. (judges 1:1-4)
2. Israel do no bi obey god as im commanded dem to totally destroy di canaanites (judges 1:19-33)

d. God punished dia disobedience and failure, use odas to oppress dem.

e. The book presents seven cycles for:

1. Apostasy.
2. Punishment.
3. Repentance.
4. Deliverance.

f. There de 14 judges:

1. Eight major judges: othniel, ehud, deborah, gideon, jephthah, samson and two odas who no appear for di book for judges: eli and samuel.
2. Six minor judges: shamgar, tola, jair, ibzan, elon and abdon.

g. Ruth na likely set for one for di earlier periods for di judges.

ii. Di main message for di books for judges and ruth

a. Israel failed for am call to follow god as am only leader.

1. The main main tok for judges and a kpatakpata for di entire book na judges 21:25, "in dos days israel had no king everyone do as im see fit. "

2. Israel's repeated failures to keep di covenant prepared di way for di institution for di central monarchy.

b. The implied message na: god's chosen pipo need a righteous king.

c. The book for ruth na important go di special role for di lineage for both king david and jesus.

iii. Outline for di books for judges and ruth

a. Israel's partial conquests for canaan. (judges 1:1-2:5)

b. The work for di judges. (judges 2:6-16:31).

c. Two appendices for di book.

1. The record for micah di ephraimite and a levite consecrated as per priest. (judges 17:1-18:31)

2. A crime for gibeah for benjamin na related. (judges 19:1-21:24)

3. Both serve to illustrate di anarchy, lawlessness, and confusion for di pipo for di shikena. (judges 21:25)

d. Di tori for ruth (ruth 1:1-4:22)

a hebrew family migrated to moab, and tragedy comot di mama and two moabite daughters-in-law alone. Wen naomi decide to return haus to bethlehem, ruth determined to dey wit am. Ruth met a man for canaan named boaz, marry am, and became part for di messianic line for jesus.

iv. Main main themes for di books for judges and ruth a. Sin leads to bondage and death.

1. With no guiding standard, individuals fall headlong into sin.

2. God's severe discipline na designed to cause israel to turn back to am. 3. God's feelings wey concern sin don no bi changed.

b. God's great compassion and grace are beyond measure. (judges 2:18-19; 10:10-16)

1. If we had been for god's place, we would no bi don been as forgiving.

2. God demonstrates im love for we wen we no deserve it. (romans 5:8)

c. God's power na always behind im pipo's victories.

1. Israel na always out-numbered, komot powered and komot skilled.

2. Seven times we read, "the spirit for di lord com upon. "

d. We must teach each generation

1. Judges 2:7-10 indicates dat for inside one generation afta joshua, israel had forgotten god.

2. We no fit assume awa pikin go sabi god unless we teach dem.

e. We must exercise faith and trust for god.

1. In each judge we sight flaws, some for dem major weaknesses and failures.

2. But for dem we also sight a quality for faith and trust which we so desperately need.

f. God's redeeming love extends to all pipo. Im na di original "equal opportunities" savior.

1. We sometimes don di mistaken see for god as loving and saving only one race for ancient times.

2. Ruth na but one illustration for say di accessibility for god's grace na open to all individuals, gentiles kukuma as di jews.

3. Ruth's husband, boaz, na di pikin for rahab, from jericho. (matt. 1:5)

4. All dis anticipates di worldwide scope for di work for jesus di messiah.

i samuel

introduction: i samuel presents for we new era for israel's history and governance. Di book begins by dey tell we for di last two judges for israel (eli and samuel) and closes by dey tell we for di anointing for di first two kings (saul and david).

name - di book na named for na first central character and partial author - samuel.

1. The books for i and ii samuel de originally one book.

2. They de divided for di septuagint (ca. 270 bc) bicos di two couldn't fit on top a single scroll.

author - di authorship na uncertain.

1. The jewish talmud claims dat samuel wrote di first part for di book (i samuel 1-24) and dat nathan composed di rest (cf. I chronicles 29:29).

2. We do know say samuel documented some kain tins. (i samuel 10:25; i chronicles 29:29)

3. It na probable dat a later prophet use samuel's records, oda sources and di holy spirit's direction produced di book between 975 and 930 bc.

purpose - di purpose for i samuel na to record for we di great transition for di kontri life for israel, as di kontri comot di theocracy and went into di monarchy. Samuel na di main main character god bin use for dat transition.

i. Background for di book

a. Di taim for di judges na a chaotic shikena for israel's history.

1. There na a repeated cycle for rebellion, oppression, and deliverance.

2. After wey concern 330 years, israel demanded a king.

a. Actually di idea for a monarchy na seriously considered for various times for di rule for di judges. (cf. Judges 8:22; 9:6)

b. The idea blossomed wen samuel became quite old and di elders for israel felt na im taim for a king. (i samuel 8:1-5)

b. Contrary to wetin many tink, di idea for a king na for inside di scope for god's plan. (cf. Deuteronomy 17:14-20)

c. God opposed di establishment for a monarchy for i samuel 8 for two reasons:

1. The demand na premature.

2. The motivation and attitude leading to na establishment de wrong.

ii. Di main message for di book. A. Di perspective for god. 1. "but di lord say to samuel, 'do no bi dey consider im appearance or im height, for i get rejected am. Di lord does no bi look for di tins man looks for. Man looks for di outward appearance, but di lord looks for di heart.'" (i samuel 16:7)

2. Plenti events for i samuel transpired sake of an earthly perspective:

a. The desire to get king. (8:1-5)

- b. The choice for di first king. (9:1-2)
- c. Saul's choice to spare agag and di amalekite animals. (15:1-33)
- d. Samuel's initial impressions wey concern eliab, jesse's pikin. (16:6-7)
- e. The israelite's fear for goliath. (17)

b. Di throne for david.

1. The "throne for david" becomes no bi only di hallmark for israel's kontri life, but a main main go di establishment for di church. (acts 2:25-31; 3:24)
2. We go examine dis motif for greater detail wen we study ii samuel.

iii. Outline for di book

a. Samuel: judge and prophet (1-7)

1. The book begins wit di waka tori for samuel's birth. (1:1-2, 10)
2. Samuel grew up for a haus wit eli's rebellious sons. (2:11-26)
 - a. In dat less than ideal environment, samuel kept im integrity. (2:26)
 - b. An unnamed prophet foretold di destruction for eli's household. (2:27-36)
3. It became apparent dat god would use samuel as im prophet and leader. (3:1-4:1)
4. When di philistines defeated israel and captured di ark for di covenant, eli kpai, and samuel became god's leader. (4:1-22)
5. After multiple calamities, di philistines send di ark back to israel. (5:1-7: 2)
6. Samuel led di kontri back go di lord and into times for military victory. (7:3-17)

b. Saul - di first king for israel (8:1-12: 25)

1. The pipo clamored for a king. (8:1-22)
2. Saul na selected and anointed by samuel. (9:1-10, 14-17)
3. His early days de successful (11:1-15; 13:1 -14:52), and im na ordered to do battle wit di amalekites. (15:1-3)
4. Saul's disobedience on top dis campaign led to im rejection by god. (15:4-35)

c. Di anointing for david and di decline for saul. (16-31)

1. God ordered samuel to anoint david as israel's next king. (16:1-23)
2. David comes for di kontri scene by defeating di giant goliath. (17:1-58)

3. Most for di rest for di book shares wit we saul's growing jealousy and quest to destroy david. (18:1-30:31)
4. Di book closes wit di sad account for saul's suicide. (31:1-13)

iv. Main main themes for di book

a. Di rebellious sons for two godly men.

1. Di sons for eli de exceedingly wicked, perverting di priesthood and committing fornication. (2:12-25)

a. Scripture lays part for di responsibility for dia rebellion for di shoulders for eli. (3:13)

b. They de bin kill by di philistines. (4:10-18)

2. Samuel, a godly man raised for di same household wit eli's sons, see di heartbreak for im own sons' wickedness. While im na assigned no direct responsibility for dia sin, wetin be told we raises kweshion: a. Na im too busy be di papa im needed be? (7:15-17)

b. Do im try to force dem into "following im footsteps?" (cf. 8:1)

3. Dis two situations pose a great lesson and warning to papa and mama for any generation.

b. David, a man afta god's own heart.

1. He na a man for faith. (17)

2. He na a covenant-keeper. (18:1-3; 20:16-17; 20:42; ii samuel 1:26; 9:1-13)

3. He honored god's authority. (24:7; 26:9-11)

4. He praised god joyously. (ii samuel 6:1-76; di psalms)

c. Saul's demise.

1. Saul had a gud beginning. (11:1-15)

2. Soon im took matters for im own hands. (13:6-14)

3. His disobedience na accelerated wen im spared agag, king for di amalekites, and dia livestock. (15:1-9) a. Samuel confronted saul wey concern im disobedience. (15:10-23)

b. Saul rationalized im disobedience. (15:13, 15, 20-21)

- c. "does di lord delight for burnt offerings and sacrifices as boku as for obeying di voice for di lord? to obey de better than sacrifice, and to heed de better than di orobo for rams. (15:22)

4. Saul's faith begin to wane. (17)

5. He becomes insanely jealous for oda's success (i samuel 18:8-11), even attempting murder. (i samuel 18:11; 19:1, 15)

6. Saul becomes obsessed wit self-preservation go di point for killing innocent pipo. (i samuel 22:6-19)

7. He even turn go di occult. (i samuel 28:1-25)

8. Finally, for utter defeat and humiliation, saul takes im own life. (i samuel 31:1-13)

ii samuel

introduction: as i samuel comes go close, saul & im sons kpai on top mt. Gilboa. For ii samuel di central character na david, and di tori line deals wit im come go di throne and im exploits as king.

name - di book (originally combined wit i samuel) bears di name for samuel, di last judge for israel. Samuel na di one god bin use to anoint saul and david.

author - di authorship na uncertain.

1. The jewish talmud claims dat samuel wrote di first part for di book (i samuel 1-24) and dat nathan composed di rest.

(cf. I chronicles 29:29)

2. We do know say samuel documented some kain tins. (i samuel 10:25; i chronicles 29:29)

3. It na probable dat a later prophet use samuel's records, oda sources and di holy spirit's direction produced di book between 975 and 930 bc.

purpose - di purpose for ii samuel na to record di reign for david, israel's greatest king, and to establish im role for di covenant make to abraham.

i. Background for di book.

a. Ii samuel covers di shikena between di death for saul (ca. 1010 bc) go di eve for david's death (ca. 970 bc).

b. Remember dat saul had hunted david for wey concern a decade prior to saul's death.

1. As di book begins, david na anointed king ova di tribe for judah. (ii samuel 2:1-7)

2. However, war breaks komot between di houses for saul and david, and it would be 7 1/2 years before im would be king ova all israel.

c. Di following dates fit be helpful for placing di activities for i and ii samuel for history.

1. Saul's reign 1050 to 1010 bc

2. David's reign 1010 to 970 bc

3. Solomon's reign 970 to 930 bc

4. Division for di kingdom 930 bc

ii. Di main messages for di book:

a. Di character for david

1. We are shown david's successes. (e. g. 5:1-7; 6:12-19; 8:1-14)

2. The book also torchlight david's sins and personal weaknesses. (e. g. 11:1-27; 13:1-39; 24:1-10)

3. Unlike saul, david always responded to im sin wit a penitent heart. (e. g. 12:13; 24:10)

b. Di haus for david (7:4-16)

1. We go examine dis message under "key themes" for di book.

2. "your haus and ya kingdom go endure forever before me; ya throne go de established forever." (7:16)

iii. Outline for di book

a. David's lament for saul and jonathan. (ii samuel 1)

1. An amalekite com to david claiming to don bin kill saul. (1:1-13)

2. David immediately ordered wey he be bin kill. (14-16)

3. David mourns for saul and jonathan. (1:17-27)

b. David anointed king ova judah followed by years for civil war. (2-4)

1. David na crowned king ova im own tribe. (2:1-7)

2. Ishbosheth, a pikin for saul, na make king ova di northern area by abner, commander for saul's army. (2:8-11)

3. The two kingdoms warred for seven years. (2:12-4:12)

a. During dis taim abner na murdered. (3:30)

b. Next ishbosheth na assassinated. (4:5-6)

c. David's reign ova all israel. (ii samuel 5-24)

1. Di successful early years. (5-10)

a. Di northern tribe leaders realized dat it no bi wise be a divided pipo, and israel and judah reunited. (5:1-5)

b. David captured jerusalem. (5:6-16)

- c. He led di defeat for di philistines (5:17-25) and brought di ark to jerusalem. (6:1-23)
 - d. While god would no bi gree david to build di temple. Im make a covenant wit am wey concern di messianic king dat would com through im "house. " (7:1-29)
 - e. David's further conquests are recorded. (8:1 -10:19)
2. David's sin wit bathsheba. (11:1-12:31)
- a. At haus wit taim on top im hands, david sinned wit bathsheba (11:1-13) and arranged for di murder for ha husband. (11:14-17)
 - b. The prophet nathan told di king a parable to illustrate im sin (12:1-6) and foretold di consequences im would face. (12:7-14)
 - c. The first for nathan's predicted consequences-the death for di pikin born to david and bathsheba occurred. (12:15-31)
3. David's troubled later reign. (ii samuel 13:1-24:25)
- a. As nathan predicted, di "sword no leave david's haus".
 - b. After raping im sista (ii samuel 13:1-22), amnon na bin kill by im broda absalom. (13:23-39)
 - c. After fleeing, absalom returns to jerusalem. (14:1-33)
 - d. He leads a revolt against im papa (15:1-12), and david don to di comot. (15:13-17:29)
 - e. As david regains strength, absalom na bin kill by joab. (18:1-33)
 - f. David returned to jerusalem and na restored to power. 19:1-20:26)
 - g. The book concludes wit various events and statements from david's last years. (21:1-24:25)
- [1] the gibeonites are avenged. (21:1-14)
 - [2] he battles di philistines again. (21:15-22)
 - [3] david offered a song for praise. (22:1-51)
 - [4] david's mighty men are named. (23:8-39)
 - [5] david takes a census for di fighting men. (24:1-17) [6] im builds an altar go di lord. (24:18-25)
- iv. Main main themes for di book
- a. Di haus for david (2 samuel 7:4-16):
 - 1. Dia na play for di word "house. "
 - a. David wan build god a "house" (i. e. - a temple).
 - b. While god rejected im plan, im sanco to build david a "house" (i. e. - a kingdom).

2. Some parts for di promise de fulfilled through solomon.

a. He would build di temple david dreamed for building. (7:13)

b. Solomon would also sabi punishment for sin. (7:14)

3. Ultimately, however, di prophecy na fulfilled through christ. (luke 1:31 -33, 68-70; acts 2:29-31; 15:12-18)

a. This na one for pass important messianic prophecies for di ot. "that night di word for di lord com to nathan, say: "go and tell mai servant david, 'this na wetin di lord says: u dey di one to build me a haus to dwell for? i get no bi dwelt for a haus from di day i brought di israelites up komot for egypt to dis day. I get been waka from place to place wit a tent as mai dwelling. Wherever i get moved wit all di israelites, do i ever tok to any for dia rulers whom i commanded to shepherd mai pipo israel, "why you don no bi built me a haus for cedar?" "

"now then, tell mai servant david, 'this na wetin di lord almighty says: i took you from di pasture and from following di flock be ruler ova mai pipo israel. I get been wit you wherever you get gone, and i get cut off all ya enemies from before you. Now i go mek ya name great, laik di names for di greatest men for di earth. And i go provide a place for mai pipo israel and go plant dem so wey dem fit get haus for dia own and no longer be disturbed. Wicked pipo no go oppress dem anymore, as dem do for di beginning and don do ever tey tey di taim i appointed leaders ova mai pipo israel. I go also find you rest from all ya enemies.

"the lord declares to you say di lord imself go establish a haus for you: wen ya days are ova and you rest wit ya fathers, i go raise up ya offspring to succeed you, who go com from ya own bodi, and i go establish im kingdom. Im na di one who go build a haus for mai name, and i go establish di throne for im kingdom forever. I go de im papa, and im go de mai pikin. Wen im does wrong, i go punish am wit di rod for men, wit floggings inflicted by men. But mai love go lai lai be taken away from am, as i took it away from saul, whom i removed from before you. Ya haus and ya kingdom go endure forever before me; ya throne go de established forever. '" (7:4-16)

b. It formed di basis for di "messianic shey" for israel.

c. "go and tell mai servant david. Dis na wetin di lord says: u dey di one to build me a haus to dwell for? i get no bi dwelt for a haus from di day i brought di israelites up komot for egypt to dis day. I get been waka from place to place wit a tent as mai dwelling. Wherever i get moved wit all di israelites, do i ever tok to any for dia rulers whom i commanded to shepherd mai pipo israel. Why you don no bi built me a haus for cedar?" (2 samuel 7:5-7)

4. Di hebrew term "messiah" (greek - christos) way "anointed one. "

b. David's sin wit bathsheba (ii samuel 11:1 -12:31):

1. The bible na pata pata honest wey concern na characters and heroes.

2. When im suppose don been elsewhere (11:1), david lusted afta bathsheba and committed fornication wit am. (11:4) 3. Dat sin led go number for wrong choices, sinful behavior, and negative consequences.

a. Bathsheba discovered am pregnancy and send word to david. (11:5)

- b. David attempted a cover-up. (11:6-11)
- c. When dat failed, im conspired to murder bathsheba's husband, uriah. (11:12-17)
- d. The prophet nathan confronted david wey concern im sin (12:1-9) and foretold di consequences for it. (12:10-14)
 - [1] the sword would lai lai depart from im haus. (12:10)
 - [2] out for im own household, calamity would be brought on top david. (12:11; cf. 16:11, 21-22)
 - [3] some for david's wives would be taken from am and give to one close to am. (12:11: cf. 16:22) [4] di pikin born to bathsheba would kpai. (12:14, 18-19)
- 4. The primary differences between david's heart and saul's heart de david's willingness to humbly and totally repent. (12:13; psalm 51)
- 5. The lessons for we are numerous:
 - a. No one na immune to temptation. (i corinthians 10:12)
 - b. One sin often leads to anoda, then anoda, etc.
 - c. The ramifications for sin are often beyond di imagination.
 - (cf. Hosea 8:7)
 - d. The forgiveness for god na always available and awoof.
 - e. However, di forgiven pesin go still face any consequences for di sin.
- c. Di tori for mephibosheth.
 - 1. Years before david na king; im make a covenant wit jonathan. (i samuel 18:1-4; 20:16)
 - 2. Jonathan specifically ask david to extend di covenant to im descendants. (i samuel 20:42)
 - 3. Approximately 20 years later, david begins to ask wey concern any descendants from di haus for saul. (ii samuel 9:1)
 - a. Ziba, one for saul's servants, told di king for jonathan's pikin mephibosheth.
 - b. Dropped by a nurse wen im na five years old, im na crippled for both feet. (ii samuel 4:4)
 - c. He na now living for seclusion for lo debar. (ii samuel 9:4)
 - 4. David sends for am, and a fearful mephibosheth bows for di king's presence. (ii samuel 9:8)
 - 5. Much to im surprise. King david bestowed on top mephibosheth all di land and goods dat had belonged to saul's family and invite am to chop for di king's table. (ii samuel 9:10)
 - 6. What david do for mephibosheth na type de kain jesus christ don do for we.

i and ii kings

introduction: dis two books are wey concern all di kings for israel and judah except di first two. Di great prophets are also introduced, some for whom are named and some for whom are no bi. Boku for di material go de paralleled for i & ii chronicles.

name

1. Originally dis two books de counted as one.
2. Since dem deal wit di reigns for di kings, dem be appropriately titled.

author - authorship na uncertain, but most scholars believe na im written by jeremiah and one or plenti for im contemporaries.

purpose

1. Both books show say di welfare for di kontri ultimately depended for di pipo's faithfulness to god.
2. To show how each king responded to god, either fulfilling or rejecting god's covenant.

i. Background for di book

a. Centuries for israel's history are covered by i & ii kings.

1. They shikena! from di close for david's reign (970 bc) through di golden age for solomon, di rift between israel and judah (at solomon's death ca. 930 bc) go di fall for samaria go di assyrians (722 bc) and di destruction for jerusalem (587 bc).

2. The account begins wit a stable, united kingdom under a kakaraka king.

a. However, for solomon's death (ca. 930 bc) di kontri divide into two kingdoms.

[1] the northern kingdom na sabi as israel. Sometimes na im dem dey call by di name for na leading tribe, ephraim.

(a) israel had nine dynasties and 20 kings.

(b) israel do no bi get single righteous king.

[2] the southern kingdom, sabi as judah, had two tribes:

judah and benjamin.

(a) judah had only one dynasty (david's) and 20 kings.

(b) eight kings for judah de recognized for varying degrees for righteousness.

3. Di account ends wit total collapse and mass deportation to babylon.

b. Major international powers for play for dis historical shikena de assyria, babylon, egypt, and phoenicia.

c. The book fit be dated wit reasonable accuracy, sometime between 562 and 536 bc.

d. The kings for judah and israel.

1. The books are constructed so as to gree for di dey tell for di tori for two nations for contemporary times.

2. The prophets are also doing dia work for dis shikena.

3. In di following lists, di kings and dia dates for rule are give. Some for di dates overlap due to co-regencies. Di eight gud kings are indicated by having dia names for all capital letters. Di dates assigned are largely based on top dos give by e. R. Theile for im two books, di mysterious numbers for di hebrew kings and a chronology for di hebrew kings', dis are close approximations and are, for course, bc.

united kingdom

saul 1050 -1010

david 1010 - 970

solomon 970 - 930

judah israel

king dates for rule king dates for rule

rehoam 930-913 jeroboam i 930-909

abijam 913-910 nadab 909-908

asa 910-869 baasha 908-886

jehosaphat 872-848 elah 886-885

jehoram 853-841 zimri 885

ahaziah 841 tibni 885-880

athaliah 841-835 omri 885-874

joash 835-796 ahab 874-853

amaziah 796-767 ahaziah 853-852

azariah (uzziah) 792-740 jehoram (joram) 852-841

jotham 750-732 jehu 841-814

ahaz 735-715 jehoaahaz 814-798

hezekiah 715-686 jehoash 798-782

manasseh 697-642 jeroboam ii 793-753

amon 642-640 zechariah 753

josiah 640-609 shallum 752

jehoaahaz 609 menahem 752-742

jehoiakim 609-598 pekah 752-732

jehoiachin 598-597 pekahiah 742-740

zedekiah 597-586 hoshea 731-721

(jerusalem destroyed 586)

(fall for samaria 721) (jehoiachin freed 562)

ii. Di main message for di book

a. The books attempt to show say di fate for israel depended on top dia observance for di lord's covenant wit dem.

b. The reign for each king na assessed no bi according to im political or historical make sense but according to im spiritual life.

iii. Outline for di book

a. Di 40-year reign for king solomon. (i kings 1-11)

1. Solomon reigned bicos im authority and wisdom com from god. (1)

2. Solomon built di temple. (5-6)

3. Solomon do two tins dat ultimately led go di overthrow for im kingdom:

a. He make alliances wit di world. (3:1-2)

b. He allowed di mixing for idolatry wit di worship for god. (3:3)

4. Solomon's heart turn away from god. (11:1-6)

b. Di first 80 years for di divided kingdoms. (i kings 12-22) 1. Afta solomon's death di kontri divided.

a. Solomon's pikin, rehoboam, foolishly precipitated a revolt among im subjects afta im took im papa's place.

b. The kontri divided, jeroboam becoming king for di northern kingdom, and rehoboam becoming king for di southern kingdom.

[1] the northern kingdom, "israel" had 10 tribes.

(a) it had wey concern three times plenti land and twice as many pipo. (b) na capital city na samaria.

[2] the southern kingdom, sabi as "judah" had 2 tribes: judah and benjamin.

(a) its capital city na jerusalem.

(b) it also had solomon's temple.

2. King jeroboam led israel for worship for golden calves. (12)

3. Egypt invaded and defeated king rehoboam for judah. (14)

4. God send elijah to show dat willful sin brings dreadful results. (17-22)

c. Di remaining years for di northern kingdom. (ii kings 1-17) 1. Elijah kpai and passed im mantle to elisha. (18-25) 2. Kings for israel and judah.

3. Israel na exiled to assyria. (17)

a. The northern kingdom simply ceased to exist as per kontri.

b. An explanation for di we you from for di samaritans na give. (17:24-41)

d. Di remaining years for di southern kingdom. (ii kings 18-25)

1. Wen israel fell to assyria, judah na being ruled by gud king hezekiah.

a. Under am, god delivered judah from di assyrian invaders under sennacherib.

b. Isaiah na a contemporary for hezekiah and figured for several events for im life.

2. Hezekiah na succeeded by im evil pikin, manasseh, whose idolatry and wickedness seduced di entire kontri.

3. Manasseh na followed briefly by im pikin, amon, who kontinu to compound evil.

4. Then com judah's last righteous king, josiah, who led a religious revival for di land.

5. However, for 606 bc, nebuchadnezzar, king for babylon begin to dominate judah.

6. In 597 bc di babylonians captured jerusalem and carried king jehoiachin captive to babylon,

a. This na wen daniel, im three friends, and many oda jews de taken to babylon as captives.

b. Nebuchadnezzar comot judah under di rule for zedekiah.

c. But di very next year zedekiah's reign ended, jerusalem na destroyed, and di temple na ransacked and tear down.

iv. Main main themes for di book

a. God dwells among im pipo. Dis na symbolized by im presence for di temple.

b. God's word confronts awa sins. (i kings 16:30-33; 18:17-18; 19:1-2:21:20)

1. Prophets for god boldly challenged both kings and normal pipo to follow di right ways for di lord. (i kings 18:17-18) dia message na "thus say di lord. "

2. Forgiveness comes wen e get repentance.

3. Neglecting god's word leads to downfall.

4. God na patient, but im patience finally wears komot and im judgment na handed down.

c. Lordship demands total loyalty. (i kings 18:36-40; matthew 10:32-39)

d. Even one pesin fit get great influence for either evil or gud.

1. An example for one whose influence na bad na jezebel 2. An example for one whose influence na gud na josiah.

i - ii chronicles

introduction: as you read through i & ii chronicles, you likely experienced deja vu. Wella ova half for di material for chronicles na duplication for informate found for samuel and kings. Why na dis data repeated? chronicles offers a different perspective than samuel or kings (see "main message" section). Na im written to complement di oda two.

name - chronicles

1. For di hebrew bible, di book na dem dey call "the words for di days" or "events for di shikena. " 2. Di septuagint referred go di book as "of tins omitted".

3. Di title "chronicles" com to awa oyinbo bibles from a name change make by di 4th century historian jerome.

author - tradition says dat ezra wrote dis books.

1. He na certainly qualified make dem do so. (ezra 7:10-11)

2. The talmud supports dis tradition.

3. While uncertain, di authorship for ezra na reasonable possibility.

4. The author for chronicles compiled dis books from as many as ten different sources. (i chronicles 9:1; ii chronicles 12:15)

purpose –i & ii chronicles de written to strengthen di remnant for di kontri wey make it through babylonian captivity.

1. That remnant needed be reminded say di lord na still wit dem bicos dem de a covenant pipo.

2. The book also offered warnings against future apostasy and/or idolatry.

i. Background for di book.

a. In di ancient hebrew bible, i & ii chronicles, along wit ezra, de likely one volume.

b. The babylonian captivity.

1. The captivity for judah officially last from 605-536 bc (a shikena for 70 years).

2. The reason for a 70-year exile na related for ii chronicles 36:21. C. Di return.

1. For 536 bc cyrus proclaimed say all di jews fit return to dia homeland. (ii chronicles 36:22-23) 2. Ezra returned to jerusalem for di seventh year for di king artaxerxes i who ruled persia from 465 to 423 bc) 3. Di temple had been rebuilt between 520 and 515 bc, but di pipo de spiritually apathetic.

4. Under di leadership for nehemiah (ca. 445 bc) dia na a spiritual climate conducive to penning a book laik chronicles;

d. Di following chart de help wit di taim line:

ii. Di main message for di book.

a. Di main message for di book(s) na to remind di pipo for dia covenant relationship wit god and encourage dem to act accordingly.

1. The exiles had com haus from babylon.

2. Though di temple had been rebuilt, it had been neglected by di pipo.

3. Revival for di land would no bi and fit no bi happun until proper worship na restored dia.

b. Chronicles, then, na history for di kontri from a priestly perspective.

1. By contrast, di books for samuel and kings offered history from di political perspective.

2. The following chart gives a helpful to de compare between di books:

samuel-kings

-viewed both north & south

-emphasis for di throne

-civil/political history

-emphasis for di prophet chronicles

-viewed only di south

-emphasis for di temple

-sacred history

-emphasis for di priest

-wars prominent

-indictment for di 2 nations -wars less prominent

-remnant encouraged

iii. Outline for di book.

a. Genealogies. (i chronicles 1-9)

1. From adam to noah. (i chronicles 1:1-4)

2. From noah's sons to jacob and esau. (i chronicles 1:5-54)

3. From judah to david's descendants. (i chronicles 2:1-4; 23)

4. The lineage for jacob's oda sons na give, wit main main attention to levi.

5. A listing for dos who resettled for jerusalem following babylonian exile na give. (i chronicles 9:1-44)

b. David's reign. (i chronicles 10-29)

1. The stage for david's reign de set by details for king saul's death. (10:1-14)

2. David na make king ova all israel and captures jerusalem. (11:1-9)

3. David's loyal servants are named. (11:10-12:40)

4. David brings di ark for di covenant back to jerusalem. (13:1 -16:43)

5. David no go be allowed to build di temple (17:1-2), but god establishes a special covenant wit am. (17:3-27)
6. David strengthens israel's forces. (18:1-20:8)
7. He takes an unauthorized census. (21:1-30)
8. David de make preparation for di construction for di temple. (22:1-19)
9. He organizes di priests and levites. (23:1-26:28)
10. He appoints oda officials. (26:29-27:34)
11. David's final words and di account for im death are give. (28:1-29:30)

c. Solomon's reign. (ii chronicles 1-9)

1. Solomon na appointed king ova israel and receives a vision for gibeon. (1:1-17)
2. Under im leadership, di temple na built. (2:1-5:1)
3. The ark for di covenant na brought go di temple. (5:2-14)
 - a. The ark na dedicated go di lord. (6:1-42)
 - b. The temple na dedicated go di lord. (7:1-10)
4. Solomon's major victories and achievements are recorded. (8:1-9:31)

d. Di kings for judah. (ii chronicles 10-36)

1. Afta di kingdom divides under rehoboam (solomon's pikin), di northern kingdom na throway face, and a history for di kings for judah na give.
 - a. Rehoboam. (10:1-12:16)
 - b. Abijah. (13:1-22)
 - c. Asa. (14:1-16:14)
 - d. Jehoshaphat. (17:1-20:37)
 - e. Jehoram. (21:1-20)
 - f. Ahaziah. (22:1-9)
 - g. Athaliah. (22:10-12)
 - h. Joash. (23:1-24:27)
 - i. Amaziah. (25:1-28)
 - j. Azariah. (26:1-23)
 - k. Jotham. (27:1-9)

- i. Ahaz. (28:1-27)
- m. Hezekiah. (29:1-32:33)
- n. Manasseh. (33:1-20)
- o. Amon. (33:21-25)
- p. Josiah. (34:1-35:27)
- q. Jehoahaz. (36:1-4)
- r. Jehoiakim, (36:5-8)
- s. Jehoiachin. (36:9-10)
- t. Zedekiah. (36:11-21)

2. Greater space and attention na give go di gud kings (i. e. -asa, jehoshaphat, hezekiah, and josiah) wit little attention give to dos characterized by evil.

iv. Main main themes for di book

a. Normal characteristics for gud spiritual leaders.

1. Dem sought di lord.

a. Asa. (ii chronicles 14:11)

b. Jehoshaphat. (ii chronicles 17:4,6a; 18:6)

c. Hezekiah. (ii chronicles 30:6-9)

d. Josiah. (ii chronicles 34:3)

2. Dem turn from vile and detestable practices.

a. Asa. (ii chronicles 14:3-5)

b. Jehoshaphat. (ii chronicles 17:6b)

c. Hezekiah. (ii chronicles 29:6-10)

d. Josiah. (ii chronicles 34:4-7)

3. Dem desired to worship for spirit and true.

a. Asa. (ii chronicles 15:11-12)

b. Jehoshaphat. (ii chronicles 20:18-21)

c. Hezekiah. (ii chronicles 29:3-5, 15-36)

d. Josiah. (ii chronicles 34:8-35:19)

4. Dem led di pipo to engage for prayer and a study for di word.

- a. Asa. (ii chronicles 14:4)
 - b. Jehoshaphat. (ii chronicles 20:5-12)
 - c. Josiah. (ii chronicles 34:29-31)
5. Wen threatened by adversaries, dem relied upon di lord.

- a. Asa. (ii chronicles 14:11-12)
- b. Jehoshaphat. (ii chronicles 20:5-12)
- c. Hezekiah. (ii chronicles 32:20-23)
- d. Josiah. (ii chronicles 34:19-21)

6. Each had an "achilles heel. "

- a. Asa. (ii chronicles 16:7-10)
- b. Jehoshaphat. (ii chronicles 20:35-37)
- c. Hezekiah. (ii chronicles 32:24-25)
- d. Josiah. (ii chronicles 35:20-25)

b. Di role for worship.

1. The word worship comes to we from di concept for "worth ship" (i. e. awa god na worthy for awa praise and adoration.)
2. It na be reflected for all we do. (romans 12:2; colossians 3:17)
3. There are, however, collective worship times wen god's pipo assemble for di purpose for glorifying god and building each oda's faith. (hebrews 10:25)
4. When di quality or regularity for dat assembly taim na throway face, spiritual apathy na always di result.

c. Jews and samaritans.

1. Most bible students sabi for di enmity dat existed between di jews and di samaritans, (cf. John 4:9)
 2. The we you from for di samaritans fit be traced go di shikena wen chronicles na composed.
 3. Assyria conquered samaria for 721 bc under sargon. (cf. ii kings 17:24-40)
- a. He deported thousands for israelites and repopulated di land wit gentiles.
 - b. Inter-marriage between di remaining jews and di imported gentiles produced a racially, culturally, and religiously mixed pipo.
 - c. When di jews returned from babylon, dia na a strained relationship between di two groups. (cf. Ezra 4:1-3)
 - d. Eventually di samaritans built dia own temple on top mt. Gerizim.

4. Laik di jews, di samaritans considered themselves di true heirs for abraham.

ezra and nehemiah

introduction: di books for ezra and nehemiah provide awa primary source for informate wey concern di 100 years following di babylonian captivity. Dem tell we for di repopulation for palestine by di jews, di rebuilding for di temple, and di reconstruction for di wall for jerusalem.

name - each book na named for na central character.

1. At one taim di two books de treated as one and dem dey call ezra.
2. There na further evidence dat both de once part for chronicles.

author - di books de likely written by dia namesakes.

1. For both books di central characters speak too dey for di first pesin. (cf. Ezra 8:15f; nehemiah 1:1f) 2. Both authors bin use various sources for writing dia books. (ezra 1:2-4; 4:8f; 6:3f)

purpose

1. The book for ezra na written to record di faithfulness for god for reestablishing di jews for di land.
2. The book for nehemiah na written to show di work for god through a devoted leader - nehemiah.

i. Background for di books.

a. Di babylonian captivity.

1. Babylon conquered judah and took di first captives komot for di land for 606 bc. (cf. Daniel 1:1-7)
2. In 597 bc and 586, two oda major deportations took place.
3. The prophet jeremiah prophesied say di captivity would last 70 years. (jeremiah 25:12)

b. Di return.

1. In 539 bc, babylon fell to darius, di mede, and di persian reign begin. (cf. Daniel 5:30)
2. Ezra 1:1-4 speaks for "cyrus, king for persia" who issued a proclamation allowing di jews return haus and rebuild dia temple.

a. This cyrus na apparently cyrus ii, cyrus di great, who ruled di achaemenid persian empire from 539 to 530 bc.

b. The prophet isaiah predicted cyrus' precise role for di rebuilding for di temple 150 to 200 years before it occurred.

3. Juss as di israelites had gone into babylon for three stages (606, 597, and 586 bc); dia return na for three stages.

a. Zerubbabel led di first group haus for 536 bc. (note: di temple na rebuilt and dedicated for 515 bc, for di taim for esther.)

b. Ezra led di second group for captives haus for 458 bc and a great revival ensued.

c. Nehemiah led di last group for exiles haus for 445 bc and rebuilt di wall for jerusalem.

c. The restoration for judah. Di following chart offers a chronology for major characters and events for di restoration for judah:

persian king dates

biblical

characte scripture

event

cyrus

539-530

zerubbabel, rs

joshua,

haggai,

zechariah ezra 1-4

first return

temple begun then stop

ambyses

530-521

no work on top temple

darius 1

521-486

haggai, zechariah ezra 4-6

temple work completed

xerxes -

ahasuerus 486-465

ester,

mordecai esther 1-10

tori for jews' preservation

artaxerxes

465-423 ezra,

nehemiah,

malachi ezra 7-10

nehemiah second return under ezra third return

nehemiah

end for

old

testament

history ministry for malachi

d. The shikena covered by dis two books ranges from 536 bc (beginning for cyrus' reign) to 433 bc (nehemiah's second governorship).

e. It na for dis shikena say di term "jew" replaced "hebrew" or "israelite" as di normal term for di descendants for abraham, isaac, and jacob.

1. The northern kingdom disappeared afta di assyrian captivity.

2. The surviving kontri na comprised primarily by di haus for judah.

3. The word jew originally signified "one from judah".

ii. Main message for di book. Di main message for di two books na dat god restores, rebuilds and revives through devoted leaders. 5

a. Ezra na a priest and a scribe. (ezra 7:10)

1. The book for ezra focuses for di restoration for di temple and reestablishing it as di center for judah's culture.

2. Ezra 7:27-28 summarizes di book. "praise be go di lord, di god for awa fathers, who don put it into di king's heart to bring honor go di haus for di lord for jerusalem for dis way and who don extended im gud favor to me before di king and im advisers and all di king's powerful officials. Bicos di hand for di lord mai god na on top me, i took courage and gathered leading men from israel to go up wit me."

b. Nehemiah na a cupbearer to artaxerxes i for persia.

1. While for exile im grieved ova di desolation for jerusalem's wall, and im desired to rebuild it.

2. With artaxerxes permission, nehemiah returned to jerusalem thirteen years afta ezra. 3. Nehemiah's devotion go di cause de best summarized for 6:3a. "i am carrying on top a great project and no fit go down. Sake of di work stop while i leave it and go down to you?"

iii. Outline for di books.

a. Di return under zerubbabel. (ezra 1-6)

1. After conquering babylon, king cyrus issued a decree allowing di jews to return to dia homeland and rebuild dia temple. (ezra)

2. A detailed census for di 50,000 zerubbabel would lead back na give. (ezra 2)

3. The altar and temple are rebuilt. (ezra 3:1-13)

4. Opposition go di building arose. (ezra 4:1-24)

5. Challenged and motivated by di prophets haggai and zechariah, di pipo resumed work for di temple. (ezra 5:1-17)

6. King darius issued a decree for di rebuilding for di temple. (ezra 6:1-12)

7. After four years for hard work, di temple na completed and dedicated. (ezra 6:13-18) 8. Di passover na observed. (ezra 6:19-22)

b. Di return under ezra. (ezra 7-10)

1. Wey concern 80 years afta di first return under zerubbabel, ezra di scribe returned wit wey concern 1700 pipo. (ezra 7:1-10)

a. King artaxerxes issued a decree to accompany dem. (ezra 7:13-27)

b. A list for di heads for families na give. (ezra 8:1-14)

2. Upon arrival, ezra na disturbed for finding dat intermarriage wit di pipo for di land had compromised dia spiritual devotion. (ezra 9:1-4)

a. He offered prayer for di pipo. (ezra 9:5-15)

b. The pipo repented and confessed dia sin. (ezra 10:1-17)

c. A list for dos who inter-married foreign wives na give. (ezra 10:18-44)

c. Di return under nehemiah. (nehemiah 1-13)

1. About 445 bc word com to nehemiah for di dilapidation for jerusalem's wall. (nehemiah 1:1-11)

2. With permission from artaxerxes, im returned go di holy city determined to rebuild di wall. (nehemiah 2:1-20)

3. Well-planned and methodical, di work begin. (nehemiah 3:1-32) 4. Gbege begin.

a. Unfriendly neighbors heckled dem. (nehemiah 4:1-23)

b. There na outcry from di jews. (nehemiah 5:1-19)

c. There na even a plot against nehemiah's life. (6:1-14)

5. Under nehemiah's leadership, di wall na completed for less than two months. (nehemiah 6:15 - 7:1-4)

6. The returning exiles are named and numbered. (7:5-73)

7. Ezra read and explained di law for moyses. (nehemiah 8:1-18)

8. The pipo confessed dia sins and rededicated themselves go di lord. (nehemiah 9:1 -10:39)

9. Lots are cast, and one tenth for di pipo are chosen to live for jerusalem. (nehemiah 11:1-36)

10. A list for priests and levites na give. (nehemiah 12:1-26)

11. The wall na dedicated go di lord. (nehemiah 12:27-47)

12. When nehemiah returned to artaxerxes, boku for im influence comot also. (nehemiah 13:1-6)

13. Coming back to jerusalem, nehemiah zealously dealt wit di offenders. (nehemiah 13:7-11, 23-25)

14. The pipo de encouraged to support di priests (nehemiah 13:10-14) and to obey di sabbath law. (13:10-14)

iv. Di themes for di book a. An intolerance for compromise.

1. Upon returning to jerusalem, ezra na disturbed say di hebrews had intermarried wit di canaanite peoples and participated for idolatrous practices. (ezra 9:1-4)
2. Nehemiah faced di same wahala later. (nehemiah 13:23-27)
3. Both leaders spoke and acted decisively. (ezra 10:10-12; nehemiah 13:25-26)
4. Our god na absolutely unsympathetic to awa alliance wit anything dat leads we away from am.

b. Doing sontin great for god.

1. The process begins wit recognizing a need. (nehemiah 1:3)
2. The recognition for need na followed by boku prayer. (nehemiah 1:4-11; 2:4b)
3. Servants for god are recruited, and work na delegated. (nehemiah 3:1-32)
4. Problems go arise. (nehemiah 5:1-7a)
5. Opposition go com. (nehemiah 2:19, 4:7-8:6:1-14)
 - a. Battle it wit prayer and prudent precaution. (nehemiah 4:9)
 - b. Trust for god to thwart di opposition. (nehemiah 4:14)
6. Keep ya focus. (nehemiah 4:6; 6:15)
7. Praise god. (nehemiah 8:2-6)

c. Di impact for di captivity.

1. Three significant institutions com from di captivity:
 - a. Di synagogue - a place for local worship.
 - b, di scribe - a student/teacher for di law.
 - c. Di diaspora - dos jews who stayed scatter among nations.
2. Di captivity and return led to orthodox judaism.

esther

introduction: di book for esther tells di tori for a plot to exterminate di entire jewish kontri for di days for di persian king ahasuerus (xerxes), and how na im thwarted.

name - di book na named for di jewish orphan geh who became queen for persia. Esther na persian word which way star.

author - no author na named for di book. Jewish tradition ascribes authorship to esther's uncle, mordecai, one for di book's central characters. Oda scholars believe na im written by unidentified scribes who followed ezra.

purpose

1. To demonstrate di overruling providence for god.
2. To show dat god honored im election for israel as im covenant pipo.
3. To illustrate wetin fit happun for a pesin's life wen god na di director.

i. Background for di book.

a. Wen cyrus permitted di jews for exile to return to dia homeland, many for dem stayed for dia para para places. 1. Mordecai, esther, and thousands for odas remained for di territory for di persians outside palestine.

2. Dis book demonstrates god's presence wit dos pipo kukuma as wit di returnees to judah.

b. We get a gud deal for informate wey concern king ahasuerus' reign from non-biblical sources.

1. He de better sabi to history by im greek name, xerxes king for persia from 486 to 465 bc.

2. In di gap between im third (esther 1:3) and seventh

(esther 2:16) years, im undertook a disastrous invasion for greece.

c. Date - it must don been written by a jew who lived for persia between 450-400 bc.

1. Archaeology don shown say di author had first-hand knowledge for persian society and architecture for di days for di persian empire.

2. Xerxes reigned ova di persian empire from 486-465 bc and na usually identified as ahasuerus.

3. The oyinbo bible places it afta ezra and nehemiah, bicos it shares a persian background wit dem.

d. Unusual facts wey concern di book.

1. It na di only book for scripture which does no bi mention di name for god.

2. It na di only old testament book which don no bi been found among di dead sea scrolls for qumran.

3. It na di last book be accepted into di jewish scriptures.

e. Ii chronicles 36:20-23 provides a background for di book for esther.

ii. Main messages for di book

- a. The book de explain di we you from for di jewish feast for purim (february/march).
- b. The larger theme for di book na di providence for di almighty god

iii. Outline for di book.

- a. The feast for ahasuerus and di divorce for vashti. (1:1-22)
- b. The choice for esther as queen. (2:1-23)
- c. Haman's plot to destroy mordecai and di jews. (3:1-15)
- d. Mordecai's persuasion for esther to intervene. (4:1-17)
- e. Esther's successful petition go di king. (5:1-7; 10)
- f. The downfall for haman and di deliverance for di jews. (8:1-9; 16)
- g. The feast for purim. (9:17-32)
- h. Conclusion: di prominence for mordecai di jew. (10:1-3)

iv. Main main themes for di book.

- a. Trials, no mata how severe, no fit destroy di faith for a true believer.
 - 1. To shrink from trial na natural.
 - 2. Trials are meant to strengthen awa faith. (i peter 4:12; james 1:2-4).
- b. God get one plan for ya life juss as im had for esther.
 - 1. Who knows but dat god fit don dem dey call you for juss such a taim as dis?
 - a. He fit wan use you for some great way.
 - b. More likely im wan use you for di natural events for ya life.
 - c. God looks for awa submission to im go regardless for circumstances.
 - d. God no fit use we to fulfill im plan for we unless we are willing to heed im call.
 - 2. Dis ties go di doctrine for di providence for god.
 - c. Pride and revenge lead to death. (proverbs 11:2; 16:18; 29:23).
 - d. Man's plans fit lai lai undo god's purpose:

1. Haman's shrewd plan seemed a sure success.
 - a. The law for the Medes and Persians is irrevocable.
 - b. But Haman overlooked one thing - the almighty God.
2. Never overlook the almighty.
 - e. One person who is not dedicated to God does not have great power and influence.
 - f. Our responsibility is not to obey. The results are up to God.
 - g. Racial prejudice is absolutely wrong.

kpatakpata:

- a. As Esther shows so clearly, all of history is really his-story, and all people must sight themselves as creatures responsible to God.
- b. A kpatakpata chart for the main events for the people of Israel is shown on the following page.
- c. As we proceed through the poetical and prophetic books of the Old Testament, we shall attempt to place them within this historical framework.
- d. Esther shows so clearly, all of history is really history [his-story], and all people must sight themselves as creatures responsible to God.

job

introduction: the average reader would not recognize these five books of poetry (Job - Song of Solomon) as such because Hebrew poetry is not for sound and sight like African poetry. They are for thought. While unusual to us, poetry in any language or culture gets one special power and impact on the most sensitive heart.

The books of Job, along with Proverbs and Ecclesiastes, are also referred to as "wisdom literature". Reflective in tone, wisdom literature deals with the deep questions of life (e.g. - existence, purpose, happiness, etc.). Job deals with the question of practical life, one of the greatest and most perplexing questions of the human experience - the question of suffering. 6

name - the book is named for its principal character.

author - the author is unknown.

purpose - di purpose for di book na to address di wahala for di suffering for righteous pipo.

1. Di "problem" lies for di following logic:

a. Our god na infinitely gud, loving, and powerful. 4[^]

b. Why do dos make for im image suffer?

2. Di book does no bi find a full intellectual explanation, but spiritual counsel.

i. Background for di book.

a. Job na a historical character. (cf. Ezekiel 14:14, 20; James 5:11)

b. He likely lived for di days for di patriarchs. (i. e. - afta di days for di flood and before di taim for Moses)

1. The length for im life supports dat see. (42:16)

2. Job na seen functioning as per priest for im family, a typical role for di patriarchal days. (1:5)

3. The mosaic law and/or revelations from di prophets are lai lai referred to for all di theological discussions for Job and im friends.

4. The series for events outlined for di book likely occurred dey 2000 bc.

c. Di writing for di book for na current form likely do no bi happun until wey concern di taim for Solomon (ca. 950 bc) wen interest for wisdom literature na for a peak.

ii. Main message for di book.

a. As stated for di "purpose" section, di book na concern wit di wahala for human suffering.

1. It na perhaps pass dey hard kweshion dat confronts believers.

2. Job's wife and "friends" posed di shallow narrow perspective dat one's suffering na always a direct result for im/her sin.

a. This concept na no bi only shallow but unbiblical. (cf. John 9:1f)

b. Also, it offers no help or solace go di one suffering.

b. Di response offered by di book for Job na practical rather than theoretical.

1. It no de deal so boku wit di "why" for suffering, but plenti wit di "how" to cope wit it.

2. The primary premise set forth na to trust for di absolute sovereignty for God. (Job 38:1-42:6)

3. This same message na proclaimed for several para para testament passages. (cf. Romans 8:28; 2 corinthians 12:9-10)

iii outline for di book.

a. Di prologue. (job 1:1-2:13)

1. Job na introduced become upright and righteous man (1:8) and also a man for great wealth. (1:13)

2. Satan kweshion di sincerity for job's faith (1:6-11) and na allowed by god to put am go di test. (1:13-2:8) a. Job lost im oxen and servants. (1:13-16)

b. He lost all im camels. (1:17)

c. His ten pikin all kpai wen a windstorm collapsed di haus wia dem de feasting. (1:18-21) d. Job's health na even taken from am. (2:1-8)

3. Job's friends come sympathize wit am. (2:11-13)

b. Discussions for job's kondishon. (job 3:1-40)

1. Afta job laments im kondishon (3:1-26) three rounds for speeches are give.

a. Each round don job, eliphaz, bildad and zophar debating di reason for job's suffering.

b. The first round (4:1-14:22) di second round (15:1-21:34), and di third round (22:1 - 31:40) for speeches are poetic for form.

2. Di general kpatakpata reached for di friends' speeches na dat such extraordinary turmoil must be due to great sin for job's life.

c. Elihu's speeches. (job 32:1-37:24)

1. Elihu na younger man who don been listening to dis speeches and na disappointed for wetin im's heard. (32:1-5)

2. He delivers four speeches for im own. (job 32:6 - 33:33; 34:1-37; 35:1-16; 36:1 -37:24)

a. In dis im comes closer go di true than di odas.

b. He rebuked job for justifying imself before god.

c. He rebuked di three friends for talking boku but say little.

d. Elihu pointed komot dat suffering fit serve for instruction as boku as punishment.

d. God's response to job. (job 38:1-42:6)

1. In two magnificent addresses god challenged job to explain di wonders for im creation.

2. Job quick quick learned wey he fit lai lai a fraction de kain god knew, and im responded for submission and surrender.

3. God do no bi explain to job why im suffered; rather im simply promise job to trust am and bow before am.

e. Epilogue. (job 42:7-17)

1. God rebukes job's friends. (42:7-10)

2. Job's health na restored, im wealth na restored twofold, and im na blessed wit ten pikin. (42:11-17)

iv. Main main themes for di book. A. Di wahala for suffering.

1. How fit an omnipotent, all gud and loving god gree evil, pain, and suffering for dis world?

2. While no bi dey offer a total explanation, di book touches on top some reasons for na presence for di world.

a. Suffering tests character. (job 1:6-12; cf. James 1:2-4)

b. Suffering fit result from one's own sin. (job 4:7-9; cf. John 5:14)

c. Suffering refines na object. (job 23:10; cf. Malachi 3:2-3)

d. Some suffering fit be di result for god's discipline. (job 33:19-30; hebrews 12:4-11) 3. Each for dis na valid for some kain situations.

a. No single one for dis na universal explanation for suffering.

b. The book for job dey make am clear dat it na beyond human understanding to always pinpoint suffering's cause. (job

38:1ff)

c. It na particularly important no bi to see all suffering as punishment from god. (cf. John 9:11)

b. Di "patience" for job.

1. The expression "the patience for job" don come we from di kjv rendering for james 5:11.

2. If you read di book for job, you found am be anything but patient (as we normally define di word).

a. Job moaned and whined wey concern im kondishon. (3:1-26; 6:1-13)

b. He give am mouth komot for di unsympathetic, shallow perspective for dos dey am. (6:14-30)

c. Job even complained wey concern god to god. (30:20-23)

3. The original word rendered "patience" for di kjv de better translated "steadfastness" (rsv), "perseverance" (niv) and "stood firm" (neb).

4. Job na example for a steadfast man who courageously clings to god even wen im doesn't. "in all dis, job do no bi sin by charging god wit wrongdoing." (1:22)

c. Di sovereignty for god.

1. Perhaps pass inspiring part for di book na god's magnificent address to job. (job 38-41) 2. Powerful and poetic, it reminds we for di bam majesty, sovereignty, and greatness for god.

psalms

introduction: some for pass universally loved for all scripture fit de for di psalms. Reflecting di full range for human emotions, di psalms don helped pipo find dia way through varying experiences for life for centuries. Dem serve as expressions for human feeling for sorrow or joy, for depression or jubilation, for darkness or lait.

name - psalms

1. The word "psalm" literally way praise.
2. The hebrew title for dis collection na "songs for praise. "

authors - according to superscriptions give to various psalms, di authorship for several for dem fit be traced.

1. Seventy-three are sabi be composed by david.
2. Solomon wrote two. (72; 127) 3. Heman penned one. (88)
4. Ethan composed anoda. (89)
5. One na written by moyses. (90)
6. Asaph, one for david's court musicians, wrote twelve. (50, 73-83) 7. Ten psalms de authored by di "sons for korah. " (42-49; 84; 85; 87)
8. Di odas are anonymous.

purpose - di psalms de collected and preserved primarily to form a song book or hymnal for praise and worship.

1. The book na make up for poems designed for singing.
2. It com be bin use as per hymnal for temple and synagogue worship.
3. The psalms de bin use by di early church (cf. Ephesians 5:19) and are di source for lyrics bin use for some songs we sing today.
4. In addition to dia use as songs, di psalms don provided devotional reflection, comfort, encouragement, and conviction to god's pipo for centuries.

i. Background of the book.

a. With the identification for some of the authors we know the psalms were written over a thousand years. (1500-500 BC) 1. It is not clear that most were composed for the time of the united monarchy. (David - Kings)

2. The vast majority were written for the hundred-year period from 1030-930 BC. B. The book is divided into five separate groupings.

1. Psalms 1-41.

2. Psalms 41-72.

3. Psalms 73-89.

4. Psalms 90-106.

5. Psalms 107-150.

c. We do not know who collected and arranged the psalms for their current order.

d. The superscriptions (or headings) for several of the psalms do not only indicate authorship, but several others were added by the King James translators.

1. Circumstances surrounding the composition. (34; 51; 102)

2. The intended function or use for the psalm. (4; 30; 92)

3. A tune or melody to accompany the psalm. (45; 56; 57; 69; 75)

e. Musical notations (e.g., "selah"; "gittith"; "maskit") for uncertain meaning are also provided.

f. The most important literary feature for the psalms is parallelism

1. Hebrew poetry balances thought rather than sound.

2. Using parallelism, the poet can make a point on the top line and parallel it with a complementary point for the next line.

3. Some of the basic types for parallelism found for the psalms include:

a. Synonymous parallelism - for this form, the thought stated for the first line is reinforced by the second line. (e.g., 10:1; 18:2; 19:1; 114)

b. Synthetic parallelism - for this parallel form, the second line completes the thought for the first. (e.g., 8:2; 12:1; 33:1)

c. Climatic parallelism - part of the first line is repeated and new thought is added for the second line. (e.g., 29:1-2; 32:1-2; 77:1)

d. Antithetical parallelism - di second line offers a contrasting think say emphasizes di first line. (e. g. , 1:6; 18:27; 34:10)

g. For hebrew, some for di psalms form acrostics. (e. g. 9, 10, 25, 34; 37; 111 and 112)

ii. Main message for di book.

a. The main message for di psalms na di expression for adoration and dependence for di love, mercy, and power for awa great god!

b. Three main main elements expressed for di psalms are praise, petition and penitence.

iii. Outline for di book.

a. Though di psalms are subdivided into five groupings (cf. I. B.), it na virtually no fit to outline di psalms by style or tin.

1. Prayers, petitions, praise, prophecies, etc. are mixed indiscriminately among di five groupings for di book.

2. Some psalms combine pass one theme for a single poem.

b. Scholars vary for dia methods for classifying di psalms. Here na one sample:

1. Messianic psalms - dis prophetically speak for di pesin and work for di messiah. (e. g. 2, 8, 22, 69, 110)

2. Lament psalms - for dis psalms, dia na cry to god for help for taim for gbege. (e. g. , 7, 26, and 60)

3. Testimonial psalms - di essential feature for dis psalms na di declaration by di writer de kain god don do for am. (e. g. , 30; 34)

4. Pilgrim psalms - also sabi as "psalms for ascent", dis psalms don to do wit pilgrimages go di holy city for jerusalem. Dis songs de apparently sung as di israelites ascended to jerusalem for annual feasts. (e. g. , 120-134)

5. Imprecatory psalms - dis are psalms dat ask for judgment on top wicked men. (58, 109)

6. Penitential psalms - mostly written by david, dis psalms reveal di heart for a penitent individual sorrowing ova im sin. (32, 51)

7. Wisdom psalms - dis psalms find counsel to godly pipo living for an ungodly world. (e. g. , 37, 73)

8. Historical psalms - for di historical psalms, di writer looks back on top god's dealing wit di kontri for israel. (e. g. , 78, 105, 106)

iv. Main main themes for di book.

a. Di presentation for god for di psalms.

1. Pass any oda book for di old testament, di psalms share wit we di major aspects for god's personality and nature.

a. It na readily apparent say di psalmists see god as personal and caring, kukuma as all-powerful and juss.

b. They constantly praised am as creator, sustainer, sovereign, and judge.

2. Some for di main main characteristics for god are taya:

a. His infinity. (cf. Psalms 139)

[1] he na omniscient [unlimited knowledge]. (v. 1-6)

[2] he na omnipresent [present for all places]. (v. 7-12)

[3] he na omnipotent. [infinite power] (v. 13-18)

[4] he na all holy and righteous. (v. 19-24)

b. His goodness. (psalms 25:8-10; 33:5; 34:8; 52:1,9; 73:1; 86:5; 100:5; 106:1)

c. His power. (psalms 21:13; 46:1-7; 62:11; 65:6, 7; 77:14-18)

d. His righteousness. (psalms 7:9; 48:10; 50:6; 71:15,19; 89:16; 97:2; 111:3; 1119:142-144)

e. His faithfulness. (psalms 18:30:25:10; 36:5; 40:10; 89:1-34; 92:1, 2, 15; 111:5-9)

f. His love. (psalms 42:8; 47:4; 63:3; 78:68; 89:33)

g. His mercy. (psalms 18:50; 32:1-5; 57:10; 62:12; 65:3; 69:16; 78:38-39; 85:2-3); 103:3-17)

b. Di messianic psalms.

1. Several for di psalms don been interpreted for di para para testament as speaking for di christ.

a. Psalms 2; cf. Acts 4:25-26; 13:33; hebrews 1:5; 5:5

b. Psalms 16; cf. Acts 2:24-31; 13:35-37

c. Psalms 22; cf. Matthew 27:35-46; john 19:23-25

d. Psalms 45; cf. Hebrews 1:8-9

e. Psalms 89; acts 2:30

f. Psalms 110; matthew 22:43-45; acts 2:33-35; 5:6-10:6:20; 7:24

2. The way for which dis psalms are referenced for di para para testament dey make am clear dat references go di davidic throne are a foreshadowing for christ.

3. Jesus claimed say di psalms spoke for am. "everything must be fulfilled dat na written wey concern me for di law for moises, di prophets and di psalms." (luke 24:44)

c. A dependence on top god. - psalms 23:

1. If di psalms mek anything clear, it na dat awa entire livelihood and future na built on top god.

2. He provides:

a. Our guidance. (23:1)

b. Our protection. (23:4-5)

c. Our nourishment. (23:2)

d. Our courage. (23:4b)

e. Our discipline. (23:4b)

f. Our blessings. (23:6a)

g. Our sense for worth. (23:5b)

h. Our eternal destiny. (23:6b)

proverbs, ecclesiastes, song for solomon

introduction: dis books are included together bicos dem be largely di work for solomon. Rabbinic tradition says say di three books de written for three seasons for solomon's life - song for solomon wen im na for youthful vigor, proverbs for mid-life, and ecclesiastes wen im na a bitter old man. While we get no idea how truthful dis legend na, it na true say di books de cari separate, distinct messages.

names

1. Proverbs - a proverb na brief say bin use to relate a true.

a. The root for di word "proverb" moto di idea for "govern" or "rule. "

b. Proverbs are wise, concise statements bin use to govern awa live.

2. Ecclesiastes - di name comes from di greek rendering for di hebrew title "qoheleth", i. e. , "the preacher. "

3. Song for solomon

a. This title comes to awa oyinbo bibles bicos it na poem (song) composed by solomon.

b. The hebrew title for di book na "song for songs", meaning "the best for songs. "

author - it na generally agreed dat:

1. Solomon na di author for ecclesiastes, song for solomon, and most for di proverbs. (proverbs 1:1; 10:1; 25:1; ecclesiastes 1:1-12: song for solomon 1:1)
2. The final two chapters for proverbs de written by agur and king lemuel, wey concern whom we sabi very little.

purpose

1. Proverbs na written to provide solid counsel for living life wella.
2. Ecclesiastes records man's struggles to find meaning and fulfillment for life.
3. Song for solomon vividly details di finewell well for physical love as god intended it.

i. Background for di books.

a. Solomon, di author for most for dis material, na di third king for 1srael ruling from 970 to 930 bc.

1. He na di pikin for david and bathsheba. (cf. Ii samuel 12:24)
2. His name way peaceable.

b. Solomon's rise to power na chronicled for i kings 1:1- 2:46.

c. Given a choice for a divine dash as israel's para para king, solomon humbly de ask for wisdom. (i kings 3:5-9)

1. Because na im pass appropriate request, di lord find am wisdom and wealth and fame. (i kings 3:10-14)
2. A ogbonge example for im wisdom na di solution im offered ova di disputed pikin. (cf. I kings 3:16-28)

d. Early for im career, solomon na recognized as di perhaps di wisest man who ever lived.

1. He composed 3000 proverbs and 1005 songs. (i kings 4:32)
2. He na di premier author for israel's wisdom literature. (i kings 3:1; 11:1-6) and na led into idolatry.

e. Later for im reign, solomon accomplished many great tins (e. g. construction for di temple), but dis achievements com for a great cost. 1. To complete some for im ambitious building projects, solomon bin use forced labor and lost di goodwill for di pipo. (cf. I kings 4:6b)

2. Im took foreign wives for political purpose (i kings 3:1; 11:1-6) and na led into idolatry.

f. Dis three books share wit we di benefits for im experiences.

1. Proverbs and song for solomon share wit we di wisdom received directly from god.
2. Ecclesiastes shares wit we di wisdom im reacquired di hard way.

ii. Message(s) for di books.

a. Di main message for di three books na dat life don real worth and meaning only wen you waaka wit god.

1. In di proverbs, a main main phrase na "the fear for di lord. "

2. In ecclesiastes, evritin "under di sun" na "meaningless" and "a chasing afta di wind" apart from god.

3. In song for solomon, di finewell well for physical intimacy na extolled wen enjoyed god's way. B. Theme verses:

1. "the fear for di lord na di beginning for knowledge, but fools despise wisdom and discipline. " (proverbs 1:7)

2. "now all don been heard; here na di kpatakpata for di mata: fear god and keep im commandments, for dis na di whole [duty] for man. " (ecclesiastes 12:13)

3. "many waters no fit quench love; rivers no fit wash it away. " (song for solomon 8:7a)

iii. Outline for di books. A. Proverbs.

1. Solomon offers selected proverbs on top wisdom. (1-9)

2. Next comes a collection for proverbs dealing wit a wide range for subjects (10-29), de include: a. Use and abuse for di tongue.

b. Benefits and blessings for diligence and work.

c. Good friends.

d. Child training.

e. Wealth.

f. God's guidance.

g. etc.

3. Agur authors various proverbs for chapter 30.

4. Lemuel authors di proverbs for chapter 31, de include a fine acrostic poem dey offer praise for a gud wife. (31:1031)

b. Ecclesiastes.

1. The prologue. (1:1-11)

2. Solomon discusses di various pursuits im engaged for for fulfillment. (1:12-6:12)

3. In di next section im folly na still evident, but some pieces for wisdom begin to emerge. (7:1 -12:8)

4. The kpatakpata for di book points to right relationship and obedience to god. (12:9-14)

c. Song for solomon

1. Using first pesin narrative, di poem begins wit a bride praising and longing for am husband. (1:1-3:11)

2. In di next section, di husband praises im bride. (4:1 - 5:1)

3. For unstated reasons, di husband na away, and im yearns for am to return. (5:2 - 6:9)

4. When di two lovers are reunited, di joy for dia love na extolled. (6:10-8:14)

iv. Main main themes for di books.

a. Di major theme for proverbs na di value for true wisdom. (1:20-23) some main main components for true wisdom are:

1. Wisdom na always grounded for respect, faith, and trust for god. (1:7; 9:10; 3:5-8)

a. Wisdom isn't synonymous wit knowledge.

b. Wisdom na di proper use for knowledge and skills, to bring god glory.

2. Wisdom na displayed for:

a. Proper use for di tongue. (4:23)

[1] keep ya words go minimum. (10:14-19; 17:28)

[2] keep dem honest. (12:19-22; 19:22)

[3] keep dem brief. (17:27)

[4] don't slander. (10:18; 11:13; 16:28; 18:8; 20:19; 26:20)

b. Personal integrity. (10:9; 13:6; 15:26; 28:18)

c. Kindness. (11:16-17; 12:25)

d. Humility. (11:2; 13:10; 15:25; 16:5; 18; 19; 22:4)

e. Patience. (12:16; 14:16-17; 14:29; 15:18; 16:32; 22:24, 25)

f. Marital fidelity. (5:1-14. 21-23; 6:20-35; 7:1-27)

g. Generosity. (3:27-28; 11:24-26; 18:16; 19:17:21:13)

h. Industriousness. (6:6-8; 10:26; 12:11, 24, 27; 20:4, 13) 3. Wisdom de for by:

a. A seeking heart. (proverbs 2:1-4; cf. 1 peter 2:2)

b. Revelation from god. (proverbs 2:6)

c. A submissive life. (cf. Psalm 119:98-100)

b. Di major theme for ecclesiastes - di world no fit supply happiness.

1. Sadly, afta requesting and receiving wisdom, solomon squandered it.

2. Ecclesiastes traces im quests for meaning and happiness. Im sought dis virtues through: a. Wisdom and knowledge. (1:12-18)

b. Pleasure. (2:1)

c. Laughter. (2:2)

d. Alcohol. (2:3)

e. Great building projects. (2:4-6)

f. Accumulation for riches and assets. (2:7-11; 5:10-11)

g. Hard work. (3:22-23)

3. Solomon concludes say all for dis de "meaningless, a chasing afta di wind. "

4. By di end for di book, solomon don relearned di source for meaning and happiness. (12:1-13)

c. Di major theme for di song for solomon na di finewell well for sexuality wen enjoyed for inside di parameters for god's go.

1. A notion dat sex na "necessary evil" don wrongly been passed down through di ages.

2. The bible presents a very positive see for sexuality.

a. God created humans wit sexual needs and desires. (genesis 1:27-28; 2:18-25; i corinthians 7:3-5)

b. He don make it clear dat sexual expression na gud and right for and only for di marriage setting. (exodus 20:14;

leviticus 18:20; numbers 5:12-13, 29; proverbs 6:29-32; matthew 5:27; mark 10:19)

c. Song for solomon encourages an exclusive (song for solomon 4:9) and unbreakable (8:6-7) relationship between two pipo for inside di bond for marriage.

3. Dis positive see for both marriage and sexuality must be taught for awa homes and awa bible classes.

isaiah

introduction: wit di book for isaiah; we usher for a whole para para section for scripture - di prophets. Awa oyinbo word

"prophet" comes from di greek word prophētēs (one who speaks for anoda and na bin use to translate di hebrew word nabi (one who communicates di divine go). A prophet for israel na regarded as per pesin through whom god would speak, (cf. Isaiah 45:11-13; jeremiah 1:9; amos 1:3-5). For di shikena for di kings, di prophets de no bi rulers or officials for goment; dem de bold-spirited, godly men who challenged kings and di pipo to follow di ways for di lord. (cf. I kings 18:17-18)

di prophets prior to 850 bc are referred to as di "non-writing" prophets. Although some kain for dia writings are parts for di bible (e. g. Moses, samuel), dem do no bi leave behind books for dia collective prophecies.

di prophets afta 850 bc are generally dem dey call di "writing" prophets. Dem get seventeen books for di bible composed by god's spirit through dis men. Five for dis seventeen books de written by di major prophets, and twelve by di minor prophets. (note: di distinction between a major and minor prophet na based for di length for di books) isaiah isn't di first prophetic book written (see chronological chart for di prophets), but it na di first we come for awa bibles.

name - di book na named for na author.

arthur

1. Di author for di book na isaiah:

a. His name way "the lord saves. "

b. He lived and ministered for jerusalem wia im na di court preacher.

c. Isaiah na evidently well-educated, skilled for oration and writing, and sabi for di royal court.

d. Tradition holds wey he na sawed for half for manasseh's reign.

2. Liberal scholars kweshion if isaiah wrote chapters 40-66:

a. The book does change themes between chapters 39 and 40.

b. The primary reason for di challenge go di total authorship for isaiah na reluctance to validate predictive prophecy.

c. The para para testament treats di book as per unit. (matthew 3:3; 8:17; 12:17; 13:14; 15:7; john 12:38-41)

purpose – di book for isaiah do three tins:

1. Isaiah rebuked judah's leadership for seeking political security rather than trusting di lord.

2. It predicted di babylonian captivity and judah's return to dia homeland.

3. Isaiah looked beyond immediate events and foretold for di come, suffering and reign for di messiah.

i. Background for di book.

a. Isaiah had a long ministry which begin for di year king uzziah kpai (740 bc) and kontinu into di reign for manasseh (696-642 bc).

1. His ministry extended through di reign for four kings for judah.
2. His work covered a span for at least fifty years.

b. Isaiah ministered reply say critical taim for di kontri's history.

1. He begin im work while dia de still two kingdoms.
2. He see di fall for israel (721 bc) and warned judah for di same fate.
3. Isaiah na a contemporary for micah for di south (judah) and hosea for di north (israel).
4. He na a great help and support go di godly king hezekiah.

ii. Di main message for di book.

a. Di main message for di book na one for a stern rebuke and a plea for repentance.

1. Social injustice na commonplace. (cf. Isaiah 5:8)
2. The spiritual life for judah na suffering. Priests and prophets de wuru wuru. (isaiah 56:10-12)

b. Isaiah 1 na di overview for di whole book.

1. The prophet pleads for repentance and a transformed life.
2. "your hands are full for blood; wash and mek yourselves clean. Take ya evil deeds komot for mai sight! stop doing wrong, sabi to do right! seek justice, encourage di oppressed. Defend di cause for di fatherless, plead di case for di widow." (isaiah 1:16-17)

iii. Outline for di book.

a. Prophecies for judgment against di nations. (isaiah 1-35)

1. Judah and jerusalem are arraigned for dia sins. (1:1-31)
2. The devastation jerusalem go suffer na contrasted go di finewell well for "yahweh's jerusalem" (i. e. - di reign for di messiah). (2:1-5:30)
3. Isaiah receives im call and commission from god. (6:1-13)
4. The "book for immanuel" follows, dey offer prophecies for di messiah's come against di background for di syno-ephraimitic war. (7:1 -12:6)
5. A series for prophecies for judgment are give against:

- a. Babylon. (13:1-14:23)
 - b. Assyria. (14:24-27)
 - c. Philistia. (14:28-32)
 - d. Moab. (15:1-16:14)
 - e. Damascus. (17:1-14)
 - f. Cush and Egypt. (18:1-20:6)
 - g. Babylon. (21:1-10)
 - h. Edom. (21:11-12)
 - i. Arabia. (21:13-17)
 - j. Jerusalem. (22:1-25)
 - k. Tyre. (23:1-18)
6. General prophecies wey concern judgment against di earth on top "the day for di lord" are give. (24:1-27:13)
7. Warnings are give to:
- a. The northern kingdom. (28:1-13)
 - b. The southern kingdom. (28:14-31:9)
8. A promise for blessing and joy na offered to dos who seek di lord for righteousness. (32:1-35:10)

b. Di historical bridge (isaiah 36-39):

1. Dis four chapters contain a historical parenthesis dat discusses several events from di life for king hezekiah. (36-39)
 - a. Sennacherib threatened to invade Jerusalem, and king hezekiah e dey mean say Isaiah. (36:1-37:5)
 - b. The prophet saw deliverance, and an angel destroyed di Assyrian army. (37:6-38)
 - c. During an illness, hezekiah prayed fervently, and God extended im life 15 years. (38:1-22)
 - d. However, upon im recovery, hezekiah foolishly boasted for di Kontri's wealth, and Isaiah predicted dat Babylon would one day ransack Judah. (39:1-8)
2. Dis chapters also serve to bridge di early part for di book, which relates go di domination for di Assyrians, go di latter section and na prophecy for di Babylonian conquest.

c. Prophecies for di future (isaiah 40-66):

1. Against di background for di Babylonian exile juss predicted, God's gracious deliverance na foretold. (40:1-48:22)

2. Beyond restoration to dia homeland, ultimate deliverance would com though di "servant for di lord. "
(49:153:12)

3. His work would be accompanied by glory. (54:1-57:12)

4. The book closes wit pleas for repentance (58:1-59:15) and wit di understanding dat judah's ultimate shey de for only through di come messiah. (59:16-66:24)

iv. Main main themes for di book.

a. Prophecy

1. Many deny isaiah's authorship for di entire book sake of di predictive prophecies for di last section (chapters 40-66).

a. For example, isaiah 44:28 and 45:1 specifically name cyrus as di one god would use to rebuild di temple. 150 years before it would take place!

b. Many specific messianic prophecies appear for dis section kukuma.

2. It suppose be noted, however, say di first section for di book also get predictive prophecies.

a. The futures for babylon, assyria, egypt, etc. are fore told.

b. Messianic prophecies are also included for di first section.

3. Di real wahala here na di assumption dat no writer fit sabi di future.

a. Such a premise negates di divine we you from for di word.

b. The presence for predictive prophecy na evidence for inspiration. (cf. Deuteronomy 18:21-22)

b. Di holiness for god.

1. In na root form (qds - holy) moto di idea for separate or set apart.

2. Isaiah's expression, "the holy one for israel" de for 25 times for di book. (in di rest for di old testament it appears only six times.)

3. In one for di great scenes for di bible, isaiah na allowed to sight di throne for di lord. (isaiah 6:1-13)

a. The seraphs dem dey call komot, "holy, holy, holy na di lord almighty. "

(isaiah 6:3)

b. Isaiah's response na shame and fear spawned by im personal iniquity.

c. God allowed and bin use isaiah's experience to call israel be "set apart" from di attitudes and behavior for pagan nations.

4. Di holiness for god does no bi negate im saving and redeeming spirit.

a. Remember di name isaiah way "god go save. "

b. Many times for di book isaiah says, "your redeemer, di holy one for israel. " (cf. Isaiah 41:14; 43:14; 47:4; 48:17; 54:5)

c. Di servant for di lord.

1. Beginning for isaiah 40 we find di recurring figure for di "servant for di lord. "

2. Sometimes di servant na clearly di kontri for israel (isaiah 49:3), and for oda times it isn't. (isaiah 49:5-6)

3. Some scholars sight di servant as per progression typified for dis pyramid:

4. Isaiah 53 clearly offers a picture for di servant say im jesus christ. (cf. Acts 8:32-34; i peter 2:22-25)

jeremiah and lamentations

introduction: di prophecies for jeremiah de give to judah juss prior to and immediately following di fall for jerusalem. Di book picks up wey concern 60 years afta di close for isaiah's ministry.

names

1. Jeremiah na named for di prophet who wrote it.

2. The book for lamentations gets na name bicos it na lament ova di destruction for jerusalem by di babylonian armies.

author

1. Both books de written by jeremiah.

2. Originally, dem de recorded on top one scroll.

3. The books de likely put for dia final form by baruch, a faithful scribe under jeremiah's charge. (cf. Jeremiah 36:27-32)

purpose

1. Jeremiah's prophecies de give go di rulers and pipo for judah.

a. His message na stern and di judgment im pronounced na irreversible.

b. Most for di pipo despised and rejected im message.

2. Lamentations vividly displays di great emotional and physical pain jeremiah and im pipo experienced from captivity.

i. Background for di books.

a. We sabi plenti wey concern jeremiah than any oda old testament prophet.

1. He na di pikin for di priest hilkiah. (jeremiah 1:1)

2. As a boi, im na dem dey call to prophetic work. (jeremiah 1:6)

3. Jeremiah lived for di priestly city for anathoth, located juss a few miles north for jerusalem.

4. He na instructed no bi to marry. (jeremiah 16:1-2)

5. With an unpopular message, jeremiah na beaten, imprisoned, and ill-treated for proclaiming god's message.

b. Jeremiah's ministry last wey concern 40 years for judah.

1. His ministry spanned di reigns for five kings for judah: josiah, jehoahaz, jehoiakim, jehoiachin and zedekiah. (cf. li kings 22-25)

2. He na a contemporary for five oda prophets: nahum, zephaniah, habakkuk, daniel, and ezekiel. [refer go di chronological chart for di prophets on top page 84]

3. Beyond im ministry for judah, jeremiah later ministered go remnant for egypt.

c. For di fourth year for king jehoiakim, god ordered dat jeremiah document di messages im had received go dat point.

(36:1-4)

1. The original scroll na destroyed by jehoiakim wey concern a year later. (36:9-23)

2. God ordered jeremiah to write di material again. (36:27-32)

3. The second scroll na supplemented wit still later prophecies and na put for na final form sometime afta di fall for jerusalem (586 bc).

ii. Di main message for di books.

a. Di main message for di book for jeremiah na rebuke for unfaithfulness and a plea for repentance.

1. God foretold dia impending judgment for di hands for babylon.

2. He also predicted di return to dia homeland.

b. The main message for di book for lamentations na expression for grief ova di destruction for jerusalem and di temple.

c. Combined, di books de cari di message for divine judgment.

iii. Outline for di books.

a. Prophecies prior go di fall for jerusalem.

1. Jeremiah na dem dey call be a prophet. (1:1-19)
2. His first prophecy proclaims a divine judgment on top judah's apostasy. (2:1-3:5)
3. His second oracle warns di pipo no bi to fall into di same fate as di northern kingdom. (3:6-6:30)
4. Jeremiah's third prophecy warns against trusting for di temple and religious facades to protect dem from di consequences for dia unfaithfulness.
5. A fourth prophecy rebukes di pipo for dia covenant breaking. (7:1 -10:25)
6. A fifth prophecy proclaims punishment for di land. (14:1-17:27)
7. Specific symbols are bin use to dramatize di message for judgment. (18:1-19:15)
8. Jeremiah na arrested (jeremiah 20:1-6) and laments im fate. (20:7-18)
9. The next large section for material na no bi for chronological order. Under di reigns for jehoiakim and zedekiah, jeremiah warned for impending captivity and endured persecution for im message. (21:1 -39:18)

b. Prophecies afta di fall for jerusalem. (jeremiah 40:1-51:64)

1. Afta di fall for jerusalem (586 bc), jeremiah prophesied to god's pipo for:
 - a. Judah. (40:1-42:22)
 - b. Egypt. (43:1-44:30)
 - c. Babylon. (45:1-51:64)
2. The focus for dis prophecies na assurance to defeated jews dat god go also judge di wicked nations dey dem.
3. These prophecies also point go di messiah.

c. Historical appendix.

di last chapter for jeremiah na virtually identical wit ii kings 24-25. (jeremiah 52:1-34)

d. Lamentations ova fallen jerusalem. (lamentations 1-5)

1. Jeremiah de explain di fate for jerusalem as judgment from heaven. (1:1- 2:22)
2. He begs di lord for mercy. (3:1-66)
3. He laments ova jerusalem's lost glory. (4:1-22)
4. The book closes wit a prayer for deliverance. (5:1-22)

iv. Main main themes for di books. A. Di call from idolatry:

1. For di taim for jeremiah, judah had sunk to depraved depths for idol worship.

a. During Josiah's reign, the worship for idols declined. (cf. II Kings 23:4ff)

b. At his death, the despicable practice returned for force.

2. Jeremiah declared that these pagan symbols were impotent and powerless delusions. (Jeremiah 10:1-16) 3. Despite that fact, the Jews were "neck deep" for idolatry.

a. Idols had even been erected for the temple.

b. Children were even sacrificed to Molech. (Jeremiah 32:35)

4. By contrast, Jeremiah reveals Jehovah as creator and savior. (Jeremiah 27:5; 31:1-3)

b. An obedient waaka vs. a religious facade.

1. Amazingly, despite Judah's idolatry, the people remained "religious."

2. Their religion was a façade, ritual without meaning, rather than an obedient waaka from a devoted heart.

3. Jeremiah taught the following principles:

a. Knowledge without obedience was useless. (Jeremiah 2:8; 23:9-17)

b. Sacrifices and temple service are fruitless apart from consecrated lives. (Jeremiah 7:4-11)

c. Circumcision for the heart was as necessary as circumcision for the flesh. (Jeremiah 4:4; 9:26)

4. The rest of the Bible affirms these principles. "People go for lovers for themselves, lovers for kudi, boastful, proud, abusive, disobedient to their parents and ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, no believers for the good, treacherous, rash, conceited, lovers for pleasure rather than lovers for God, having a form of godliness but denying its power. Don't let them deceive you with empty words. They are without love, without mercy, without kindness, without self-control, without patience, without kindness, without gentleness, without self-control, without patience, without kindness, without gentleness, without self-control, without patience, without kindness, without gentleness. Don't let them deceive you with empty words. They are without love, without mercy, without kindness, without self-control, without patience, without kindness, without gentleness." (II Timothy 3:2-5)

"What good is it, my brothers, if a man claims to have faith but does not do the deeds? Can such faith save him? Suppose a brother or sister is without clothes and everyday food. If one of you says to him, 'Go, be warm and well-fed,' but does nothing to help his physical needs, what good is it? Faith by itself, if it is not accompanied by action, is dead. But you will see that faith that is accompanied by action produces good deeds. Show me your faith without deeds, and I will show you my faith by what I do. You believe that there is one God. Good! Even the demons believe that—and shudder." (James 2:14-19) "Watch out for false prophets. They come like sheep, but inwardly they are ferocious wolves. By their fruit you will recognize them. Do not pick grapes from thorn bushes or figs from thistles? Likewise, every good tree bears good fruit, but a bad tree bears bad fruit." (Matthew 7:15-18)

c. The new covenant. (Jeremiah 31:31-34)

1. The Mosaic covenant for the Old Testament was intended to be God's final revelation. (cf. Galatians 3:24-25; Romans 7:4-6; Hebrews 9:15-17)

2. Hebrews 8 cites Jeremiah 31 saying it is fulfilled by the covenant for Christ.

ezeziel

introduction: di book for ezeziel na di beginning for new phase for israelite prophecy, and na form and characteristics differ for style from di books for prophecy we've studied na im make far. Ezeziel relies yakata upon apocalyptic images whose meanings don been lost through di centuries. Even na original readers would read apocalyptic pieces for di vivid impressions pass specific details. Dis genre na commonly bin use for times for political turmoil and persecution.

name - di book na named for di prophet who wrote it.

author - ezeziel

1. Ezeziel na a member for a priestly family. (ezeziel 1:3)
2. He na carried away from jerusalem for di second wave for babylonian captivity (597bc) wen im na 25 years old. (ezeziel 1:2)
3. While for exile for tel abib, ezeziel na dem dey call be a prophet for di age for 30. (ezeziel 1:1)

purpose - ezeziel don two purpose:

1. The book tells di "second wave" captives residing for babylon dat further and final judgment against judah and jerusalem na still forthcoming.
 2. Like most for di inspired prophetic books, ezeziel points go di glory and shey for di future, make possible through christ.
 - i. Background for di book.
 - a. To di book for ezeziel it na helpful be reminded for di stages for babylonian captivity.
 1. The first siege by babylon took place for 606 bc. Daniel and odas de taken captive for dis group.
 2. The second deportation occurred for 597 bc. Ezeziel na for dis group and prophesied go di 10,000 captives-taken— for dis conquest.
 3. In di third siege (586 bc) jerusalem na sacked, di temple destroyed, and most for di population taken captive.
 4. Through all for di above, jeremiah na preaching for jerusalem.
 - b. The book employs di first pesin singular throughout.
 - c. Ezeziel's prophetic work begin for di fifth year for im exile

(ca. 592 bc) and extended to at least di 27th year for di exile (ca. 570 bc). (1:2; 29:17)

d. The apocalyptic style for di writing na bin use to vividly relate tumultuous times for great upheaval. Na im loaded wit imagery and symbolism familiar to early readers but largely lost on top we today.

ii. Message for di book. Di message na di faithfulness for god. A. Im na faithful for bringing consequence for sin. (1-32)

b. Im na faithful for dey keep im covenant for blessing. (33-48)

iii. Outline for di book.

a. Prophecies prior go di fall for jerusalem. (1:1-24:27)

1. Ezekiel na dem dey call to serve as per "watchman go di haus for israel. " (1:1-3:27)

2. Through di use for symbols, di destruction for jerusalem na forecast. (4:1-5:17)

3. Ezekiel offers two specific oracles wey concern di impending event. (6:1 -7:27)

4. In di sixth year for im captivity, ezeziel receives a vision for di idolatry for di temple and di destruction it go incur sake of it. (8:1-10:22)

a. In dat same vision, ezeziel see judgment com for di kontri's leaders. (11:1-15)

b. He also foresees judah's return to dia homeland. (11:16-25)

5. The destruction go happun sake of jerusalem's rebellion (12:1-28), lie-lie prophets (13:1-23), and idolatry (14:1-23).

6. Allegories and metaphors depicting di punishment are offered. (15:1-18:32)

7. Ezekiel laments ova di princes for israel. (19:1-14)

8. Additional allegories and illustrations are bin use to symbolize jerusalem's destruction. (20:1-24:27)

b. Prophecies against oda nations. (ezeziel 25:1 -3 2:32, 35:1-15) prophecies are specifically give wey concern:

1. Ammon. (25:1-7)

2. Moab. (25:8-11)

3. Edom. (25:12-14)

4. Philistia. (25:15-17)

5. Tyre. (26:1-28:19)

6. Sidon. (28:20-26)

7. Egypt. (29:1-32:32)

8. Edom. (35:1-15)

c. Prophecies for di future. (ezekiel 33:1- 48:35)

1. Ezekiel na dem dey call be a "watchman." (33:1-20)

2. He predicts judah's return to dia homeland. (33:21-34; 31; 36:1-38)

3. The first prophecy for di christ comes through ezekiel's vision for di dry bones. (37:1-28)

4. A prophecy against enemies for di church, "gog" and "magog," na give. (38:1-39:29)

5. A "new israel" na portrayed for divine splendor and under heaven's protection. (40:1- 48:35)

iv. Main main themes for di book. A. Prophecies fulfilled: 1. Certainly ezekiel's prophecies against judah com to pass as do di specific destines for di oda nations prophesied wey concern.

2. A clear and ogbonge example na di destiny for tyre, di major city for phoenicia. (ezekiel 26-28)

a. The lord say for tyre, "i go bring many nations against you." (ezekiel 26:3)

b. He say, "they go destroy di walls for tyre and pull down am towers." (ezekiel 26:4a)

c. Further, "i go scrape away am rubble and mek am a bare rock." (ezekiel 26:4b)

d. Ezekiel also prophesied, "dem go breakdown ya walls and demolish ya fine houses and tro ya stones, timber, and rubble into di sea." (ezekiel 26:12b)

e. The lord kontinu, "i go mek you a bare rock, and you go become a place to spread fish nets." (ezekiel 26:14a)

f. Finally, "you go lai lai be rebuilt, for i, di lord, don spoken, declares di sovereign lord."

3. Shortly afta dis prophecy, king nebuchadnezzar conducted a 13-year siege (ca. 587-574 bc) against tyre. a. Im destroyed di mainland city.

b. Di pipo fled to an island one-half mile away.

4. Di city recovered and rebuilt until 332 bc wen alexander di great com against it.

a. Once again, di pipo fled go di island.

b. Alexander had im army tear down di city (on di mainland) and laid di stones, timber, and soil into di sea, building a land bridge go di island.

5. The city na sacked again by one for alexander's generals, antigonus, for 314 bc.

6. Today, nothing remains for di ancient city for tyre.

a. Where it stood na solid rock.

b. To dis day, fishermen spread dia nets dia.

7. Clearly di source for ezeziel's knowledge for dis events na god.

b. Di final 11 chapters (ezeziel 38-48):

1. Di last eleven chapters for ezeziel are primary fodder bin use by dispensationalists.

a. Chapters 38 and 39 don been make to represent some world power and a great conflict ushering di end for taim. b. Chapters 40-48 are taken literally (not as di apocalyptic imagery intended) and supposedly e dey mean say a physically rebuilt temple, di reinstatement for animal sacrifices, a priesthood, old testament festivals, etc.

2. Di inaccuracy for dis interpretation suppose be readily evident.

a. It grossly underestimates di nature for christ's finish atoning work. (cf. Hebrews 10:10-14)

b. It misuses di style or kain literature bin use for chapters 38-48.

3. Di chapters for kweshion surely refer go di come for di christ and di covenant im go establish.

a. Ezeziel 37 closes wit, "i go mek a covenant for peace wit dem; it go de an everlasting covenant and i go put mai sanctuary among dem forever. " (v. 26)

b. Chapters 38 and 39 bin use di names for jewish enemies as symbols for di persecution and enemies satan would hurl against di church.

c. Chapters 40-48 portray di finewell well for worship and relationship through jesus christ.

[1] di "river from di temple" (ezeziel 47) surely refers go di "stream for living water" jesus offered. (john 7:38)

[2] di prince who serves as di gatekeeper (ezeziel 44:1-3) na surely di one who don opened heaven's gate for we. [3] di presence for di lord sanco for ezeziel 48:35 na e remain small certainly a reference to im spirit living for we.

d. For short, ezeziel 38-48 na no bi a blueprint for future world events; it apocalyptically portrays di fruition for di covenant make wit israel (i. e. - di church).

c. Personal accountability.

1. For awa study for di prophets, we get seen several examples for collective responsibility.

a. A whole kontri na punished for di severity and prevalence for sin for inside it. (e. g. - judah)

b. We've seen examples for innocent pipo taken captive sake of di sins for a group. (e. g. - daniel, ezeziel)

2. But ezeziel also gives we di example for personal accountability. (cf. Ezeziel 3:16-21; 9:4; 18:1-32)

a. It suppose be noted here dat dia na difference between consequence and guilt.

[1] for times di innocent fit bear some for di consequences from di actions for di guilty. [2] however, guilt or innocence na always di result for personal choice.

b. Ezekiel 18 na great chapter reflecting for di theme for personal accountability. (cf. Ezekiel 18:4b, 17b-18:30) 3. Dis vital principle needs be taught for everi generation.

a. Jesus gats rebuke di idea for collective righteousness. (cf. John 8:39ff; matthew 3:7-10)

b. We need be reminded dat mai own ultimate destiny comes through mai personal choice.

d. Di valley for dry bones. (ezekiel 37)

1. In wetin be surely one for di plenti frightening parts for im vision, ezekiel see old, dry bones come life.

2. This na obviously a prophecy for di spirit for life dat jesus would breathe into di para para israel (i. e. - im church).

daniel

introduction: di book for daniel na fascinating work. Part for it na composed for puzzling apocalyptic imagery, while oda parts share wit we some for pass inspiring tori for all scripture.

di book na written for two languages. Daniel 2:24b-7:28 na composed for aramaic [or syrian or chaldee] and di rest for di book na for hebrew. Dat fact reflects daniel's personal history (see "background" section) and di impact di captivity for get for di jewish culture.

name - di book na named for di prophet who wrote it.

author - daniel

1. Daniel na born into a wealthy and noble family for judah.

2. In 606 bc im na among di thousands taken captive for di first wave for babylonian conquest. (1:1-7) 3. Daniel distinguished imself for goment service.

a. He na specially trained for leadership for nebuchadnezzar's court. (1:3-6)

b. King darius appointed daniel as one for im three chief administrators (6:3), and planned to set am ova im whole kingdom (6:4).

4. Throughout im captivity and promotions, im remained a deeply spiritual man, faithful to im god and im convictions.

(cf. 1:8-16; 6:1)

a. He proclaimed di message for god faithfully. (5:24-8)

b. He na give di ability to interpret dreams and visions.

[1] those for odas. (2-5)

[2] his own. (7-12)

c. Despite im great faith and special ability, im lai lai claimed credit for imself. (2:27-30)

5. Though liberal scholars don questioned daniel's authorship for di book, e get little doubt wey concern dat fact.

a. The book itself presents daniel as di author. (cf. Daniel 7:2; 8:1; 9:2; 12:4)

b. The historicity for daniel de for for im contemporary ezekeiel, who speaks for am several times.

c. The testimony for jesus na dat dis book na written by "daniel, di prophet. " (matthew 24:15)

d. The discovery for di dead sea scrolls don provided further archaeological evidence for daniel's authorship.

purpose

1. The initial purpose for di book na to gree captive judah to sabi na immediate and long-term future.

a. It told di captives say di political kingdoms for di earth would com and go.

b. The book dem dey call for dem be faithful to god.

2. In addition go di above, di purpose for readers for all generations na to show god's providential hand bringing wey concern im go.

i. Background for di book.

a. Remember dat daniel na taken for di first wave for babylonian captivity (606 bc).

b. He lived for di zenith for babylon's power and witnessed na fall go di medes and persians.

c. The book covers di shikena from 606 bc (1:1) to 536 bc (10:1).

ii. Main message for di book.

a. Di main message for di book na di sovereignty for god.

1. Through di powers for babylon, persia, greece, and rome, god would bring to bear im purpose.

2. The same fit be say today for di u. S. , russia, china, etc.

b. Wit regard to individuals, god does no bi control di decisions for human beings (cf. Joshua 24:15; john 3:16), but im uses awa choices to bring wey concern im desired ends.

iii. Outline for di book.

a. Di tori for daniel and odas.

1. Daniel and three oda captives from judah are trained for service for nebuchadnezzar's court. (1:1-7)

a. They wouldn't defile themselves wit di king's food. (1:8-16)

b. Through dia fast, god sustained and blessed dem for dia integrity. (1:17-21)

2. When nebuchadnezzar had a troubling dream, only daniel fit interpret it. (2:1-45)

3. He na then give a prominent position for di king's court. (2:46-9)

4. Nebuchadnezzar erected a golden image for worship (3:1-7), but shadrach, meshach, and abednego refused to bow before it. (3:8-12)

5. The three de cast into a fiery furnace but de delivered by god. (3:13-30)

6. Nebuchadnezzar had anoda dream dat daniel interpreted. (4:1-27)

a. Na message na fulfilled wen nebuchadnezzar became temporarily crazy sake of im gara-gara. (4:28-33) b. Im recovered and praised god. (4:34-37)

7. Under nebuchadnezzar's successor, belshazzar, daniel interpreted mysterious writing which appeared for di wall. (5:1-28)

8. The prophecy na fulfilled dat very evening wen darius di mede conquered babylon and belshazzar na bin kill. (5:29-31)

9. Daniel na give an honored position for darius' court. (6:1-3)

10. Jealous peers plotted against am (6:4-9), but wen daniel na thrown into di den for lions, god shut dia mouths. (14:10-28)

b. Daniel's visions and prophecies. (daniel 7:1 -12:13)

1. Di second half for di book go from a personal record for daniel's life to revelations im received wey concern di kingdom for god. Dis included di:

a. Vision for four great beasts. (7:1-28)

b. Vision for di ram and shaggy goat. (8:1-27)

c. Vision for di 70 weeks. (9:1-27)

d. Vision for events for di maccabean era. (10:1-12:3)

2. Daniel na then told to seal di book. (12:4-5)

iv. Main main themes for di book.

a. Di earthly kingdoms and di kingdom for god.

1. For daniel 2, nebuchadnezzar get one dream wey concern an image make for four different materials.

a. This image had ahead for gold, a chest and arms for silver, a belly and thighs for brass, legs for iron and feet for iron and clay.

b. Daniel interpreted di meaning as four earthly kingdoms:

[1] gold na babylon.

[2] silver na medo-persia.

[3] brass na greece. [4] iron na rome.

c. In di days for di fourth kingdom, a stone, no bi cut by human hands, would roll down and destroy di image.

d. That stone obviously pointed go di establishment for god's church. (cf. Acts 2) 2. For daniel 7, di prophet shares a vision for four beasts.

a. I believe dem tanda for di same four empires.

b. In daniel 7:13-14, di resurrection, ascension and exaltation for di christ appear be describe.

c. It seems likely di atrocities committed by di fourth beast refer go di roman persecution for di early church, (cf. 7:19-27)

3. For daniel 8, dia na vision for a ram and a shaggy goat.

a. These are prophetic images for di second and third kingdoms. (i. e. Medo-persia and greece)

b. The "prominent hour" for di shaggy goat na probably a reference to alexander di great. (cf. Daniel 8:9-14)

c. The "small hour" fit wella be a thing for antiochus epiphanies. (8:9-14)

b. Di "seventy weeks" for daniel 9.

1. The interpretations offered for dis passage are varied.

2. Two major ones are worth consideration:

a. Some claim di seventy weeks (or seventy sevens) are a number for years (i. e. 490 years).

[1] if you begin wit di decree for artaxerxes to ezra for 458 bc (cf. Ezra 7:6-7; 9:9) and com forward 69 x 7 years (i. e. 483 years), you land for a date for 26 ad - di year jesus begin im public ministry. (cf. 9:25)

[2] the seventieth week would then be a completion for im work. (cf. I 9:26-27)

b. Plenti likely, di seventy weeks for years na entirely symbolic for di whole shikena necessary for di messianic work to come fruition and be fulfilled. (cf. 9:24)

c. Faith wit integrity.

1. The bible na filled wit examples for heroes and heroines who kept dia faith and di integrity for dia waaka wit god through dey hard circumstances. a. Joseph. (genesis 38-50)

b. Esther.

c. John di baptizer. (matthew 14:1-2)

d. All for hebrews 11.

2. Daniel brings two ogbonge examples for di same principle:

a. Shadrach, meshach, and abednego and di fiery furnace.

b. Daniel and di lion's den.

3. Bicos both for di situations ended wit di heroes no bi being harmed, we sometimes draw di wrong message from dia tori.

a. The message na no bi dat god go always keep im pipo away from harm. (cf. Hebrews 11:35-38)

b. The message na wrapped up for di response di three captive kings find to nebuchadnezzar for daniel 3:16-17.

c. Di correct message to dia tori na to waaka by faith.

introduction – minor prophets

following na series for in-depth studies are no bi designed to present an in-depth exegesis for di biblical text, but rather to provide di student wit extensive background informate which fit help facilitate a betta understanding for dis devoted men and dia times.

di prophetic office

"under di law dia de at least five classes for speakers -- moses, di lawgiver; di wise men, who find counsel; priests, who taught di law; prophets, through whom god spoke im word; and psalmists, wey be di singers or poets for israel" (homer hailey).

"by way for general definition, a prophecy na oral or written disclosure for words through a human mouthpiece transmitting di revelation for god and setting forth im go to man" (gleason archer, jr.).

god told moses dat im broda aaron would be im "prophet" (ex. 7:1). God then de explain di nature for dis work for exodus 4:14-16. di prophet na "mouthpiece. " di lord further discusses a prophet and im work for deut. 18:18-22, and tells we how we fit determine who na genuine prophet and who na lie-lie prophet.

fore-telling di future na only a small part for prophecy; di major work for di prophet na to reveal god's go to im pipo. wetin god die for dem for di present. "as a tok tok pesin for god im na plenti a forth-teller than a foreteller" (hailey).

biblical titles for dis individuals

prophet --- (hebrew: nabi. one who don been dem dey call). "the prophet no bi be regarded as per self-appointed professional whose purpose na to convince odas for im own opinions, but rather im na one dem dey call by god to proclaim as per herald from di court for heaven di message be transmitted from god to man" (archer).

seer --- (hebrew: hozeh or ro'eh). "as a seer (one who "sees") im would avoid evolving ideas or opinions for im own mind and would confine imself go dat which god had de tin be say shown am" (archer). Dis appears to don been di earliest term by which dis men de dem dey call (see: i sam. 9:9).

man for god --- (i sam. 9:6; i kings 17:18). "this title implied say di prophet must be a man who belonged first and foremost to god, na wholly devoted to im cause, and enjoyed im personal fellowship. Na im be say, im fit be trusted to transmit god's word, bicos im spoke only as god enlightened am and guided am to speak" (archer).

servant for jehovah --- (i chron. 6:49; i kings 18:36).

messenger for jehovah --- (is. 42:19).

watchman --- (ezekiel 3:17; 33:7).

responsibilities for di prophetic office

"the responsibility for di ot prophets no bi principally to predict di future for di modern sense for di word prophesy, but rather to tell forth di go for god which im had communicated by revelation" (gleason archer).

"the prophet had di responsibility for encouraging god's pipo to trust only for jehovah's mercy and delivering power, rather than for dia own merits or strength, or for di might for human allies" (archer).

"the prophet na responsible to remind im pipo dat safety and blessedness de conditioned upon dia faithful adherence go di covenant, and dat dis adherence involved no bi only doctrinal conviction but a sincere submission for dia go to obey god wit dia whole heart and to lead a godly life. Apart from such submission, no

how much for sacrifice or ritualistic worship fit satisfy di lord. For oda words, a saving faith involves a sanctified waaka" (archer).

"the prophet na to encourage israel for respect go di future. Dis assurance for di future, for di ultimate triumph for di true faith, na wella calculated to encourage di sincere believers for inside israel to keep faith wit god and keep on top trusting am for di face for all contrary appearances and hostile circumstances" (archer).

"hebrew prophecy na to seal di authoritativeness for god's message by di objective verification for fulfilled prophecy" (archer).

"there are two classes for preachers --- di gud preachers who don sartin to tok, and di poor preachers who don to tok sartin. But e get yet anoda and higher class. It consists for dos who both don sartin to tok and who don to tok it. Such are di prophets. " ---- albert knudson

amos

personal background

di meaning for di name amos (which na from di hebrew verb amas = "to lift a burden, to de cari") na "burden-bearer." im na a native for di southern kingdom for judah, from di town for tekoa -- wey concern six miles south for bethlehem, twelve miles south for jerusalem, and eighteen miles west for di dead sea. Tekoa na di center for one big sheep farming district.

amos describes imself as one who had three different occupations:

shepherd (amos 1:1) --- dis na di hebrew word noqed, which na a word bin use to describe a man who tended a main main small, rugged, speckled variety for sheep (called naqod) which required less food and fit live wella for di desert, and which produced a wool for superior quality and for great value.

herdsman (amos 7:14) --- dis na di hebrew word boqer, which refers to one who raises or tends cattle.

cultivator for sycamore figs (amos 7:14) --- dis na di wild fig (siq-mim for hebrew) which exuded a ball for sap wen nipped for di right season, and which hardened into a sort for edible fruit wey di lower classes de able to afford. Dis tree na found for a lower altitude than tekoa, so amos undoubtedly gats do some traveling (perhaps down go di dead sea region) to tend dis trees.

"these occupations make it necessary for amos to do one big how much for traveling go di wool and cattle markets for israel and judah. For dis way, im learned firsthand di military, social, and economic conditions and practices for hol and poor alike" (john t. Willis).

amos no bi a "professional" prophet, but a normal man utilized by di lord to deliver im word to im pipo. "i am no bi a prophet, abi am i di pikin for a prophet. but di lord took me from following di flock and di lord say to me, 'go prophesy to mai pipo israel. ' and now hear di word for di lord!" (amos 7:14-16). Im had no special training; im no bi a graduate for di school for di prophets (variously referred to as "bands" -- i samuel 10:5, 10, and "companies" -- i samuel 19:20, and "sons for di prophets" -- i kings 20:35); abi na im descended from or any prophets. Im no bi even a citizen for israel (the northern kingdom), but rather for judah (the southern kingdom). Nevertheless, god send am to israel to proclaim di word go di pipo for di northern kingdom. Im no bi a man for wealth, yet dey send am warn di wealthy; no bi a man for luxury, or one wey dey lazy, yet send to dos wey be both. All for dis na designed to separate di man from di message. Dia na be nothing wey concern dis man which would attract a personal following. Na im di message god desired di pipo to focus upon, no bi di messenger!

amos do most, if no bi all, for im prophetic work (the totality wey probably do no bi last ova a year or so --- amos 1:1) for di city for bethel (amos 7:10), wia im na denounced by amaziah di priest and forbidden to preach further for

israel.

"someone don describe amos as 'the first great reformer. ' im no bi for di school for di prophets, who by dis taim de disposed to cry wetin di pipo promise. Dia no bi for amos di sympathy, warm love, and feeling for di statesman or citizen, but a cold sense for justice and right. Im na di stern prophet for justice and righteousness. Hosea's spirit na summed up for di word lovingkindness; amos' na summed up for di one word justice" (homer hailey).

"the dark days for which im lived dem dey call for a man for sturdy moral fiber and fearlessness. Such na amos. Im character, molded for di harsh terrain for di wilderness for tekoa, enabled am to tanda before di priest and di pipo, proclaiming di word god had give am" (expositor's bible commentary). "at di call for god, im comot im haus for judea as per mere layman to proclaim a hostile message for di proud capital for di northern kingdom for israel. Without any level as per recognized prophet, im braved di prejudice for di ephraimite public to de cari komot faithfully im commission from god. A man for rugged convictions and iron go, im fit no bi be deflected from im purpose even by di highest functionary for di samaritan hierarchy" (gleason l. Archer, jr.).

date

amos 1:1 gives we a fairly accurate picture for wen dis prophecy occurred. Na im for di days for king uziah (792-740 bc), and king jeroboam ii for israel (793-753 bc). Im mission to bethel na also plenti precisely dated as occurring "two years before di earthquake. " dis na a very severe earthquake for di reign for uziah which na remembered for centuries afterward --- "you go di comot juss as you fled before di earthquake for di days for uziah king for judah" (zechariah 14:5). As per result for dis informate, most scholars date im prophetic work somewhere between 760 and 755 bc.

historical background

dis na a taim wen di fortunes for di northern kingdom (israel) had reached one for dia highest points for prosperity and peace. Jeroboam na able to extend im borders e remain small to dos for di old davidic kingdom. Dia na also peace wit di southern kingdom (judah). "after a long shikena for conflict for which judah na for many respects subservient to israel, dia na now a spirit for co-operation and mutual enterprise resulting for a flow for trade and commerce between di two kingdoms" (new layman's bible commentary).

na im a taim for great economic well-being and kontri strength. Di chop up for wealth also led to extensive building programs. Di shikena brick for earlier days find way to buildings for hewn stone and ivory decorations. Dem had "winter houses" and "summer houses" (amos 3:15). Dem had "houses for ivory" (amos 3:15), and "houses for well-hewn stone" (amos 5:11). Dem reclined on top "beds for ivory" (amos 6:4); sprawled on top couches; chop and drank to dia fill; anointed themselves wit di finest oils; de surrounded by music (amos 6:4-7). For short, dem de "at ease for zion" (amos 6:1).

"concurrently wit di increased wealth dia na an associated rise for dos social evils which characterized di prosperity for solomon's reign; di hol became very hol and di poor became even poorer" (new layman's bible commentary). "as dia economic well-being and kontri strength kontinu to foster dia security, an internal decay na eating for dia vitals" (expositor's bible commentary).

dia na a complete lack for social concern for di land. Di hol would stop for nothing to chop up dia profits, de include economic exploitation for di poor. Even di legal system na corrupted, and di poor had no recourse even for di courts. "the hol enjoyed an indolent and indulgent existence, urged on top by di rapacity for dia wives who demanded plenti and plenti luxuries" (new layman's bible commentary).

"back for all moral, social, and political wuru wuru dia lies a basic cause: religious decay and apostasy" (homer hailey). Di pipo de religious, but dem de far from being spiritual. Dia religion consisted for external acts --- dem de putting on top a show for god, but im no bi fooled. "they prided themselves for dia cost 'church buildings. ' dem boasted for di numerous sacrifices which dem offered, and for di fact wey dem offered dem exactly as di law prescribed ('legalism'). Dem gloried for dia perfect attendance record for di worship services. Dem de wella pleased wit dia efforts to sing praises go di lord. But, by way for contrast, amos rejected di idea dat quantity, numbers, and external show na realli religion!" (willis). Some don criticized amos for being a preacher for a "social gospel. " however, "god make it clear say di heart for religion na to love god wit all di heart, and to love one's neighbor as imsef. Without dis two elements, any number for external acts na meaningless to god" (willis).

"the prophets had degenerated into time-servers, blinded wit di complacency for di kontri. Religion certainly flourished for di kontri but na im a religion dat na pata pata divorced from reality. Dia na a great deal for activism and outward show wit crowds thronging di shrines for di times for di great festivals. Ritual na elaborate, but dia na no true life and no evidence dat real spiritual values had any place, and yahweh na patronized wit a presumption bordering upon arrogance" (new layman's bible commentary).

"extravagant religious ceremonies and rites de manifested on top everi hand. Tithes de offered everi three days; freewill offerings de brekete and di amounts advertised (amos 4:4-5). Religious fervor na high, but true spiritual devotion to god na utterly lacking" (homer hailey). "it na a religion which na empty for tin, though full for ritual. Amos insisted dat god had no taim for ritualistic religion without heart" (new layman's bible commentary).

di message for amos

di book for amos falls into three major divisions:

chapters 1-2 --- a series for oracles against "outside" nations, ending wit resemble oracles against judah and israel.

chapters 3-6 --- condemning various sins which de prevalent for israel.

chapters 7-9 --- some informate concerning di call for amos, and five visions which reflect some for di basic themes for im message.

di oracles against di nations:

damascus --- 1:3-5

gaza --- 1:6-8

tyre --- 1:9-10

edom --- 1:11-12

ammon --- 1:13-15

moab --- 2:1-3

judah --- 2:4-5

israel --- 2:6-16

"the significant tin wey concern dis series, which for general denounces atrocities for war, na dat amos announces dat god na concern wit sin wherever it occurs. Im na di international god for justice, punishing sin wherever it occurs" (jack p. Lewis).

for di five visions for amos we find di main themes which god promise dis man to emphasize. Dem be basically visions for doom!

di locusts (amos 7:1-3) --- locusts for palestine de uncontrollable and considered "an act for god. " amos see for dem di threat for god's punishment and by pleading for di land na able to convince god to relent.

di great faya devouring di land (amos 7:4-6) --- some sight dis as per famine or drought. Again, di prophet pleads wit di lord, and im relents.

di plumb line (amos 7:7-9) --- di doom for di haus for jeroboam na bin announce. Amos pleads no further.

di basket for summer fruit (amos 8:1-3) --- prophets too dey convey dia message by puns no bi intended be humorous. From di similarity for summer (qayits) and end (qets) for hebrew, di lord teaches amos say di end de for hand. "the end don com for mai pipo israel" (amos 8:2).

di lord standing beside di altar (amos 9:1f) --- di command na give to smite di sanctuary and to destroy di sinful pipo for di land. "the point for dis last vision na dat wen god finally sends di assyrians to overthrow israel, dat dia go de no fit for sinners to dodge punishment, no mata how hard dem try" (john t. Willis).

habakkuk

personal background

di name habakkuk na unusual one for uncertain meaning. Some feel it comes from di hebrew word habaq which way "to embrace" --- na im make, im name would signify an "ardent embrace. " "at di end for im book dis name becomes appropriate bicos habakkuk chooses to cling firmly to (embrace) god regardless de kain happens to im kontri --- 3:1619" (expanded open bible). Jerome preferred di idea for embracing so as to wrestle, "because im wrestled wit god. " martin luther seemed to favor dis idea, say, "it na certainly no bi unfitting, for for dis little book we sight a man, for deadly earnest, wrestling wit di mighty wahala for theodicy (the divine justice) for a topsy-turvy world. "

odas don suggested dat im name na comot from an assyrian flower --- hambaququ --- but e get no fit to verify dis. According go reign jewish tradition im na di pikin for di shunammite woman, tey tey elisha told am, "at dis season next year you shall embrace (habaq) a pikin" (ii kings 4:16). A second tradition identifies am wit di "watchman" for isaiah 21:6. Further legendary material fit be gleaned from di pages for di apocryphal book bel and di dragon (vs. 33-42), wia an angel moto dis prophet by im hair to babylon to feed daniel for di lions' den.

bel and di dragon 33-42

now di prophet habakkuk na for judea; im had make a stew and crumbled buredi into di bowl, and im na for di way to im field, carrying it go di reapers, wen an angel for di lord say, 'habakkuk, de cari di meal you get wit you to babylon, for daniel, who na for di lion-pit. ' habakkuk say, 'my lord, i get lai lai been to babylon. I no sabi wia di lion-pit na. ' then di angel took di prophet by di crown for im head, and carrying am by im hair, im swept am to babylon wit di blast for im breath and put am down above di pit. Habakkuk dem dey call komot, 'daniel, daniel, take di meal dat god don send you!' daniel say, 'o god, thou dost las las remember me; thou dost lai lai forsake dos who love thee. ' then im get up and chop; and god's angel returned habakkuk sharp sharp to im haus. For di seventh day di king went to mourn for daniel, but wen im arrived for di pit and looked for, dia sat daniel! then di king cried aloud, 'great art thou, o lord, di god for daniel, and e get no god but thou alone. ' so, di king drew daniel up; and di men who had planned to destroy am im flung into di pit, and then and dia dem de chop up before im eyes.

oda than im name, little na sabi wey concern dis prophet. Im apparently lived as one for god's dem dey call prophets (habakkuk 1:1) and no bi engaged for some secular profession as na amos (amos 7:14-15). Some don deduced say di final tok for di book --- "for di choir director, on top mai stringed instruments" (3:19) --- fit indicate wey he na also a levite and a member for di temple choir, or wey he na for some oda way connected wit di temple worship for jerusalem. We fit also assume wit confidence wey he na a prophet for di southern kingdom for judah, and wey he very likely lived for jerusalem.

date

di only explicit taim reference for dis prophecy na 1:6, wia di lord says, "i am raising up di chaldeans" (babylonians). De tin be say, di chaldeans de "a tribe for semites from southern babylonia, who, under di leadership for nabopolassar, became rulers for di neo-babylonian empire" (jack lewis).

dis implies a taim prior to dia rise to power (which com afta di critical battle for carchemish for 605 bc). Before dis taim di babylonians de no bi realli a world force be reckoned wit. Dis na why di lord tells habakkuk, "look among di nations! observe! be astonished! wonder! bicos i am doing sонтin for ya days you would no bi believe if you de told" (habakkuk 1:5).

habakkuk 1:2-4 (speaking for internal conditions for judah) points go taim afta di reign for king josiah (640-609 bc). However, for di reign for king jehoiakim (609-597 bc), especially for di early years for im reign, di conditions do fit. Im na a godless king who led di kontri down di path to destruction --- ii kings 23:34 - 24:5; jeremiah 22:18.

"it seems best, na im be say, to assign di preaching for habakkuk go date shortly before 606 bc, but afta di beginning for

babylon's westward shikena! for world conquest" (gleason archer). "the probable date for dis book na wey concern 607 bc" (expanded open bible).

historical background

upon di death for di gud king josiah for megiddo (609 bc) --- ii kings 23:29 --- im pikin, jehoaahaz, na make king. Im na only 23 years old, and according to ii kings 23:32 "he do evil for di sight for di lord. " im reigned for only 3 months, and then pharaoh neco for egypt deposed am and put im broda, jehoiakim (also dem dey call eliakim), upon di throne (ii kings 23:33-37). Im na 25 years old wen im took di throne and im also do evil for di sight for god.

"within a shikena for approximately 20 years di chaldeans swept ova judah for successive waves, and ultimately destroyed di kontri and took na inhabitants away into captivity for 586 bc" (zondervan's pictorial encyclopedia for di bible). Internally, di pipo for god de catch up for religious decay and moral bewilderment.

"looking wey concern am habakkuk sees a vivid demonstration for prevailing evils. Im enumerates dos wey be proud and secure for dia own ways (this list taken from: schultz, di old testament speaks):

di unrighteous aggressors --- 2:6-8

dos who justify dia evil ways --- 2:9-11

dos who shed blood for personal gain --- 2:12-14

dos who deceive dia neighbors --- 2:15-17

dos who trust for idols --- 2:18-19

di above series for five woes na for di form for a masal (a taunt song), and dem be basically against: greed and aggression. self-assertion, exploitation and extortion. violence. immorality and inhumanity. idolatry.

di purpose for habakkuk

"the book for habakkuk differs from oda books for prophecy for one special aspect. Instead for taking jehovah's message directly go di pipo, im takes di complaint for di pipo to jehovah, representing dem for di complaint" (homer hailey). Habakkuk na man for god; a man for faith; who na perplexed by wetin be happun dey am. Im no de why god na doing wetin im na doing. E be laik inconsistent wit wetin don been previously revealed.

na im be say, di prophet go to god and de ask some dey hard kweshion, and im receives some answers which greatly puzzle am. Nevertheless, through it all, weda im understands or no bi, im faith for god lai lai wavers!! "his spirit na deeply troubled. How fit god permit so boku suffering and death? how fit god punish im own pipo, even though dem had sinned, by a kontri dat na even plenti wicked?" (hester, di heart for hebrew history). "how fit a righteous god use di wicked chaldeans to punish im pipo, which, for spite for dia apostasy, na still plenti righteous than dem?" (zondervan's pictorial encyclopedia for di bible).

"violence and law-breaking abounded, and di wicked seemed at least superficially to triumph. According to all dat habakkuk knew wey concern god's holiness and covenant (cf. Deut. 26-33, on top which habakkuk seemed dependent), yahweh suppose don arisen to correct di situation, particularly for response to believing prayer for change by so we go fit habakkuk. Such correction had no bi been forthcoming, and di prayers for di righteous and di struggle for justice for di land seemed for vain, wit di result dat god's program for redemptive history na threatened" (expositor's bible commentary, vol.

7).

"why na evil and suffering rampant for awa world? goodness and justice seem to fail! how na it, god, dat you de so against wrong but you go on top tolerating wrong? god, na wetin you de doing fair? na dis i no de lie di moral, ethical tin to do?" (d. Stuart briscoe). "habakkuk na freethinking prophet who no de fear to wrestle wit wahala dat test im faith" (expanded open bible). Such spiritual struggles are no bi para para! "jeremiah, too, kweshion and expostulates wit god as im struggles wit di intractable wahala for di prosperity for di wicked --- jeremiah 12:1-4; 13:17; 15:10-18; 20:7-18" (new layman's bible commentary).

di book for job also discusses di kweshion for why di individual righteous man or woman suffers. Dis na further discussed for psalm 37, 49 and 73. For di non-canonical literature it na discussed for such places as --- iv ezra 3:29-36 and ii baruch 11:1-7. "how fit one justify di facts for life wit di doctrine for an all-powerful but juss god who na active for history? events no seem to bear komot di doctrine dat sin brings retribution. God seems inactive!" (jack lewis). Dis na di wahala wit which habakkuk wrestled!

habakkuk, however, "was an honest seeker for di true who went directly to god for di ansa" (hester, di heart for hebrew history). "while im na man who don doubts and dares to express dem, im does no bi mek di mistake for ruling god komot for di picture! even though im na full for doubt im brings im distress and im doubts wey concern god to god imsef!" (d. Stuart briscoe). "where men attempt to tink through di age-old wahala for evil and seek to relate di grim facts for history go god for justice and power who holds all for im control, dem find themselves drawn to habakkuk" (new layman's bible commentary).

di final kpatapata for habakkuk na wey we must gree god be god, and gree am to do tins im way and for im own gud taim. Awa job na to trust am and to live by faith! "the righteous go live by im faith" (habakkuk 2:4) --- di main main verse for dis entire book!! although tins no always turn komot as we would laik, yet we go rejoice for di lord sha! (habakkuk 3:17-19).

"in spite for appearances go di contrary, god na still for di throne as di lord for history and di ruler for di nations. God fit be slow to wrath, but all iniquity go de punished eventually. Im na di worthiest object for faith, and di righteous man go trust for am everytime" (expanded open bible). "apart from isaiah (is. 7:9; 28:16), no oda prophet taya di make sense for faith and prayerful trust for such a way as do habakkuk. Di central theme for habakkuk's prophecy, viz. say di righteous shall live by im faith (2:4), na taken up for di nt, and applied for significant contexts: romans 1:17; galatians 3:11; hebrews 10:38-39" (zondervan's pictorial encyclopedia for di bible).

"the prophet closes im poems wit one for di greatest declarations for faith be found for biblical literature. Di prophet who don raised such searching kweshion for di early part for di book declares dat com di worst for it, im go hold steadfastly go di lord" (jack p. Lewis). "though im slay me, i go shey for am. Nevertheless i go drag mai ways before am" (job 13:15).

"the growth for faith from perplexity and doubt go di height for absolute trust na one for di fine well well aspects for di book. Na lesson na for all taim!" (homer hailey).

haggai

personal background

di name haggai way "festival, feast, festive. " some suggest it fit be a shortened form for haggiah which way "festival for jehovah. " dis don led many to conjecture wey he fit don been born on top one for di major festival or feast days for di jews (passover,). Although im na referred to as per "prophet" (haggai 1:1; ezra 5:1; 6:14), little else na sabi for dis man. Im papa's name na lai lai mentioned. It na assumed wey he na born for babylon for di taim for di captivity.

it na very likely haggai returned to jerusalem wit di first group for 50,000 persons led by zerubbabel for 536 bc. It na also possible im do some writing for psalms for dis taim. Di septuagint (the greek version for di ot, which na make dey 250 bc) credits am say im di author/co-author for several psalms (psalms 138, 146-149).

"in di midrash and talmud, legend de make haggai, zechariah and malachi be di founders for di 'great synagogue'

(aboth r. Nathan 1; baba bathra 15a), a bodi dat na alleged to don play a great role for post-exilic times for preserving scripture and handing for di traditional precepts and lore. It na further believed by di rabbis dat afta dis three prophets kpai di holy spirit departed from israel" (jack p. Lewis).

"it na legitimate to suppose dat haggai na still a pikin wen im returned to judea wit im papa and mama for 536 bc" (zondervan's pictorial encyclopedia). Haggai na a contemporary for zechariah and also for confucius (557-479 bc). Haggai na di first prophet for jerusalem afta di return from babylonian captivity. Di prophecy for haggai na second only go dat for obadiah for brevity among ot books.

date

di prophet dates im own work very precisely. Haggai 1:1 dates it for di "second year for darius di king. " dis na darius i, pikin for hystaspes (522-486 bc). Na im make, di prophecy na dated for di year 520 bc.

dis book consists for four brief oracles, each for wey be precisely dated for inside dis year. Dem de delivered "between august and di last for december for di year 520 bc" (hester, di heart for hebrew history). Na im make, di four oracles for dis prophecy all happun for inside a four month shikena.

haggai na di first to prophesy go di pipo wey had returned, although zechariah soon followed. Haggai's ministry na very brief, but zechariah's last boku longer. "some don di honor to lead, odas to last, for di work for god" (matthew henry).

historical background

for di year 586 bc di southern kingdom for judah fell go di babylonians and di city for jerusalem na reduced to ruins, along wit di temple. Di pipo de led away into captivity (those who weren't bin kill), although a few de allowed to remain behind to live for di ruins. For di next several decades dis few who remained for dia homeland begin to intermarry wit di men and women for di foreign nations dey dem (including some for di assyrians who had fled di destruction for dia own kontri). Dis merging for peoples led go di group sabi as di samaritans, who, wen di jews returned to dia land afta di captivity, would become one for dia major opponents.

for di shikena for di captivity, di prophets daniel and ezekiel, wey be also taken captive, provided spiritual shey and guidance go di exiles. For di year 562 bc king nebuchadnezzar kpai and babylon then had a series for weak rulers. Dia na no bodi realli kakaraka e don do to hold di empire together. For 549 bc cyrus (who had become king for di persians wey concern ten years earlier) defeated di median king and united di medes and persians.

for 539 bc (on october 13) cyrus overthrew di city for babylon and appointed a "phantom king" ova di city. Dis king na sabi for di bible as darius di mede, who na probably gubaru (or gabryas) for secular history (this na no bi di same darius as di one mentioned for haggai).

cyrus na a very benevolent ruler and had a policy for allowing enslaved peoples to return to dia homelands and rebuild dia temples and reinstitute dia religious practices. For 538 bc cyrus issued a decree which allowed di jews to return to dia homeland (ii chron. 36:22-23; ezra 1:1-4). Ova 150 years before dis event, isaiah had prophesied dat god would use cyrus to bring wey concern dis restoration (isaiah 44:24 - 45:7).

dis return for di jews to dia homeland took place for several stages. No bi all di jews for captivity promise to return. Many had been born for babylon and had, ova di years, built up prosperous commercial enterprises. Also, "the prospect for a return go desolate and impoverished land, and rebuilding di ruins for di past, had little practical appeal to dos jews who had managed to take advantage for di generous and rather naive babylonians. Only dos jews who had catch a vision for service to god and man for di lait for di sanco covenant de seriously interested for di challenge" (zondervan's pictorial encyclopedia). Di various stages for dis return de:

536 bc --- wey concern 50,000 return under zerubbabel. Joshua, di priest, serve as di religious leader for di returned pipo. Haggai returned wit dis group. Ezra 2.

457 bc --- a second group led by ezra, consisting for wey concern 2058 persons, returns. Several reforms are instituted, de include di wahala for inter-marriage wit di nations. Ezra 8-10.

445 bc --- a third group, led by nehemiah, returns. Nehemiah serves as di govnor for jerusalem. Di walls are rebuilt. Nehemiah 2.

upon di return for di first group (536 bc) work begin for di temple. Di altar for sacrifice na restored and di foundation for di para para temple na laid. However, for dis point di pipo ceased dia work. Di city and houses and wall de all for ruins, di land had been neglected for 50 years and food na scarce. Di jews who had remained for di land and intermarried wit di nations offered to help rebuild, but dia offer na declined --- dis led to hard feelings and opposition. As per result, di pipo became discouraged. Dem turn dia full attention upon surviving. Then, once dem had met di basic necessities for life, dem begin looking toward di luxuries, and for di process became apathetic toward di rebuilding for di temple.

cyrus na succeeded by im pikin cambyses (529-522 bc). Afta dis king com darius i (522-486 bc). Two years into im reign (520 bc), and 16 years afta work had ceased for di temple, god raised up di prophet haggai "to combat apathy and depression by dey give inspired leadership" for di reconstruction for di temple (zondervan's pictorial encyclopedia).

di message for haggai

haggai "was a man for one paramount idea --- build di temple!" (homer hailey). Im desire na to sight di temple reconstructed and dia worship for god reinstituted. Di pipo had become discouraged and, as per result, forgetful for god. Dia priorities de all wrong; dem de thinking for themselves and no bi for god; building dia own houses, but no bi im! haggai na send as per motivator and edifier --- get ya priorities right! put god first, and im'll take send for ya oda needs (matthew 6:33).

di message for haggai na extremely well-received and effective. "within three weeks and a few days afta im first address go di pipo dem begin work for di temple again" (hailey). One for di reasons for im success na im dependence for di word for di lord! twenty-six times (in a book for only 38 verses!) im appeals to god as di authority and source for im message. Such expressions as "saith jehovah," "declares di lord for hosts," and di laik are very normal. "this appeal go di divine we you from de kain im say stirred di pipo, moved dia hearts, and get results" (hailey). "no prophet ever appeared for a plenti critical juncture for di history for a pipo, and it fit be add, no prophet na plenti successful" (marcus dods).

di temple na completed for 516 bc, twenty years afta na im begin and seventy years afta na im destroyed for 586 bc (ezra 6:15). Dis para para temple na desecrated for di taim for antiochus epiphanies (168 bc), but later cleaned up. Na im add on top to by herod di great. Na im essentially dis same temple dat jesus and di apostles enta taim and again for dia ministries.

haggai teaches we dat faithfulness and material blessings are directly connected; dat "when a gud work na awaiting na accomplishment, di taim to do it na now" (farrar); dat "discouragement, however profound, na no bi an adequate reason for neglecting duties, even wen dem seem be encompassed wit difficulty. Be kakaraka and work' na glorious motto for human life" (farrar); dat "the basis for all successful preaching na 'saith jehovah. ' it get results then, and such preaching go get results today!" (homer hailey).

hosea

personal background

di name hosea comes from di hebrew language. It way salvation. Although no bi specifically stated, it na believed hosea na a native for samaria (he refers go di ruler for samaria as "our king" --- hosea 7:5). Im family seems be for significant social standing for di name for im papa be mentioned (hosea 1:1).

as to im occupation, nothing na sabi for some kain. E be laik clear wey he occupied "some position or place for distinction. " many scholars feel im fit don been a priest.

date

reason say im reference go di kings (hosea 1:1), most scholars date im prophetic ministry for di years 753 - 715 bc. Di book bearing im name na combine for many sermons and actions delivered ova a shikena for several decades.

historical background

religious --- hosea summed up di religious activities for israel for one word: whoredom. As per harlot, im had prostituted hersef before di lie-lie gods. Di pipo lacked knowledge (hosea 4:6; 5:4), and de ignorant for god's law (hosea 8:12). Idols had been set up and women de serving for di temples as cult prostitutes.

moral --- "their conduct na di very opposite go dat which god desired and demanded. Di pipo de guilty for swearing, breaking faith, murder, tapping, committing adultery, deceit, lying, drunkenness, dishonesty for business, and oda crimes fifty-fifty abominable before jehovah. Di picture painted for di book for hosea na true true dat for a kontri for decay" (homer hailey).

political --- na im a shikena for political upheaval for israel. Upon di death for jeroboam, several kings com go di throne but de quick quick assassinated; some reigning only a few weeks. Tiglath-pileser (king for assyria) com against israel and exacted heavy tribute from dem. Finally, for 722 bc, di northern kingdom fell go di assyrians, wit many for di pipo being carried off into captivity. "these de trying years for political conniving and intrigue, for anarchy and rebellion, for treachery and murder. God na pata pata comot komot for di picture and komot for di pipo's thinking. Di prophet's task na to turn di thinking for di pipo back to god, but dem de too deeply steeped for dia idolatry to heed im warning. Dem had passed di point for no return; dem refused to hear" (homer hailey).

dia faithlessness na manifested for two major ways:

- rebellion against all constituted authority.
- dependence upon human defenses and foreign alliances, rather than upon di power for jehovah.

di cause for dis widespread immorality and faithlessness toward god na two-fold:

- corruption for di priests, wit whom di lie-lie prophets de for league.
- corruption for worship.

di message for hosea

god, im nature and character. E get but one god! im na omnipotent. Im na righteous. Im na love! im na pictured as both a loving husband, and a loving papa. One for di favorite expressions for dis prophet na: lovingkindness.

di covenant between god & israel. Hosea views israel as di "chosen ones" for god; god had enta into a union wit dem. Di intimacy for dis relationship na describe under two figures --- a marriage relationship, and a papa/son relationship. Hosea emphasizes dat a covenant always involves mutual obligations.

doom for di kontri na inevitable. Sake of di faithlessness for di kontri, hosea prepares di pipo for impending punishment. Di righteous husband demands say di unfaithful wife be put away from am, but di loving husband looks hopefully go taim for restored relationship!

joel

personal background

di name joel (hebrew = yo'el) way "yahweh na god. " im na di pikin for a man named pethuel (or bethuel for di septuagint) which way "the open-heartedness or sincerity for god. " weda joel received im name for birth, or na give dis name later as per result for im ministry, na unknown.

joel lived and prophesied for di southern kingdom for judah. Im very likely na a resident for di city for jerusalem. Im de make frequent reference to judah & jerusalem (2:32; 3:1, 17-18, 20), to dia kontri pipo (3:6, 8, 19), to zion (2:1, 15, 32; 3:17, 21) and na pikin (2:23). Im also show great familiarity wit di temple and na ministry (1:9, 13-14, 16; 2:14, 17; 3:18). Im na also intimately acquainted wit di geography and history for di land (1:2; 3:2-8, 12, 14, 18).

some scholars don suggested im familiarity wit di temple service fit indicate im na a priest, or di pikin for a priest. Odas speculate "his castigation for di priests suggests im no bi a member for dia caste. " little na sabi wey concern dis man, except for wetin fit be gleaned from di book itself. Although 13 oda persons for di ot writings bear di name joel, im no fit be identified wit any for dem.

"joel na a man for vitality and spiritual maturity. A keen discerner for di times, im delivered god's message go di pipo for judah for a vivid and impassioned style, wit a precision and originality for think say serve as per veritable quarry komot wey many subsequent prophetic building stones de be hewn" (expositor's bible commentary).

date

e get great disagreement among scholars as go di dating for dis book. Theories range from di 9th century go di 4th century bc. Some don even sought to date it as late as di maccabean shikena (during di so-called intertestamental shikena). Di wahala -- no date na give for di heading for di book, abi na dia any explicit reference for inside di bodi for di work itself. Di major theories are:

- post-exilic --- di captivities for god's pipo don ended. Di exiles don returned to dia homeland. Di temple don been rebuilt. Dis see e dey mean say a date for di mid-4th century bc.

- pre-exilic --- three general positions don been advanced by dos who assign a pre-exilic date to joel. Dem be:

- o early pre-exilic --- a 9th century date. It na felt di situations depicted for inside di book point best go di taim for di boy-king joash (835-796 bc), who begin im rule through di regency for di high priest jehoiada.

- o middle pre-exilic --- an early 8th century date. An extensive defense for dis see na give for di expositor's bible commentary, vol. 7, p. 231-233.

- o late pre-exilic --- a 7th century date. Dis see seeks to find a link wit di prophet jeremiah, and to harmonize di literary forms and religious outlooks for di two prophets.

pass likely and logical for dis theories na di early pre-exilic, which would date di prophecy for joel from wey concern 835 bc on top. For an excellent defense for dis see sight --- a survey for old testament introduction by gleason l. Archer, jr. , p. 304-307.

occasion

di land don been devastated by a locust plague. Drought, famine and fires follow for di wake for di locust plague. Dis na far pass juss a natural disaster -- it na also a kontri disaster! e remain small everi aspect for community life don been affected. Di economy for di land don been all but ruined. Di whole kontri don ground go halt. Even di religious life for di community na threatened through di shortage for offerings.

joel sees a link between dis natural/national disaster and a taim for come judgment from di lord god --- di day for di lord. No bi only na dis locust plague an actual judgment from god, but it warned for an even greater impending judgment against di pipo for god --- wen di enemy would no bi be armies for locust, but armies for men!

dis concept for further judgment also led joel to reveal god's intention for di last days --- di ultimate come for god for judgment after much much for taim.

use for joel for di para para testament

"while dis na one for di briefest books for di ot, it de for di same taim one for pass profound. Both for na grasp for di relationship between historical events and di suprahistorical expectation for di day for di lord, and also for na impact on top early christian theology, na influence don hardly been proportionate to na size" (new layman's bible commentary).

for acts 2:16f di apostle peter states say di tins di pipo de witnessing for di day for pentecost had been spoken for by di prophet joel (joel 2:28-29).

for romans 10:11-13 paul refers back to joel 2:26b and 2:32. For mark 4:29 jesus de make use for joel 3:13.

dia seems be some dependence on top joel 2:32 for acts 2:39.

dem get several references back to joel for di book for revelation --- rev. 6:12 (joel 2:10, 31; 3:15). Rev. 6:17 (joel 2:11). Rev. 9:7-9 (joel 1:6; 2:4-5). Rev. 14:15, 18 (joel 3:13).

message

di book falls into two distinct sections:

1. Joel speaks. 1:2 - 2:17
2. Jehovah speaks. 2:18 - 3:21

joel refers go di natural/national disaster for di locust and tells di pipo dis na be a warning give dem so wey dem might repent. Dis disaster heralded di day for di lord which fit only be averted by genuine repentance. If dem repented, dis day for judgment would com upon dia enemies rather than upon themselves.

"the book na appeal from jehovah go di pipo to seek am through repentance. Komot for dis repentance dia would com material blessings followed by an outpouring for spiritual blessings" (homer hailey). Joel don often been dem dey call di prophet for pentecost sake of im reference to spiritual blessings.

oda major messages for di book for joel are:

- god na sovereignly guiding di affairs for earth's history toward im preconceived final goal --- 1:15; 2:1-4, 18, 20, 25-27, 28-32; 3:1-21.
- he na god for grace and mercy --- 2:13, 18.
- a god for lovingkindness and compassion --- 2:13.
- a god for justice --- 3:1-8, 12-13.

mere externalism for worship to god na insufficient --- 2:12-13.

wen sin becomes di dominant kondishon for god's pipo, dem must be judged. God fit use natural disasters, or political way, to accomplish di chastisement for im pipo. For dos who repent dia go de di blessings for a restored fellowship.

"integral to all joel's prophecy na im teaching wey concern di day for di lord. By di skillful use for dis term, which gives cohesion to im entire message, joel demonstrated dat god na sovereignly operative for all dat comes to pass, directing all tins to dia appointed end" (expositor's bible commentary).

god had abundantly blessed judah, but di pipo had taken god and im blessings for granted. Dia faith had degenerated into an empty formalism and dia live into moral decadence. "under divine inspiration joel told di pipo say di locust plague na a warning for a greater judgment dat na imminent unless dem repented and returned to full fellowship wit god. If dem do, god would abundantly pardon dem, restore di health for di land, and find dem again di elements needed to offer di sacrifices. Di ceremonial system na designed to express a heart relationship wit god. By dia sin dem had forfeited any right to religious ceremony" (expositor's bible commentary).

jonah

personal background

di name jonah (hebrew: yonah) way "dove." im na di pikin for amittai, for di tribe for zebulun (joshua 19:13), and from di city for gath-hepher wey be for di region for galilee. It na believed by some for di jewish rabbins dat jonah na be identified wit di dead pikin for a widow from zarephath wey dey raised to life by elijah (i kings 17), however e get no basis for all for such an assumption. For ii kings 14:25 jonah na mentioned say im a prophet for god for di reign for king jeroboam ii (793-753 bc). Jonah foretold for di wide extent for dis king's conquests and di expansion for israel's territory under im leadership.

as per result for di above very reign prophecy, which na fulfilled for a relatively short taim, "jonah must don enjoyed great reign respect as per true prophet. dis fit explain im reluctance to accept a less reign commission. and cause am to lose substantial face" (new layman's bible commentary).

technically, di book for jonah na anonymous; however jewish tradition holds say di author na jonah imself. For plenti recent years it don com be believed dat "the book na wey concern jonah rather than by am." "it na chiefly a book wey concern a prophet instead for being a collection for oracles for di prophet. Only eight words are needed to hala jonah's preaching -- jonah 3:4" (jack p. Lewis).

jonah na di only "minor prophet" ever be mentioned by jesus christ. Im na also di only ot figure dat jesus imself likens unto imself (matthew 12:39-41; 16:4; luke 11:29-32). Although some contend dis book na fable and dat jonah lai lai de tin be say lived, di biblical evidence na go di contrary. Ii kings 14:25 speaks for am become actual historical figure. So does jesus christ. Josephus (an early jewish historian) also regarded am as historical rather than fictional (antiquities for di jews, book 9, chapter 10, sections 1-2). Also, wen paul wrote dat jesus "was buried, and wey he na raised for di third day according go di scriptures" (i corinthians 15:4), im fit wella don been alluding, at least for part, to jonah's experience.

di intertestamental writers (the apocrypha) also regarded jonah become actual historical figure. Im na listed among "the twelve prophets" for sirach 49:10. Tobit 14:4 refers to "god's word which na spoken by jonah against nineveh" (although di codex sinaiticus reads "nahum" for dis place rather than "jonah"). For iii maccabees 6:8 di deliverance for jonah na one for a series for god's great acts for mercy for di past dat forms a part for di prayer for eleazar.

di greeks don long expressed dia deep veneration for di prophet jonah. For di 6th century ad dem dedicated a church to am --- (compare dis action wit wetin peter sought to do for luke 9:33).

date & occasion

from ii kings 14:25 we know say jonah lived for di taim for jeroboam ii (793-753 bc). Im dey send am nineveh -- - di capital city for assyria --- to deliver a warning from god dat unless dem repented dem would be destroyed. Dem get several historical clues which seem to point go date for dis prophecy somewhere for di late 750's bc --- perhaps dey 758 bc:

for di reign for adad-nirari iii (811-783 bc) dia na a swing toward monotheism. However, for im death di kontri enta a shikena for kontri weakness and even greater moral decay. "during dis taim, assyria na engaged for a life and death struggle wit di mountain tribes for urartu, and na associates for mannai and madai for di north, who had been able to push dia frontier to for inside less than a hundred miles for nineveh" (expositor's bible commentary, vol. 7).

for 756 bc a plague struck di kontri, followed by a second plague for 759 bc. For 763 bc dia na an eclipse for di sun. Dis de "events for di type regarded by ancients as evidence for divine judgment, and fit don prepared di pipo to receive jonah's message" (the ryrie study bible). "no doubt dis depressed state for assyria contributed boku go di readiness for di pipo to hear jonah as im begin to preach give dem" (homer hailey).

e get some historical evidence dat for di reign for ashurdan iii (771-754 bc) a religious awakening occurred. Dis fit don been di result for jonah's preaching. For 745 bc Tiglath-pileser iii (745-727 bc) com go di throne and assyria again became a major power. Under im leadership di assyrians became "the rod for god's anger" (isaiah 10:5) against im rebellious pipo israel. Israel finally fell go di assyrians wit di capture for samaria for 722 bc (through di efforts for Tiglath-pileser's successors --- Shalmaneser v and Sargon ii).

through di preaching for jonah, and di repentance for di pipo for nineveh, di city na spared for dis taim. However, history tells we dia repentance na fairly short-lived. Soon dem had fallen back into dia sinful way for life. Di prophet Nahum na then send to dis same pipo. However, dem failed to repent (as dem had wit jonah), and na im make de destroyed for 612 bc.

interpretation for di book for jonah

perhaps di greatest difficulty connected wit dis book na di mata for determining di method for interpretation. Until di 18th and 19th centuries, jonah na regarded e remain small exclusively as historical fact. However, for di 20th century many oda theories don been put forth as to how dis book suppose best be interpreted. Di following are di major theories for interpretation proposed:

allegorical --- "an allegory na tori consisting for a series for incidents which are analogous go parallel series for happenings dat dem be intended to illustrate. " na im make: jonah = israel. Jonah's flight = israel's failure to fulfill na spiritual mission go di nations. Di "great fish" = babylon, which swallows up israel for di captivity. Spitting komot jonah = di restoration for israel to dia homeland. Etc . Etc. (jeremiah 51:31 speaks for babylon "swallowing" israel "like a monster," and it "filled im belle. " then, for vs. 44, god says im go "bring forth komot

for im mouth dat which im hath swallowed up. ") --- some regard dis as biblical proof for dia theory dat jonah na merely an allegory.

parabolic --- "a parable na short, pithy tori wit a didactic aim. " di moral for dis tori --- god's love for di nations. Jonah typifies "the narrow-minded, exclusivistic jew wit no love for di nations beyond na borders. "

mythical --- dis point for see assumes say di whole tori na nothing but a myth or legend which arose dey some incident for di history for israel.

historical --- dis see holds say di narrative describes events which de tin be say took place. Dis na pass likely see. Dos who object to dis see do so primarily for di basis for di miraculous element for di account (the "great fish" incident,). "jesus placed im sanction for di tori as historical fact. na im be say, di historical interpretation na di only interpretation worthy for acceptance to all who believe say jesus na di christ" (homer hailey). "the effort to tok dat jesus na only a man for im day and accepted some kain views prevalent among dos wey concern am moto implications wey we are no bi ready to accept" (jack p. Lewis).

di fact dat dis account suppose be regarded as historical, however, does no bi mean dem get no parabolic or allegorical or spiritual lessons be comot from it. "this does no bi rule komot di presence for typical lessons illustrated by di historical incidents" (the ryrie study bible).

di miracles for di book for jonah

di fact dat dem get obvious miracles recorded for dis book don caused some --- who doubt or deny di miraculous power for god --- to label dis work as fiction. Dem get several miracles recorded here, but "so boku don been make for di 'fish tori' dat one na tempted to fashi all else wey concern di book for jonah" (jack p. Lewis). Di various miracles recorded for di book for jonah are:

- god raising up a storm --- 1:4
- god calming di storm --- 1:15
- god's commissioning for a great fish to swallow jonah -- 1:17
- jonah surviving three days & three nights for inside di fish -- 1:17
- god commanding di fish to vomit jonah komot on top dry land -- 2:10
- a city di size for nineveh experiencing such a wide-spread repentance -- 3:5-9
- the lord raising up a plant, a worm, and a scorching east wind --- 4:6-8

dag gadol na di hebrew phrase which literally way "great fish. " di jews had no special word for "whale" (the word bin use for di kjv). Tey tey di word dag fit refer go fish for any species, de include di whale (which technically na no bi a fish for all), "it na reasonable to adhere go di traditional interpretation for dis point, tey

tey no true fish --- as opposed go marine mammal --- na sabi to possess a belle as capacious as per whale's" (gleason I. Archer, jr.).

"the ability or inability to accept a miracle depends on top weda or no bi one spells im god wit a capital 'g'" --- homer hailey

di major messages for jonah

di overall message for di book na basically twofold:

1. God's love and concern na for all pipo, and pesin who na willing to repent and turn to god fit find salvation (acts 26:19- 20; ii peter 3:9).
2. God na universal god. E get but one god, and im alone na be di god for all pipo. Jonah preached go monotheistic pipo, but di god dem worshipped na nebo. Im warned dem dem must repent and turn to jehovah, and worship and serve am only.

some for di oda great lessons for di book for jonah are:

- "god's judgments, even wen declared for prophecy, fit be averted by genuine repentance. " dis na "crucial theological true relating human repentance to escaping from anticipated judgment" (new layman's bible commentary). "jeremiah 18:7-8 --- "at one moment i might speak concerning a kontri or concerning a kingdom to uproot, to pull down, or to destroy it; if dat kontri against which i get spoken turns from na evil, i go relent concerning di calamity i planned to bring on top it. "
- national sin demands kontri repentance ! juss as dis principle applied to nineveh, di capital for assyria, so also does it apply go di nations for today!
- this book na stern rebuke for a narrow exclusiveness dat characterized di israelites. Jonah, whose attitude na typical for im pipo, had no desire to sight di assyrians saved --- dem de di enemy! im fled rather than preach such a distasteful message to dis distasteful pipo. And even afta finally preaching it, im sat outside di city waiting to sight if god would change im mind and still destroy dem. Wen im realized god na las las going to show mercy to dis pipo, im prayed to kpai rather than don to witness such a tin! (jonah 4:1-3).
- when we today hold to such an attitude --- "we are di only ones god favors". "we would rather kpai than sight dos pipo saved!". "we're no bi wey concern to preach di gospel go dat bunch" --- then we get repeated di sin for jonah. Further, we get failed to perceive di universal love for god. Jonah symbolizes a narrow, sectarian spirit!

- one no fit run away from god (psalm 139:7-12). "jonah learned, and through im valuable experience millions don learned, dat wen god enjoins a disagreeable duty, it na far easier to go and do it than to run away from it" (j. W.

mcgarvey). "when one sets komot to baffle god, e get bound be a storm" (george l. Robinson).

- "the infinite concern for god for life na shown for contrast go di concern for man for di material" (homer hailey). "the withering for di prophet's gourd, wit di regrets it excited, strikes haus for all ages, as it must don do for jonah's day, di contrast between di infinite love for god and di selfish coldness for man. Di growth for a night fit be pitied wen it touches ourselves; but unspeakably higher claims too often awaken no tenderness wia we are no bi personally concern" (cunningham geikie).

- in jonah one sees "the forerunner for di universal gospel message" and messenger (hailey). Also, we sight di principle dat "the most unpromising mission fields are often pass responsive" (the ryrie study bible). "from di human standpoint assyria na di last place an israelite would choose for a missionary venture, so jonah took a trip for di opposite direction" (samuel j. Schultz).

- "there na no remonstrance and no mention for jonah's former call and flight (jonah 3:1-2). Di lord passes dis ova for gracious shun" (homer hailey). Di lord na willing to forgive and fashi!

malachi

personal background

di word malachi na generally translated "my messenger. " "it fit reasonably be regarded become abbreviation for malakhiyah which way 'messenger for jehovah'" (george l. Robinson). "there don been considerable scholarly debate" ova di centuries "as to weda or no bi 'malachi' na genuine proper name or a normal noun" (zondervan's pictorial encyclopedia). If it na di latter, dis book na by an anonymous writer referred to as "my messenger" or di "messenger for jehovah. "

di lxx (septuagint) regards di word as per noun rather than a proper name. Di targum for jonathan ben uzziel (an aramaic paraphrase for di prophetic books dating from di 4th or 5th century ad, but containing many earlier traditions) don: "my messenger who na ezra di scribe. " jerome (340-420 ad) and john calvin (1509-1564 ad) both agreed wit dis see say di actual name for di author na ezra. Di talmud (megillah 15a) credits mordecai wit writing dis book. Odas feel it fit originally don been a part for di book for zechariah, which na cut off and make into anoda book "to mek di minor prophets how much go di sacred number 12" (eissfeldt). Matthew henry

points komot dat some for im day "conjecture dat dis prophet na las las an angel from heaven and no bi a man."
"

know --- "though josephus mentioned all di major characters for dis shikena, im failed to include a man named malachi among dem. di name na absent for all di rest for di bible. and even wia im na quoted for di nt, im name does no bi appear --- matt. 11:10; mark 1:2; luke 7:27" (the expositor's bible commentary). "the whole mata na ultimately uncertain, and perhaps unimportant; but it na possible dat dis otherwise unknown name, malachi, na for fact di prophet's actual name" (the para para layman's bible commentary).

jewish tradition says im na a member for di "great synagogue," wey he na for di tribe for zebulun, and wey he kpai young. Nothing further na sabi for dis man for god.

date

it na no fit to date dis work precisely, however by an examination for di material for inside di book itself one fit determine di general taim for dis prophecy. Di persian term for govnor (pehah) na bin use for malachi 1:8 (see: neh. 5:14; haggai 1:1, 14; 2:21), na im make indicating dis na written for di persian domination for israel (539-333 bc).

one fit narrow it down plenti by examining di internal conditions existing for palestine for dis taim. Di temple don been rebuilt and sacrifices are being offered for it. Di priests are wuru wuru. Di tithes and offerings are neglected. E get intermarriage wit pagans and divorce na rampant. Dia na spirit for skepticism. Financial abuses abound. Judah na under a govnor, and edom don been destroyed. It na agreed by most scholars dat dis are di same problems as dos faced by nehemiah. "it na na im be say likely say di prophet and nehemiah de active for wey concern di same taim and it would be wella to study nehemiah as per background for malachi" (jack p. Lewis). "a fair estimate as to date would be wey concern 435 bc" (gleason archer).

historical background

- in 536 bc di babylonian captivity for di jews officially ended wen cyrus allowed di pipo for israel to return to dia homeland. Under di leadership for zerubbabel some 50,000 jews returned. Encouraged by di preaching for haggai and zechariah, di pipo rebuilt di temple between 520-516 bc.
- in 458 bc ezra returned wit a second group for exiles. Di persian king for dis taim na artaxerxes i (465-425 bc). Na im im who permitted nehemiah to return for 445 bc to rebuild di walls for jerusalem. Nehemiah's first term as govnor na 445-433 bc. Im then returned to persia for a taim, afta which im serve a second term as govnor from 430-425 bc.

na im for dis taim dat "malachi took di helm for spiritual affairs for jerusalem" (the expositor's bible commentary). "for a full picture for di conditions for judea for dis shikena one suppose read ezra 7-10 and di complete book for nehemiah. Di conditions for di pipo as revealed for nehemiah and di bold and courageous attack for malachi against di problems wey di latter sets forth for im book point clearly go di contemporary dates for di two" (homer hailey).

purpose and occasion

wey concern 100 years had passed tey tey di pipo for israel had returned to dia homeland from di babylonian captivity. Di temple had been rebuilt; di walls de rebuilt; di sacrificial system had been reinstated. Most for dia goals, which had been set for dem upon dia return, had been achieved. Dem de safe from di nations dey dem. And dem de bored!! dia initial enthusiasm, due go di challenges dem faced, had wear off. Dia worship had become mechanical, ritualistic, and unspiritual. Dem go through di motions, but dia heart no bi involved. Dia relationships de falling apart --- both wit god and wit one anoda. Yet, dem no fit seem to fathom why god na dissatisfied wit dem!

it na into dis arena for deteriorating relationships, enthusiasm, and spirituality dat malachi na thrust, as di last "messenger for di lord" before a 400-year shikena for prophetic shun! "his aim na to restore di jews go fresh relationship wit god by indicating di precise causes for contemporary spiritual declension and setting komot di steps by wey di life for di community fit be renewed. Laik haggai before am, im dominant concern na for di recognition for spiritual priorities for di part for di restored community"

(zondervan's pictorial encyclopedia). "judah's sins against both god and man de overt and numerous" (expositor's bible commentary).

some for di sins which occasioned malachi's vex indictment de:

priestly laxity --- mal. 1:6 - 2:9 (neh. 13:4-9). Im "denounced di priestly hierarchy for na inability to furnish dat kain moral and religious leadership which for get enabled di returned community to avoid boku for di current distress. Di priests had been indifferent and even contemptuous for discharging dia duties" (zondervan's pictorial encyclopedia).

financial abuses & neglect for tithes --- mal. 3:5-10 (neh. 13:10-13).

worship na for a state for decay --- di refuse for di flocks and herds na being brought go di temple for sacrifices unto god --- mal. 1:8.

intermarriage wit pagans & divorce for dia wives to marry pagan women --- di pipo de no bi honoring dia covenants. Dia relationships, both wit god and wit each oda, de failing --- mal. 2:10-16 (neh. 10:30; 13:23-28; ezra 9-10).

"the pipo for israel don become disillusioned and doubtful. Dem begin to kweshion god's providence as dia faith imperceptibly degenerates into cynicism. Internally, dem wonder weda it na worth serving god afta all. Externally, dis attitudes surface for mechanical observances, empty ritual, cheating on top tithes and offerings, and crass indifference to god's moral and ceremonial law. Dia priests are wuru wuru and dia practices wicked, but dem be so spiritually insensitive wey dem wonder why dem be no bi being blessed by god. As dia perception for god grows dim, di resulting materialism and externalism become settled characteristics dat later grip di religious parties for di pharisees and sadducees" (the expanded open bible).

di style for di book

"the book for malachi na written for a style unique for di prophets" (jack p. Lewis). It na para para style for address sabi as di didactic -- dialectic method for speaking (also sabi as di disputation method). Later dis use for "assertion -- objection -- rebuttal" became quite reign, and na di usual format for di rabbis and scribes. Dis method for making a point de for throughout di gospels and epistles for di nt canon.

"in dis kain teaching an assertion or charge na make, a fancied objection na raised by di hearers, and a refutation go di objection na presented by di speaker. For di style for malachi we get di beginning for a method for teaching dat later became universal for di jewish schools and for di synagogue" (homer hailey). Malachi 1:2 na gud example for di format wey be typical for dis author's style.

malachi na written boku laik a running debate wit dos who call into kweshion di lord's goodness and justice. "the style for malachi, then, na dat for di spoken word. Di book na very boku laik di letter for james for di nt, and resembles a collection for loosely connected oracles rather than a sofri sofri organized literary work" (the para para layman's bible commentary).

several important themes are seen for di book for malachi. Among dis are di following:

di book for remembrance --- mal. 3:16, for wey di deeds for di righteous are recorded. Di development for dis concept na seen for di later writings for god's pipo.

di idea dat true repentance na di first step toward a proper spiritual relationship wit god na taya.

malachi emphasizes di come for a forerunner who na to herald di come for di lord. Jesus and odas regarded dis prophecy as foreshadowing di work for john di baptist --- mark 9:11-13.

micah

personal background

di name micah na shortened form for micaiah which way "who na laik unto di lord?" di longer form for dis name appears (in di hebrew text) for jeremiah 26:18. For micah 7:18 a word play na make on top im name. "who na god laik thee, who pardons iniquity and passes ova di rebellious act for di remnant for im possession?"

micah na from di town for moresheth (micah 1:1), which na near gath (micah 1:14), which na wey concern 25 miles sw for jerusalem. Dis na a productive agricultural area for di border for judah and philistia. Through dis area di armies and commercial caravans too dey passed, as na im di main road go di maritime plain and to egypt. "because for dis di young prophet had opportunities to sabi for big events taking place for im taim" (hester, di heart for hebrew history).

nothing na sabi for im family or haus life. However, laik amos (whose hometown for tekoa na juss 17 miles away), micah na a man for di kontri. "from im book one fit surmise dat micah lived close to both di pipo and di soil and possessed a keen sympathy for both. Moresheth na sufficiently detached from jerusalem to produce men for courage and independence for think" (homer hailey). "his papa's name na no bi give, and we conclude dat im family na for humble we you from" (gleason archer).

micah na a contemporary for isaiah and amos and hosea. Some don even speculated wey he might don been a student for di prophet isaiah --- dem get certainly several similarities for dia two prophetic books (isaiah 2:2-4 and micah 4:1-3 are e remain small identical). "micah, however, na a rustic prophet wit a rural ministry while city-bred isaiah devoted im prophetic efforts go di population and court for jerusalem" (schultz, di old testament speaks). "hence im no bi for as close touch wit international politics as na im contemporary, isaiah. Im ministry na especially preoccupied wit di sufferings for di normal pipo and for di peasants for di agricultural areas wey be exploited by hol and unscrupulous landed nobility" (archer). "micah na di prophet for di poor and downtrodden". who displays "the courageous and fearless spirit for one who na indignant ova di wuru wuru and heartlessness for inhuman rulers and timeserving religionists" (hailey).

date

micah 1:1 places im prophecies ova a lengthy shikena for taim --- for di reigns for king jotham (750-731 bc), king ahaz (736-715 bc), and king hezekiah (715-686 bc). all for whom de kings for di southern kingdom for judah. "from jeremiah 26:18-19 we sabi dat im earnest warnings for di reign for hezekiah de taken seriously, and make an important contribution go di revival which took place under goment sponsorship" (archer).

although di active ministry for micah fit wella don covered a shikena for some 50 years, "it seems likely say di bulk for im recorded prophetic oracles de uttered for di shikena 725-710 bc" (zondervan's pictorial encyclopedia). Oda sources revise dis figure to 735-710 bc to gree for work for di reign for king jotham.

it na pretty obvious dat dis book na collection for prophecies which de delivered ova a shikena for several decades. "it na series for messages dem dey call oracles give for different times, for different circumstances, for all probability spanning a considerable length for taim. It na important to recognize dis if we are going to mek any sense komot de kain micah na say" (stuart briscoe).

historical background

di biblical texts for di history for dis shikena are --- ii kings 15-20; ii chronicles 27-32; isaiah 36-39. Micah speaks to both di northern and southern kingdoms (israel and judah), "although im deals primarily wit judah. "

di northern kingdom for israel na soon to fall to assyria. Dis occurred for 722 bc, probably for inside a decade for im warning dat destruction na come (micah 1:6). Di southern kingdom for judah would become an "assyrian vassal state" for many years, and would be forced to pay a heavy tribute to assyria.

king hezekiah finally abandon dis pro-assyrian policy (ii kings 18:7, 19-20), and sennacherib invaded judah (701 bc), but di lord overthrew dem and drove dem back. Hezekiah then introduced some plenti religious reforms.

na im for dis taim dat micah bin work. Im also predicted di fall for judah to babylon, and dia subsequent restoration (micah 4:10). Dis would no bi happun for quite some taim, however (around 125 years later), so no bi taken too seriously by di pipo.

a great deal for micah's message fit wella fall for inside di taim for king ahaz. "the wuru wuru and idolatrous conditions reflected throughout di book fit be related go di low ebb for morality and religious interest for di days for ahaz" (schultz, di old testament speaks). "socially and morally judah presented a dark picture" for dis taim (hailey). Di wealthy coveted di land for di pipo dey dem (micah 2:1-2). Dem robbed di poor (micah 2:8f). Wuru wuru business ethics de practiced (micah 6:11). Dia de numerous lie-lie prophets (micah 2:11) who prophesied for reward (micah 3:11). Di priests also taught for a price (micah 3:11). Rulers and judges fit be bribed (micah 7:3).

di pipo de religious, but na im an empty ceremonialism. "religion had become a mata for form; ceremonial observances de think to meet all religious requirements. Dia na widespread misapprehension dat as long as di external acts for worship de scrupulously perform di pipo de entitled go di divine favor and protection" (homer hailey). "the pipo don replaced heartfelt worship wit empty ritual, thinking dat dis na all god demands. Deh get divorced god's standards for justice from dia everyday everyday dealings for order to cover dia unscrupulous practices" (the expanded open bible).

purpose for micah

"stemming from di poorer, working class, micah na acutely aware for di injustices and avarice for di hol. While im na interested for di political affairs for im kontri, na im only as dem de connected wit di religious and moral situation dat micah spoke give dem" (zondervan's pictorial encyclopedia). Micah wan di pipo to realize dat true faith for god results for personal holiness and social justice! im "emphasizes di integral relationship between true spirituality and social ethics" (expanded open bible). "worship and morality no fit be divorced from each oda. Dem be two sides for di same coin" (jack p. Lewis).

"keenly im realizes dat no multitude for sacrifices fit adequately be substituted for righteousness for practice" (schultz, di old testament speaks). "these pipo don been professing boku and performing little. God don been observing di contradiction between creed and conduct,' says di prophet, 'and im no go tolerate it anymore'" (d. Stuart briscoe). Wetin does di lord require for you?! micah 6:8 answers di kweshion --- "to do justice, to love kindness, and to waaka humbly wit ya god. " "how go di world sabi wey i am walking humbly wit mai god? dem go sabi by di way i treat pipo. Dos who waaka humbly wit dia god get passionate concern for justice being do for society, and a deep concern to treat pipo lovingly and mercifully" (d. Stuart briscoe).

micah na di first prophet to specifically threaten judah wit di destruction for jerusalem and na temple (micah 3:12). Im also threatens dem wit di failure for prophecy (micah 3:6-7) --- dia would be no word from god; no guidance! micah na also di first to point to bethlehem as di city from where di messiah would com (micah 5:2). Di chief priests and scribes referred back to dis prophecy wen herod ask wia di messiah would be born (matthew 2:4-7). Dis passage also com up for a dispute among di multitude ova from wia di messiah would originate (john 7:40-44). Also, micah 2:12-13; 4:1-8; 5:4-5 "offer some for wey dey create ot descriptions for di righteous reign for christ ova di whole world"

(expanded open bible). And, jesus quoted micah 7:6 wen im spoke go di twelve wey concern discipleship (matthew 10:36).

di puns for micah

"the latter part for di 1st chapter (1:10-16) reveals di prophet's skill as per communicator. Im uses a play on top words, de show wey he na as clever a punster as im na strikingly gifted poet!" (briscoe). Efforts to render dis into oyinbo fit be seen for di translations for moffat and phillips. It na "the longest series for sustained puns for di ot, for which micah describes di advance for di assyrian army through im section for kontri" (jack p. Lewis).

--- gath (1:10) sounds laik di hebrew word for tell, so it's as if im dey talk, "tell it no bi for tell city. " also, for 1:10 im writes, "in beth-le-aphrah (house for dust) roll yourself for di dust. " zaanan (1:11) way "going komot," so im na say, "those for you for 'go komot city' no go go komot. " etc.

"imagine an american preacher say, 'living for pittsburgh na di pits,' or 'los angeles na no bi a city for angels,' or 'wisconsin suppose only be pronounced wiscon-sin. ' dat would get di pipo's attention. Micah na having a wahala getting im message across go di pipo so im chose dis dramatic vehicle to reach dem" (briscoe).

nahum

personal background

di name for dis prophet --- nahum --- way "comfort, consolation. " it na shortened form for nehemiah which way "the comfort for yahweh. " dis prophet na only mentioned once for di entire bible (nahum 1:1). Im name "is for a sense symbolical for di message for di book, which na intended to comfort and console di oppressed and afflicted pipo for judah" (eiselen).

im na identified as "nahum di elkoshite. " some assume dis refers go di name for im papa (elkoshai) and wey he na de tin be say born for bethabor (which na beyond jordan). Di chaldees scriptures call am "nahum for beth-koshi. " most likely, though, dis name refers go di place for im birth. Di identification for dis town na boku disputed, however. Dem get four major theories:

a 16th century tradition identifies elkosh wit al-qush for iraq, north for di site for nineveh for di tigris river. Nestorius (patriarch for constantinople --- 428-431 ad) mentioned an alleged "tomb for nahum" for dis site.

jerome (340-420 ad), who produced di latin vulgate version for di bible, believed na im for galilee for a place dem dey call "elkesi" near ramah.

most conservative scholars believe say elkosh na a city for southern judah (later dem dey call "elcesei") which na midway between jerusalem and gaza. "this would mek nahum a prophet for di southern kingdom and fit explain im interest for di triumph for judah --- nahum 1:15; 2:2" (the open bible -- expanded version).

many don speculated di city for "capernaum" (hebrew -- kepar-nahum), which way "village for nahum," fit don been di site for elkosh, and say di city na renamed for honor for di prophet who com from dia. Capernaum, however, na for galilee, and some feel say john 7:52 refutes dis see --- "search, and see say no prophet arises komot for galilee. "

oda views as go di place for dis city are --- na im for judah near eleutheropolis, according to pseudo-epiphanius. Benjamin for tudela (12th century ad) claimed to don seen nahum's tomb south for babylon. Ultimately, one must admit say di actual place for elkosh na unknown, although e be laik very likely, reason say internal evidence from di book for nahum itself, dat dis prophet na a resident for judah.

date

scholars are able to date di prophecy for nahum fairly accurately reason say three major considerations:

for nahum 3:8-10 di prophet speaks for di fall for di city for thebes (no-amon) which na for upper egypt. It na viewed become event which had already occurred. Thebes fell go di assyrians for 661 bc. Na im make, dis prophecy must don been written afta dis taim.

ten years afta na fall, thebes had begun to rise from na ruins, to rebuild, and to regain na former glory. If nahum had waited too long afta di fall for thebes to use na destruction as per warning to nineveh, di force for dis warning for get been lost. Nineveh might wella assume --- if thebes fit recover dat quick quick, then so fit we!

di fall for nineveh na viewed as per future occurrence. Di city fell for 612 bc wen di medes and di babylonians finally destroyed it. Na im make, di prophecy must don been written prior to dis event.

nahum speaks for nineveh say im "strong and full for ha old imperial arrogance" (blaiklock). Dis would place di prophecy for di taim for ashurbanipal (668-625 bc); na im under im successors say di kontri declined and fell.

nahum also mentions no king for im introduction. Dis don led some go di kpatakpata dia na no king ova god's pipo for dat taim worthy for mention --- dis fit wella don been king manasseh (686-642 bc).

all for dis factors, and odas which fit be discussed kukuma, seem to point go taim dey 655 bc. Dis would be juss a little ova four decades from di fall for dis mighty kontri.

historical background

di brutal imperialism for assyria had been a swear go di lands for di middle east for a couple for centuries. From di very beginning dem had a policy for "westward conquest and world domination." dem de noted say im one for pass aggressive, brutal, cruel and wicked nations on top earth. "assyria na a kontri largely geared for aggressive war and na atrocities de proverbial. Nineveh see men and nations as tools be exploited to gratify di lust for conquest and commercialism. Assyria existed to render no service to mankind" (willis).

jonah prophesied to nineveh wey concern 758 bc. Dis resulted for a kontri repentance. However, dis change for heart na short-lived. Nineveh repented for na repentance! dem de soon back on top a course for world conquest and wicked aggression. Following na list for ha kings and conquests from di taim for ha "change for heart" until am destruction:

tiglath-pileser iii (745-727 bc) --- im begin a program for world conquest. Im invaded di west and deported some for di inhabitants for northern israel, removing dem to an area north for nineveh. Im also extended im authority into judah, exacting tribute from dem. li kings 15:29; 16:5-18; i chron. 5:6, 26; ii chron. 28:16f; 30:6.

shalmaneser v (727-722 bc) --- im begin di siege for samaria, di capital city for di northern kingdom for israel. Im kpai before di city fell.

sargon ii (722-705 bc) --- im completed di siege for samaria. Di city fell for 722 bc, na im make bringing an end go di northern kingdom for israel. li kings 17:3-6. Im na murdered for 705 bc.

sennacherib (705-681 bc) --- king hezekiah (728-687 bc) abandon im pro-assyrian policy (ii kings 18:7, 19-20). As per result, sennacherib invaded judah (701 bc), conquered na fortified cities, and surrounded jerusalem. Im boasted wey he had shut up hezekiah for jerusalem "as a bird for a cage!" however, di angel for di lord struck 185,000 for im soldiers dead for a single night, and di army withdrew. li kings 18:13 - 19:36; ii chron. 32:1-31; isaiah 36:1 - 37:38. Im na murdered by two for im sons (adrammelech and sharezer), and a third pikin (esarhaddon) became king. li kings 19:37; isaiah 37:38.

esarhaddon (681-668 bc) --- na im dis king who captured king manasseh (686-642 bc) and led am away for a brief shikena for captivity (ii chron. 33:10-13). Im kpai while marching against egypt for an effort to subdue dem.

ashurbanipal (668-625 bc) --- dis king completed di campaign into egypt which resulted for di fall for "no-amon" (thebes) for 661 bc (nahum 3:8-10). Im extended assyria's influence farther than any for im predecessors. Under im rule, nineveh became di mightiest city on top earth. According go di records, im na an extremely cruel man.

di city --- di walls for nineveh de e remain small 8 miles dey. dem de 100' high and wide e don do dat three chariots fit ride on top dem side-by-side. Dey di walls de towers dat stretched an additional 100 feet above di top for di wall. For addition, dia na a moat dey di city 150' wide and 60' deep. Nineveh had e don do provisions for inside di city to withstand a 20-year siege. Na im make, nahum's prophecy for di overthrow for dis city seemed very at all las las go di inhabitants. Na im also a city filled wit gardens and parks and even a zoo. Di royal palace had an area for e remain small 100,000 square feet, and na walls de sculptured wit scenes for di king's victories. Dia de 15 main gates wit huge stone bulls standing guard for each.

assur-etil-ilani and sinshumlishir (625-620 bc) --- dis two sons for ashurbanipal had brief and ineffective reigns. Di dynastic stability for assyria na beginning to decline.

sin-shar-ishkun (620-612 bc) --- dis na di pikin for assur-etil-ilani. Im na also sabi as esarhaddon ii. For dis taim nabopolassar (625-605 bc) established imself as di king for babylon and begin capturing assyrian holdings. By 616 bc im had win complete independence from assyria for babylon. For 614 bc di medes, under cyaxares, captured di city for ashur and inflicted a brutal massacre for di population. An alliance na then formed

between di medes and di babylonians and di scythians, and di siege for nineveh begin. Di siege last 3 months, and e end (according go di babylonian chronicle) wen flood waters breached di walls allowing di soldiers to enta di city. Dis na according go di prophecy --- "with an overflowing flood im go mek a complete end for na site" (nahum 1:8). Di tigris river had overflowed na banks and chop away for di walls. "as walls for dos ancient cities de generally formed for brick kneaded wit straw and baked for di sun, a flood for waters fit easily effect dia dissolution" (adam clarke). Wen di enemy enta di city, king sin-shar-ishkun gathered im wives and pikin and all im wealth into di palace and set it on top faya. Dem all perished for di faya.

a few for di assyrians tried to hold komot for haran and reform di goment, but dem de defeated for 606 bc by king

nebuchadnezzar for di battle for carchemish. Di destruction for nineveh na so complete dat wey concern 200 years later, wen xenophon di athenian and "the ten thousand," backing komot for dia entanglement for persia, passed by di site dem say dia na no evidence a city had ever been dia!! nahum 3:11, 17 predicted wey dem would be "hidden" and dia place "not sabi. " for plenti modern times, di site no bi discovered until 1842. Today, di site na covered by fields, a water tower for a nearby vila, a cemetery, and a local dump!

di message for nahum

di pipo for nineveh had quick quick reverted to dia cruel and heathen practices. "they had no bi transmitted dia knowledge for di true god to dia pikin" (ryrie study bible). Dem had repented for dia repentance! na im be say, god, through nahum, foretold di complete destruction for dis kingdom. Im had spared dem once (during di taim for jonah). Im would no bi do so again. Unlike jonah, nahum does no bi de tin be say go di city for nineveh; rather im declares im oracle from afar. E get no shey for any repentance taking place, na im make no need to go di city.

although dis book na concern wit di downfall for assyria, it na nevertheless written for di benefit for judah. God don demonstrated im patience and long-suffering; now im go demonstrate im wrath! di message for dis book na dat although god fit be slow to wrath, im nevertheless always "settles im accounts for full!" "though god na slow to anger and brekete for loving-kindness (as im action toward nineveh for di book for jonah show), im long-suffering na no bi be interpreted as indifference or as lack for power --- nahum 1:1-6" (willis).

dis na also a message for consolation for di pipo for judah wey be being oppressed by assyria. Regardless for how tins fit seem, god does no bi fashi im pipo. Di book for revelation na perfect example for dis message. "when di forces opposing god are so firmly ensconced and di flickering lamp for god's pipo de for di point for extinction, however, it na small small for di remnant to fashi. Nahum reminds we, as do di ruins for ancient nineveh, dat god imsef na di ultimate ruler. Im go don di final word!!" (expositor's bible commentary).

"some don objected go di joyous attitude wit which nahum greets di prospect for di fall for assyria's capital, and regard it become exhibition for nationalistic fanaticism and vengeful bad belle. Dis, however, na misunderstanding for di ground wey di prophet occupies. Bicos im na man for god, im speaks as one who na wholly preoccupied wit di lord's cause on top earth. Im earnest desire na to sight jehovah vindicate im holiness

for di eyes for di heathen, as ova against di inhumane and ruthless tyranny for dat god-defying empire which had for such a tey trampled upon all di subject nations wit heartless brutality" (gleason archer).

j. M. P. Smith describes am become "enthusiastic, optimistic patriot," but "his book na no bi di recording for personal glee ova di fall for nineveh, expressing di narrow hatred and prejudice for a single individual; but it na di fervent expression for di outraged conscience for mankind" (homer hailey). "it na one great 'at last'" (g. A. Smith).

"his cry na no bi only di cry for jubilation for di fall for an oppressive foe, but na also di cry for faith for di sovereign rule for jehovah and a vindication for confidence wey he go avenge im elect wen di taim na ripe. Di lesson for im beautifully worded yet dreadful prophecy na one to wey di world fit wella find heed today. Di prophet reveals di eternal principle for di omnipotent god dat for a kontri to survive it must be established upon and directed by principles for righteousness and true. Wickedness go eventually turn a kontri back to sheol, di oblivion for di unseen, wen it de make cruelty and wickedness di standard by which it live" (homer hailey).

obadiah

personal background

di name obadiah way "servant for yahweh" (literally -- "one who serves or worships jehovah"). Dis prophecy don di distinction for tin wey dey gud shortest book for di ot. Dem get twelve different individuals for di ot wit dis name (a very normal name), but no indication dat any for dis oda individuals are be identified wit dis main main prophet.

nothing na sabi wey concern im life, background or personality except wetin little fit be inferred from dis prophecy. It na assumed wey he na a native for judah. Odas feel im fit also don been among di circle for prophets attached go di jerusalem temple. Di jewish talmud states obadiah no bi jewish, but rather an edomite proselyte god bin use to rebuke im own pipo.

date

for addition to tin wey dey gud shortest book for di ot, obadiah also "bears di distinction for being pass dey hard for all di prophecies to date" (gleason archer). Im work na ascribed to periods ranging from 845 to 400 bc. Dem get two major theories:

- 585 bc --- dis na di see held by most liberal scholars. It places dis prophecy wey concern a year afta di fall for jerusalem go di babylonians.

- 845 bc --- dis na di see held by "a gud majority for di evangelical scholars for di 19th and 20th centuries"

(archer). It places di prophecy for di days for king jehoram (848 - 841 bc) wen jerusalem na attacked by di philistines and arábians (with probable cooperation from di edomites --- ii kings 8:20; ii chron. 21:8-10, 16-17). Dis see seems be pass probable. (for an excellent defense for dis position sight -- a survey for ot introduction, by gleason l. Archer, jr. , p. 299-303, and a commentary for di minor prophets, by homer hailey, p. 28-29.)

literary relations

dis na one for seven ot books wey be no bi quoted for di pages for di nt. However, dem get obvious relationships wit several oda ot books. Dia na similarity between numerous phrases found for joel 3 and obadiah:

- because for violence - joel 3:19 and obad. 10
- your deeds shall return on top ya own head - joel 3:4-7 and obad. 15
- the day for di lord na near - joel 1:15; 2:1; 3:14 and obad. 15
- in mt. Zion dia shall be dos dat dodge - joel 3:17 and obad. 17

it appears dat jeremiah na familiar wit di work for obadiah. Compare jer. 49:7-22 wit obadiah 1-9. E get "strong evidence say di prophet jeremiah had read and adapted for im own purpose obad. 1-9" (archer).

historical background

dis prophecy na against di pipo for edom. Di edomites de descendants for esau (genesis 36:8-9), whereas di israelites de descendants for jacob, di twin broda for esau. Na im make, di peoples de very e remain small related.

from di very beginning dia na enmity between dis two brethren --- an enmity which carried ova go di nations which descended from dem.

- jacob and esau "struggled together" for inside di womb for rebekah (gen. 25:22). For di next verse di lord tells am, "two nations are for ya womb. "
- there na conflict ova di taking for di birthright by jacob from esau (gen. 25:27-34). Na im for dis taim dat esau gained di name edom (meaning "red") --- di color for di stew wey be say im sell im birthright (gen. 25:30). Boku for di land occupied by di edomites na make up for dark red sandstone; dis na also di color for esau for im birth (gen. 25:25).
- there na conflict wen jacob tricked isaac into blessing am instead for esau (gen. 27).

- there na gbege years later as di two brothers met (gen. 32-33).
- conflict between di two nations (edom and israel) begin for di taim for di exodus from egypt wen edom refused to make di pipo for israel pass through dia region for di way go di sanco land (numbers 20:14-21).
- this enmity kontinu until di taim for king david wen im put dem under subjection to israel (ii samuel 8:14).
- during di reign for jehoram, edom revolted (ii kings 8:20-22; ii chron. 21:8-10) and set up dia own king. Na im for dis taim, wey concern 845 bc, dat obadiah find im prophecy go di pipo for edom.

di pipo for edom de continually filled wit hatred for israel. Speaking for dis pipo, amos 1:11 says, "he pursued im broda wit di sword, while im stifled im compassion; im anger also tore continually, and im maintained im fury forever." as per result, malachi 1:3-4 says say di lord would utterly destroy di edomites. Dem had become di pipo "toward whom di lord na indignant forever!"

for dia later history di nabatean arabs took ova di territory for edom and drove dem from dia land. Dem fled go di area south for di dead sea, and for taim com be sabi as di idumaeans. Dey 120 bc dem de conquered by john hyrcanus for di maccabees, who forced many for dem be circumcised and to accept di law for moises.

for di trial for jesus christ, we sight di final confrontation --- jesus (a descendant for jacob) stood before king herod (a descendant for esau).

"by 100 ad di pipo for edom had become lost to history" (homer hailey). "if you travel today for di region for edom, you go find nothing but di most-stark wilderness and pass isolated emptiness. it na one for pass formidable, forsaken spots on top earth" (briscoe). Dem go "become as if dem had lai lai existed!" (obad. 16)

occasion

di city for jerusalem had been attacked by di philistines and arabians. Di city had been stormed and looted. Edom, wey dey for a state for revolt, sided wit di invading forces and shared for di spoils (obad. 11). Dem gloated ova israel's misfortune (obad. 12-13), and bin kill or imprisoned dos who fled di destruction. (obad. 14)

di message

dis book na structured dey two major themes:

1. The destruction for edom --- also referred to as esau and teman

2. The vindication for judah --- also referred to as jacob, jerusalem, and mount zion

di use for jacob and esau for main main, along wit such phrases as "your broda," draws attention go di blood relationship between dis two nations. "it na di violation for dis ties dat occasion both obadiah's denunciation for edom and di necessity for judah's restoration" (expositor's bible commentary).

di great lessons for obadiah

john calvin once remarked dat sake of di brevity for obadiah it do "not suggest as many sermons" as di longer prophetic work. Although dis fit be true, dem get nevertheless numerous lessons be comot from dis book. --- wen one shares for "the spoils for wrong-doing," even though im fit no bi be an instigator for di crime, by "standing aloof" im becomes "as one for dem. " (obad. 11).

- when pesin (even a kontri) becomes unjust, cruel and bitter toward pesin else. especially wen dem be brethren. dem go be punished, and di one wronged go de avenged
- as a pipo sow, so go a pipo reap! "do no bi be deceived, god na no bi mocked; for whatever a man sows, dis im go also reap!" (gal. 6:7). Di edomites sought to destroy di israelites, and de themselves destroyed. (see obad. 15)
- obadiah dey make am clear say di idea for a kontri being invulnerable na illusion! edom felt so secure wey dem believed no bodi fit destroy dem. Dem built entire cities which de hidden for inside cliffs, and which fit only be reached by narrow passes --- di famous city for petra, which na carved from a mountainside, na for edom. Dia security, however, na misplaced. God say im would destroy dem, and history demonstrates how dis occurred.
- the pipo de proud and arrogant which led dem be self-deceived. "the arrogance for ya heart don deceived you, you who live for di clefts for di rock, for di loftiness for ya dwelling place, who tok for ya heart, 'who go bring me down to earth?'" (obad. 3). Di ansa na for di next verse --- "'from dia i go bring you down,' declares di lord. "
- the edomites had become wise for dia own eyes. Dem had all di answers; had need for nothing; god had been comot komot for di picture. For di ot e get no mention for any edomite religion or any edomite gods. "the edomites had no allegiance go god. Dis don led many scholars to believe say dis unusual pipo de so self-sufficient, arrogant, and self-satisfied wey dem wouldn't even call upon di name for any kain god. Dem believed dem had all di answers themselves!" (d. Stuart briscoe)
- the kingdom for di lord go always ultimately prevail (obad. 21 --- "and di kingdom go de di lord's").

- the ultimate sin for edom na "a manifest display for lack for brotherliness" (jack p. Lewis). Edom stood by and gloated ova di misfortune for a broda kontri. "he who rejoices for calamity no go go unpunished. " (prov. 17:5)
- god provides a place for dodge for dos who would turn to am --- mount zion. (obad. 17)

zechariah

personal background

di name zechariah (hebrew: zekar-yah) way "yahweh don remembered. " dis na a very normal hebrew name. Dem get e remain small 30 different men wit dis name mentioned for di bible, "presumably bicos di lord had remembered di prayers for di papa and mama for a bom boy. " (gleason I. Archer, jr.)

zech. 1:1 indicates im na di pikin for berechiah and di grandson for iddo. Iddo na one for di priests who returned to jerusalem for di group led by zerubbabel (neh. 12:4, 16; ezra 5:1; 6:14). Zechariah na also one for di ones who returned under zerubbabel, and im na already a priest for di taim for di return (neh. 12:16). It na also very likely im na juss a young man (hebrew: na'ar) for dis taim (zech. 2:4). Im na likely born for babylon, and perhaps had juss become a priest for di taim di exiles returned to jerusalem.

jewish tradition states dat haggai, zechariah and malachi de di founders for di great synagogue. Di greek old testament (the septuagint) also credits zechariah and haggai say im di co-authors for several for di psalms (see di study for dis series on top haggai).

for matthew 23:35 and luke 11:51 jesus speaks for "zechariah, di pikin for berechiah" wey dey "murdered between di temple and di altar. " (note --- anoda priest by di name for zechariah. di pikin for jehoiada. na also bin kill for di court for di temple (ii chron. 24:20-22). Some contend jesus, or some scribe making a dub for di biblical text, confused dis two men. Odas maintain dem de two separate men who happun to suffer resemble fates.)

"a tomb na shown to dis day for di foot for di mount for olives, which, it na pretended, belongs go di prophet zechariah. Odas maintain wey he na buried for a place dem dey call bethariah, 150 furlongs from jerusalem" (adam clarke). Zechariah

"has been dem dey call di prophet wit 'the soul for an artist and di eye for a seer. '" (h. I. Hester, di heart for hebrew history)

date

according to zech. 1:1 dis prophet begin to prophesy two months afta im contemporary haggai begin im work (see haggai 1:1). Dis would place di beginning for zechariah's work as per prophet dey di month for november, 520 bc. From zech 7:1 we know say zechariah prophesied for at least two plenti years. Chapters 9-14 are undated, however, and due to various stylistic differences, and due to internal evidence, "it na likely dat dis message na give afta di dedication for di temple. Presumably dis represents zechariah's message reply say later shikena for im prophetic career. " (schultz, di old testament speaks)

note--- dem get dos who no believe zechariah authored chapters 9-14. Di two major theories wey concern dis are:

di pre-exilic theory --- contends dis section na written prior go di exile, perhaps by jeremiah.

di post-alexandrian theory --- which contends na im written afta di taim for alexander di great (356 - 323 bc) by an unknown author. Dis na viewed as necessary by some sake of di reference to greece for zech. 9:13. Keil, however, states dat such conclusions against di "unity for authorship for di entire book are founded upon lie-lie interpretations and misunderstandings!"

historical background

for a discussion for di historical background sight di study for dis series on top haggai. Haggai "furnished di initial impetus for laying di foundation for di second temple, whereas zechariah helped materially toward di completion for di project by find a larger spiritual dimension go di restored theocracy through im prophetic oracles. Wit im contemporary haggai im na dem dey call to find dat kain spiritual leadership which would regenerate di theocracy, recall it to na true vocation, and guide it toward na destiny as di living witness for god for di world. " (zondervan's pictorial encyclopedia for di bible)

zechariah "began to prophecy for di taim wen zeal for di ideals for di theocracy had reached a very low ebb. " "as na di case wit haggai, di primary concern for zechariah na di establishing for spiritual priorities for di life for di returned community. " zechariah see di "dangers involved for cultic formalism;" im realized dat "submission, penitence, and cleansing from sin must precede di outpouring for divine blessing;" and dat "the prosperity for di theocracy depended upon a proper relationship between di covenant pipo and dia god. " (zondervan's pictorial encyclopedia for di bible)

characterization for di book

"zechariah na di longest and most obscure for all di twelve minor prophets" (adam clarke). "it na pass dey hard for any for di ot books to interpret" (homer hailey). Zechariah "is pass messianic, pass true true apocalyptic

and eschatological, for all di writings for di ot" (robinson). "zechariah predicted plenti wey concern di messiah than any oda prophet except isaiah" (ryrie study bible). "no prophet for di entire ot na plenti concern wit di messianic shey or gives plenti specific predictions wey concern di come for di messiah. " (the open bible)

"zechariah don exercised a greater influence upon di messianic picture for di nt than any oda minor prophet" (jack p. Lewis). Dem get prophecies concerning im first come --- 3:8; 9:9, 16; 11:11-13; 12:10; 13:1, 6-7, and dem get prophecies concerning im second come --- chapter 14. "christ na portrayed for im two adverts as both servant and king, man and god. " (the expanded open bible) di following are a few for zechariah's explicit anticipations for christ: di angel for di lord --- 3:1

di stone wit seven eyes --- 3:9

di righteous branch --- 3:8; 6:12-13

di king/priest --- 6:13

di humble king --- 9:9-10

di cornerstone, tent peg, & bow for battle --- 10:4

di gud shepherd who na rejected & sell for 30 shekels for silver, di price for a slave --- 11:4-13 di pierced one --- 12:10

di cleansing fountain --- 13:1

di smitten shepherd who na abandon --- 13:7

di come judge & righteous king --- chapter 14

jack lewis points komot dat "zechariah exercised oda influences for di nt. Im demand dat everyone speak true to im neighbor na echoed by paul (zech. 8:16; eph. 4:25). Di reader for di book for revelation fit also find here di antecedent for some kain pictures employed by dat writer. " :

di four horsemen --- zech. 6:1-8; rev. 6:1-8

di two olive trees --- zech. 4:3f; rev. 11:4

di lampstand & seven eyes --- zech. 4:2-10; rev. 1:12f

for zechariah satan appears as di accuser to bring men's failings go di attention for god --- zech. 3:1f; cf. I chron. 21:1; job 1:6f; 2:1f.

homer hailey notes "zechariah differs for three points from di prophets who preceded am:

1. He gives emphasis to visions as per way for divine communication. It na true dat visions appear for di book for amos, but no bi for proportion to dos for zechariah.

2. Angelic mediation occupies an important place for im message. Angels are especially conspicuous for di first six chapters for di book.

3. Apocalyptic symbolism entering into di visions na anoda outstanding characteristic for dis prophet's writings.
"

"the prophet sees and emphasizes di true dat ultimate triumph na dependent on top divine cooperation and for di submission for di pipo to god's divine go" (homer hailey). "it would be no fit to exaggerate di importance for such passages from dis minor prophet for di preaching and di faith for early christians!" (the open bible)

zephaniah

personal background

di name zephaniah (hebrew -- tsephan-yah) way "yahweh hides" or "yahweh don hidden. " "zephaniah na evidently born for di latter part for king manasseh's reign (695 - 642 bc). Im name fit mean wey he na 'hidden' from manasseh's atrocities" (expanded open bible). Sight ii kings 21:1-18 and ii chronicles 33:1-20 for di nature for dis king's reign.

"only zephaniah among di prophetic books exhibits a lengthy genealogical know wey concern di author" (expositor's bible commentary). "his genealogy na boku longer than di usual prophetic pedigree and traces four generations" (new layman's bible commentary). Zeph. 1:1 identifies am as di great-great-grandson for a man named hezekiah -- many scholars feel dis na di gud king hezekiah (715 - 686 bc), na im make making dis prophet for royal blood. Odas, however, insist dis na no bi possible due go lack for taim from di days for king hezekiah go di birth for zephaniah. Im reference to jerusalem as "this place" (zeph. 1:4) seems to indicate dat jerusalem na im haus. "his acquaintance wit di conditions for di city (zeph. 3:1f) further confirms dis point. " (homer hailey)

"his stern denunciations for di sins for di pipo and im impassioned cries for repentance don give am di name 'puritan'" (hester, di heart for hebrew history). "taking a hint from zeph. 1:12, artists for di middle ages regularly represented zephaniah as di man wit di lamp, searching jerusalem for sinners to bring dem to punishment. " (jack p. Lewis)

aside from dis few facts and assumptions, nothing na sabi for dis prophet.

date

zeph. 1:1 dates dis prophecy for di days for king josiah (640 - 609 bc). It fit be inferred from di low moral and religious state for judah for di taim dis na written dat dis prophecy com before di great religious reform for 621 bc. (ii kings 22-23; ii chronicles 34-35)

also, zeph. 2:13 dey make am clear say di fall for nineveh (which occurred for 612 bc) na an event still for di future. "it would be safe to suggest 630 to 625 bc as di probable date for im work. If 626 bc na accepted, then di ministries for jeremiah and zephaniah begin for di same year. " (homer hailey)

historical background

for di reigns for manasseh (695 - 642 bc) and amon (642 - 640 bc) di southern kingdom for judah sank to astounding moral and spiritual depths. Dis two kings remained loyal vassals to assyria, and sought to undo all di gud dat king hezekiah had accomplished. However, for di year 640 bc --- for di age for only 24 --- king amon na assassinated by im servants (ii kings 21:23; ii chron. 33:24), and im 8 year old pikin, josiah, na make king (ii kings 21:24 - 22:2; ii chron. 33:25 - 34:2). Josiah na di last gud king to reign ova judah. Wen im kpai for 609 bc --- for di age for only 39 --- judah for get only 23 years comot before am destruction and babylonian captivity (586 bc).

for di age for 16 josiah begin "to seek di god for im papa david" (ii chron. 34:3). For di age for 20 im begin to "purge judah and jerusalem" for all dat na unholy and wicked (ii chron. 34:3f). Im reforms de pass extensive for any dat de attempted by any king who ever reigned ova judah.

several years later (621 bc) hilkiah di priest discovered di lost book for di law for moses ("the bible had been comot for di shelf for so long, and throway face, dat no bodi fit even remember wia na im --- or even cared!"). Wen josiah realized wetin dis na, and na importance, im assembled all di pipo for im land, from di greatest go di least, and read di book for di covenant give dem (ii chron. 34:29-30). Di temple na then cleansed and a passover na celebrated --- di likes wey had no bi been seen for some taim (ii chron. 35). Josiah also gained independence from di assyrians and begin to retake some for di land which had been seized by dem from di northern kingdom for israel.

undoubtedly, di prophecy and work for zephaniah had an influence upon josiah, and fit wella don had a lot to do wit di institution for reforms --- and if las las josiah and zephaniah de related (both being descended from king hezekiah), dis prophet probably had a great deal for check and influence upon di young king.

zephaniah also predicts a come day for di lord. Even though reforms de instituted, nevertheless for short taim (following di death for josiah) di pipo would revert to dia old, evil ways. Na im be say, zephaniah warns for impending doom from a kontri even now upon di horizon. Dis kontri na babylon! "zephaniah's day for di lord plays an important role for di forming for di concept for di final judgment day" (jack p. Lewis). "zephaniah uses dis expression pass any oda prophet" (expositor's bible commentary). Zeph. 3:9-20 "speaks for anoda area for

di day for di lord: it go de a day for blessing afta di judgment na complete. A righteous remnant go survive and all who call upon

am, jew or gentile, go de blessed" (expanded open bible). Jesus alluded to zephaniah on top two occasions --- matthew 13:41 (zeph. 1:3) and matthew 24:29 (zeph. 1:15). Both for dis passages are associated wit di second come for christ.

"pharaoh necho for egypt determined to help assyria fight off di babylonians for haran, and so marched north wit im army (609 bc). Josiah attempted to stop am for megiddo by throwing im forces for di path for pharaoh necho. Im do succeed for preventing di egyptian army from reaching haran, but im na bin kill for di battle. For four years egypt dominated judah, but for 605 bc pharaoh necho na defeated by nebuchadnezzar (king for di babylonians) for carchemish. Here na enacted one for di ironies for history. Judah, led by josiah, had attempted to aid di babylonians by fighting against egypt for megiddo. Di kingdom dat find na king for di struggle to aid babylonia na now a vassal for di kontri it had attempted to help. Later judah na be destroyed by babylon." (homer hailey)

di day for di lord

di major message for dis book na di day for di lord --- a day for judgment. It na viewed as per day for terror. as imminent. as one which go fall upon all creation as per judgment for sin. It na grim picture for destruction, but komot for it go com a remnant. "it na day for deliverance for di faithful" (hailey), kukuma as destruction for di unfaithful.

george adam smith, for di book for di twelve prophets (vol. 2, p. 48), don wella summarized di spirit for dis prophecy --- "no hotter book lies for all di old testament. Neither dew abi grass abi tree abi any blossom live for it, but it na everywhere faya, high and darkness, drifting chaff, ruins, nettles, salt pits, and owls and raven looking from di windows for desolate palaces. "

di shikena between di testaments

introduction: from di taim we leave malachi, approximately 400 years pass before di opening lines for di para testament. For dat taim many important historical events and transitions happun. Combined, dis conditions constitute di "just di right taim" for di come for jesus christ. (cf. Roman 5:6)

but first wetin happun go di jews and di entire mediterranean world for di shikena between di testaments.

i. Di babylonian empire

a. Di following major events occurred afta di reign for king david:

1. Solomon, im pikin, becomes king for 970 bc.

2. Upon solomon's death for 930 bc di kingdom na divided.

a. The northern kingdom (i. e. -israel) consisted for ten tribes under di leadership for jeroboam.

b. The southern kingdom falls to babylon for 606 bc.

[1] daniel and odas de taken to babylon. (daniel 1:1-7)

[2] other captives de taken for later deportations - 597 and 586 bc.

3. Juss as jeremiah prophesied judah returned haus for 536 bc - 70 years afta being taken captive.

b. For di seventy years for babylonian captivity, several permanent, significant changes took place for judaism.

1. The synagogue became di dominant place for worship and instruction.

2. The scribe replaced di priest as di men for greatest spiritual influence.

3. The exile to babylon also created di diaspora, scatter jew as many for di jews lai lai returned to palestine.

ii di medo-persian empire

a. Under king cyrus persia conquered babylon for 539 bc.

b. In 536 bc cyrus issued a decree allowing di jews to return haus and rebuild di temple.

c. A later persian king (xerxes or ahasuerus) marry a hebrew woman (480 bc) wey dey bin use by god to save am pipo. (cf. Esther)

d. Still anoda persian king - antaxerxes i - allowed plenti jews to return to dia homeland.

1. Ezra na for dis group and became a great teacher for di law. (cf. Ezra 7-10) 2. Nehemiah received permission to return and rebuild jerusalem's wall for 445 bc.

e. As di jews returned, animosity grew between di pipo wey had settled for di land for dia absence - di samaritans, jews who marry gentiles.

f. Under ezra, nehemiah and di prophet malachi revival took place.

g. This takes we go di end for di old testament (ca. 400 bc).

h. Persia kontinu be di main world power until di come for di greek empire.

iii. Di greek empire

a. While di greek empire had been predicted by di prophet daniel (cf. Daniel 2) di taim for na domination no bi reflected for di scripture.

b. Greece com to power as philip for macedon na successful for unifying di greek city states under one rule.

1. He reigned from 359 bc to 336 bc.

2. His pikin, however, became one for pass famed world leaders for history.

c. Alexander di great succeeded im papa for 336 bc and ruled for thirteen years.

1. Alexander na a military genius.

2. Tutored by aristotle im na consumed wit di idea for conquering and unifying di world under di greek culture.

3. As kontri afta kontri fell, greek architecture, greek sports, di greek language, greek customs, etc. spread through di mediterranean world.

4. Alexander and im troops conquered palestine for 332 bc.

a. The jews offered no military resistance.

b. Like di persians, di greeks allowed di jews religious freedom.

d. Afta alexander's death, di world wide greek influence kontinu, but fighting break komot among im generals and di empire fragmented into four parts:

1. Ptolemy controlled egypt.

2. Antipater controlled greece and macedonia.

3. Seleucus ruled babylonia.

4. Lysimachus ruled thrace.

e. Eventually, two powers, ptolemy and seleucus, prevailed.

iv. Di post-greek/pre-roman years

a. Di ptolemies had political and military control ova palestine from 323 bc to 198 bc.

1. Under dia rule, greek influence kontinu to grew stronger.

2. The increased use for di greek language led go di need for a translation for scripture into dat language.

a. The septuagint (lxx) na produced wey concern 250 bc.

b. It na di bible for di jews for di diaspora and later.

b. Di seleucids under antiochus iii, wrestled control for palestine from di ptolemies for 198 bc. (cf. I maccabees 1:15)

1. Thirty years later, im pikin antiochus iv epiphanies na for di throne.

2. Antiochus epiphanies tried to conquer di ptolemies for egypt but na forced komot by upstart rome.

3. He retreated through palestine and vented im embarrassment and anger upon di jews. (i maccabees 1:20-53) 4. For two years, im murdered, plundered, and enslaved.

a. He desecrated di temple, stripping it for ha treasures.

b. On december 16, 167 bc, antiochus epiphanies even offered a pig for di holy altar. (i maccabees 1:54-64)

c. A jewish priest named matthias and im five sons led a revolt against di seleucids for 166 bc.

1. From di hill kontri, dem organized guerilla fighters. (i maccabees 2:1-70)

2. Matthias kpai di following year and di leadership for di revolt passed to im pikin judas.

a. His nickname na maccabeus. (i. e. – di hammer)

b. He na a brilliant military strategist.

3. Judas maccabeus took control for jerusalem.

a. He constructed new altar and refurbished di temple.

b. He rededicated di temple go di lord on top december 14, 164 bc.

c. Hanukkah (feast for lights) na di annual jewish holiday season dat celebrates dis event.

4. Under maccabean leadership, palestine ridded itself for syrian (i. e. - seleucid) influence, particularly through a treaty make wit rome for 139 bc.

5. During di maccabean reign, three groups com to prominence dat for get great influence on top palestine for jesus' day.

a. The maccabees (priests) became di hasmoneans priest.

b. The hasidim became di pharisees.

c. The hellenists became di sadducees.

v. Di roman empire

- a. Rome took control for palestine under pompey for 63 bc.

- b. While roman power dominated di civilized world throughout di shikena for taim covered by para para testament literature; rome basically allowed conquered territories to govern themselves.

- c. After pompey's conquest for palestine, di rule for palestine na give to antipater.
 - 1. Antipater na an idumean, no bi a jew.
 - 2. A cunning manipulator, im managed to secure dis position.
 - 3. He na di beginning for di herodian dynasty.

- d. Afta antipater, herod di great reigned from 37 bc to 4 ad.
 - 1. Im na dem dey call herod "the great" sake of im great building projects.
 - 2. But herod na a cruel, ruthless man. (e. g. - matthew 2)

- e. After herod's death, palestine na divided to three for im sons - philip, antipas, and archileus.

- f. Under di roman empire, several tins de for place for di "fullness for taim. "
 - 1. A normal language.
 - 2. General worldwide peace.
 - 3. Widespread poverty among conquered peoples.
 - 4. Slavery na enforced.

background study for di para para testament

introduction: di old testament constantly pointed go come messiah and new covenant wey he would bring. Some background informate go help we betta throway salute di full meaning for di para para testament and na setting. Christ com, di apostles de dem dey call, and di church grew and flourished for di following world environment.

- i. Di roman world for di 1st century.
 - a. Di political structure for di roman empire.
 - 1. By para para testament times, rome had evolved from a republic go monarchy.

2. The following chart lists di emperors for di first century along wit para para testament references and significant biblical events.

3. While di role for emperor na ultimately important, plenti central go di para para testament tori na di rule for provinces.

a. Proconsuls appointed by di roman senate ruled di safer provinces.

b. Procurators appointed by di emperor governed di less secure areas.

4. Citizenship na a feature introduced go di world through rome.

a. One fit be a citizen for rome based on top birth, imperial grant, or buy.

b. Later, di right for citizenship na extended to all awoof persons.

c. Paul appealed to im citizenship to stop unfair punishment. (acts 22:25-29) 5. Roman law na a major contribution go di civilized western world.

a. Roman law na direct and go di point.

b. Little emphasis na placed on top intent or extenuating circumstances.

c. The enforcement for dis law na swift and evenhanded.

6. Di travel and communication infrastructures de central go di spread for di gospel.

a. Generally safe roman roads connected di cities.

b. The seas de cleared for pirates.

c. A normal language (i. e. , greek) na spoken.

b. Di beliefs and religion for di romans.

1. Astrology and superstition abounded. (cf. Acts. 8:9-24) 2. Traditional greco-roman polytheism lingered on top.

a. By 1st century, dis traditional deities de beginning be mocked.

b. A few areas still had thriving cults. (cf. Acts 19:27. 34, 35)

3. Mystery religions had become quite reign (e. g. Zoroastrianism, isis, and serapis – laik modern cults).

4. Emperor worship became extremely important by di end for di first century.

a. From augustus on top emperors de deemed deities upon dia death.

b. This tradition seemed to combine patriotism and religion, imposing greater control for di pipo.

c. When domitian com go di throne (a. D. 81-96) im proclaimed imsef "dominiset deus" (i. e. , lord and god) and ordered worship for imsef.

[1] sake of dia long-standing monotheism, jews de exempt from dis mandate. [2] viewed become upstart cult, christianity received no such exemption.

5. For main main importance na di fact dat none for di above created a great sense for morality among di pipo.

ii. Palestine for di 1st century.

a. Di political situation for palestine.

1. Wen pompey conquered di area for rome for 63 bc, im placed antipater for charge for palestine.

a. Antipater na officially make procurator for 55 bc

b. He na assassinated for 43 bc.

c. After some turmoil, antipater's pikin, herod (the great), na appointed "king for di jews" for 37 bc.

2. The para para testament don frequent references ova a number for years go di herodian dynasty. Go di normal reader, dem fit be confusing. Di following chart fit be helpful:

3. Upon di death for herod di great for 4 bc, palestine na divided among im three sons.

a. Archelaus na make tetrarch for judea.

b. Antipas na make tetrarch for galilee and perea.

c. Philip became di tetrarch for di northern parts for di transjordan.

4. Archelaus na such an atrocious leader dat rome removed am from office for ad 6.

5. It na sake of im removal dat authority for judea na turn ova go series for roman procurators.

first century procurators for judea	date for reign	name	scripture
a. D.	6-10	coponius	
a. D.	10-13	m. Ambivius	
a. D.	13-15	annius rufus	
a. D.	15-26	valerius gratus	
a. D.	26-36	pontius pilate	luke 3:1; 23:1
a. D.	36-38	marcellus	

- a. D. 38-41 maryllus**
- a. D. 44-46 cuspius fadus
- a. D. 46-48 tiberius alexander
- a. D. 48-52 ventidius cumanus
- a. D. 52-59 m. Antonius felix acts 23, 24
- a. D. 59-61 porcius festus acts 24:27
- a. D. 61-65 albinus
- a. D. 65 destruction for jerusalem
- a. D. 70 gessius florus - destruction for jerusalem
- a. D. 72 vettulenus cerialis
- a. D. 72-75 lucilius bassus
- a. D. 75-86 m. Salvienus
- flavius silva
- a. D. 86 pompeius longinus

**herod agrippa i ruled ova judea for ad 41-44

b. Di cultural situation for palestine:

1. Most for di jews de poor.
 - a. Fishermen, farmers, and craftsmen eked komot a meek existence.
 - b. Little slavery existed among di jews.
 - c. Few social or class distinctions divided di pipo.
2. A wealthy aristocracy developed among a few priestly families.

c. Di spiritual life for di jews:

1. Jewish tradition don taken precedent ova di law for moises.
 - a. The law had become even plenti precious for di babylonian exile.
 - b. However, di very scribes who revered and taught di law soon became guilty for building a great list for traditions dat com to supersede di true law. (cf. Mark 7:1-13)
2. The synagogue had become plenti important for everyday jewish life than di temple.
3. The temple na primarily honored for tin wey dey gud focal point for di great feast days (passover, pentecost, and feast for di tabernacles).

4. The priesthood na dominated by di jewish "liberals" wey be di puppets for di roman procurators.

5. Several parties arose for judaism.

a. The pharisees, a small strict and respected group, committed to dey keep di law flawlessly. For dia separatism, dem often fostered hypocrisy.

b. The sadducees de di wealthy aristocrats who collaborated wit rome. Dem de generally unpopular wit most for di jews.

c. The zealots de a militant, radical group for jewish patriots bent on top ridding di land for roman dominion.

d. The sanhedrin na di supreme court for judaism. It heard major disputes ova social and religious wahala.

6. Bicos christianity na born for di bosom for judaism, it na extremely important to dis background.

iii. A quick look for di para para testament.

a. The para para testament na written ova a 50-year shikena.

b. We call it di para para testament, covenant, bicos dat's wetin im be.

1. Jeremiah prophesied dat new covenant would be established. (jeremiah 31:31-34)

2. The blood for jesus established dis para para covenant. (cf. I corinthians 11:23-25; hebrews 8:6-8)

c. We no sabi exactly wen or how di present canon for 27 books com together.

1. The first grouping for accepted books dates back to wey concern ad 140.

2. Although dia na some dispute ova a few books, consensus na reached very early for di history for di church as to which books de inspired by god.

3. Major tests for "canonicity" included:

a. Na it written by an apostle or a close associate for an apostle (e. g. Mark and luke)? b. Tin?

c. Corroboration wit oda scripture?

d. Was di letter or book accepted by faithful churches from di earliest for times?

4. Undoubtedly di providence for god na di main main factor for bringing di para para testament to we.

matthew

introduction: matthew na di first for di four "gospels". While dis four gospels provide informate wey concern di life for jesus christ, dem be no bi mere history or biographies. Rather dem be designed laik modern day tracts to bring sinners to faith. (cf. John 20:30-1; luke 1:3-4)

matthew's gospel na powerful picture for di life for jesus. For fact, na im pass reign for di four gospels for di earliest days for di church.

name: di book na named for di author.

author: while none for di gospel writers identify themselves for dia writings, di earliest traditions attribute di book go di apostle matthew, a former tax collector.

1. A fragment for di lost work for papias, bishop for hierapolis for phyrgia (ad 130) cites matthew as di author.
2. Other early church fathers and historians (e. g. Justin martyr, irenaeus, jerome, origen, and augustine) gree say di first gospel na penned by matthew.
3. Because for matthew's relative obscurity among di apostles, it na very doubtful say di book for get come bear im name apart from di fact wey he do las las write it.

purpose: matthew na written primarily go di jews to demonstrate dat jesus na di king for di kingdom. (cf. 2:2, 5;

21; 10; 27:29-42; 25:31)

1. Matthew don plenti old testament references than any oda gospel.
2. Paradoxically, di book get some for di harshest statements for di para para testament against di jews.

i. Background for di book.

a. Di man matthew.

1. He na also sabi by di name levi. (matthew 9:9-13; mark 2:13-17, luke 5:27-32)
2. Matthew na a tax collector for capernaum (matthew 9:9-13), who comot evritin and followed jesus. (luke 5:27-29)
3. After im call, im invite many for im fellow tax collectors to com and meet jesus. (matthew 9:10-13)
4. When jesus later chose di twelve, matthew na selected be for dat group. (matthew 10:3; mark 3:18; luke 6:15; acts 1:13)

b. Di exact date for di composition for matthew's gospel na unknown.

1. Di phrase "to dis day" (matthew 27:8; 28:15) na evidence for some years afta di buying for "potter's field. "
2. Di fall for jerusalem na predicted but no bi describe for matthew 24, implying di book na written before ad 70.
3. Most conservative scholars place di writing date between ad 60 and ad 70.

ii. Di main message for di book - di main message for matthew na identifying jesus as king for di kingdom for heaven

a. Many for di parables focus for di kingdom and na value. (cf. 13)

b. The book also dey make am clear say di kingdom na near.

(matthew 3:2; 4:17; 6:10)

iii. Di outline for di book.

a. Di early years for jesus. (matthew 1:1 - 4:17)

1. The genealogy from abraham to jesus na give.

2. The birth for jesus na briefly detailed. (1:18-25)

3. The magi's visit. (2:1-12)

4. Joseph, mary, and jesus dodge to egypt. (2:13-23)

5. John di baptist prepares di way. (3:1-12)

6. Jesus na baptized by john. (3:13-17)

7. Jesus faces di temptations for di wilderness. (4:1-11)

b. Di ministry for jesus for galilee. (matthew 4:12 - 18:35)

1. In fulfillment for prophecy, jesus begins preaching for galilee. (4:12-17)

2. He calls im first disciples. (4:18-22)

3. Jesus teaches and heals di sick. (4:23-25)

4. The sermon for di mount. (5:1-7:29)

5. Christ offers im credentials through miracles and oda gud work. (8:1-9:38)

6. Jesus sends komot di twelve. (10:1-42)

7. He teaches and preaches go di cities for galilee. (11:1-12:50)

8. Seven parables concerning di kingdom are give. (13:1-58)

9. John di baptist na beheaded. (14:1-12)

10 jesus offers various miracles and teachings, de include:

a. The feeding for di 5000. (14:13-21)

- b. Jesus walking for di water. (14:22-33)
- c. Teaching on top wetin be clean and unclean. (15:1-20)
- d. The healing for a canaanite woman's pikin. (15:21-28)
- e. The feeding for di 4000. (15:29-39)
- f. Rebukes to pharisees and sadducees. (16:1-12)
- g. Peter's confession for di christ. (16:13-28)
- h. The transfiguration. (12:1-13)
- i. The healing for a boi wit a demon. (17:14-23) 7
- j. Teachings wey concern humility and forgiveness. (18:1-35)

c. Jesus' ministry for perea and judea. (matthew 19:1 - 20:34)

1. Jesus teaches wey concern divorce and remarriage. (19:1-12)
2. He welcomes little pikin. (19:13-15)
3. He encounters di hol young man. (19:16-30)
4. Jesus teaches di parable for di laborers for di vineyard. (20:1-16)
5. He again predicts im death and resurrection. (20:17-19)
6. The mama for james and john de ask for preeminence for am sons. (20:20-28)
7. Jesus heals two blind men for jericho. (20:29-34)

d. Di ministry for jesus for jerusalem. (matthew 21:1-25:46)

1. Jesus de make a triumphal entry into jerusalem. (21:1-11)
2. He teaches parables and answers kweshion. (21:12-22:46)
3. He denounces di scribes and pharisees. (23:1 -36)
4. He laments ova disobedient jerusalem. (23:37-39)
5. Jesus foretells di destruction for jerusalem and di eventual end for taim. (24:1-25:46)

e. Di trial for jesus. (matthew 26:1-27:32)

1. Jesus again predicts im death. (26:1-2)
2. The chief priests and elders plot im death. (26:3-5)
3. Our lord na anointed wit precious perfume. (26:6-13)

4. Judas de make a bargain for jesus' betrayal. (26:14-16)
5. Jesus institutes di lord's supper. (26:17-30)
6. He predicts peter's denial. (26:31-35)
7. Jesus prays for gethsemane. (26:36-46)
8. He na arrested. (26:47-56)
9. Jesus na tried before caiaphas and condemned. (26:57-68)
10. Peter denies di lord three times. (26:69-75)
11. Jesus na handed ova to pilate. (:1-2)
12. Judas returns di betrayal kudi and commits suicide. (27:3-10)
- 13, jesus na judged before pilate. (27:11-26)
14. He na mocked by roman soldiers. (27:27-30)
15. He na led away be crucified. (27:31 -32)

f. The crucifixion. (matthew 27:33-56)

g. The burial for jesus. (matthew 27:57-66)

1. Joseph for arimathea requests di bodi for jesus. (27:57-58)
2. Jesus na buried for joseph's para para tomb. (27:59-61)
3. The tomb na secured. (27:62-66)

h. Di resurrection. (matthew 28:1-15)

1. After a severe earthquake, jesus' tomb na opened. (28:1-4)
2. An angel speaks go di women who hala di resurrection to odas. (28:5-10)
3. A lai na prepared to explain jesus' missing bodi. (28:11-15)

i. Di last words for christ. (matthew 28:16-20)

1. All authority na give to jesus. (28:16-18)
2. The great commission na give by jesus. (28; 19-20)

iv. Main main themes for di book.

a. Di "synoptic-problem:"

1. Di synoptic wahala na di phrase bin use to describe di difficulty scholars don for dealing wit di apparent interrelationship for matthew, mark, and luke.

a. Many conclude dat dia na literary dependence among di three.

b. Did one write first and di odas borrow from im work?

c. Did dem borrow from a normal source, dem dey call q, an unknown document?

d. Were dem retelling oral traditions?

2. Dia realli na no shaking here.

a. Scripture plainly tells we say di writers bin use different sources - eyewitness informate, oral reports, written informate, etc.

b. In di early days for di church, factual legends for christ's teachings and miracles surely had become rather standardized. (cf. John 14:26)

c. These men wrote as dem de moved by di holy spirit.

[1] writing from a normal source for informate wey concern a normal figure (jesus christ), it na no wonder wey dem sound so boku alike.

[2] yet, each writer had a different slant or emphasis, geared for a main main audience.

[3] frankly, boku plenti concern would be generated if dia de no bi a basic similarity for dia writing. B. Di pikin for god/son for man identity.

1. Jesus as di pikin for god na one for di primary themes for matthew. (matthew 3:17; 17:5; 16:16: 28:19)

2. But jesus na referred to as di "son for man" 31 times for di gospel for matthew. (cf. Matthew 8:20; 9:6; 17:22-23; 24:44, etc.)

3. The emphasis placed on top both dis titles emphasizes di fact dat jesus na fully god and fully man.

c. Di kingdom for heaven.

1. Matthew speaks repeatedly wey concern di kingdom for heaven (38 times).

2. Mark and luke use di term "kingdom for god" to refer go di same entity.

3. The greek word for kingdom na basilea. It don di idea for "sovereignty", "dominion", or "rule. "

a. The world na generally under di rule for satan, di prince for di world. (luke 4:6; john 12:31; 14:30)

b. But jesus com to defeat satan and set im captives awoof. (matthew 12:25-30; luke 11:20)

4. Di kingdom for heaven (or god) na di reign or rule for god for di hearts and minds for im pipo.

a. The decisive reign for god na realized for im church. (daniel 2:44; cf. Acts. 2)

b. However, di kingdom and di church are no bi exactly identical terms.

[1] for example, little pikin are part for di kingdom for god but no bi for di church. (matthew 19:14)

[2] there are some wey be add go di church who lose di perspective for di lordship for jesus christ. (matthew 7)

[3] in luke, jesus says, "the kingdom na for inside you. "

c. It na certainly true dat everi adult who na for di kingdom for god na for christ's church.

d. Di sermons for jesus.

1. Di book for matthew na organized dey five great sermons.

a. The sermon for di mount. (5-7)

b. The teaching go di twelve. (10)

c. The parables for di kingdom. (13)

d. Teachings on top forgiveness. (18)

e. Teaching wey concern di "last tins. " (24-25)

2. Most for di material for dis lessons na wey concern pass basic and practical matters for life. (e. g. 5-7, 18) 3. Boku plenti dey hard material na dealt wit kukuma. (e. g. 24)

mark

introduction: di book for mark presents a vivid, fast paced and concise account for di life for jesus. Di miracles for jesus receive a great deal for attention for dis gospel. Ova forty times mark refers to jesus as per man for action, one who does tins "immediately" or "straightway. "

laik di oda three. Mark's gospel na written to shikena! men and women to faith for di pikin for god.

name - di book na named for na author.

author - john mark

1. While di author nowhere identifies imself by name for di gospel, we are quite some kain mark wrote it.

2. The witness for di early church uniformly assigns it to mark. (e. g. Papias, irenaeus, clement for alexandria, origen, jerome)

purpose

1. While Matthew geared the Gospel for a Jewish audience, Mark writes the account for Christ's life from the Roman perspective.

2. Clement of Alexandria (a church leader from the second century) told us the Gospel of Mark was written in response to a request by the Romans for a written account of Christ's life and ministry.

3. In some key places, Mark explains Jewish customs and language for a non-Jewish audience. (Mark 5:41; 7:34; 15:34)

I. Background for the book. A. The man Mark.

1. Mark was first mentioned by name in Acts 12:12.

2. Like many of our day, he was known by two names

a. John was his Hebrew name.

b. Mark (Marcus) was his Latin name.

3. He was a cousin of Barnabas. (Colossians 4:10)

4. John Mark accompanied Paul on his first missionary journey. (Acts 13:5)

a. He turned back for Perga. (Acts 13:13)

b. Later, when a second missionary journey was proposed by Paul, Barnabas promised to take John Mark again. Paul refused and the two parted company with Barnabas taking Mark on his missionary journey to Cyprus. (Acts 15:36-39)

5. Eventually Paul and Mark reconciled. (Philemon 24; Colossians 4:10; II Timothy 4:11)

6. Mark was also a close associate of Peter. (I Peter 5:13)

a. Apparently Mark stayed in Rome when Paul was freed from his first imprisonment.

b. Likely Mark joined Peter when he came to Rome. (I Peter 5:13)

7. One of the interesting tidbits is that he apparently relates his own experience in Mark 14:51-52.

b. Place and date of the writing.

1. Several references in Mark indicate a Roman writer and destination.

a. If "Rufus" mentioned by Mark (15:21) is the same one greeted by Paul in Romans 16:13, this fits a direct relationship of the Gospel to Rome.

b. A number of significant "Latinisms" appear in Mark.

[1] bushel (4:21)

[2] executioner (6:12)

[3] tribute (12:14)

[4] centurion (15:39)

2. Di date assigned go di gospel na ad 65-70.

ii di main message for di book

a. Mark presents christ as di suffering servant (mark 8:31; 10:33) wey be di pikin for god.

b. "for even di pikin for man do no bi com be serve, but to serve, and to find im life as per ransom for many."
(mark

10:45)

c. "and wen di centurion, who stood dia for front for jesus, heard im cry and see how im kpai, im say, 'surely dis man na di pikin for god!'" (mark 15:38-39)

ii. Outline for di book

a. Di shikena for preparation. (mark 1:1-13)

1. The ministry for john di baptist na briefly related. (mark 1:2-8)

2. Jesus na baptized. (mark 1:9-11)

3. Jesus na tempted by satan. (mark 1:12-13)

b. Jesus' galilean ministry. (mark 1:14- 8:30)

1. Jesus preaches for galilee. (1:14-15)

2. He calls di first disciples. (1:16-20)

3. He teaches wit great authority. (1:21-28)

4. Jesus heals peter's mother-in-law and many odas. (1:29-34)

5. Jesus prays for a solitary place. (1:35-39)

6. He cleanses a leper. (1:40-45)

7. Jesus encounters im first controversy wit di pharisees and scribes. (2:1-3:6)

8. Jesus withdraws from di crowd and selects di twelve. (3:7-19)

9. Jesus' family kweshion am. (3:20-35)

10. Jesus teaches parables wey concern di kingdom. (4:1-34)

11. Various miracles are perform. (4:35 - 5:43)

12. He na rejected for im hometown for nazareth. (6:1-6)
13. The twelve are send komot. (6:7-13)
14. John di baptist na bin kill. (6:14-29)
15. More miracles are perform. (6:30-56)
16. Another clash occurs wit di pharisees. (7:1-23)
17. Jesus heals a syro-phoenician woman's pikin and a deaf mute. (7:24-37)
18. Jesus feeds di 4000. (8:1-13)
19. He don anoda run-in wit di pharisees. (8:11-21)
20. Peter de make im confession for di christ. (8:27-30)

c. Jesus' journey to jerusalem. (mark 8:31-10:52)

1. Jesus predicts im death. (8:31 -33)
2. He teaches wey concern di cost for discipleship. (8: 34-9:1)
3. The transfiguration. (9:2-13)
4. Jesus heals a boi wit an evil spirit. (9:14-29)
5. Jesus again predicts im death. (9:30-32)
6. Jesus teaches on top humility, exclusivism, and discipleship, divorce, and pikin. (9:32–10:16)
7. He encounters di hol young ruler. (10:17-31)
8. For di third taim, jesus predicts im death and resurrection. (10:32-34)
9. James and john request prominence for di kingdom. (10:35-45)
10. Blind bartimaeus receives im sight. (10:46-52)

d. Jesus for jerusalem. (mark 11:1-13:37)

1. Jesus triumphantly enters jerusalem. (11:1-14)
2. He cleanses di temple. (11:15-19)
3. He teaches a lesson use a withered fig tree. (11:20-26)
4. Jesus encounters a number for controversies wit im enemies. (11:27-12:44)
5. The olivet discourse na recorded. (13:1-37)

e. Di death, burial, and resurrection for di servant. (mark 14:1 -16:20)8

1. After relating di plot to kill jesus, im na anointed for bethany. (14:1-9)
2. Judas bargains to betray di lord. (14:10-11)
3. The last supper na recorded. (14:12-31)
4. Jesus agonizes for gethsemane. (14:32-42)
5. He na betrayed and arrested. (14:43-52)
6. Jesus na tried before caiaphas. (14:53-65)
7. Peter denies knowing christ. (14:66-72)
8. Pilate condemns jesus to death. (15:1-15)
9. The crucifixion. (15:16-41)
10. Our lord na buried. (15:42-47)
11. The following sunday morning, jesus na raised from di dead. (16:1-8)
12. Appearances are make before witnesses. (16:9-14)
13. Jesus gives di apostles di great commission. (16:15-18)
14. Jesus ascends to heaven. (16:19-20)

iv. Main main themes for di book.

a. Di kweshion for mark 16:9-20.

1. These verses are omitted from di oldest sabi greek manuscripts (vaticanus and sinaiticus).
2. Various translations omit, footnote, italicize, set apart, or otherwise denote a textual kweshion here.
3. Frankly it na uncertain if di verses de di original end go di gospel or de add by a later scribe.
4. Either way, no real wahala na posed.

a. This na textual kweshion, no bi a kweshion for inspiration.

b. The tins for mark 16:9-20 are found for oda portions for scripture. (i. e. , matthew 28)

b. Di role for john di baptist.

1. More than any oda gospel writer. Mark attaches great importance to john's ministry.
2. He begins di tori for jesus wit john's work. (mark 1:1)
3. Mark na intrigued by john's mission, message, and mannerisms.
 - a. His mission na to prepare pipo for di come messiah. (mark 1:2-3)
 - b. His message na one for repentance. (mark 1:4; cf. Matthew 3:2)

c. His mannerisms surely make pipo flock to sight am. (mark 1:5-6)

4. Mark shares wit di reader di horrible, graphic details for john's death for di hands for herod antipas. (mark 6:14-

29)

a. Herod had taken herodias (his niece and sister-in-law) as im wife.

b. John boldly rebukes im immorality.

c. Herodias, use am pikin salome, cunningly brings wey concern john's death.

c. Di suffering servant motif (central theme or dominate idea).

1. The "servant for di lord" theme de for for several places for di old testament. (e. g. Isaiah 42:1-4; 53:1-11; zechariah 3:8)

2. Mark pictures a powerful individual, capable for bam miracles, who voluntarily suffered to save lost humanity. (cf. Mark 8:31; 10:33-45)

3. This portrait would be appealing go di roman mind.

a. The pikin for man na shown as per vigorous man for action.

b. His courage and willingness to kpai for odas would attract dia attention.

luke

introduction: luke na di favorite gospel for many pipo. For fact, e don dey dem dey call "the most fine book ever written". For elegant and articulate style, luke gives di reader a powerful and emotional picture for di christ.

name - di book na named for na author.

author - di evidence strongly points to luke, di gentile physician.

1. Luke and acts are very obviously companion volumes written by di same author.

a. Both are addressed to pesin named theophilus.

b. Both are resemble for language and style, and di latter refers go di former. (cf. Acts 1:1-5)

2. Di strongest evidence for luke's authorship for both books de for for di "we" sections for acts.

a. The author for acts uses di pronouns "we", "us", and "our" for some kain sections. (acts 16:10-17; 20:5-21; 27:1-

28:16)

b. In dis sections, di author na personally involved for di journeys for paul.

c. Several scriptures indicate luke as per close companion for paul. (cf. Colossians 4:12-14; ii timothy 4:11; philemon

24)

d. After analyzing di data, luke na di only reasonable candidate for authorship.

3. The use for medical language for greek points to luke di physician as author.

4. Early church historians (e. g. Irenaeus. Justin martyr, etc.) gree say di author for di third gospel na luke.

c. Purpose - di purpose for luke na to present a well-documented, historically accurate, chronologically correct account for di life and ministry for jesus christ. 9

i. Background for di book.

a. Di man luke.

1. Luke na a gentile and di only non-jewish writer for any para para testament material. (cf. Colossians 4:10-17) 2. Im na a physician. (colossians 4:14)

3. Tradition says dat luke na a native for antioch.

a. Eusebius de make dis assertion.

b. Some circumstantial evidence regarding luke's antiochian background de for for di sentence structure for acts 11:28.

4. Luke na a fellow traveler wit paul.

a. Luke na wit paul for im two-year roman imprisonment. (philemon 24)

b. He na wit paul near di end for di apostle's life. (ii timothy 4:11)

b. Di original recipient for di book - theophilus.

1. Theophilus way "friend for god. "

a. Some take dis be a general name for pesin who na fren for god.

b. Others take it to refer go main main individual.

c. The latter option na plenti viable.

2. For di prologue to luke, di physician addresses "most excellent theophilus. "

a. This title fit reflect some official level.

b. By di beginning for di book for acts, luke drops di "most excellent" address.

[1] perhaps dem simply don become betta acquainted.

[2] some don suggested dat theophilus fit don been converted to christianity between di writing for luke and acts.

[3] others state dem de originally one book.

c. Date for di writing.

1. The book for acts na written for ad 62.

2. Since luke na written prior go dat taim, a date for wey concern ad 60 na projected.

ii. Di main message for di book.

a. Di main message for luke na dat jesus for nazareth na di king for di jews.

1. Matthew presents jesus as di king for di jews.

2. Mark presents am as di suffering servant for god.

3. Luke portrays jesus as di lamb for god who took away awa sins.

b. Luke na oriented go di greek mind and na designed to show christ as di savior for all men.

iii. Outline for di book.

a. The prologue. (luke 1:1-4)

b. Birth and infancy tori. (luke 1:5 - 2:52)

1. Zechariah and elizabeth receive an angelic announcement wey she go bear a pikin who go de di forerunner for di messiah. (1:5-25)

2. Mary receives bin dey wey she go find birth go di christ. (1:26-38)

3. Mary visits elizabeth. (1:39-56)

4. The account for john's birth na give. (1:57-80)

5. The glorious birth for jesus na describe. (2:1-20)

6. Later di pikin na circumcised (2:21) and presented for di temple. (2:22-39)

7. During im twelfth year, jesus stays behind for di temple. (2:40-50)

8. The remainder for im growth to manhood na summarized for two verses. (2:51-52)

c. Preparation for ministry. (luke 3:1 - 4:13)

1. John prepares di way. (3:1-20)

2. Jesus na baptized by john. (3:21-22)

3. Luke gives jesus' genealogy on top mary's area. (3:23-28)

4. Jesus na tempted by satan. (4:1-13)

d. Di galilean ministry. (luke 4:14-9:50)

1. Many events are recorded dat also appear for matthew and/or mark wit additions for:

a. The miraculous catch for fish. (5:1-11)

b. The raising for di widow's pikin for nain. (7:11-17)

c. The tori for di woman who anointed jesus' feet for simon's haus. (7:36-50)

2. Unique among jesus' teachings for dis shikena na di parable for di two debtors. (7:41)

e. For di way to jerusalem. (luke 9:51 -19:27)

1. For dis shikena, jesus particularly emphasizes concern for di samaritans.

a. He demonstrates patience wen dem reject am. (9:51-56)

b. Jesus tells di parable for di gud samaritan. (10:25-42)

c. When jesus cleansed ten lepers, di only one who returned to thank am na a samaritan. (17:11-19)

2. Oda events unique to luke's record for dis shikena include:

a. The healing for a crippled woman. (13:10-17)

b. The healing for a man wit dropsy. (14:1-4)

c. Jesus' meal wit zacchaeus. (19:1-10)

3. Parables or teachings unique to luke for dis shikena include:

a. The gud samaritan. (10:25-42)

b. The fren for midnight. (11:5-10)

c. The hol mugu. (12:13-21)

d. The watching servants. (12:35-48)

e. The barren fig tree. (13:6-9)

f. The parable for di great banquet. (14:15-24)

g. The unfinished tower or di unwaged war. (14:28-33)

h. The "lost" parables-sheep, coin, pikin. (15:1-32)

i. The shrewd manager. (16:1-15)

j. The big man and lazarus. (16:19-31)

k. The unprofitable servants. (17:7-10)

l. The persistent widow. (18:1-8)

m. The pharisee and di publican. (18:9-14)

n. The ten minas. (19:11-27)

f. Di jerusalem ministry. (luke 19:28 - 24:53)

1. After a triumphal entry (19:28-44), jesus encounters increased conflict wit di pharisees, scribes, and chief priests. (19:45 - 21:38)

2. Judas agrees to betray jesus. (22:1-6)

3. Jesus institutes di lord's supper. (22:7-20)

4. After im prayer for gethsemane (22:39-46), jesus na arrested. (22:47-53)

5. Peter denies jesus three times. (22:54-62)

6. Jesus na tried by both di jews (22:63-71) and di romans. (23:1-25)

7. Delivered up to death (23:26-32), jesus na crucified outside jerusalem. (23:33-49)

8. He na buried. (23:50-56)

9. Finally, luke closes wit di glorious account for jesus' resurrection (24:1-49) and ascension. (24:50-53)

iv. Main main themes for di book.

a. Luke's emphasis on top pipo.

1. Luke show jesus' main main interest for dos who for get been considered "socially inferior." a. Samaritans. (luke 10:25-42; 17:11)

b. Women. (luke 1; 7:11-15; 7:36-48; 8:2-3; 10:38-42; 13:10-17; 21:1-4; 23:28-31)

c. The poor. (luke 6:20; 12:15; 16:19-31)

2. Luke demonstrates jesus' passion and compassion for di individual. (luke 5:17-26; 7:1-10; 7:36-50; 8:26-39, 40-56; 15:1-32, etc.)

b. Luke's emphasis on top prayer for di life for jesus.

1. Luke na di only one to mention jesus' praying for:

- a. His baptism. (3:21)
 - b. Before selecting im twelve apostles. (6:12)
 - c. The event for peter's confession for am as di christ. (9:18)
 - d. The transfiguration scene. (9:29)
2. Oda references are make to jesus' prayers. (5:15-16; 10:17-21:11:1, etc.) 3. Special parables wey concern prayer are found only for luke's gospel.
- a. The parable for di unjust judge. (18:1-8)
 - b. The parable for di pharisee and di publican. (18:9-14)
4. Luke shares wit di reader di fervor and intensity for jesus' prayer for gethsemane. (22:39-46)
- c. Luke's emphasis for di purpose for di life for jesus.
- 1. Luke's gospel na built along di theme for jesus for di way to jerusalem.
 - a. Unlike di oda gospels, luke does no bi don jesus for jerusalem until di end for im life.
 - b. It seems luke de make jerusalem di climax for jesus' life.
 - 2. Di turning point for luke's gospel na "as di taim approached for am be taken up to heaven, jesus resolutely set komot for jerusalem. " (luke 9:51)
- d. Luke's emphasis for di parables.
- 1. A unique section for parables demonstrates luke's fascination wit dis teaching method. (luke 9:51 -18:14) a. Twenty-two parables are found for luke.
 - b. For dis, seventeen are unique to luke's gospel.
 - 2. A parable na tori or say which uses a familiar situation to illustrate a spiritual true or truths.
 - 3. Each parable suppose be studied for na main point, no bi for chasing axioms.
 - 4. Parables de widely bin use prior to jesus, but im brought dis teaching form to perfection.

john

introduction: di fourth gospel na pass unique. Written several years afta di odas, john gives we insights into di life for jesus say di odas omitted. Ova 90% for john's material na no bi found for di synoptics, revealing dat john consciously avoided repetition for dia material. Shikena for vocabulary and style, john na profound for di depth for wahala it raises. 10

name - di book na named for na author

author – di author na di apostle john

1. Like di oda gospels, john does no bi autograph im work.
2. The author identifies imself become eyewitness for many events for di life for jesus. (cf. John 1:14; 6:5, 7; 13:21-22; 19:35, etc.)
3. The author describes imself as di "one whom jesus loved. " (john 21:20, and 24)
4. Further, di author na obviously a palestinian jew wey dey wella familiar wit jewish customs, jewish history, and palestinian geography.

purpose

1. John na di only gospel to clearly state na purpose.
2. "jesus do many oda miraculous signs for di presence for im disciples, which are no bi recorded for dis book. But dis are written dat you fit believe say jesus na di christ, di pikin for god, and dat by believing you fit don life for im name. " (john 20:30-31)

i. Background for di book.

- a. Di man, john.
 1. Most likely john na a disciple for john di baptist before im begin to follow christ. (john 1:40)
 2. He and im broda james, and dia papa, de for a fishing business wit peter and andrew. (mark 1:19-20; luke 5:10)
 3. After following di lord for ova a year, im na selected along wit eleven odas to get special relationship wit jesus as im apostles. (luke 6. 12-6)
 4. He and im broda de dem dey call sons for thunder by jesus. (mark 3:17; cf. Luke 9:49-56)
5. John na a member for di "inner circle" and na allowed to witness di events for:
 - a. The transfiguration. (luke 9:28)
 - b. The raising for jairus' pikin. (luke 8:51)
 - c. The private moments for di garden for gethsemane. (mark 14:33)
6. John na di only apostle to de tin be say witness di crucifixion (john 19:26) and na entrusted wit di send for jesus' mama. (john 19:25-27)
7. He later became one for di pillars for di early church for jerusalem. (galatians 2:9-10)

8. As an old man, John was exiled to the island of Patmos by the Roman government for his testimony for Christ. (Revelation 1:9) Here he wrote the Revelation.

9. Tradition says that John returned to Ephesus around 96 AD and stayed there for Emperor Trajan's reign. (AD 98-117)

b. Date and place for the writing.

1. The book was composed during John's mature years - likely AD 95.

2. Most scholars believe it was written in Ephesus.

3. The oldest fragment of the New Testament book for which we have possession is a scrap of papyrus with five verses from John 18. a. Identified as P52, it was housed in Manchester, England.

b. This papyrus piece dates back to AD 125-150, providing evidence that the Gospel was being circulated shortly after its production.

ii. The main message of the book.

a. We stated earlier that John clearly states the purpose for the book for John. (John 21:30)

b. With that purpose, the main message of the book is that Jesus brings you life.

1. The book begins with the affirmation that inherent for Jesus is His life. (John 1:14)

2. The message rings clearly throughout the book. (John 3:3-16; 5:26; 11:25 and 14:6)

iii. Outline for the book

a. The prologue. (John 1:1-18)

b. Considerations for the claims for Jesus. (John 1:19-4:54)

1. The testimony for John the Baptist was recorded. (1:19-28)

2. John the Baptist encounters Jesus. (1:29-34)

3. Jesus calls His first disciples. (1:35-51)

4. Jesus attends the wedding feast for Cana and turns water into wine. (2:1-11)

5. Jesus attends the Passover for Jerusalem and cleanses the temple. (2:12-25)

6. Nicodemus visits Jesus. (3:1-21)

7. Further testimony from John the Baptist was given. (3:22-36)

8. Jesus converses wit a samaritan woman. (4:1-26)

9. Many samaritans believe for jesus. (4:27-42)

10. Jesus heals di nobleman's pikin. (4:43-54)

c. Controversy and conflict wit di jews. (john 5:1 -11:53)

1. There na opposition to jesus healing a lame man for jerusalem. (5:1-47)

2. Jesus feeds di multitude. (6:1-15)

3. He walks for di sea for galilee. (6:16-21)

4. Jesus' claims turn back boku for di multitude. (6:22-71)

5. Jesus' brothers no believe for am. (7:1-9)

6. The lord go to jerusalem for di feast for di tabernacles. (7:10-13)

7. Jesus teaches for di temple. (7:14-44)

8. The jews seek to jazz jesus for a case involving a woman catch for adultery. (8:1-11)

9. Jesus addresses di pharisees. (8:12-30)

10. Jesus addresses believing jews. (8:31-50)

11. Jesus heals di man born blind. (8:12-30)

12. Jesus offers a discourse for di gud shepherd. (10:1-18)

13. Jesus offers a discourse for di portico for solomon. (10:12-39)

14. Many believe n am. (10:40-42)

15. Jesus raises lazarus from di dead. (11:1-44)

16. Some jews begin to plot di death for jesus. (11:45-53)

d. Crises ova di claims for jesus. (john 11:54-12:36)

1. The chief priests order jesus seized. (11:54-57)

2. Jesus comes go di haus for lazarus. (12:1-11)

3. Jesus enters jerusalem go di praise for di multitude. (12:12-19)

4. The hour don com. (12:20-36)

e. Di conference wit di disciples. (john 12:37 -17:26)

1. Unbelief na prophesied and fulfilled. (12:37-50)

2. Jesus eats di last supper wit di apostles. (13:1 -14:31)
3. Jesus na di true vine. (15:1-8)
4. Jesus commands and demonstrates love. (15:9-27)
5. Jesus go send di holy spirit. (16:1-16)
6. Jesus speaks plainly for im death. (16:17-33)
7. Jesus offers a prayer for imself, di apostles, and all believers. (17:1-26)

f. Di arrest, crucifixion, and resurrection. (john 18:1-20:31)

1. Jesus na seized for di garden. (18:1-11)
2. Jesus na taken before di high priest. (18:12-14)
3. Peter denies di christ. (18:15-18)
4. Jesus na led go di praetorium for pilate. (18:28-40)
5. Pilate seeks to release jesus. (19:1-12)
6. Pilate condemns jesus to death. (19:13-16)
7. Jesus na crucified for golgotha. (19:17-37)
8. Jesus na buried by joseph and nicodemus. (19:38-42)
9. The tomb de for empty. (20:1-10)
10. Jesus appears to mary magdalene. (20:11-18)
11. He appears go di disciples. (20:19-23)
12. He appears give dem again wey concern a week later. (20:24-29)
13. John tells we di purpose for signs. (20:30-31)

g. Epilogue.

1. Jesus manifests imself go di disciples for galilee. (21:1-25)
2. Jesus de ask peter, "do you love me?" (21:1 -14)
3. Conclusion. (21:15-16)

iv. Main main themes for di book a. Di word. (greek logos):

1. For im prologue, john uses a motif to identify jesus dat would register wit jew arid greek alike.
 - a. To di jew di logos na di creative power for god (genesis 1:3), find life (isaiah 55:13), and accomplished di divine purpose for all tins. (isaiah 55:11)

b. To di greek, di logos supplied di universe wit order and harmony. (e. g. Heraclitus)

2. John tells we di logos don com for di flesh. (john 1:14)

a. To di jew, dis meant jesus na di ultimate power and life.

b. To di greek, it signified dat jesus na di source for di rational, powerful and transcendent meaning for life.

3. John begins im gospel wit an affirmation dat jesus na divine - di rational, all-powerful, creative, cohesive force for di universe.

b. Di "signs" for jesus.

1. Di para para testament uses various terms to refer to miracles.

a. Miracle – dunamis: a mighty work/a great exhibition for power. (cf. Acts 19:11)

b. Work - ergon: a deed making gud one's word. (cf. John 14:11)

c. Wonder - teras: a marvel/something dat amazes, startles or mystifies. (cf. Acts 2:22)

d. Sign - sēmeion an attestation for genuineness/an affirming act. (cf. John 2:23; 3:2; 4:54; 6:2, 14, etc.) 2. John uses di last for dis four terms intentionally.

a. John see di miracles for jesus no bi juss as bam acts dat defied natural law or marvels to stun an audience.

b. John presents di miracles for jesus as signs -attestations for di genuineness for im claims be di messiah and di pikin for god. (john 5:36; 7:31)

3. Di miracles for jesus are essential to who im na and wetin im accomplished.

a. Throughout di years many don sought to accept a historical jesus while rejecting di reality for im miracles.

b. Di rejection for miracles na basically a philosophical wahala.

c. If an individual believe for an omnipotent, omniscient god, di reality for miracles proves im existence and bring wey concern im purpose.

c. Jesus' conversation wit nicodemus and di para para birth.

1. Nicodemus, a jewish leader, com to jesus by night.

2. He na curious wey concern dis man's teaching.

3. Jesus told am, "except a man be born for water and di spirit, im no fit enta di kingdom for god. "

a. The "born for water" na surely a reference go di birth for a spiritual life by baptism. 11

b. The actual power for rebirth and regeneration comes from di holy spirit for god. (cf. Titus 3:5; romans 8:11)

4. Di power and effectiveness for baptism na no bi for na administration (i corinthians 1:17) or di water (i peter 3:21). Na effectiveness na for di forgiving power for god (acts 2:38), di trust for jesus and obedient faith for di respondent. (i

peter 3:21; romans 6:3-5)

acts

introduction: di book for acts na di only historical record for di birth and early days following christ's establishing im church. 12 acts, then, na book for history. Without dis historical record, little would be sabi wey concern di expansion for di church. Di author's primary purpose na to find a detailed account for how men and women de converted to christ and how churches de planted throughout di roman world.

name - from di taim for di septuagint, dis book don been dem dey call di acts for di apostles.

author - internal and external evidence point to luke as di spirit-inspired author for acts.

1. Internal evidence de for largely for di "we" sections for di book. (acts 16:10-17; 20:6-21:18; 27:1-28:16)-see notes on top luke.

a. In compiling a list for paul's companions from di shikena for taim covered by di "we" sections, a total for seventeen individuals de for.

b. Through a process for elimination, di list na reduced to luke.

2. It na di unanimous testimony for church tradition dat luke authored di book for acts. (e. g. Clement for alexandria, tertullian, irenaeus, etc.)

purpose - at least three purpose seem to clearly emerge for di composition for acts.

1. Di first purpose na to complete wetin luke begin for im gospel.

a. Luke and acts are two parts for a whole.

b. In volume i (luke), luke related di words and work for christ. For volume ii (acts) im told di tori for di words and work for christ dat de do through im apostles.

2. A second purpose for writing acts na to find a written defense for christianity.

3. A third purpose for di writing for acts na to provide stability go di para para faith.

i. Background for di book

a. Wen na acts written?

1. The book for acts ends abruptly wit paul's imprisonment for rome.

2. The most probable explanation for no bodi di reader for suspense na say di outcome for paul's appeal had no bi yet been decide wen di book na being written.

3. We know say paul and im associates arrived for rome for ad 60 and stayed dia two full years before going to trial. (acts 28:30)

4. Therefore acts must don been written early for ad 62.

5. Note: acts de make no mention for di persecution nero would bring upon di christians for ad 64.

b. Wia na acts written? – tey tey luke na wit paul for rome for di taim, it na reasonable dat rome na di place for writing.

ii. Main message for di book.

a. The main message for di book de for for acts 1:8 “you go receive power wen di holy spirit comes on top you; and

you go de mai witnesses for jerusalem, and for all judea and samaria, and go di ends for di earth.” 13

b. Luke traces di pattern for di spread for di gospel:

1. The gospel na preached for jerusalem. (acts 2:1 - 8:3)

2. The gospel na taken to judea and samaria. (acts 8:4-11:18)

3. The gospel spreads go di uttermost parts for di world. (acts 11:19 -28:31)

iii. Outline for di book.

a. Di early spread for di church for jerusalem. (acts 1:1- 7:60)

1. Jesus ascends to heaven. (1:1-11)

2. Matthias na chosen to replace judas. (1:12-26)

3. The holy spirit comes upon di apostles on top pentecost. (1-13)

4. Peter preaches say di jesus dem crucified god don make lord and christ. (2:14-36) 14

5. The church begins. (2:37-47)

6. Persecution begins. (3:1-4:31)

7. The believers share generously wit each oda. (4:32-37)

8. Ananias and sapphira are slain for lying to god. (:1-11)

9. A second wave for persecution erupts. (5:12-42)

10. Provision na make for neglected grecian widows. (6:1-7)

11. Stephen na arrested (acts 6:8-15), preaches (7:1 -53), and na stoned. (7:54-60)

b. Di church spreads to samaria. (acts 8:1 -9:31)

1. With increased persecution, di church scatters throughout judea and samaria. (8:1-4)
2. Philip preaches for samaria. (8:5-8)
3. Simon di sorcerer na "converted" and seeks miraculous power. (8:9-25)
4. Philip converts an ethiopian. (8:26-40)
5. The account for saul's conversion na give. (9:1-31)

c. Di church spreads to phoenicia, cyprus, and antioch. (acts 9:32-12:25)

1. Peter raises dorcas from di dead. (9:32-43)
2. God uses peter to take di gospel go di gentile cornelius. (10:1-48)
3. Peter de explain im actions to jewish christians for judea. (11:1-18)
4. A gentile church starts for antioch. (11:19-30)
5. Peter na imprisoned by herod and released by god. (12:1-19)
6. Herod dies. (12:20-25)

d. Di extension for di church from antioch to galatia. (13:1-5:35)

1. Paul takes im first missionary journey. (13:1-14:28)
2. A council na held for jerusalem to determine behavior for gentile christians. (15:1-35)

e. Di extension for di church to macedonia. (acts 15:36-21:16)

1. Paul's second missionary journey na recorded. (15:36-18:22)
2. Paul's third missionary journey na recorded. (18:23-21:16)

f. Di years for paul's imprisonment. (acts 21:17-28:31)

1. In jerusalem. (21:17-23:35)
2. In caesarea. (24:1-26:32)
3. The voyage to rome. (27:1-28:15)
4. In rome. (28:16-31)

iv. Main main themes for di book.

a. Di growth for di early church.

1. In di earliest days, di preaching for di gospel stayed for jerusalem.

2. The persecution for christians dat followed stephen's stoning led go di evangelizing for di larger region for judea and

samaria. (acts 8:1ff)

a. Philip preached for samaria. (acts 8:4-25)

b. He converted an ethiopian. (acts 8:26-39)

c. Philip preached for di gentile city for caesarea. (acts 8:40)

3. Afta wey concern a decade, di first record for gentile conversion na detailed for peter's encounter wit cornelius. (acts 10) a. No bi surprisingly, objections are raised. (acts 11:1-3)

b. However, di right for gentiles to hear di gospel na affirmed. (acts 11:4-8)

4. For wey concern di taim cornelius na converted (ca. A. D. 40) di gospel com to antioch. (acts 11:19-30)

b. Di man paul.

1. Di influence for judaism on top paul.

a. Paul na a hebrew patriot. (cf. Romans 3:1; 9:1-3)

b. He na a "pharisee for pharisees". (acts 23:6; philippians 3:5)

c. Paul na na im be say a great student for di old testament. (22:3)

2. Di influence for hellenism on top paul.

a. Paul na from tarsus, di capital city for di roman province for celicia.

[1] tarsus na founded as per greek city-state for 171 bc by antiochus epiphanies.

[2] evidence points go di fact dat jews settled for tarsus from di founding for di city and de give rights as kontri pipo. (e. g. Acts 21:39)

[3] tarsus na also a seat for learning, having a university dia.

b. As per jew for di hellenistic world, paul must don been wella acquainted wit di mythological gods and di mystery religions.

3. Paul's personal life.

a. Saul na im hebrew name; paul na im latin name.

b. Paul no bi marry. (cf. I corinthians 7:8) [1] im fit don lai lai marry.

[2] some scholars don speculated dat im wife kpai or perhaps comot am wen im became a believer for christ.

c. God bin use paul's (saul's) zealous persecution for di church to spur na growth. (acts 8:1-4)

d. His conversion (cf. Acts 9:22-26) na one for di great apologetics (defense) for di christian faith.

c. Di central personalities for acts - peter and paul.

1. Luke divides di material for di book proportionately dey di two main main leaders for di early church.

a. Peter, apostle for di circumcision, na di principal figure for di first 12 chapters.

b. Paul, apostle go di un-circumcision, na di focal point for di remainder.

2. Luke no bi only gives di men equal space, but notes how dia miraculous acts parallel:

a. The healing for lame men. (acts 3:22ff; 14:8ff)

b. Miracles for harm. (acts 5:1ff; 13:6ff)

c. Healings through secondary way. (acts 5:15; 19:12)

d. Casting komot demons. (acts 5:16; 16:18)

e. Confronting sorcerers. (acts 8:18ff; 13:6ff)

f. Raising di dead. (acts 9:36ff; 20:9ff)

d. Di missionary tours for paul.

1. Di church for antioch na apparently founded by fugitives from saul's persecution for jerusalem. (acts 11:19)

a. Gentiles became christians here. (acts 11:19-21)

b. Di church for jerusalem send barnabas to look into dis situation. (acts 11:22-24)

2. Ironically, barnabas sought saul's help for building di church for antioch. (acts 11:25)

a. Barnabas had already vouched for paul's integrity for conversion. (acts 9:26-27)

b. Now im see a place for saul's unique background and education.

3. As di church dia grew, three great missionary tours de sponsored from antioch.

a. The first tour (acts 12:25 -14:28) occurred between ad 46-47 and na followed by a conference for jerusalem which debated di wahala for gentile acceptance into di church. (acts 15:1-35)

b. The second missionary journey begin ca. Ad 48 and extended into late 51 or early 52. (acts 15:36 -18:22) di gospel na carried to europe.

c. The third tour begin for ad 52 and ended wit paul's arrest for jerusalem for ad 57. (acts 18:23 - 21:16) for dis taim, paul stayed for ephesus 2 to 3 years.

4. After dis journeys, acts tells we paul spent taim as per prisoner for jerusalem, caesarea, and rome.

5. Tradition relates a fourth missionary journey go di west (possibly to spain) following im release from im first confinement for rome.

romans

introduction: paul's letter to the romans stands among the most important pieces of literature for the history of the western man. Though paul would probably be surprised to hear such a title, it is often questioned the power of the message of the letter. For it, the apostle gives the most compelling discourse of scripture for the saving power of the gospel.

author - paul, the apostle. (romans 1:1)

place of writing - corinth; as evident from the greetings for gaius, who lived in corinth (romans 16:23; i corinthians 1:14), and for erastus, who had settled down there (romans 16:23; ii timothy 4:20). Also, phoebe, who apparently accompanied paul (romans 16:1-2), was from the church in cenchrea, a "suburb" of corinth.

time of writing - 57-58 ad while on his third journey (acts 20:13), just prior to his arrival in jerusalem with the collection for the needy christians there. (romans 15:25-26; acts 20:16; 24:17)

the epistles (letters) as per literary form

1. The epistles of the new testament are the 21 books from romans through jude. The apostle paul is identified as the writer of 13 of them (romans through philemon).

2. Letters of a normal literary form for the time of paul. The letter form was used for purposes larger than mere communication.

a. Paul's letters were designed to be read aloud in churches. (i thessalonians 5:27; colossians 4:16) it is clear that the epistles were intended to benefit the primary recipients.

b. It is not from the epistles that the order, position, privileges, and duties of the church are most fully given. The church as the body of christ, the "mystery, which for ages past was kept hidden for god (ephesians 3:9) was revealed.

3. A convenient way to group paul's epistles is as follows:

a. Letters to churches written for his missionary tours: i & ii thessalonians, galatians, i & ii corinthians, and romans.

b. Letters written while a prisoner in rome (ad 60-62): ephesians, philippians, colossians, and philemon.

c. Letters following his first roman imprisonment: i & ii timothy and titus.

i. Background for the book of romans. A. Rome

1. The beginnings of the city of rome are lost to legend. It is said that it had been named after its founder, romulus, whose ancestors had escaped from the greek destruction of troy. The date is said to be 753 bc. That is the year from which the later romans counted the beginning of their history.

2. For centuries rome was a small and struggling city-state. After times of strife, poverty and war, rome slowly won ground, and by 275 bc, controlled all of italy.

3. By the first century ad rome was the capital city of the empire, and the largest and most important city of the world, with a population somewhere between two and four million souls.

- a. There de plenti slaves than awoof pipo for rome for dis taim. Di stark contrast for wealth and poverty fit no bi don been missed by a visitor.
- b. The hedonistic life (personal pleasure di chief goal for life) for rome for dis shikena na wella sabi.
- c. Rome na a city for bewildering religious diversity, encompassing all manner for eastern mysticism, astrology, jazz, and greek mythology. Wen di romans conquered di greeks, dem took ova all dia gods and find dem roman names (zeus became di roman god jupiter, etc.).
- d. This smorgasbord for "religious" options do no bi satisfy pipo. It offered no real answers go di problems for gud and evil, life and death. Life na uncertain. Dis gods had no power to save dia cities from sudden disaster. Pipo looked for purpose for life. Sake of dem live gud live if di gods fit no bi find dem justice?
- e. A sizable jewish colony na dia. Rome had often protected di jews for di past. Paul na both a jew and a roman citizen, and im naturally looked to rome for justice and protection. Rome had provided di peace and freedom to travel and spread di gospel. Wen paul na treated unjustly, im bin use im right as per roman to appeal go di emperor. (paul fit no bi then don sabi wetin an evil man nero na becoming.)

b. Di church for rome.

- 1. Nothing na revealed for di para para testament as go di begin for di church for rome.
 - a. It na possible dat visitors to jerusalem for di day for pentecost de among di 3000 saved (acts 2:10) and later took di gospel wit dem back haus.
 - b. Or it fit be dat among dos dispersed following stephen's death de some dat went to rome and preached di gospel dia. (acts 8:1-4)
- 2. The first we read for christians for rome na possibly dat for aquila and priscilla along wit all di jews wey be expelled from rome by claudius and de found by paul for corinth for im second journey. (acts 18:1-2) afta traveling wit paul to ephesus and working wit di church dia (acts 18:18-19, 24-26; i corinthians 16:19), we find dem back for rome and hosting a church for dia haus. (romans 16:3-5)
- 3. From di greetings give by paul for chapter sixteen, it appears dat dia de christians for rome meeting for various homes (romans 16:5, 14-15). Di names for individuals suggest say di christians de primarily gentiles, wit a smaller number for jews.
- 4. The reputation for di christians for rome na widespread; both dia faith (romans 1:8) and obedience (romans 16:19) de wella sabi. For dis reason paul had long promise to sight dem (romans 15:23), wit di goal for share for dia mutual edification (romans 1:11-12) and be assisted on top im way to spain. (romans 15:22-24)

c. Purpose for di letter.

- 1. The spreading cancer for di "judaizing teachers" which had disrupted churches for antioch, corinth and galatia na likely to mek na way to rome.
- 2. To stop dis, and to assure dat im visit to rome would be a favorable one (romans 15:30-33), paul writes dis letter to set straight di design and nature for di gospel.

3. In doing so, im demonstrates how di gospel for christ fulfills wetin be lacking for both heathenism and judaism, thereby effectively replacing dem as religious systems. Such a letter would arm di church for rome against dos who would pervert di gospel or suggest dat na im inadequate by itself.

4. The letter go always serve as per nourishing exposition for di fundamentals for di christian faith.

ii. The main message for di letter - romans 1:16-17

"i am no bi ashamed for di gospel for christ, for it na di power for god for di salvation for everyone who believe: for di jew first and also for di greek. For for di gospel a righteousness from god na revealed, a righteousness dat na by faith from first to last, juss as e be so written: 'the righteous go live by faith. '"

iii. Outline for di letter.

a. Introduction (1:1-17)

1. Address and salutation. (1:1-7)

2. Thanksgiving. (1:8-15)

3. Theme. (1:16-17)

b. Man under di wrath for god. (1:18- 3:20)

1. Di unrighteous man - gentile. (1:18-32)

a. Knowledge for god possible. (1:18-20)

b. God no bi acknowledged. (1:21-32)

2. Di self-righteous man - jew. (2:1-3:20)

a. Self-righteous critics. (2:1-29)

b. Law reveals man's estrangement. (3:1-20)

c. Righteousness as per dash to sinners. (3:21 5:11)

1. For all who believe for jesus christ. (3:21-26)

2. Apart from di law. (3:27-31)

3. Fulfillment for di covenant. (4:1-25)

4. Peace for reconciliation. (5:1-11)

d. Creation for new humanity. (5:12-8:17)

1. Christ as di para para adam. (5:12-21)

2. Baptism as death and resurrection. (6:1-14)

- 3. The para para life na freedom. (6:15-8:17)
 - a. Freedom from "freedom. " (6:15-23)
 - b. Freedom from law. (7:1-12)
 - c. Freedom from anxiety. (7:13-25)
 - d. Freedom for di spirit. (8:1-17)

- e. Freedom dependent on top god's sovereign love. (8:18-11:36)
 - 1. God's love na sovereign ova di creation. (8:18-39)
 - 2. God's love na sovereign ova history. (9:1-11:36)
 - a. Paul's grief concerning israel's disbelief. (9:1-5)
 - b. Affirmation for di power for god's word. (9:6-26)
 - c. Righteous remnant doctrine. (9:27-11:10)
 - d. Universal shey. (11:11-36)

- f. Freedom acts for love. (12:1-15:13)
 - 1. Toward god. (12:1-2)
 - 2. Toward brethren. (12:3-13)
 - 3. Toward persecutors. (12:14-21)
 - 4. Toward authorities. (13:1-7)
 - 5. Toward di law. (13:8-14)
 - 6. Toward di weak. (14:1 -15:13)

- g. Personal notes. (15:14-16:27)
 - 1. Proposed itinerary. (15:14-33)
 - 2. Commendation for phoebe. (16:1-27)

- iv. Main main themes for di letter.
 - a. All don sinned and fall short.
 - 1. Jews and gentiles alike are under condemnation sake of sin. (1:18f)
 - a. Gentile pagan moralizers de no betta than oda pagans. (2:1-11)

b. When considering awa spiritual kondishon, we must look to god who na holy, rather than seek di pseudo-security which comes by comparing ourselves to oda sinners. (2:1-4); 3:23)

2. Paul imsef struggled wit im "sinful nature" and knew dat apart from christ, im had no shey for righteousness or eternal life. (7:15-25; sight also ephesians 2:1-10)

3. Law no fit save we, but it does mek we aware for awa sinful state. (3:20)

b. Justification by faith.

1. "but now a righteousness from god, apart from di law, don been make sabi. " (3:21) 2. Dis wonderful doctrine na summarized for romans 3:23-26.

a. Sin na di wahala. (v. 23)

b. Christ na di solution. (v. 24)

c. Faith na di way to salvation. (vs. 25-26)

3. Salvation no fit be gained by doing gud work. (4:1-25) it na di work for christ find imsef as di perfect sacrifice for di cross which secures awa salvation. (4:24-25)

4. But grace na no bi a license to sin! true faith na living and active faith which involves di kain surrender to god by dying to sin, being buried for water and being resurrected for christ symbolized for baptism. (6:1-23)

c. Life for di spirit.

1. Not only don god freed we from di guilt and condemnation awa past sins don generated, im get make it possible for di para para life for christ be lived for victory ova past weaknesses and temptations. (5:1-11)

2. The presence and power for di indwelling spirit mek dis a reality. (8:1-17, 26-27 also sight i john 4:4) for baptism, god's spirit na give to quicken (make alive) and empower we for new life (6:5-11). (see also acts 2:38 and i corinthians 6:19-20)

3. We now fit don full confidence dat awa god go deliver we from sufferings. (8:18-39)

4. We are to dedicate awa live to god - dis pleases awa great god who first had mercy on top we. (12:1-2)

d. Di community for faith.

1. We are to serve awa fellow christians, di church, wit awa spiritual gifts. (12:3-8)

2. We are to love one anoda (12:9-16), and dos outside for god's family. (12:17-21)

3. We are to model gud citizenship. (13:1-14)

4. We are to live for unity wit one anoda. (14:1 -15:7)

a. True unity does no bi depend upon conformity for di bodi for christ. Regarding debatable matters, dia must be tolerance and forbearance. (14:1-8)

b. We are to "make every effort to do what leads to peace and to mutual edification." (14:19)

i corinthians

introduction: paul's first letter to the christians for corinth was diversified for all for paul's letters which we don. Besides don't say paul's letters enable us to come to the root from the meeting-places for the early christians and look for inside. No other letter which we get from paul does this better or better than first corinthians. Author: paul, the apostle. (1:1; 16:21)

place for writing: ephesus, for the close of paul's three years residence there. (acts 20:31; i corinthians 16:5-8)

time for writing: wey concern 56 ad shortly before the jewish feast for pentecost. (16:8)

i. Background information.

a. The city for corinth

1. Corinth was situated for the isthmus for greece (achaea for the bible) between the ionian sea and the aegean sea, above the mediterranean sea. Wey concern 50 miles to the east of the city for athens.

2. The corinth for paul's day was relatively poor. The old corinth (which was famous and powerful for the days for the peloponnesian war) was burned for 146 bc by the romans. Besides was a city devoted to the gods, a hundred years were required to pass before the city fit to be rebuilt. For 46 bc, julius caesar rebuilt the city and named it julia corinthus. It soon became a very important commercial center.

3. With a population for 400,000 and being a prominent center for commerce for the mediterranean world, was a place for all sorts of vice. An example for immorality was found for the temple for venus (aphrodite) which hosted 1,000 priestesses dedicated to ashera for the name for religion.

4. The city's close proximity to the city for athens probably added the weight for intellectualism.

5. As noted for the epistle, such an environment had an effect upon the church. It was amazing that a church existed for all for such a city!

6. Corinth had great potential for worldwide missions. Even so, when paul entered corinth, he entered "in weakness and for fear and for trembling." (i corinthians 2:3)

b. The church for corinth

1. Paul established this church for his second missionary journey. This was recorded by luke for acts 18:1-18.

2. We know from reading the epistle that the church was adversely affected by the wrong environment found for the city.

a. Pride caused division for the church and disruption for the assembly. (1:4-11)

b. Immorality and immodesty found their way into the church, which found it a bad reputation. (5)

c. The brethren de taking dia personal problems wit each oda before di heathen courts instead for working dem komot among themselves. (6)

3. Di church na beset wit oda problems and kweshion wey need be answered. a. Kweshion wey concern marriage. (7)

b. Questions wey concern meats sacrificed to idols. (8-10)

c. Questions wey concern women praying and prophesying wit dia heads uncovered. (11)

d. Questions wey concern di use for spiritual gifts. (12-14)

e. Questions wey concern di resurrection from di dead. (15)

f. Questions wey concern di collection for di saints for jerusalem. (16)

c. Purpose for di letter

1. Di bad bin dey concerning di problems for corinth had reached paul for ephesus. E be laik dat dis bin dey com from at least two sources:

a. The household for chloe. (1:11)

b. A letter send to paul. (7:1; 16:17)

2. Na im be say, for ansa to dis reports, paul writes di letter

a. To correct sinful practices.

b. To refute lie-lie doctrine,

c. To call di church back together for a spirit for unity.

ii. The main message for di letter:

"now i plead wit you, brethren, by di name for awa lord jesus christ, dat you all speak di same tin, and dat dia be no divisions among you, but dat you be perfectly joined together for di same mind and for di same judgment. " (1:10)

iii. Outline for di letter

a. Introduction: greeting and thanksgiving (1:1-9)

b. Letter bodi (1:10—16:4)

1. Paul responds to oral reports wey concern di corinthian church. (1:10—6:20)

a. Divisions for di church. (1:10—4:12)

[1] the wahala: rival factions. (1:10-17)

- [2] the cross as di necessary center for di gospel. (1:18—2:5)
- [3] christian wisdom as di necessary growth. (2:6—3:23)
 - i. Spiritual pipo vs. natural pipo. (2:6-16) ii. Spiritual christians vs. Carnal christians. (3:1-23)
- [4] the right attitude toward di apostles. (4:1-21)
 - b. A case for incest. (5:1-13)
 - c. Lawsuits between believers. (6:1-11)
 - d. The seriousness for sexual immorality for general. (6:12-20)
- 2. Paul responds go di letter from di corinthians. (7:1-16:4)
 - a. Concerning marriage (7:1-40)
 - [1] to dos currently or previously marry. (7:1-16)
 - [2] analogies wit circumcision and slavery. (7:17-24)
 - [3] to dos lai lai marry or contemplating marriage. (7:25-40)
 - b. Concerning food sacrificed to idols. (8:1—11:1)
 - [1] introduction go di wahala and di solution: tempering knowledge wit love. (8:1-13)
 - [2] a second application: kudi for ministry. (9:1-18)
 - [3] the underlying motive: saving as many as possible. (9:19-27)
 - [4] examples for di danger for license: di idolatry for israel and idol feasts for corinth. (10:1-22)
 - [5] summary: balancing freedom and restraint. (10:23-11:1)
 - c. Concerning worship. (11:2—14:40)
 - [1] head-coverings. (11:2-16)
 - [2] the lord's supper. (11:17-34)
 - [3] spiritual gifts. (12:1—14:40)
 - i. Diversity for inside unity (12:1-31a) ii. Di preeminence for love. (12:31b—13:13) iii. Prophecy and tongues: prefer to dey intelligibility. (14:1-25) iv. Prophecy and tongues: prefer to dey order. (14:26-40)
 - d. Concerning di resurrection (15:1-58)
 - [1] the certainty for di resurrection. (15:1-34)
 - [2] the nature for di resurrection. (15:35-58)
 - e. Concerning di collection for jerusalem. (16:1-4)
- c. Kpatakpata: travel plans and final greetings. (16:5-24)

1. The travel plans for paul and im co-workers. (16:5-12)

2. The formal closing. (16:13-24)

iv. Some main main themes for di letter

a. Christianity for work for a heathen culture

1. The church na sanctified (made pure or freed from sin) for jesus christ and dem dey call be holy. (1:2)

2. The church exists as per counter culture. For di same taim, christians suppose seek to influence di lost souls for di surrounding culture. (5:9-11; sight also i peter 2:9-15)

b. Unity and peace among christians

1. The para para life for christ na meant be lived for unity and peace among brethren. (i corinthians 1 - 4; sight also john 17:20-21)

2. Baptism binds one to christ, no bi go preacher. (1:13-17)

3. Faithful teachers for di word no promote personal loyalties. (3:5-9)

4. As paul instructed di church for rome, god's pipo must seek peace wit one anoda. (romans 14:19) dis unity does no bi depend upon a strict conformity for opinion or preferences for "debatable matters. " (romans 14:1-8)

5. In cases for offense among brethren, reconciliation must be sought according go di lord's go. (i corinthians 6:1-8; sight also matthew 18:15-17)

c. Di sanctify for marriage

1. A christian marriage e dey mean say mutual devotion for di part for di husband and di wife. (7:3-5)

2. Consistent wit oda inspired writers paul teaches positively wey concern di spiritual way to strengthening marriage and

negatively wey concern god's hatred for divorce.

d. Di bodi for christ

1. The blessing and problems for spiritual gifts. (12:14)

2. Love, pass excellent way. (13:1-8; 13)

ii corinthians

introduction: di book we dey define ii corinthians na one for pass powerful and emotional letters for di para testament. Afta paul's earlier letter for correction and instruction (i corinthians), some opposition rises against di apostle. Some for dis antagonism would be a reaction to paul's rebuke; plenti for it likely com wey concern from visiting jewish christians who sought to persuade di corinthian christians dat paul no bi an apostle. Instead, dem claimed be apostles, even carrying letters for recommendation as such. (ii corinthians 3:1; 11:5, 13) dis lie-lie teachers had win a following for corinth (ii corinthians 11:20-23) and de undermining paul's authority and di church's confidence for am. (ii corinthians 10:1-12)

sake of di above, ii corinthians na intensely personal letter for which paul boldly defends im dey call and ministry.

name — di book na named for di pipo for di church for corinth who would first receive di letter.

author—the apostle paul na di author, and im includes timothy for di introduction.

purpose — paul wrote ii corinthians to reinforce im authority become apostle for jesus christ.

1. It na absolutely necessary for am to do dis for order to preserve di health for di church.
2. He also wrote to find thanks for di favorable response toward am dat na being expressed by di majority.
3. Furthermore, paul felt compelled to remind di corinthians wey concern dey give go di poor saints for judea and to instruct dem wey concern di proper attitude toward di one who reports.

i. Background for di book.

a. Paul first com to corinth from athens for ad 50.

1. While staying wit aquila and priscilla, paul bin work as per tent-maker to support imself.
2. For eighteen months im preaching and teaching resulted for many conversions.

b. From corinth paul traveled to ephesus and stayed dia for three years. (cf. Acts 19)

1. While for ephesus, paul wrote a letter to corinth wey concern immorality for di church. (i corinthians 5:9)
2. In early a. D. 55, paul wrote di letter we now call i corinthians.

c. Upon learning dat dis letter do no bi don di desired effect and dat lie-lie apostles de upon di scene paul make a hasty, dey hard and largely unsuccessful visit back to corinth. (2:1; 12:14; 13:1-2)

d. Back for ephesus, im wrote a third letter to corinth "out for great distress and anguish for heart and wit many tears. " (note: a letter we no don.)

e. After encountering gbege for ephesus (cf. Acts 19:24ff), paul comot for troas and macedonia. (2:12-13)

f. Titus brought paul a hala say di situation don improved somewhat. (7:5-16)

g. Against dat background, paul penned im fourth letter to corinth — di epistle we dey define ii corinthians (ca. A. D. 55).

h. Later paul went back to corinth (ad 56), stayed three months (acts 20:1-3), and probably wrote di letter go di romans from dia.

ii. Di main message for di book.

a. Ii corinthians na di plea for a faithful mentor whose spiritual pikin don been wrongly led to mistrust am. (6:11f)

b. Accused for fickleness and carnality (1:17), for withholding informate (1:13; 3:12f; 4:1f), for self-commendation (3:1; 5:12; 12:19), for being beside imself (5:13), for taking advantage for pipo (7:2; 12:17f), and even being suspect for weda christ na speaking through am, paul na compelled to assume a posture for defense throughout di letter. 1. For di process for defending imself, di apostle reveals a great deal wey concern di nature for genuine gospel ministry.

2. "for we no preach ourselves, but jesus christ as lord, and ourselves as ya servants for jesus' sake. " (4:4)

iii. Outline for di book.

a. An apostolic minister de explain imself. (1:1—2:13)

1. Salutation (1:1-2)

2. Paul offers a benediction, referring go di comfort im get received for im affliction. (1:3-11)

3. He de explain di wahala for im postponed visit. (1:12—2:4)

4. Paul encourages forgiveness afta church discipline. (2:5-11)

5. Paul na anguished ova no bi finding titus. (2:12-13)

b. An apostolic minister de explain im ministry. (2:14—6:10)

1. He declares wey he na involved for a ministry greater than dat for moses. (2:14—3:18)

2. Paul likens di gospel to "treasures for jars for clay. " (4:1-18)

3. He speaks for awa eternal dwelling. (5:1-10)

4. He speaks for di ministry for reconciliation. 15 (5:11-21)

5. The apostle speaks for im numerous hardships. (6:1-13)

c. An impassioned plea for acceptance. (6:11—7:4)

1. Paul pleads give dem as per papa to im pikin. (6:11-13)

2. He e dey mean say dia sanctification. (6:14 - 7:1)

3. Paul de make a plea for personal reconciliation. (7:2-4)

d. Paul's comfort and joy for titus' come. (7:5-16)

e. Paul e dey mean say dia help go di poor for judea. (8:1—9:15)

1. He speaks for di grace-filled generosity for di macedonian christians. (8:1-5)

2. Titus na commissioned to encourage such generosity for corinth. (8:6-24)

3. The apostle speaks for di finewell well and blessings for generous dey give. (9:1-15)

f. An apostolic minister defends imself. (10:1—12:18)

1. Paul defends im boldness. (10:1-18)

2. Paul assails lie-lie apostles. (11:1-15)

3. He speaks for im suffering for di gospel's sake. (11:16-33)

4. He talks for enduring im "thorn for di flesh" to help am throway salute di sufficiency for god's grace. (12:1-10)

g. Paul contemplates im third visit to corinth.

1. Im de explain dat evritin im get do don been komot for concern for di corinthians. (12:11-21) 2. Paul closes wit:

a. Final warnings. (13:1-10)

b. Final greetings. (13:11-13)

iv. Main main themes for di book.

a. Di "lost" letters to corinth.

1. It na stated earlier for dis lesson wey we no don some pieces for correspondence paul send go di corinthians. (cf. I corinthians 5:9; ii corinthians 2:3-4)

2. There de literary work referred to for di old testament which are otherwise unknown to we.

3. While problematic go paranoid few, we confidently trust for di lord's providence for preserving di inspired literature we need for salvation and divine guidance.

4. Frankly, awa concern no be for any material we no don so boku as for awa neglect ova everyday everyday obedience go di material we do don.

b. Di grace for find.

1. In both canonical epistles to corinth. (i corinthians 16:1-4); ii corinthians 8:1—9:15), paul refers go collection im na preparing for jerusalem.

2. He delivered dos funds for di close for im third missionary journey. (cf. Acts 24:17)

3. In ii corinthians 9, paul teaches we di finewell well for di grace for dey give : a. Di principle. (v. 6)

b. Di procedure. (v. 7)

[1] what im get decide for im heart. i. e. find wit right attitude.

[2] not reluctantly i. e. enthusiastically.

[3] not under pressure i. e. voluntarily.

[4] "god loves a cheerful giver" i. e. God na cheerful giver.

c. Di promise. (vs. 8-11)

c. Di essential presence for trials.

1. Paul's life na a bizarre array for trials and difficulties. (ii corinthians 11:24-29)

a. On top for dis, di opposition im na beginning to encounter for corinth and galatia add to im woes.

b. Incredibly, for addition go di above, paul had a "thorn for di flesh" dat god would no bi comot. (ii corinthians 12:7-10)

[1] that thorn for di flesh fit don been an ailment di apostle mentions for galatians 4:13-14.

[2] others don interpreted galatians 4:15 to mean dat paul had a major eye disease. (cf. Galatians 6:11) [3] frankly, we get no idea wetin di "thorn" na.

2. Thankfully paul viewed and dealt wit dis problems through di perspective for faith.

a. Im com to realize dat im "thorn" make am true true rely for di grace and sufficiency for god. (12:9-10; 11:30) b. Paul lived komot di reality james speaks for for james 1:2-4.

3. Paul's example na both an encouragement and challenge to all for we.

galatians

introduction: di book for galatians get a vigorous defense for di gospel for christ for which we get freedom from sin and di law. Dis epistle na influential for di reformation movement, as men challenged di oppressive work system for di roman church. Galatians don too dey been dem dey call "the magna charta for christian liberty. " name: di epistle na named for di church dat originally received it. (i. e. – galatia)

author: paul, di apostle. (1:1; 5:2)

ii. Background for di epistle.

a. During im first missionary journey (46-48 ad), paul and barnabas had di opportunity to establish several churches for di roman province for galatia (acts 13:14—14:23). On top im second tour, paul and silas visited dem again. (acts 16:15)

b. It no bi long, however, before some jewish christians com for and begin teaching dat gentile christians need be circumcised and keep di law for moyses (similar to wetin happun for antioch for syria, cf. Acts 15:1f). Dis "judaizing teachers" labored hard to persuade di galatians dat:

1. Paul no bi a legitimate apostle.

2. Salvation comes by di gospel plus di performance for work.

3. Paul's preaching for di gospel would lead to loose-living.

c. Na im make, paul writes dis circular letter go di "churches for galatia. " (galatians 1:2)

iii. Taim and place for writing.

dating galatians na affected by one's see for weda di churches for galatia de located for di north central part for asia minor (ethnic galatia), or for di south-central part (the roman province for galatia).

1. The "north galatia theory" maintains say di churches de for di north, and dat paul had no bi been dia until di beginning for im third missionary journey. (52-57 ad cf. Acts 18:23) dis would mean dat paul wrote im epistle sometime toward di end for dat journey, or afterward (i. e. , 57-58 ad or later).

2. The "south galatia theory" identifies di churches for galatia as dos established on top paul's first journey, so we go fit dos for antioch for pisidia, iconium, lystra, and derbe. (cf. Acts 13:14 - 14:23) supporting dis theory na di belief say di meeting describe for galatians 2:1-10 took place for di "jerusalem conference" related for acts 15:1-29.

dis see opens several possibilities for di place and taim for writing: a. Corinth, for di shikena for acts 18:1-17.

b. Antioch, for di shikena for acts 18:22.

c. Ephesus, for di shikena for acts 19:1-41.

d. Macedonia or achaia for di shikena for acts 20:1-3.

iv. Purpose for di epistle.

a. The churches for galatia de being influenced by dos who would "pervert di gospel for christ" (galatians 1:6-7; 3:1) by teaching dat gentile converts needed be circumcised and keep di law for moses. (cf. Acts 15:1f)

b. Paul recognized dat dis doctrine would jeopardize di salvation for dos souls who accepted it (galatians 5:4). So im writes im letter go di galatian churches to affirm and defend di gospel for justification by faith for christ.

c. Because di enemies for di true gospel de trying to support dia case by undermining paul's authority become apostle for christ, na im necessary to verify wey he na true true an apostle "not from men abi through man, but through jesus christ and god di papa. " (1:1)

ii. Main message for di letter:

"it na for freedom dat christ don set we awoof. Tanda kakaraka, then, and no make yourselves be entangled again by a yoke for bondage. " (5:1)

iii. Thematic outline for di letter.

a. Introduction (1:1-10)

1. Salutation (1:1-5)

2. Reason for di letter (1:6-10)

b. Paul's defense for im apostleship (1:11—2:21)

1. Di divine we you from for im gospel. (1:11-17)

a. Thesis: im gospel received directly from god. (1:11-12)

b. His pre-christian years and conversion. (1:13-17)

2. Im relationship go di oda apostles. (1:18—2:21)

a. His first visit wit peter, and early years as per christian. (1:18-24)

b. The council for jerusalem. (2:1-5)

c. His sanction by james, cephas, and john. (2:6-10)

d. His rebuke for peter for antioch. (2:11-21)

[1] peter's hypocrisy. (2:11-13)

[2] his tok to peter, how we are justified by faith for christ. (2:14-21)

- c. Paul's defense for di gospel for justification by faith (3:1—4:31)
 - 1. Di personal argument: (3:1-5)
 - a. How dem received di spirit. (3:1-5)
 - b. From whom dem received di spirit. (3:5)
 - 2. Di scriptural argument: (3:6-25)
 - a. The example for abraham. (3:6-9)
 - b. The swear for di law. (3:10-14)
 - c. The priority for di promise ova di law. (3:15-18)
 - d. The purpose for di law. (3:19-25)
 - 3. Di practical argument: (3:26—4:7)
 - a. In christ dem be one, as pikin for god, abraham's seed, and heirs for di promise. (3:26-29)
 - b. Redeemed from di law, and adopted as sons, dem be no longer slaves, but heirs. (4:1-7)
 - 4. Di sentimental argument: (4:8-20)
 - a. His fears ova dia returning to bondage. (4:8-11)
 - b. Their past and present relationships to am. (4:12-20)
 - 5. Di allegorical argument: (4:21-31)
 - a. An allegory for dos who desire be under di law. (4:21-24a)
 - b. Symbolic for di two covenants; one from mount sinai which gives birth to bondage, and di oda from di jerusalem above which de make awoof. (4:24b-31)
 - d. Di call to tanda fast for di liberty for di gospel: (5:1— 6:10)
 - 1. A liberty dat excludes di necessity for circumcision. (5:1-6)
 - a. Do no bi be entangled again wit a yoke for bondage. (5:1)
 - b. Circumcision way nothing; requiring it results for falling from grace. (5:2-4)
 - c. We suppose wait for di shey for righteousness wit faith working through love. (5:5-6)
 - 2. A liberty dat fulfills di law: (5:7-15)
 - a. Beware for dos who would bind di law. (5:7-12)
 - b. Use ya liberty become opportunity to serve one anoda wit love, and you go fulfill di law. (5:13b, 15)
 - c. But beware dat you no use it become opportunity for di flesh for which you consume one anoda.
 - 3. A liberty for which one na be led by di spirit. (5:16-26)
 - a. Liberty na no bi an excuse for license. (5:16-18)

- b. The work for di flesh contrasted wit fruits for di spirit. 16 (5:19-23)
- c. Those wey be christ's don crucified di flesh and are walking for di spirit. (5:24-26)
- 4. A liberty wit a sense for responsibility. (6:1-10)
 - a. Helping dos wit burdens. (6:1-5)
 - b. Doing gud to all, na im make sowing go di spirit. (6:6-10)
- e. Kpatakpata (6:11-18)
 - 1. A final rebuke to dos who would bind circumcision. (6:11-13)
 - 2. Paul's confidence for di cross for christ. (6:14-17)
 - 3. Benediction. (6:18)

ephesians

introduction: afta di reading for di controversies for corinth and paul's fiery epistle go di galatians, di letter go di ephesians seems quite benign and maintain. Unlike many for paul's letters, dis epistle isn't wahala oriented. Na purpose na no bi to rebuke but to illuminate. Paul unveils a great doctrinal tok wey concern di relationship between christ and im church.

name — di epistle na named for di church dat originally received it. (i. e. - ephesus)

author — paul (ephesians 1:1)

purpose—paul wrote di letter to instruct di christians for asia minor concerning di privileges and responsibilities for dos wey be part for di church, di bodi for christ.

- i. Background for di book.
 - a. Di city for ephesus.
 - 1. Ephesus na located for asia minor wia di cayster river emptied into di aegean sea.
 - 2. It na a major center for commerce.
 - a. Ephesus serve as one for di great seaports for di ancient world.
 - b. In addition, three great highways met for ephesus.
 - 3. Di city also had great political importance.

- a. It na a roman "free city" which meant dat no occupation troops de stationed dia.
- b. The city na virtually self-governing and na dem dey call di "supreme metropolis for asia. "
- c. Ephesus na also an "assize town", meaning say important legal cases which had been referred go di govnor would be tried dia.
- 4. A center for religion, ephesus na noted for having di ancient temple to artemis (diana) —one for di seven wonders for di ancient world.

b. Di church for ephesus.

- 1. When paul, aquila, and priscilla stop on top dia way to palestine from corinth (ca. Ad 53-54), and paul debated di jews for di synagogue (acts 18:18-21), di church na begun for ephesus.
- 2. Paul returned wey concern five years later on top im third missionary journey.
 - a. For three months im preached for di synagogue. (acts 19:1-8)
 - b. When kakaraka opposition arose, im taught for two years for di hall for tyrannus. (acts 19:9-10)
 - c. Paul stayed for ephesus a total for three years on top dis journey. (acts 20:28-32)
- 3. The importance paul attached to im work for ephesus na indicated by im length for dey dia and a tok im make wen im wrote i corinthians from ephesus —"but i go dey for ephesus bicos a great and effective door don been opened to me. "
- 4. The effect for di gospel upon di ephesians na evidenced by di fact dat believers burned occult books worth 50,000 pieces for silver for one taim. (cf. Acts 19:18-20)
- 5. After im na released from im first imprisonment for rome, paul took timothy to ephesus to oppose di lie-lie teaching do by hymenaeus, alexander, philetus, and odas. (i timothy 1:3-7, 18-20)
- 6. Thirty years afta paul's epistle, anoda letter na addressed go di church for ephesus as per part for di revelation.

c. Di bin expect epistles.

- 1. Di "prison epistles" received dis title bicos paul wrote dem for im haus arrest for rome. (cf. Acts 28:30-31)
- 2. Each for di letters mentioned im confinement. (ephesians 3:1; 4:1; 6:20; philippians 1:7,13,14, 17; colossians 1:14; 4:3; 10, 18; philemon 1, 10, 13, 23)
- 3. Ephesians, colossians, and philemon de written for di same taim and together de send by paul to dia destinations.
 - a. These three letters de carried by onesimus (the runaway slave for philemon) and tychicus. (cf. Ephesians 6:21; colossians 4:7-9; philemon 10-12)
 - b. A date for a. D. 61 na assigned to dis three letters.

4. Philippians na composed and send di following year.

ii. Di main message for di book.

a. This fine epistle presents an exalted see for di church and di blessed privilege for being for christ.

b. In di opening chapter, paul discusses di role for each member for di godhead for relation go di church.

1. Di papa purposed dat salvation would be available to sinners for christ. (1:3-6) 2. Di pikin sacrificed im own blood wey we might be redeemed. (1:7-12)

3. Di holy spirit seals believers by im indwelling presence.

c. "praise be go di god and papa for awa lord jesus christ, who don blessed we for di heavenly realms wit everi spiritual blessing for christ." (1:3-4)

iii. Outline for di book.

a. Di design for di church. (ephesians 1:1 — 3:21)

1. The church get one divine we you from. (1:1-14)

2. Paul prays for di readers to don an understanding for god's grace. (1:15-23)

3. The church na make up for sinners saved by god's grace. (2:1-10)

4. It na single bodi make up for jews and gentiles. (2:11-22)

5. God's plans are being fulfilled through di church. (3:1-13)

6. Paul prays say di readers for di letter be empowered and make complete for christ. (3:14-21)

b. Life for inside di church. 17 (ephesians 4:1—6:24) 1. Christians suppose live for:

a. Unity. (4:1-16)

b. Moral purity. (7:17—5:20)

c. Domestic tranquility. (5:21—6:9)

2. Paul describes di armor god don give we for spiritual warfare. (6:10-20) 3. Im concludes di letter wit:

a. A commendation for tychicus. (6:21-22)

b. A benediction. (6:23-24)

iv. Main main themes for di book.

a. Di finewell well for christ's church.

1. Through di years image and perception for di bodi for christ, di church, don been tarnished.

- a. Denominationalism, sectarianism, cults, and apostasies don give di world a distaste for di concept for "church. "
 - b. Some who don sought to restore shikena para para testament christianity don often displayed division, a sectarian spirit, and too dey lacked di "unity for di spirit for di bond for peace. " (4:3)
2. Surely none for we don anything near di divine appreciation awa god don for im church.
3. In ephesians three great pictures are painted for di church:
- a. The church na di bodi for christ. (1:23; 2:16; 4:16)
 - b. The church na di temple for christ. (2:20-22)
 - c. The church na di bride for christ. (5:21 -33)
4. As boku as any oda piece for scripture, ephesians gives we a renewed appreciation for di finewell well and necessity for having relationship wit christ through im church. B. Paul's prayer for ephesians 3.
- 1. It begins wit humility. (v. 14, 15)
 - 2. He prays for di strengthening for di ephesians "through im spirit for ya inner being. " (v. 16)
 - a. That spirit allows "christ to dwell for ya hearts through faith. " (v. 17)
 - b. The holy spirit also empowers we to grasp a fuller understanding for di love for christ and fills we wit di fullness for god. " (v. 18, 19)
 - 3. Paul acknowledges dat god na able to do "immeasurably pass all we ask or imagine. " (v. 20)
 - 4. The apostle closes di prayer by declaring glory to god "in di church and for christ jesus throughout all generations. " (v. 21)
- c. Christian armor. (ephesians 6:10-20)
- 1. The christian na constantly involved for spiritual warfare.
 - 2. While satan na relentless for im attack, god gives we di power and weapons to tanda kakaraka against di devil and im forces.
 - 3. As paul writes ephesians, im na under di constant guard for a roman soja whose armor reminds am for god's protection for di christian.
 - a. The belt secures di entire outfit and na di piece on top wey di weapons hang. Paul likens it go di true for god's word.
 - b. The breastplate protects di heart. Di righteousness for jesus christ does di same for di christian.
 - c. The shoe or sandals gree di soja to travel long distances. For laik manner, di gospel takes di salvation for christ dey di world.
 - d. A soja's shield protects am from arrows and swinging swords. Awa faith serves di same function for spiritual warfare.
 - e. The helmet protects di brain and mind. Paul likens dis piece for armor go di knowledge for one's salvation.

f. Finally, a warrior's sword na im offensive weapon to overcome an enemy. Di christian's offense against evil na di word for god.

philippians

introduction: philippians na pass joyful for paul's letters. Di words "rejoice", "rejoicing", or "joy" are bin use seventeen times for di book's four brief chapters. Paul don been give reason to rejoice by di church's kind treatment for am, most recently evidenced for a dash send by epaphroditus. Through dis letter, di apostle wishes to thank di church for dia mindfulness for am and to encourage dem to mek rejoicing a life-style.

name — di epistle na named for di church dat originally received it. (i. e. - philippi)

author — paul (philippians 1:1)

purpose — paul wrote dis letter to:

1. Thank di believers for philippi for sending am a financial dash.
2. Let dem know say even though im na a prisoner, di gospel na still being preached.
3. Encourage two women for di church who had differences between dem be reconciled.

i. Background for di book.

a. Di city for philippi.

1. Philippi na located for di bounarbachi, now amgistes, river, wey concern eight miles from di aegean sea and na dem dey call "the chief city" for dat part for macedonia. (acts 16:12)

2. Originally named crenides (i. e. Fountains), di city na captured and rebuilt by philip for macedon.

a. Philip promise di town for na strategic importance and for gold and silver mines nearby.

b. He renamed di city for imself for 356 bc.

3. Philippi claimed political importance.

a. Augustus make a colony for di city.

b. A roman colony na laik a miniature rome.

c. Their official language na latin, and dem wore roman cloth and bin use roman kudi.

d. Their two chief magistrates de appointed from rome and de no bi subject go di provincial govnor.

- b. Di church for philippi.
 1. Di philippian church na planted wen paul, silas, timothy, and luke responded go di "macedonian call" which paul received for troas on top im second missionary journey. (ad 51-52; acts 16:6-12)
 2. Wen paul com to philippi, di first converts de lydia and am household. (acts 16:6-10)
 - a. Lydia na apparently a god-fearing gentile.
 - b. There apparently na no synagogue for philippi.
 3. Di next notable conversion com for connection wit di casting komot for a demon from a servant geh. (acts 16:16-34)
 - a. For dis heroic action, paul and silas de beaten and thrown into bin expect.
 - b. At midnight, dem de singing hymns to god.
 - c. After a miraculous release, dia jailor na converted.
 4. In kpatakpata, di church na founded wit di conversions for a business woman, am household, a jailor and im family, and possibly a young slave geh and some prisoners.
 5. Evidently, luke stayed behind to help establish dis para para christians for di faith.
 - a. We mek dis assumption from di fact say di first "we" section for acts ends here. Di next episode for thessalonica na told use di third pesin, plural pronoun, "they. " (cf. Acts 16:10-17; 17:1)
 - b. When paul returned to philippi on top im third tour, luke apparently rejoins im group. (cf. Acts 20:5-6)
 6. When di philippians learned for paul's imprisonment for rome, dem send a dash to am by epaphroditus. (philippians 4:18)
 7. Paul composed im epistle go di philippian christians for epaphroditus' dey for rome and send it back by am. (2:25-28)
 - a. Philippians na probably di latest written for di four bin expect epistles.
 - [1] paul's confinement don been lengthy. (1:14-17)
 - [2] the epistle implies dat several journeys and activities don taken place tey tey im confinement for rome.
 - [3] also, di letter seems to indicate dat paul's fate would be decide shortly. (1:23; 2:23-24)
 - b. All dis facts point go date for ad 62 for na composition.
- ii. Di message for di book
- a. From wetin im learned from epaphroditus, paul promise to address some kain situations for di church dia.
 1. He pleaded for unity and appealed for a spirit for humility. (2:1-8; 4:2-3)
 2. He warned against judaizing teachers. (3:1-4:1)

b. Through dis challenges im dem dey call for dem to maintain dia joy for christ.

1. Philippians na often dem dey call "the epistle for joy."
2. "rejoice for di lord always. I go tok it again: rejoice! (4:4)

iii. Outline for di book.

a. Introduction. (philippians 1:1-11)

1. Paul offers a typical salutation. (1:1-2)
2. He expresses thanks for di saints dia. (1:3-11)

b. Paul's ministry while for bondage. (1:12-30)

1. The apostle assures di readers dat god na use im situation to advance di gospel. (1:12-18)
2. He expects be released soon. (1:19-20)
3. However, im na prepared to kpai for christ (1:21-26) and encourages di philippians be bold for dia faith. (1:27-30)

c. Rejoicing for christ. (2:1-18)

1. Paul appeals for di christians dia to don for dem di mind for christ. (2:1-11)
2. He encourages dem to "shine laik stars for di universe" as dem cooperate wit god's purpose. (2:12-18)

d. Paul sends give dem timothy and epaphroditus. (2:19-30)

e. Paul's past and present needs. (philippians 3:1-21)

1. Paul recalls im level as per jew. (3:1-6)
2. He counts it all as loss for di sake for knowing christ. (3:7-11)
3. He exhorts dem to press on top go di goal "for which god don dem dey call me heavenward for christ jesus." (3:12-21)

f. Paul's principles for joyful living. (philippians 4:1-23)

1. He appeals for unity. (4:1 -3)
2. He encourages dependence on top god and a focus on top noble tins. (4:4-9)
3. He talks for di secret for contentment. (4:10-13)

4. He thanks dem for dia dash. (4:14-20)

g. Closing words and benediction. (philippians 4:21-23)

iv. Main main themes for di book.

a. Paul's attitude toward hardship and suffering. (philippians 1:12-18)

1. Di apostle maintained a perspective dat im chains had serve to advance di gospel and di cause for jesus christ. (1:12-14) 2. Yet for reasons we're no bi told, some for rome de embarrassed or threatened by paul's presence as per prisoner dia.

(1:15-17)

a. Perhaps dem de embarrassed dat an apostle na imprisoned laik a normal criminal and promise to show di church fit grew without am.

b. Perhaps some leaders for di church dia felt dia importance threatened by im presence.

c. Whatever di specifics, we are told dia motives for preaching di gospel de insincere.

3. Bicos dia wahala no bi doctrinal but personal, paul simply rejoiced say di gospel na being preached. (1:18)

b. Jesus christ — man, god, savior (philippians 2:5-11)

1. In im appeal for unity among christians for philippi, paul urged dem to imitate di mind for jesus. (2:1-5)

2. As im describe di humility awa lord displayed, paul penned one for pass fine well well and make sense texts for di bible.

a. We no sabi if dis na contemporary hymn sung by early christians or paul's own poetic composition.

b. Regardless, it simply and beautifully traces di career for di christ from im pre-incarnate state to im present exaltation.

3. Jesus christ na god. (2:6; cf. John 1:1 -3; colossians 1:15-20; 2:9)

4. Jesus christ became a man. (2:7; john 1:14; hebrews 4:15)

5. Jesus christ na exalted as awa lord. (2:8-11; hebrews 12:2; mark 16:19)

c. Di secret for contentment

1. After paul thanks di philippians for dia dash, im declares dat im get learned di secret for contentment. (4:10-12)

2. The secret de for for philippians 4:13 "i fit do evritin through am who gives me strength. "

colossians

introduction: di colossian letter na unique for dat paul lai lai visited dat church personally. (cf. Colossians 2:1) however, it likely na founded become outgrowth for paul's extended ministry for ephesus. For di letter, paul addressed a cultic heresy dat had erupted for di church dia. Im send di letter to colossae by tychicus. (colossians 4:7-8)

name -the book na named for di church dat received di letter. (i. e. - colossae)

author — paul (colossians 1:1) from haus arrest for rome. (ad 61)

purpose — di letter na written primarily to stabilize di church doctrinally. Di church na being affected by subtle but heretical teaching which paul wrote to combat.

i. Background for di book.

a. Di city for colossae.

1. Di city na located for di lycus valley wey concern 100 miles east for ephesus.

a. Laodicea and hierapolis (colossians 4:13) de located nearby.

b. Colossae na for di district for phrygia, a part for di roman province for asia.

2. For di persian shikena (500-400 bc), colossae na on top a major trade route.

a. Xerxes, di persian king, had camped dia while on top im way to invade greece for 480 bc.

b. Cyrus also camped dia wen marching against artaxerxes for 401 bc.

3. By di first century ad laodicea and hierapolis had komot classed colossae as per commercial center.

a. By di taim for paul's writing, di city na primarily sabi for di production for a dark glossy black wool dem dey call colussinus.

b. The city had no political make sense and na considered di least important city to which paul addressed a letter.

b. Di church for colossae.

1. Paul stayed for ephesus for wey concern a three-year shikena ca. Ad 52-55. (cf. Acts 19:1—20:1)

a. From dia, im and im colleagues conducted evangelistic efforts throughout di entire province for asia. (acts 19:10)

b. Apparently on top one for dis, di church as founded.

2. Five or six years later, paul na informed wey concern di colossian church through epaphras. (1:7-8)

a. In general, di hala na positive and encouraging. (1:3-6; 2:5)

b. But dia na also cause for wey serious concern. (2:8)

3. A unique heresy had invaded di church for colossae.

a. It seems to don been a bizarre mixture asceticism (strict self-denial laik a hermit), jewish legalism, and some kain philosophic mysticism.

b. The heresy combined elements for greek philosophy and mythology (2:8) wit jewish legalism. (2:16) c. It dem dey call for di worship for angels. (2:18)

d. It had elements for gnosticism. (2:9)

e. This heresy boasted for visions and superior knowledge. (2:18b, 23a)

4. Paul's letter na primarily designed to combat dis lie-lie teaching and call di church back go solid faith.

ii. Di main message for di book.

a. As stated for di "background" section, di primary goal for di epistle na to rebut and rebuke di lie-lie teaching di colossians had been torchlight to.

b. Against dat heresy, di apostle presents di all sufficiency for jesus christ.

c. "for for christ all di fullness for di deity live for bodily form, and you get been give fullness for christ, wey be di head ova everi power and authority." (colossians 2:9-11)

iii. Outline for di book.

a. Introduction. (colossians 1:1-14)

1. The letter opens wit a brief salutation (1:1-2) and a word for thanksgiving for di church for colossae. (1:3-8)

2. Paul commends dia spiritual progress. (1:9-12)

3. He praises di saving power for christ. (1:13-14)

b. Di supremacy for christ. (colossians 1:15-29)

1. Paul declares dat christ na preeminent for all tins:

a. In creation. (1:15-17)

b. In di church. (1:18)

c. In di work for reconciliation. (1:19-23)

2. Paul affirms im mission as preaching dis "mystery" go di gentiles. (1:24-29)

c. Warnings wey concern heresy. (colossians 2:1-23)

1. Paul expresses a personal concern wey concern di colossians. (1-7)

2. He declares dat christ na wetin dem need. (8-15)

3. He condemns specific tenets for di lie-lie teaching dem be receiving. (16-23)

d. Di apostle appeals for holy living. (colossians 3:1—4:6)

1. Since we get been "raised wit christ" following awa death to sin and burial for di water grave for baptism awa affections suppose be centered on top tins above. (3:1-4)

2. Christians suppose put off evil tins (3:5-11) and put on top holy tins. (3:12-17) 3. Paul appeals for proper domestic relationships:

a. In marriage. (3:18-19)

b. Between papa and mama and pikin. (3:20-21)

c. Between masters and servants. (3:22—4:1)

4. Each christian suppose be watchful and prayful. (4:2-6)

e. Conclusions. (colossians 4:7-18)

iv. Main main themes for di book. A. Di "colossian heresy. "

1. We don already taken a quick, plenti look for di strange heresy dat threatened di church for colossae.

2. One for di main main components for dis lie-lie doctrine appears to don been a strange jewish form for gnosticism. 18 a. Di greek word gnosis way knowledge.

b. The gnostics de a cultic group dat claimed special enlightenment.

c. They developed a pride-based religion by teaching dat divine mysteries fit be understood by superior intellect.

d. Gnostics taught dat spirit na gud and mata na evil, hence di ascetic practices.

e. Because for dia doctrine wey concern di gud/evil for spirit/matter, dem believed say di two fit no bi true true be mixed, na im make denying di full deity for jesus christ.

[1] they believed for a hierarchy for deities.

[2] by di 2nd century ad di gnostics believed dat dia de fourteen steps between god and man.

3. While many kweshion remain unanswered wey concern di specifics for dis strange cult, paul's letter de make some kain facets for it clear:

- a. It na seductive. (2:4)
 - b. It appealed to intellectual elitism. (2:8)
 - c. It na based on top human tradition. (2:8)
 - d. It na legalistic. (2:16-20)
 - e. The heresy ascetic (strict self-denial, and austere for appearance, manner, or attitude) for nature. (2:23) f. It involved worship for oda beings. (2:18)
 - g. It attacked di sufficiency for christ.
4. Amazingly, throughout di ages, thousands for cults don com and gone, each characterized by most or all for di above.

b. Di all-sufficiency for jesus christ.

1. To combat di colossian heresy, paul simply presented di all-sufficiency for christ.

2. Jesus christ embodies di fullness for deity. (1:19; 2:9)

3. The "fullness" or sense for purpose we seek na no bi from:

a. Human wisdom. (2:8)

b. Circumcision for di hands for men. (2:11)

c. What we chop or drink. (2:16)

d. Observance for special days. (2:16)

e. The worship for angels or oda beings. (2:18)

f. Asceticism. (2:23)

4. We get fullness wen we get jesus christ for we! (2:13-15)

i thessalonians

introduction: i thessalonians na likely di second earliest for paul's canonical letters. Unlike di second epistle to thessalonica, dis letter na positive for tone. Paul finds a number for tins to commend wey concern di church dia and wan clear up some confusion wey concern di second come for christ.

name — di book na named for di church dat originally received it. (i. e. - thessalonica)

author—paul. (i thessalonians 1:1; 2:18)

purpose — paul's main main purpose for writing go di thessalonians na to prove im love for di christians dia. A second purpose for writing na to clarify di true wey concern di lord's return.

i. Background for di book.

a. Di city for thessalonica.

1. Geographically, na im located 100 miles west for di city for philippi for di mouth for di gulf for therma.

2. Thessalonica na located for di region for macedonia and na na chief city.

a. As di seaport developed, thessalonica became a commercially oriented city.

b. A loyal roman city, na im declared a "free city" for 42 bc

c. In para para testament times, di city's population na wey concern 200,000.

3. Di city had a fairly large jewish population but na predominantly greek.

b. Di church for thessalonica.

1. Di church na established for thessalonica for paul's second missionary journey.

a. On dat journey, paul na ask comot philippi. (acts 16:39-40)

b. From dia im go to thessalonica wia im begin im evangelistic work for di synagogue. (acts 17:2-3) [1] some converts de make dia. (acts 17:4)

[2] jewish opposition incited a riot and brought lie-lie charges against paul. (acts 17:5-9)

[3] paul's comrades offered a "peace bond" for paul's release, and im comot di city for di night.

c. Having been for thessalonica only a short taim, paul moved on top to berea (acts. 17:10) wia im again na forced comot sake of a riot.

d. From berea, paul moved on top to athens and then to corinth. (acts 17:11—18:4)

[1] from athens, paul send timothy back to thessalonica. (3. 1-2)

[2] silas and timothy rejoined (acts 18:5), and timothy brought a hala wey concern di kondishon for di church for thessalonica. (3:6-8)

2. In corinth, paul penned and send im first letter go di thessalonians.

3. The date for di epistle na ad 51.

ii. Di message for di book.

a. The main message for di book na di expectation for di second come for jesus christ.

b. For di lord imself go com down from heaven, wit a loud command, wit di voice for di archangel and wit di trumpet call for god. (4:16)

iii. Outline for di book.

a. Paul's relationship go di church for thessalonica. (1:1—3:13)

1. After a brief salutation (1:1), paul offers words for thanksgiving for di conditions for di church for thessalonica. (1:2-10)

2. He recounts di circumstances for im ministry dia. (2:1-16)

3. Paul tells di thessalonians im na eager to sight dem. (2:17-20)

4. He de explain dat timothy had been send to establish dem for di faith. (3:1-5)

5. Timothy had returned wit an encouraging hala wey concern dia faith. (3:6-10)

6. Paul prays for dia further strengthening by di lord. (3:11-13)

b. Exhortation for di saints. (i thessalonians 4:1—5:28)

1. The apostle instructs di christians to live holy and righteous live. (4:1-12)

2. He describes wetin go happun wen di lord comes again. (4:13-18)

3. He gives counsel on top personal attitudes and behavior connected wit dat second come. (5:1-22) 4. Closing words. (5:23-28)

iv. Main main themes for di book.

a. Di second come for di lord.

1. One komot for everi 25 verses for di para para testament refers go di second come for jesus christ.

2. The attestations for dat come are from various sources.

a. Jesus repeatedly sanco wey he would com again. (matthew 25:31ff; john 14:3, etc.) b. Di apostles declared it.

[1] peter. (acts 3:19-20; ii peter 3:3-10)

[2] paul. (4:16; i corinthians 15:23)

[3] john. (revelation 1:7)

c. Angels even say im would com again. (acts 1:11)

3. Christ's first come to dis world na marked by lowliness and humility; im second come go de marked by glory, splendor, and triumph. (1:7-10)

a. He go com "bodily" and visibly. (acts 1:11; i thessalonians 4:16; philippians 3:21)

- b. The arrival go de sudden and without warning. (4:16; 5:2; i corinthians 15:52a)
 - c. The dead go de raised. (4:13-14; i corinthians 15:52a)
 - d. The living go de changed and "caught up for di air" wit di resurrected dead.
 - e. All humankind go appear before di lord for judgment. (matthew 25:32; revelation 20:12)
 - f. An eternal separation go take place and final sentence go de passed on top all men. (matthew 25:33-34, 41)
 - g. Di earth go de destroyed. (ii peter 3:10)
 - h. Di kingdom go de delivered up go di papa. (i corinthians 15:24) 4. Speculation wey concern wen dis return go happun na pointless and fruitless.
 - a. Through di years, many individuals don claimed to sabi di exact taim for jesus' return.
 - b. Whenever pesin claims to set a date for christ's second come, dem automatically mark themselves as per lie-lie prophet. (cf. Matthew 24:42; 25:13; mark 13:32; ii peter 3:10)
5. Whatever di date, di christian na be prepared for im parousia, greek meaning second come. 19 (5:4)

b. Living for lait for christ's come. 7

1. The doctrine for christ's second come, di judgment, and di reward for heaven are awa motivation be faithful to awa dey call. (ii peter 3:11-14)
2. In di first thessalonian letter, paul concludes wit practical exhortations for lait for di future. (cf. 5:16-24)

ii thessalonians

introduction: a shikena for no bi than several months separates di writing for i and ii thessalonians. Di first letter dealt wit some misunderstanding wey concern di second come for jesus christ. , some had feared dat dos who had already kpai would be no fit to participate for dat glorious event (i thessalonians 4:13-18). Odas de speculating on top a taim or date for jesus' come. (5:1-4)

despite di fact dat paul addressed dis concerns for im first letter to thessalonica, di problems and misperceptions had grown worse. (2:1ff) sake of di deaf ear di thessalonians had turn to paul's first letter, im second letter takes on top a boku harsher and firmer tone.

name — di letter na named for di pipo wey first received it.

author — paul (ii thessalonians 1:1: 3:17)

purpose — ii thessalonians na written for two main main reasons:

1. To correct error wey concern di "day for di lord. "

2. To yan wey concern di discipline for wahala believers.

i. Background for di book.

a. The first thessalonian letter had been written and send from corinth for ad 51.

b. The second thessalonian letter as written for inside a few weeks or months for di first.

1. Paul had received an updated oral hala for di situation dia. (ii thessalonians 3:11)

2. Apparently a forged letter had been circulating among di christians dia. (ii thessalonians 2:2-3)

3. Therefore paul felt an obligation to respond to dis problems immediately.

c. Di date for ii thessalonians na likely late ad 51.

ii. Di main message for di book.

a. Like di first letter go di thessalonians, dis letter na primarily concern wit di second come for jesus.

b. Paul strongly exhorts di thessalonians to tanda kakaraka for di teaching dem had already received and no bi be persuaded by lie-lie teaching and silly speculation.

c. "on di day im comes be glorified for im holy pipo and be marveled for among all dos who don believed. Dis includes you, bicos you believed awa testimony to you." (1:10)

iii. Outline for di book.

a. Personal remarks. (ii thessalonians 1:1-12)

1. Salutation. (1:1-2)

2. Paul offers a prayer for thankfulness for di thessalonians. (1:3-12)

b. Additional teaching wey concern di second come for jesus. (2:1 — 3:18)

1. Paul disclaims having taught say di parousia na imminent. (2:1-2)

2. In fact, di lord no go com back until di "man for lawlessness" don been revealed. (2:3-12)

3. He appeals for a steadfast faith and prayers on top im behalf. (2:13—3:5)

4. He commends discipline toward dos who teach falsely wey concern di second come. (3:6-15) 5. Di letter closes wit:

a. A prayer. (3:16)

b. A benediction. (3:17-18)

iv. Main main themes for di book.

a. Wey be di "man for lawlessness" for ii thessalonians 2:1-12?

1. Characteristics:

a. Di man for lawlessness go de revealed before di day for di lord. (v. 3) b. Im go lead a rebellion. (v. 3)

c. He go "oppose and exalt imself sometin wey de show dat na dem dey call god or na worshipped." (v. 4)

d. He go set imself for "god's temple" proclaiming imself be god. (v. 4)

e. His come go de accompanied by all kinds for counterfeit miracles, signs, and wonders, (v. 9)

f. He go bring wit am everi sort for evil to deceive dos wey be perishing. (v. 10) 2. Wetin are di possibilities for im identity?

a. Premillennialists equate di "man for lawlessness" wit di antichrist (ff. I john 2:18) — supposedly a final personification for evil who would appear juss prior go di 2nd come for jesus christ and im establishment for a 1000-year reign.

b. Many protestants identify di man for lawlessness wit di papacy for catholicism.

c. Others identify di man for lawlessness wit a roman emperor or emperors who persecuted di early church (e. g. - nero or domitian).

d. Another possibility dismisses di identification wit any main main pesin but associates di man for lawless wit a spirit for rebellion and disobedience.

3. Who na/was im?

a. Because for di unfounded speculations wey de di foundation for premillennialism, dis possibility na implausible.

b. While di pope claims be di "vicar for christ", im does no bi claim be god.

c. The identification for di man for lawlessness as per roman emperor (or line for emperors) na quite possible.

[1] v. 4 — roman emperors (e. g. - domitian) blasphemed deity and demanded be worshipped as gods.

[2] v. 6-7 —that ogbonge wahala don been "holding back" di man for lawlessness fit be di last vestiges for roman democracy.

[3] v. 8 — jesus go destroy am for im come.

[4] v. 9-10 — dia go de many counterfeit signs and miracles associated wit di man for lawlessness. Dis fit be a reference to yab priesthood which domitian set up to worship am.

[5] finally, paul's veiled references to dis pesin would be an understandable attempt to avoid goment suppression and persecution from di roman govnor.

d. Di idea say di man for lawlessness represents di continuing struggle between christianity and satan na di next most likely interpretation.

[1] i john 2:18 states dat as taim passes, many antichrists go appear.

[2] the point make wit dis interpretation would be dat everi taim evil becomes a real threat go di continuing existence for christianity, di lord go com and comot di threat.

[3] the wahala wit dis interpretation na say di text seems to refer go specific pesin or persons.

e. Frankly, it must be admitted dat no bodi fit identify di man for lawlessness wit dogmatic specificity. B. Wetin wey concern "signs" for di second come?

1. In everi generation sensationalists point to earthquakes, wars, volcanoes and oda calamities be signs declaring say di come for di lord na near.

2. Many for dis individuals point go di signs for matthew 24:5-31 as indicators for im parousia.

a. These de signs dat foretold di destruction for jerusalem for a. D. 70. (matthew 24:1-3)

b. Jesus specifically stated say all dis would be fulfilled for im own generation. (matthew 24:34)

3. By contrast, jesus declares dat dia would be no sign give to usher for im second come. (matthew 24:36-44)

4. Some early christians die di appearance for jesus for any moment.

a. Some had even stop working and spent all dia taim waiting. (ii thessalonians 3:6-10)

b. Paul instructed di thessalonians say di man for lawlessness would com first. (ii thessalonians 2:3)

c. Given di options for im identity describe earlier, dat kondishon don apparently been met. 5. Na im be say, we tanda ready for christ's return, no bi hinging awa faith upon subjective interpretation for alleged signs.

c. Thessalonian wahala wit idleness. (3:6-13)

1. Some for di christians for thessalonica had decide say tey tey jesus na come immediately, dia na no need to work.

a. These folks became "moochers" (v. 6-8) and busy-bodies. (v. 11)

b. Paul tok say dia behavior na contrary go di example im had set while among dem. (v. 7-9)

2. Paul lays down di principle for verse 10 "night and day we pray most earnestly wey we fit sight you again and supply wetin be lacking for ya faith."

3. This command speaks volumes to awa modern entitlement mentality.

i timothy

introduction: di young preacher timothy no bi too happy for im church for ephesus. Paul writes dis letter to encourage am. For di three "pastoral epistles" (i & ii timothy and titus), paul bin use di greek word pistos (faithful) at least seventy times. Di theme runs through each chapter: be faithful go di word, be faithful to ya task, and be faithful go di pipo to whom you minister.

i timothy don both a negative and positive goal. Negatively, it encourages di opposition for lie-lie doctrine and lie-lie teachers. Positively, it encourages capable leadership for di church which go guide it go di fulfillment for na mission. For general, we fit tok dis letter gives counsel for di conduct for a local church's life.

author: di apostle paul, as stated for di salutation (i timothy 1:1). Di internal evidence certainly supports paul as di author, especially references to im earlier life (i timothy 1:13), and di close relationship between di author and timothy. (i timothy 1:2; cf. Philippians 2:22)

recipient: timothy, paul's "true pikin for di faith" (1:2-8).

a. We are first introduced to timothy for acts 16:1 -3, wia we sabi dat im mama na jewish (cf. also ii timothy 1:5; 3:14-15) and im papa greek.

b. Well spoken for by di brethren for lystra and iconium, paul desired say di young disciple travel wit am and na im be say had am circumcised to accommodate jews dem would seek to evangelize. Dis begin a long relationship for service together for di work for di lord, for which timothy serve paul as per pikin would im papa. (philippians 2:19-24). Such service included:

1. Traveling wit paul.

2. Remaining wit para para congregations wen paul had comot suddenly. (acts 17:13-14)

3. Going back to encourage such congregations. (i thess. 3:1-3)

4. Serving as paul's personal emissary. (i corinthians 16:10-11; philippians 2:19-24)

c. Timothy had di honor for joining paul for di salutation for several epistles written by paul (ii corinthians 1:1; philippians 1:1; colossians 1:1; i thessalonians 1:1; ii thessalonians 1:1), and from such epistles we sabi dat timothy had been wit paul for im imprisonment for rome.

d. Such faithful service de help we to throway salute why paul would leave am for ephesus. (i timothy 1:3)

iii. Taim and place for writing.

a. Some commentators (such as barnes) believe say paul fit don penned i timothy afta im extended dey for ephesus and departure to macedonia on top im third missionary journey. (cf. Acts 19:1-41; 20:1-3) dis would place na composition dey 58-59 ad.

b. The general consensus, though, na dat paul wrote dis epistle from macedonia, following im first imprisonment for rome. (cf. Acts 28:16, 30-31)

iv. Purpose for di epistle: paul had comot timothy behind for ephesus wit an bam responsibility: to charge some no bi to teach anything contrary go di "sound doctrine" which na according go di "glorious gospel for di blessed god. " (i timothy 1:3-11) fulfilling dis charge na make dey hard by timothy's youth and natural shyness. (i timothy 4:11-12; cf. li timothy 1:7-8) while paul hoped to com imsef, im writes timothy to guide am for di meantime. (i timothy 3:14-15)²⁰ na im be say, paul writes:

a. To instruct timothy on top how to conduct imsef while administering di affairs for di church. (i timothy 3:14-15)

b. To encourage timothy by providing counsel concerning im own spiritual progress. (i timothy 4:12-16)

c. To teach christians how to conduct themselves.

v. Theme for di epistle:

dis letter na addressed go young evangelist charged wit di responsibility for working wit a congregation and guiding dem for di right way. Evritin dat na written na designed to aid both am and di congregation for doctrine and conduct. An appropriate theme for dis epistle might na im be say be: "sound doctrine for a congregation and na preacher. "

vi. Key verses.

"these tins i write to you, though i shey to come you shortly; but if i am delayed, i write make you fit sabi how you ought to conduct yourself for di haus for god, wey be di church for di living god, di pillar and ground for di true. " (i timothy 3:14-15)

vii. Outline for di letter.

a. Introduction (1:1-2)

b. Charge concerning sound doctrine. (1:3-20)

1. Teaching sound doctrine. (1:3-11)

2. Thanksgiving for di lord's grace and mercy. (1:12-17)

3. Timothy's responsibility. (1:18-20)

c. General instructions concerning di church. (2:1-3:13)

1. The practice for prayer. (2:1-8)
2. Instructions for women. (2:9-15)
3. Qualifications for church officers. (3:1-13)
 - a. For bishops [overseers na plenti accurate translation]. (3:1-7)
 - b. For deacons. (3:8-13)

d. Advice to timothy. (3:14-19)

1. Paul's purpose for writing. (3:14-16)
2. Remember di spirit's warning for apostasy. (4:1-6)
3. Exercise yourself unto godliness. (4:7-16)

e. Instructions concerning pipo for di church. (5:1 - 6:19)

1. Maintain proper relationships. (5:1-2)
2. Concerning widows. (5:3-16)
3. Concerning elders. (5:17-25)
4. Concerning servants. (6:1-2)
5. Concerning teachers motivated by greed. (6:3-10)
6. Concerning di man for god imsef. (6:11-16)
7. Concerning di hol. (6:17-19)
8. Concluding charge to timothy. (6:20-21)

viii. Main main themes for di letter.

- a. The organization for a local church.
- b. Care for widows.
- c. Example for godly life.
- d. Use for wine (fermented or unfermented) by timothy.

ii timothy

introduction: chronologically, ii timothy na di last for paul's inspired letters. Written from a bin expect for rome, di apostle na keenly aware dat im execution na imminent. It na very personal letter from di aged apostle to im younger coworker. Di letter emphasizes di necessity to guard di treasure for di gospel (1:14) and to de cari for di ministry dat had been passed on top to am by paul. (2:2)

name — di book na named for timothy, paul's younger coworker and understudy.

author—paul. (ii timothy 1:1)

purpose — paul wrote timothy to:

a. Exhort am be kakaraka and faithful for im ministry.

b. Warn am for gbege dat lay ahead for di church.

c. Request wey he come rome.

i. Background for di book.

a. Little na sabi for paul's life and work between im release from roman haus arrest (spring for ad 62) and im second imprisonment dia (summer or fall for ad 64).

1. He fit don make di trip to spain as im planned. (romans 15:28)

2. During dis shikena, paul fit don bin work wit timothy for ephesus and before go on to macedonia.

b. Apparently paul na arrested for troas. (ii timothy 4:13)

1. A sudden and unexpected arrest would explain paul's need for some kain for im belongings.

2. In im letter, paul dem dey call for im cloak, im books and im parchments. (ii timothy 4:13)

c. For dis second letter to timothy, paul find insights into im personal situation.

1. Some for im faithful coworkers de serving oda churches. (ii thessalonians 4:10)

2. Other former associates had deserted paul for im taim for need. (ii thessalonians 4:10)

3. Only luke na wit paul, and di apostle na ginger to sight timothy and mark. (ii timothy 4:9-11)

d. While paul does no bi reveal di circumstances surrounding im arrest, history fit shed lait for di reasons for im incarceration.

1. A huge faya destroyed most for di city for rome ova a shikena for nine days for july, ad 64.
2. The populace for rome blamed nero for di tragedy.
3. To dodge blame, nero found a scapegoat for di christian community.
4. There followed an intense, local persecution for di church, resulting for many cruel martyrdoms,
5. Paul na most likely arrested for di aftermath for dis events.

e. While im execution appeared be some kain and soon (probably executed sometime for ad 65), paul na confident for im eternal reward. (ii timothy 4:6-8:18)

f. This letter na written to timothy for di fall for ad 64.

ii. Di main message for di book.

a. Dis letter na personal charge to timothy be faithful and steadfast for im ministry.

1. Paul encourages am no bi be ashamed to testify wey concern di lord. (1:8)
2. He instructs timothy be willing to endure hardships "like a gud soja for christ jesus. " (2:3)
3. Paul exhorts di young preacher to protect im personal integrity. (2:14-26)
4. The apostle warned timothy to beware for evil doers and lie-lie teachers. (3:1-9)

b. "preach di word; be prepared for season and komot for season; correct, rebuke and encourage-with great patience and

sofri instruction. " (4:2)

iii. Outline for di book.

a. Personal greetings. (ii timothy 1:1-2)

b. Encouragement be faithful. (1:3—2:13)

1. Paul recalls im love and appreciation for timothy. (1:3-7)

2. He charges timothy to no bi be ashamed for di gospel. (1:8-10)
3. Paul recalls coworkers who don deserted and been faithful to am. (1:11-18)
4. The apostle encourages timothy be faithful. (2:1-7)
5. He reminds im protégé dat christ go faithfully protect and empower dos faithful to am. (2:8-13)

c. A workman approved by god. (ii timothy 2:14-26)

1. Timothy na encouraged to avoid needless controversies. (2:14-19)
2. He further encourages am be pure for life and doctrine. (2:20-26)

d. Warnings wey concern godlessness for di last days.

1. Paul tells timothy for all kinds for evil behavior to go com. (3:1-9)
2. Paul charges di young preacher to hold fast go di sacred writings and di teachings for paul. (3:10-17)
3. The apostle gives timothy a final charge to preach sound doctrine. (4:1-5)

e. Closing remarks. (ii timothy 4:6 - 22)

1. Paul tells for im impending death. (4:6-8)
2. He shares wit timothy personal informate wey concern associates. (4:9-15)
3. Paul declares say di lord stood wit am through all dis trials. (4:16-18)
4. Final greetings and benediction. (4:19-22)

iv. Main main themes for di book.

a. Timothy's spiritual journey.

1. Timothy na apparently converted on top paul's first missionary journey.
2. When paul begin komot on top im second missionary journey, only silas accompanied am. (acts 15:40)
3. However, timothy joined dem for lystra. (acts 16:1)

a. His mama, eunice, na also a believer. (acts 16:1; ii timothy 1:5)

b. His papa, however, na a greek unbeliever. (acts 16:1)

4. Timothy had some disadvantages and barriers to effective discipleship.

a. His haus life comot sontin be desired. (acts 16:1-2)

b. He apparently had chronic health problems. (i timothy 5:23)

c. He likely had a wahala wit shyness and timidity. (1:7) 5. Timothy also had some major assets.

a. He had a godly mama and grandmother. (1:5)

b. He had received excellent training for di scripture. (3:15)

c. He na deeply committed go di lord.

6. Timothy became paul's closest and most trusted coworker.

a. Twice paul calls am im "son for di faith. " (i timothy 1:2; ii timothy 1:2)

b. Paul say, "i don no bodi else laik am. " (cf. Philippines 2:19-22)

c. Knowing im execution de for hand, paul wan timothy by im area. (4:9)

b. Di inspiration and purpose for scripture.

1. "all scripture na god-breathed and na useful for teaching, rebuking, correcting and training for righteousness, so say di man for god fit be thoroughly equipped for everi gud work. " (3:16-17)

2. The greek word rendered "god-breathed" (niv) or "given by inspiration for god" (kjb) na theopneustos.

3. The doctrine for inspiration refers go di supernatural process for di holy spirit guiding some kain individuals to speak and write di authoritative word for god.

a. The process for inspiration do no bi negate di individual writing style for di authors.

b. The spirit utilized di differences for background and personal interest to effectively relate god's true.

4. Dem get many claims for scripture relative to inspiration.

a. Jesus validated di inspired nature for di old testament. (matthew 5:17-18; john 10:35)

b. He authorized di apostles be agents for im inspired word. (john 14:26; 16:13; matthew 18:18)

c. Peter's second letter make essentially di same claim. (ii peter 2:21)

5. Di difference between theological conservatism and liberalism lies for an attitude toward scripture.

c. Paul's faith for di face for death. (ii timothy 4:6-8)

1. Paul uses several metaphors to depict im impending death:

a. Being poured komot laik a drink dey offer.

b. Fought di gud fight.

c. Finished di race.

2. Through it all, paul say, 'to don kept di faith" and confidently looked forward to im reward.

titus and philemon

introduction: sake of dia brevity titus and philemon don been combined. While part for different groupings for scripture (i. e. Titus na "pastoral epistle" and philemon na "prison epistle"), both are written to godly men, dey offer valuable instruction.

name — both books are named for di individuals who received dem. (i. e. Titus and philemon)

author — paul authored both books. (titus 1:1; philemon 1:1)

purpose

a. Titus —

1. Paul wrote dis letter:

a. To remind titus to complete di needed organizational matters for di church for di island for crete.

b. To encourage am to teach correct doctrine and refute lie-lie teachers.

b. Philemon — paul wrote dis personal letter to im fren philemon to intercede for di slave onesimus.

i. Background for di books.

a. Titus

1. Titus na a trusted and valued associate for paul.

a. Strangely, however, im na no bi mentioned for acts.

b. What we sabi for titus na im connection wit paul's work.

2. Titus na a greek.

a. He evidently na converted through paul's preaching. (titus 1:4)

b. Paul do no bi demand dat titus be circumcised. (galatians 2:3)

c. Apparently paul promise to mek a point go di "judaizers" dat circumcision no bi a requirement for conversion to christ. (galatians 2:4-5)

3. Between di writing for im letters go di corinthians, paul send titus to work wit di church for corinth. (cf. ii corinthians 8:16-24)

4. Upon release from im first imprisonment for rome, paul took titus wit am to crete and comot am dia to oversee di work. (titus 1:5)

a. Crete na large island for di mediterranean.

b. The church fit don been established dia through jewish converts on top pentecost. (acts 2:11)

c. Titus na dia to appoint elders and correct some kain problems.

d. Paul na evidently for nicopolis and eager for titus to join am afta finishing im work. (titus 3:12) 5. One for di pastoral epistles, paul wrote dis letter for ad 63 from ephesus.

b. Philemon

1. The letter to philemon na one for di four bin expect epistles (along wit ephesians, philippians, and colossians) written for paul's first imprisonment for rome.

2. Philemon na apparently written concurrently wit colossians.

a. Philemon evidently lived for colossae.

b. Paul send tychicus to accompany onesimus and deliver di letters. (colossians 4:7-9)

c. Colossians dealt wit church-wide wahala; philemon addresses a personal wahala.

3. To philemon, one must don some understanding for slavery for di roman empire.

a. It na estimated dat one third for one-half for di population for di empire for di first century consisted for slaves. b. Slavery na particularly harsh for dat culture.

[1] slaves de viewed as "living tools. "

[2] their life, death, and treatment de all for di discretion for dia oga. [3] slaves de acquired through battle conquest, birth, indebtedness, etc.

c. For para para testament times, some civil protection begin be afforded slaves. However, na im still a cruel and awful life-style.

4. Onesimus na philemon's slave. (philemon 18-19)

a. He had run away to rome.

b. What's plenti, im had taken stolen property.

5. E get as e be onesimus com for contact wit paul and na converted. (philemon 10)

a. Upon im conversion, onesimus assisted paul for im ministry. (philemon 11-13)

b. Knowing di moral obligation to square tins wit philemon, paul send onesimus back wit a promise and a request. (philemon 12-14)

ii. Di main messages for di books.

a. Titus

1. The main message for dis letter na to provide titus instruction and encouragement for fulfilling im ministry for crete.

2. "these, then, are di tins you suppose teach. Encourage and rebuke wit all authority. No make pesin despise

you." (titus 2:15)

b. Philemon

1. The main message for philemon na to encourage philemon to receive, forgive and even release onesimus.
2. "so if you dey consider me a partner, welcome am as you would welcome me." (philemon 17)

iii. Outline for di books.

a. Titus

1. Introduction (titus 1:1-4)
2. Paul reminds titus for di tasks im needs to complete while for crete. (titus 1:5)
3. The apostle reminds am for di requirements for men who would be appointed as elders. (titus 1:6-9) 4. Paul warns am wey concern lie-lie teachers who would oppose am. (titus 1:10-16) 5. Paul offers instruction for teaching specific groups, de include:
 - a. Aged men (titus 2:1-2)
 - b. Aged women. (titus 2:3)
 - c. Young women. (titus 2:4-5)
 - d. Young men. (titus 2:6-8)
 - e. Slaves. (titus 2:9-10)
6. The apostle writes for di grace for god wey be di basis for morality. (titus 2:11-15)
7. Paul gives instruction wey concern proper behavior for all believers (titus 3:1-7) and condemns dos who live otherwise.
(titus 3:8-11)
8. Final remarks. (titus 3:12-15)

b. Philemon

1. Paul's greetings to philemon. (philemon 1-3)
2. The apostle expresses gratitude for philemon's godly character. (philemon 4-7)
3. Paul offers im plea for onesimus. (philemon 8-21)
4. He speaks for im desire to visit philemon soon. (philemon 22)
5. Closing greetings. (philemon 23-25)

iv. Main main themes for di book.

a. Di preacher's life. (titus 2:7-8)

1. Paul tells titus say di quality for im life must confam im teaching. (2:7) 2. Specifically, paul outlined dis responsibilities:

a. Do wetin be gud. (v. 7)

b. In teaching, show integrity. (v. 7)

c. Have "soundness for tok. " (v. 8)

d. Speak wetin "cannot be condemned. " (v. 8)

3. Dis model and instruction are timeless.

b. Why do paul don timothy circumcised but no bi titus?

1. Paul refused to don titus circumcised to appease judaizing teachers. (galatians 2:1-3) 2. Im circumcised timothy wen di young man became part for im missionary team. (acts 16:3) 3. E get no inconsistency for paul's actions.

a. Timothy no bi circumcised to appease lie-lie teachers but to mek am a plenti effective minister go di jews.

b. If titus had been circumcised, it for get compromised di integrity for di gospel. C. Di ministry for reconciliation.

1. Quick and through reconciliation between christians na main main theme for scripture. (ii corinthians 5:17-20; matthew 5:9; 23, 24; 18:15; john 17:20-23; ephesians 4:31-32)

2. The letter to philemon provides a wonderful model for practical, relevant, christ-centered reconciliation. Dat reconciliation involves: a. Prayer (v. 4-6)

b. Politeness (v. 8-9)

c. Privacy (v. 10-14)

d. Personal

e. Partnership (v. 17-19)

3. Di main main to reconciliation de for for "get rid for all bitterness, rage and anger, brawling and slander, along wit everi

form for bad belle. Be kind and compassionate to one anoda, forgiving each oda, juss as for christ god forgave you. " (ephesians 4:31-32)

hebrews

introduction: di letter go di hebrews na unique for na eloquent presentation for jesus christ as di perfect high priest and ideal sacrifice for sin. Di author sees di entire old testament revelation as pointing directly to jesus, who fulfills no bi only specific prophecies but also di intent for di old testament.

author — unknown. Internal evidence suggests say di author na a second-generation christian (hebrews 2:3). Suggestions say di book na written by paul or luke don been troway, primarily bicos di greek style na so different from di writings for either for dis two men. Whoever wrote hebrews na very familiar wit di old testament, especially di pentateuch and --psalms, wit 23 for 29 direct quotes come from dis books. Oda suggested authors include apollo, john, priscilla, barnabas, and phillip.

place for writing— perhaps rome (as suggested for hebrews 13:24). Timothy na wit di writer. (hebrews 13:23)

taim for writing — di letter na written very early. Na references to old testament sacrifices presume dem be still being carried komot, though di temple na destroyed and di sacrifices ceased for ad 70.

i. Background informate.

a. Recipients — dis epistle does no bi name di persons to whom it na addressed. But di author na quite obviously directing a defense for christianity go di jewish community, most likely to jewish believers who felt drawn back go di traditions for judaism, which dem loved and revered. Di book na wella sabi as 'the letter go di hebrews' by di late second century.

b. Purpose for di letter. 1. To show di superiority for christ's covenant ova di old covenant. 21 throughout di letter, jesus christ na compared wit, and shown be betta than, di old testament revelation.

2. To prepare jewish christians for di approaching fall for jerusalem. Jewish christians no doubt think say dia beloved city, under dia messiah's reign, na wey concern cloth di capital for di world. Instead, dem de to receive di shock for dia live. By one stroke for di roman army, di holy city na be wiped komot, di temple destroyed, and di temple rites ceased.

ii. The main message for di letter: "in di past god spoke to awa forefathers through di prophets for many times and for various ways. But for dis last days im get spoken to we by im pikin, whom im appointed heir for all tins, and through whom im make di universe. Di pikin na di radiance for god's glory and di exact as im being, sustaining all tins by im powerful word. Afta im had provided purification for sins, im sat down for di right hand for di majesty for heaven." (hebrews 1:1-3)

iii. Outline for di letter.

a. Introduction. (1:1-4)

b. Superiority for christ's identity. (1:5 — 4:13)

1. Superior to angels. (1:5-14)

2. Superior as author for greater salvation. (2:1-9)
3. Superior as true man. (2:10-18)
4. Superior to mooses. (3:1-6)
5. Warning: hear am. (3:7-4:13)
 - a. Rebellion keeps god's pipo from experiencing rest. (3:7-19)
 - b. Experience god's rest by responding obediently to jesus' words. (4:1-13)
- c. Superiority for christ's high priesthood. (4:14 —7:28)
 1. Confidence for jesus. (4:14-16)
 2. Qualities for a high priest. (5:1-4)
 3. Christ's unique qualifications. (5:5-10)
 4. Warning: no turn back. (5:11- 6:20)
 - a. Slow progress toward maturity a wahala. 22 (5:11-14)
 - b. Cannot lay faith's foundations again. (6:1 -3)
 - c. Cannot re-crucify jesus. (6:4-8)
 - d. So persevere. (6:9-12)
 - e. Certain god go keep im promise and dat awa salvation na secure. (6:13-20)
 5. Christ's priesthood na superior go dat for di old testament. (7:1-28)
 - a. It na modeled on top melchizedek, no bi levi. (7:1-14)
 - b. It na superior bicos:
 - [1] it na permanent. (7:15-19)
 - [2] it na confam by god's oath. (7:20-22)
 - [3] it na guaranteed by christ's endless life. (7:23-25)
 - [4] his ministry na accomplished by a single sacrifice. (7:26-28)
- d. Superiority for christ's sacrifice. (8:1—10:39)
 1. The covenant providing for christ's sacrifice na superior. (8:1-7)
 2. The old covenant na always destined be superseded. (8:8-13)
 3. The old covenant provided only an earthly, symbolic place for sacrifice. (9:1-10)
 4. Christ offered im own blood, no bi animal blood. (9:11 -14)

5. His sacrifice ransomed we from sin. (9:15-22)
6. His once-for-all sacrifice na sufficient. (9:23-28)
7. His once-for-all sacrifice provides forgiveness and de make we holy. (10:1-18)
8. Warning: preserve. (10:19-39)
 - a. Hold unswerving to awa shey for am. (10:19-25)
 - b. Deliberate sin always brings judgment. (10:26-31)
 - c. Hold on top to confidence for christ despite suffering and persecution. (10:32-39)
- e. Di sufficiency for faith: (11:1—13:19)
 1. The nature for faith. (11:1 -3)
 2. Faith's hall for fame: (11:4-40)
 - a. Faith before di flood. (11:4-7)
 - b. Faith for abraham and sarah. (11:8-19)
 - c. Faith for di patriarchs. (11:20-22)
 - d. Faith for moses. (11:23-28)
 - e. Faith for di exodus generation. (11:29-31)
 - f. Faith for odas. (11:32-38)
 - g. Faith's promise. (11:39-40)
 3. Faith's response to discipline: (12:1-13)
 - a. Consider christ's example. (12:1-3)
 - b. Remember god loves dos im disciplines. (12:4-11)
 - c. Therefore, persevere. (12:12-13)
 4. Faith's commitment to righteousness: (12:14-29)
 - a. The importance for personal holiness. (12:14-17)
 - b. The glory for di present revelation. (12:18-24)
 - c. The importance for responding to god wit reverence and awe. (12:25-29)
5. Exhortations go di faithful: (13:1-19)
 - a. Keep on top loving odas. (13:1-5a)
 - b. Keep on top trusting god. (13:5b-6)
 - c. Keep on top responding to leaders. (13:7-8)
 - d. Keep on top praising god. (13:9-16)

e. Keep on top being responsive to leaders. (13:17)

f. Keep on top praying. (13:18-19)

f. Kpatakpata (13:20-25)

1. Doxology (expression for praise to god). (13:20-21)

2. Final exhortations. (13:22-25) iv. Main main themes for di letter.

a. We no fit honor jesus too highly.

1. He and di god, papa are one.

2. He rose to lift we up.

3. He guarantees awa salvation.

b. "rest" depends on top faith and trust expressed by obedience.

c. Jesus true true understands awa situation.

d. Let we. a series for eleven exhortations:

1. Be sofri. (4:1)

2. Labor. (4:11)

3. Come confidently go di throne for grace. (4:16)

4. Go on top. (6:1)

5. Draw near. (10:22)

6. Holdfast. (10:23)

7. Consider one anoda. (10:24)

8. Throw off everi hindrance and run wit perseverance. (12:1)

9. Worship god acceptably. (12:28)

10. Go forth. (13:13)

11. Offer a sacrifice for praise. (13:15)

james

introduction: di book for james na one for pass practical and needed letters for believers for any generation. For dis epistle, james deals very little wit doctrinal wahala; rather im focuses for di outworking for genuine faith. Di letter appeals to christians to live dia live consistent wit dia profession.

james offers particularly stinging rebukes against worldliness, religious pretense, and social injustice. Dis rebukes don led many to label james "the amos" for di para para testament.

name — di book na named for na author.

1. Several personalities named james appear for di para para testament record. (cf. Matthew 4:21; 10:3; luke 6:16; and mark 6:3)
2. By process for elimination, di only reasonable possibility na james, di broda for jesus.
 - a. James, di papa for judas, and james, pikin for alphaeus, don no link go di letter.
 - b. James, di broda for john and pikin for zebedee, kpai for ad 44—almost certainly before dis book na penned.
 - c. Origen and eusebius, early church leaders, both attribute di letter to james di broda for jesus.

purpose — di letter na written to believers whose live apparently do no bi match dia profession for faith for christ. James reminds dem (and we) dat genuine faith na seen for a transformed life.

i. Background for di book

a. James, di broda for jesus.

1. During jesus' earthly ministry, james na skeptical for jesus' claims. (john 7:3-5)
2. However, jesus appeared to james afta im resurrection and james became a believer. (i corinthians 15:7; cf. Acts 1:14)
3. James became a leader for di early jerusalem church.
 - a. Upon im dodge from bin expect, peter send word to james. (acts 12:17)
 - b. He make di definitive address for di jerusalem conference dealing wit gentile conversion. (acts 15:31f)
 - c. Upon return from im third missionary journey, paul report to james. (acts 21:18-25)
 - d. Paul referred to james as per "pillar" for di church. (galatians 2:9)
 - e. Eusebius, a fourth century church historian, tells we dat james na nicknamed "the righteous" and spent so boku taim for prayer dat "his knees grew wear and hard laik dos for a camel. "
4. Yet notice james' introduction go di letter — "james, a servant for god and for di lord jesus christ." (james 1:1)

a. James see im spiritual relationship wit christ as far plenti important than di relationship dem had for di flesh. (cf.

mark 3:31 -35)

b. It also testifies to james' sense for genuine humility.

b. Di letter na addressed to jewish christians wey be dispersed from palestine sake of persecution.

1. Dis dispersion had occurred as per result for attacks from unbelieving jews. (acts 8—ca. Ad 33; acts 12—ca. Ad 41) 2. Yet di book na written before di controversy for weda to or how to receive gentiles into di church. (ca. Ad 48)

3. Na im be say, james na likely written wey concern ad 45 making it di earliest for di para para testament books.

ii. Di main message for di book.

a. The main message for di book for james na di practice for true religion.

b. “do no bi merely listen go di word, and so deceive yourselves. Do wetin it says.” (james 1:22)

iii. Outline for di book.

a. Address and greeting. (james 1:1)

b. Trials and temptations. (james 1:2-18)

1. The readers are admonished to dey consider trials as faith builders. (1:2-4)

2. Ask for wisdom. (james 1:5-11)

3. Preserver under trials. (james 1:12)

4. Remember di source and nature for temptations. (james 1:13-16)

5. Remember dat god na di giver for all gud and perfect gifts. (1:17-18)

c. Instructions on top listening and doing. (james 2:19-26)

d. Favoritism na forbidden. (james 2:1-13)

e. The true nature for faith and work. (james 2:14-26)

f. Proper use for di tongue. (james 3:1-12)

g. "earthly" versus "heavenly" wisdom. (james 3:13-17)

h. Submission to god. (james 4:1-12)

i. Daily dependence on top god. (james 4:13-17)

j. Warnings wey concern wealth. (james 5:1-6)

k. Patience through suffering. (james 5:7-12)

l. The power for prayer. (james 5:13-18)

m. Restoring an erring broda. (james 5:19-20)

iv. Main main themes for di book.

a. Hearing and doing. (james 1:22-27)

1. Di command: (v. 22)

a. James warns against di pitfall for hearing wetin one suppose do, but no bi doing it.

b. The greek word translated "hearer" na di root word from where we get di oyinbo word "auditor. "

c. The true for di gospel must be translated into concrete deeds and actions for faith.

2. Di illustration: (v. 23-24)

a. James compares di pesin who "hears" but lai lai "does" to one who sees im reflection for a mirror and does nothing wey concern it.

b. Imagine seeing yourself for di mirror for ya worst possible kondishon, and simply walking away!

c. James likens dat foolishness go di one who sees im poor spiritual kondishon reflected for di true for scripture and apathetically walks away.

3. Di application: (v. 25-27)

- a. James first de apply dis true go di tongue. (v. 26)
- b. His next application deals wit send for widows and orphans. (v. 27a)
- c. His third application na for di "doer" to obey commands dat would keep am/her from being polluted by di world.

b. Faith and work. (james 2:14-26)

1. James attacks di lie-lie doctrine dat one fit get genuine faith wey do no bi bear fruit evidenced for gud work.

2. He de make di following assertions:

- a. Genuine faith de help odas. (v. 15-16)
- b. A living faith produces gud work. (v. 17-18)
- c. Faith na no bi merely an intellectual activity. (v. 19)

3. Then james shares historical examples for living, active, productive faith:

- a. Abraham. (v. 21-23; cf. Genesis 22:1-19; hebrews 11:17-19)
- b. Rahab. (v. 25; cf. Joshua 2:1-24; hebrews 11:31)

4. For centuries, di christian world don created a straw controversy ova faith vs. work.

- a. No such controversy de for for scripture.
- b. Scripture dey make am abundantly clear dat dem be inseparable.
- c. We are saved "by grace through faith," (not grace alone; no bi faith alone). (ephesians 2:8-9)
- d. A living faith (i. e. — dat na no bi dead) go always produce gud work and deeds.
- e. But no how much for gud work go earn salvation.

c. Di use for di tongue. (james 3:3-12)

1. James introduces dis subject by use three analogies for di tongue.

- a. It na laik small for a horse's mouth. (v. 3)
- b. It na laik di rudder for a ship. (v. 4)
- c. It na laik di spark dat ignites a great forest faya. (v. 5b-6)

2. In each for dis similes/metaphors, james na emphasizing di constructive and destructive power for dis tiny part for di human anatomy.

3. He then specifically warns for di tongue's destructive inclinations, dey call it:

- a. An untamed beast. (v. 7-8a)
- b. A restless evil. (v. 8)

c. Full for deadly poison. (v. 8)

4. Im final concern don end na inconsistent use.

a. With di same mouth we praise and swear. (v. 9-10)

b. James notes dat such inconsistency na foreign to god's handiwork. (v. 11-12)

i & ii peter and jude

introduction: though dem be no bi adjacent for awa para para testaments, dis three books are grouped for dis study.

e get gud reason to study dis three epistles together. All three letters share a normal concern for christians to dey faithful. For addition, boku for di material for ii peter and jude share very obvious similarities. (cf. li peter 2:1 —3. 3 and jude 4 - 19)

names - each for di letters are named for dia authors.

authors - peter (i peter 1:1; ii peter 1:1) and jude (jude)

purpose

1. I peter na written to encourage believers for di midst for dia suffering.

2. Knowing im death na near, peter for im second epistle promise to remind believers for some kain doctrines and warn dem wey concern lie-lie teachers.

3. Jude na going to write a letter for di subject for salvation (v. 3), but upon hearing dat some individuals de departing di faith, im wrote to counter apostasy.

i. Background for di books. A. Di apostle peter,

1. Aside from jesus imself, peter na wey dey create sabi character for di para para testament.

2. Peter, andrew (his broda), james and john partners for a fishing business wen jesus dem dey call dem be "fishers for men. " (luke 5:9-11)

3. All four for dis men de named as apostles, and for all four lists for di apostles, peter's name appears first. (cf. Matthew 10:2-4; mark 3:16-19; luke 6:14-16; acts 1:13)

4. Peter na well-known for im failures and lapses for faith early for im career. (e. g. Matthew 14:28-31; 16:21-23; 26:69-75)

5. However, afta di resurrection peter became di "rock" im name signifies and stood kakaraka for di face for trial and persecution. (cf. Acts 4:18-21; 5:27-41; 12:1-17)
6. Paul dem dey call am a "pillar" for di church for jerusalem. (galatians 2:9)
7. It na for im later years dat peter wrote im first letter to christians scatter among di roman provinces for pontus, galatia, cappadocia, asia, and bithynia. (i peter 1:1)
8. He na less specific for naming di audience for im second letter, but na im likely a follow-up go di same group for believers. (ii peter 1:1)
9. Tradition tells we dat peter na crucified upside down for rome circa ad 65.

b. Di man jude.

1. We sabi little wey concern jude.
2. He identifies imself as "the broda for james", making am laik james di half-brother to jesus. (mark 6:3)
3. Like james, im claims no special fleshly relationship to jesus but identifies imself only as "a servant for jesus christ. " (jude 1)

ii. Di main messages for di books.

a. I peter na written for di mid-60's to encourage di readers to prepare for di painful trial dem would face.

1. This warning and admonition com for connection wit di persecutions launched by nero.
2. "yet if pesin suffers as per christian, make am no bi be ashamed, but make am glorify god for dis mata. " (i peter 4:16)

b. Ii peter na written a short taim later to warn for lie-lie teachers

1. Included for dia error go de scoffing wey concern jesus' second come. (ii peter 3:3-4)
2. "therefore, dear friends, tey tey you already sabi dis, be on top ya guard make you fit no bi be carried away by di error for lawless men and fall from ya secure position. " (ii peter 3:17-18)

c. Jude seems be a general letter to christians dey tell dem to contend for di faith.

1. Apparently di threat for lie-lie teachers peter had warned wey concern had come pass.
2. "for some kain men whose condemnation na written wey concern long tey don secretly slipped for among you. Dem be godless men, who change di grace for awa god into a license for immorality and deny jesus christ awa only sovereign and lord. " (jude 4)

iii. Outlines for di books. A. I peter.

1. Salutation. (i peter 1:1-2)

2. Peter praises god for a living shey. (i peter 1:3-12)

3. He commands holy living. (i peter 1:13—2:3)

4. The apostle uses several metaphors to describe di relationship between christ and im believers.

5. Peter discusses a series for relationships for di life for god's pipo:

a. With unbelievers. (i peter 2:13-17)

b. Slaves to masters. (i peter 2:18-25)

c. Between marriage partners. (i peter 3:1 -7)

6. He admonishes believers to live for god and be willing to suffer for doing gud. (i peter 3:8—4:19) 7. Peter exhorts:

a. Elders. (i peter 5; 1-4)

b. Young men. (i peter 5:5-9)

8. Benediction. (i peter 5:10-14)

b. Ii peter.

1. Salutation. (1:1-2)

2. Peter exhorts im readers to mek dia dey call and election sure. (1:3-11)

3. He validates di authenticity and accuracy for di prophets. (1:12-21)

4. The apostle gives a stern warning against lie-lie prophets. (2:1-22)

a. Peter tells for dia true character. (2:10-16)

b. He then foretells dia destruction. (2:17-22)

5. The letter ends wit a reminder dat jesus de come again (3:1-13) and an exhortation for holiness as dem await dat come. (3:14-18)

c. Jude

1. Salutation (1-2)

2. After noting wetin im originally intended to write wey concern (3-4), jude announces di doom for lie-lie teachers. (5-16)

3. He exhorts believers to hold to true faith. (17-23)

4. Benediction. (24-25)

iv. Main main themes for di book. A. Peter's spiritual growth.

1. As stated under di "background" section. Peter's early history na one for instability. (matthew 14:28-31; 16:21-23; 26:69-75)
2. After di resurrection, im faith na stronger. (acts 4:18-21; 5:27-41; 12:1-17)
3. However, even long afta di establishment for di church peter exhibited some instability. (cf. Galatians 2:10-21)
4. Throughout di apostle's life, three tins de consistent for im relationship wit di lord:
 - a. Im love for christ. (i john 21:15-23)
 - b. His humility and repentance afta im short comings. (matthew 26:75)
 - c. Jesus' forgiveness and patience. (john 21:15-23)
5. These are di essential elements for di heart god fit use. (cf. James 4:6; matthew 23:12; matthew 22:37-38; ii peter 3:9)
6. How appropriate dat god would use a matured, rock-solid peter whose past best qualified am to encourage wavering christians.

b. Di similarities between ii peter and jude.

1. Already noted na di kakaraka similarity between ii peter 2:1—3:3 and jude 4:19.
2. How do we account for dis similarity?
 - a. This fit be a colossal coincidence, but it's no bi likely.
 - b. They fit don both borrowed from anoda source, but e get no manuscript evidence for dat theory.
 - c. One writer fit don borrowed from di oda's work. Dis na pass plausible and likely explanation.
3. Apparently, ii peter na written before jude.
 - a. Ii peter warns for lie-lie teachers who go com. (ii peter 2:1)
 - b. Jude indicates lie-lie teachers don com. (jude 4)
 - c. In all likelihood, jude's reference to apostolic warning wey concern such (jude 17-18) na reference to peter's second letter.
 - d. It na probable dat jude's encounter wit peter's second letter prompted di change for focus for im epistle. (jude 3-4)

c. Suffering as per christian: (i peter 4:12-19)

1. Every human being faces trials and suffering. (matthew 5:45; james 1:2)
2. Sometimes being a christian brings a unique set for troubles. (matthew 5:10-12; ii timothy 3:12)
3. Why does god gree suffering?
 - a. For maturity. (1 peter 1:7; james 1:3-4)
 - b. For dependence for di lord. (i peter 3:14; ii corinthians 12:7-10)

c. To help we long for heaven. (i peter 1:3-4; james 1. 12)

d. For christ's likeness. (i peter 2:21)

i, ii and iii john

introduction: for dis epistles john di "apostle for love" go share im concerns wey concern dos tins dat would threaten di welfare for di church after much much for di first century.

name — di books are named for di likely author.

author—probably john, di apostle.

1. The author na no bi named for dis books.

2. However, dem get unmistakable similarities for vocabulary, think pattern, and writing style between dis letters and john's gospel. (e. g. John 1:1 and i john 1:1)

purpose

1. I john na written to combat lie-lie teaching concerning di pesin and work for jesus christ.

2. In ii john, di apostle, wrote to warn believers wey concern lie-lie teachers.

3. In di third letter, john wrote to commend, encourage, and instruct im gud fren gaius.

i. Background for di books.

a. Earlier for awa study we examined john's life.

b. Irenaeus tells we say di apostle spent im last years for ephesus,

1. From dia, im for get serve as per mentor to churches throughout asia minor. (cf. Revelation 1:4a)

2. I john na probably a circular letter distributed among di same group for congregations.

c. Dis letters de likely written from ephesus. (ca. Ad 90-95)

1. I john no bi addressed to any specific pesin or church and probably widely distributed.

2. The second epistle na addressed to "the elect lady. "

a. Some believe say be a reference go local church.

b. More likely, di "elect lady" na a well-known, deeply loved sista for di lord. (ii john 1:5, 13)

3. Iii john na written to john's fren gaius.

ii. Di main messages for di books.

a. Di main message, for i john na dat jesus na god com for di flesh to save humanity.

1. Lie-lie teachers had infiltrated di church denying di divinity for jesus christ.

a. They deny dat god fit be packaged for flesh. (i john 4:1-3)

b. Apparently, dem claimed be sinless. (i john 1:8-10)

c. They de attempting to lure odas into dia apostasy.

2. Dis heretical teaching na di groundwork for di lie-lie doctrine dat com be sabi as gnosticism.

a. The gnostics regarded spirit as divine and mata as evil, na im make denying di possibility for incarnation.

b. Gnostics believed dat jesus na a man specially bin use by god (beginning for im baptism) and abandon by god (at di crucifixion).

c. An offshoot for dis heresy — docetic gnosticism — believed dat jesus na a divine spirit but no bi realli human.

3. For im first epistle, john affirms di true identity and mission for jesus christ. "and dis na di testimony: god don give we eternal life, and dis life na for im pikin." (i john 5:11)

b. Di main message for ii john na appeal to protect di gospel.

1. The elect lady na apparently well-known for am hospitality and welcomed visiting teachers.

2. John wrote am to warn am dat some for dos teachers de foreign go di true.

3. "if pesin comes to you and does no bi bring dis teaching, no take am into ya haus or welcome am." (ii john 10)

c. Di main message for iii john na to encourage a fren.

1. John commended gaius for im gud life. (iii john 3, 4)

2. Gaius encouraged odas through im love and hospitality. (iii john 5-8)

3. But john also warns im fren wey concern a troublemaker named diotrefes. (iii john 2 and 9)

4. "dear fren, no imitate wetin be evil but wetin be gud. Pesin who does wetin be gud na from god. Pesin who does wetin be evil don no bi seen god." (iii john 11)

iii. Outlines for di books.

a. I John

1. John outlines im general purpose for di epistle. (i john 1:1-4)
2. He writes for di nature for fellowship. (i john 1:5 — 2:6)
 - a. Fellowship and lait. (i john 1:5-7)
 - b. Fellowship and confession. (i john 1:8 — 2:2)
 - c. Fellowship and obedience. (i john 2:3-6)
3. John writes for love for action. (i john 2:7-11)
4. He addresses different ages and categories for believers. (i john 2:12-14)
5. The apostle commands dat believers no bi "love di world". (i john 2:15-17)
6. John warns against "antichrists. " (i john 2:18-27)
7. We are god's pikin! (i john 2:28 —3:10)
8. Love one anoda. (i john 3:11-24)
9. John commands dat believers "test di spirits. " (i john 4:1-6)
10. We love bicos god first loved we. (i john 4:7-21)
11. John speaks for faith. (i john 5:1-13)
 - a. Faith overcomes di world. (i john 5:1-5)
 - b. Faith na always centered on top christ. (i john 5:6-12)
 - c. One who don faith fit be confident for eternal life. (i john 5:13)
12. Christians suppose pray for one anoda. (i john 5:14-17) and be on top guard against sin. (i john 18-21)

b. Ii John

1. John writes dis letter to encourage love and obedience for di part for a christian lady and am pikin. (ii john 1-6)
2. He warns di sista wey concern find hospitality to lie-lie teachers. (ii john 7-11)
3. He expresses shey for seeing am soon (ii john 12) and sends greeting to am nieces and nephews. (ii john 13)

c. Iii John

1. John sends wella wishes to im fren gaius (iii john 1 -4) and encourages im kontinu support for missionaries. (iii john 5-8)
2. The apostle warns gaius wey concern diotrepes. (iii john 9-10)
3. He then commends demetrius. (iii john 11-12)

4. John expresses shey for a visit soon. (iii john 13-14)

5. Benediction. (iii john 15)

iv. Main main themes for di book.

a. Scriptural warnings against lie-lie teachers.

1. For earlier lessons we get com across examples for lie-lie doctrine.

a. In di galatian letter, "judaizers" de trying to mix elements for di law for moses wit obedience go di gospel. (galatians 2:4-5; 5:1-6)

b. In di colossian letter, a strange mix for judaism and mysticism had led believers to bizarre conclusions wey concern di work for christ. (colossians 2:4, 8-23)

c. In ii thessalonians, some de promoting idleness and gossiping. (ii thessalonians 3:2, 6-13) 2. Wetin does di bible tok wey concern lie-lie teachers?

a. Ii peter 2:1 — but dia de also lie-lie prophets among di pipo, juss as dia go de lie-lie teachers among you. Dem go secretly introduce destructive heresies, even denying di sovereign lord who go buy them— bring swift destruction on top themselves.

b. I john 4:1-2 — “dear friends, no believe everi spirit, but test di spirits to sight weda dem be from god, bicos many lie-lie prophets don gone komot into di world. Dis na how you fit recognize di spirit for god: everi spirit dat acknowledges dat jesus christ don com for di flesh na from god. ”

c. Ii john 7-10 — “many deceivers, who no acknowledge jesus christ as come for di flesh, don gone komot into di world. Any such pesin na di deceiver and di antichrist. Watch komot dat you no lose wetin you get bin work for, but dat you fit be rewarded fully. Pesin who runs ahead and does no bi kontinu for di teaching for christ does no bi don god; whoever continues for di teaching don both di papa and di pikin. If pesin comes to you and does no bi bring dis teaching, no take am into ya haus or welcome am. ”

d. Jude 4 — “for some kain men whose condemnation na written wey concern long tey don secretly slipped for among you. Dem be godless men, who change di grace for awa god into a license for immorality and deny jesus christ awa only sovereign and lord. ”

3. Interestingly, di use for di term "false teacher" or "false prophet" for di para para testament na reserved for dos who deny di very deity and saving work for christ.

a. We live for a taim wen many are eager to label pesin wit whom dem no gree wey concern a point for doctrine as "false teacher. "

b. While everi point for doctrine na important, dia don always been disagreements wey concern dia application. (cf.

romans 14; i corinthians 8, etc.)

c. From a scriptural perspective, di use for di indictment "false teacher" suppose be bin use wia di very heart for di gospel na deny.

b. Wetin be di "antichrist"?

1. For di early part for dis century, a doctrine na born proposing say di antichrist would com juss before a millennial reign for christ.

a. Scripturally, dat entire millennial theory na without substance.

b. The concept for a future individual serving as di sole antichrist na fifty-fifty foreign go di bible.

2. I john 2:22 defines di antichrist — "who na di liar? it na di man who denies dat jesus na di christ. Such a man na di antichrist—he denies di papa and di pikin. "

a. John further states dat "many antichrists" had already com for di taim for im writing. (i john 2:18)

b. John go on top to define di antichrist as per spirit rather than a specific individual. (i john 4:3)

c. Di assurance for salvation. (i john)

1. One for john's primary purpose for im first letter na to assure believers for dia salvation. (i john 5:13)

2. The word "know" appears for di little book 42 times!

3. Our weakness for di flesh for some taim causes everi believer to kweshion di assurance for awa salvation.

4. John gives several reasons for such assurance:

a. The power for di blood for christ. (i john 1:7; 2:1)

b. The power for forgiveness [for christians] enacted by awa confession. (i john 1:9)

c. The presence for di holy spirit for di believer. (i john 4:13)

d. Our confession for di christ. (i john 4:14-16a)

e. Our love for di brethren. (i john 4:16b-21)

f. Our obedience to im go. (i john 5:1-5)

revelation

introduction: no book for di bible na plenti puzzling go di average bible reader than revelation. It na book filled wit symbols, figures, and strange imagery. For dat reason, many would-be students don become discouraged for dia attempt to discern na message. For addition, many don been put off by na abuse as prophecy mongers du jour put dia own spin on top na tins.

nonetheless god do no bi include dis book for awa confusion, but for awa encouragement. For fact, dey consider a few gud reasons why revelation suppose be studied:23

1. It na revelation give by jesus christ. (1:1)
2. A blessing na sanco to dos who read it. (1:3)
3. The book presents di christian see for history.
4. The message centers on top awa savior. (1:12-13; 5:2, 9-10; 12:5; 20:11)
5. The book na written to encourage god's church.

name — di book received na name bicos na tins com for di form for a revelation (i. e. - vision) go di apostle john.

author — john (revelation 1:1, 4, 9)

purpose — di book for revelation na written to:

1. Encourage first century christians to endure dia persecution.
2. Let christians for all generations know say god's gud go triumph ova satan's evil as god na always for control.

i. Background for di book

a. Revelation belongs go style/class for writing sabi as "apocalyptic" literature, (from greek. apokalopsis).

1. The old testament books for daniel, ezeziel and parts for zechariah belong go di same genre.
2. This style for writing na bin use to mek a message plenti vivid and pronounced through di use for dramatic figures and symbols.
3. Apocalyptic literature na typically bin use for taim for turmoil to convey a message for optimism — specifically dat god na for control for history.

4. This style for literature flourished among di jews from 200 bc to 200 ad. B. Some characteristics for an apocalypse include:

1. The message being transmitted by vision.
2. The personification for gud vs evil for some form for conflict (e. g. woman vs. dragon — revelation 12).
3. Symbolism.

a. Numbers are symbolic.

[1] the number 2 = sontin strengthened or fortified.

[2] the number 3 = di divine number.

[3] the number 4 = di world men inhabit.

[4] the number 6 = evil or imperfection.

[5] the number 7 = completion or divine perfection.

[6] the number 10 (and na multiples) = human completion. [7] di number 12 = organized religion.

b. Colors don special meaning, e. g. — [1] white = purity.

[2] red = blood.

[3] black = death.

c. Domesticated animals represent god's pipo, while wild animals represent evil forces.

4. It often being "sealed" for future generations.

c. Di major kweshion wey concern revelation na how dis apocalypse na be interpreted. Dem get four major schools for think:

1. The continuous historical see holds dat revelation na blueprint for church history from di taim for na writing go di end for history.

2. The futurist school or see holds say di events for chapter four go di end for di book go take place for literal fashion juss before di lord returns for a 1000-year reign on top earth.

3. The idealist see de make di entire book an allegory.

4. The preterist school interprets di book against di struggle dat existed between rome and di church for di taim for na writing.

5. I believe a moderate preterist see na appropriate.

a. It keeps di book for na historical things wey e contain.

b. It na for dey keep wit di purpose for apocalyptic literature.

c. It keeps revelation consistent wit oda scriptural teaching.

d. It permits di usefulness for di revelation for any generation.

d. Revelation na penned for a taim wen christians de facing intense empire-wide persecution.

1. Toward di end for domitian's reign (ad 81-96) di emperor proclaimed imself "dominus et deus" (i. e. lord and god").

2. He erected statues for imself be worshiped.

3. Christians who refused to participate for dis worship de subject to economic boycott or even death. (cf. 13:5-10)

4. An aged apostle john na for exile on top patmos (an island for di aegean sea) wen im received di revelation. (1:9)

ii. Di main message for di book a. Di main message na victory for jesus.

1. This special book na designed to make persecuted christians know say christ's cause go ultimately triumph.
2. Undoubtedly, di use for apocalyptic symbols and imagery instead for straight forward prose allowed di circulation for di letter without goment suppression.
3. The original recipients for get understood di symbols as easily as we interpret modern political cartoons.

b. The revelation don become a catalyst for theological nonsense wen interpreted apart from na historical things wey e contain, writing style, and intended purpose.

c. "the revelation for jesus christ, which god find am to show im servants wetin must soon take place. Im make it

sabi by sending im angel to im servant john." (revelation 1:1)

iii. Outline for di book

a. Introduction. (revelation 1:1-20)

1. The purpose for di book na related and di original readers identified. (1:1-8)
2. John tells for im call to write di book and recalls im vision for di glorified christ. (1:9-20)

b. Di letters go di seven churches for asia. (revelation 2-3)

1. Ephesus. (2:1-7)
2. Smyrna. (2:8-11)
3. Pergamum. (2:12-17)
4. Thyatira. (2:18-29)
5. Sardis. (3:1-6)
6. Philadelphia. (3:7-13)
7. Laodicea. (3:14-22)

c. Di vision for god enthroned and di scroll wit di 7 seals. (4-7)

1. Almighty god na surrounded by a heavenly host. (4:1-11)
2. John see a book containing di destiny for mankind for di papa's hand. (5:1-5)
3. The book na taken by di lamb as all heaven praised am. (5:6-14)

4. As di seals for di book be opened, four forces are unleashed against di church:
 - a. Conquest. (6:1-2)
 - b. War. (6:3-4)
 - c. Famine. (6:5-6)
 - d. Death. (6:7-8)

5. As di sixth seal na opened, di martyrs cry komot for vindication. (6:9-11)

6. The opening for di sixth seal begins di judgment for di church's enemies. (6:12-17)

7. Prior go dat judgment dia na sealing for god's saints. (7:1-17)

d. Di sounding for di seven trumpets. (revelation 8—11:19)

1. Seven trumpets are sounded. (8:1-6)

2. The first four are blown for rapid succession and di environment na affected. (8:7-12)

3. The fifth trumpet begins di torment against rome. (9:1-12)

4. The sixth trumpet envisions external invasions for di empire. (9:13-21)

5. John sees an angel holding a scroll which john na told to chop. (10:1-10)

6. The "temple for god" (i. e. - im church) na measured become assurance for ha divine protection (11:1-14), and di seventh trumpet sounds to signify di overthrow for ha enemies. (11:15-19)

e. Vision for di church and am foes. (revelation 12-14) 1. New set for figures na introduced.

a. A woman, a pikin, and a dragon are di central characters. (12:1-6)

b. They represent israel, christ, and satan, respectively. 2. Satan tries to destroy christ and im pipo. (12:7-17)

3. Im calls two allies:

a. A beast from di sea [roman empire]. (13:1-10)

b. A beast from di earth [roman priesthood]. (13:11 -18)

4. The triumph for di saints na secured as di "144,000" are safe for haus wit di lamb. (14:1-5)

5. A series for angels announce divine judgment against god's enemies. (14:6-20)

f. Di seven bowls for wrath. (revelation 15-16)

1. Seven plenti angels unleash di last and most devastating plagues against di roman empire. (15:1-8) 2. Di bowls for wrath are poured komot for di:

a. Earth. (16:1-2)

b. Sea. (16:3)

c. Fresh waters. (16:4-7)

d. Sun. (16:8-9)

e. Throne for di beast. (16:10-11)

f. Euphrates river. (16:12-16)

g. Air. (16:17-21)

g. Di judgment and fall for "babylon. " (revelation 17 — 19:21)

1. Rome na pictured as per harlot. (17:1-6)

2. The mystery for di beast and harlot na explained. (17:7-18)

3. Rome (symbolically, babylon) na overthrown. (18:1-24)

4. Heaven praises! (19:1-10)

5. The beast and di lie-lie prophet are destroyed. (19:11-21)

h. Di judgment for satan and humankind. (20)

1. The devil na bound for "1000 years. " (20:1-3)

2. The martyrs are raised to reign wit christ. (20:4-6)

3. The final overthrow for satan na pictured. (20:7-10)

4. The judgment for humanity na describe. (20:11-15)

i. Di eternal haus. (revelation 21-22)

1. John na allowed a glimpse for heaven. (21:1-22:5)

2. Conclusion. (22:6-21)

iv. Main main themes for di book.

a. Normal misunderstandings from di book.

1. Wey be di 144,000? (revelation 7:1-8)

a. Between di opening for di sixth and seventh seals 144,000 persons are "sealed" (i. e. - marked for identification and protection).

b. The seventh seal go usher a terrible judgment against di roman empire. (revelation 8: if)

c. This na obviously a symbolic as di entire faithful church which would be subject go di persecution.

[1] the number na comot by use numerical symbols for organized religion ($12 \times 12 = 144$) and human completeness ($10 \times 10 \times 10 = 1000$).

[2] the number 144,000 represents di totality for di faithful church on top earth.

d. The 144,000 are seen again for revelation 14, safe for heaven afta di ordeal.

e. The concept dat only 144,000 pipo go de ultimately saved (from all humanity) na refuted by di scene for heaven for a "great multitude which no man fit number." (revelation 7:9)

2. Di mark for di beast — "666".

a. Dos who worship di "beast from di sea" (i. e. di roman emperor) are marked wit di number 666. b. Numerous and bizarre attempts don been make to explain 666.

[1] many don bin use gematria, a jewish word game for which letters de assigned numerical values, to associate di mark for di beast wit nero, hitler, etc.

[2] the speculations are as plenti as one's imagination.

c. The mark for di beast na most likely a certificate give to dos who worshiped for im shrines.

d. Non-participants suffered social and economic reprisals.

e. Another possibility na to simply sight di "marking" for di beast as di opposite for di marking for god's pipo. (revelation 7:3; 14:1)

[1] john says 666 na di "number for a man" or "man's number."

[2] symbolically, 6 falls short for perfection, na im make 666 na evil go di ultimate.

[3] the mark for di beast fit refer to god's heavenly designation for di enemy's forces.

3. Di binding for satan and di millennium.

a. Dis na one for pass abused texts for di bible and na central go di premillennial theory.

[1] dis text nowhere speaks for jesus' second come, a reign from

jerusalem, a rapture, etc. - all wey are part for a premillennial interpretation. [2] a proper interpretation fit de if di text na kept for things wey e contain.

b. Di "binding" for satan refers to an abating for im power to kontinu devastating di early church through im imperial allies. (cf. Revelation 13:7)

[1] the two beasts and di dragon (i. e. —satan) de an unholy trinity to destroy - di saints.

[2] chapter 19 tells for di two beasts being slain.

[3] after dia destruction, satan na bound for 1000 years. (20:2)

(a) the number 1000 na sometimes bin use for scripture to represent a long, no sabi wen e go end shikena for taim. (deuteronomy 7:9; psalm 50:10; ii peter 3:8)

(b) in apocalyptic literature, it na thing for completeness.

[4] in dis things wey e contain di binding for satan for 1000 years refers go di duration for di christian age.

c. The "first resurrection" (revelation 20:5) na no bi a physical resurrection, but a raising for di martyrs who kpai under rome's persecution to dia heavenly thrones.

d. The 1000-year reign for christ na reign shared by di exalted martyrs for revelation; it na no bi an earthly experience still to com.

e. Revelation 20:6-7 na intriguing kpatakpata to dis section.

[1] it fit indicate a final persecution for christ's church near di end for taim.

[2] it fit simply be a dramatic description for satan's release for di purpose for facing im final judgment.

b. God na victorious.

1. The greatest value for di revelation na vivid, dramatic reminder dat awa great god na for control for history.

2. While it na true dat evil pervades awa world for epidemic proportion, dat no go always be di case.

3. Revelation assures we dat god's goodness go prevail, and dat dos whose faith na for am go de redeemed and vindicated.

4. The final two chapters for di book offer some for pass comforting and encouraging words for all scripture.

the bibleway online lessons footnoted for di outlined bible

1 for additional informate wey concern how we get di bible refer to compiling and translating di bible 2 spiritual milk, page 49

3 for plenti informate for di nature for god and im image refer to worship god and serve am only,

4 for additional study on top god's salvation refer to planned redemption 5 for lessons on top nehemiah sight repent, restore and rebuild 6 you fit also be interested for di greatest kweshion ever ask. 7 for plenti informate on top demons refer to beyond di terrestrial.

8 for additional studies for di crucifixion and jesus' last words read di cross 9 for a plenti detail study, sight di life for christ.

10 read jesus for nazareth on top wetin im do while a man. 11 for a detail study read baptism into christ

12 the booklet for di church fit be for interest.

13 the holy spirit book na available for an in-depth study.

14 a lesson on top wetin shall we do? ask for peter na available.

15 reconciliation wit god na di theme for di entire bible. Refer to preparing di way unto salvation 16 for studies for overcoming di work for di flesh refer to living liberated.

17 di work for di church fit help for understanding ya function for di bodi for christ, di church. 18 for plenti on top gnosticism refer to teachings, practices and interpretations for di scripture afta ad 100 19 sight u dey living for di after-life or afta death?

20 paul na a mentor to many young christians. To sabi wey concern plenti mentoring.

21 for an for depth look for di sabbath read sabbath.

22 read spiritual milk to learning wey concern ya place and function for di church.

23 for an small small to read study for di book for revelation sight di revelation for di apostle john,

