



SURVEY OF THE BIBLE¹

¹ Taken from the NIV Bible Dictionary

This survey provides an overview of the Bible.

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WHAT IS THE BIBLE?

I. THE BIBLE IS THE WRITTEN WORD OF GOD--THE BIBLE AS DIVINE REVELATION

In some respects, as Jesus Christ is the Son of God in the flesh ([Matt 1:23](#)), so the Bible is the Word of God in the words of men. Paul thanked God continually for the Thessalonians who received the word of God from Paul but "accepted it not as the word of men, but as it actually is, the word of God" ([1 Thess 2:13](#)). Although the words of the Bible are truly human, they are not *merely* human. As Paul said: "All Scripture is God-breathed" ([2 Tim 3:16](#))--breathed out by God through the mouths and pens of men. The church has always accepted Scripture as having come from God. Thus it is true: What the Bible says, God says. Jesus is the divine Word ([John 1:1-5](#)) who became flesh ([John 1:14](#)), and the words of the Bible are divine words that were spoken by men who were "carried along by the Holy Spirit" ([2 Pet 1:21](#)) in their thinking, speaking, and writing. As the one and only Son of God ([John 3:16](#)), Jesus is without parallel; as the only divine-human book, the Bible is unique.

Just as Jesus is true man and true God and was in the world with a task to perform, so the Bible is God's infallible (unfailing) Word to us. "So is my word that goes out from my mouth: It will not return to me empty" ([Isa 55:11](#)). Because the words of the Bible are God's words, the Bible is God's message to us. Like God, then, the Bible is trustworthy and true. Everything the Bible teaches, affirms, commands, and says concerning God's kingdom is

trustworthy and true! As Jesus said to his Father: "Your word is truth" ([John 17:17](#)). Jesus promised that the "Spirit of truth" ([John 14:17](#); [15:26](#); [16:13](#); [1 John 4:6](#); [5:6](#)) would guide Christians into all truth ([John 16:13](#)) by testifying about Jesus.

Since the Bible conveys God's message to us, it is authoritative. This places three requirements on the Lord's followers. (1) Christians are to trust and obey every word of God ([Matt 14:31](#); [21:21](#); [Luke 8:11-13](#); [John 3:18](#)). (2) Christians are to be totally loyal to the Word of God. They are to live by every word that comes from the mouth of God ([Deut 8:3](#); [Josh 1:8](#); [Ps 40:6-8](#); [Matt 5:17-20](#)). They cannot serve two masters ([Matt 6:24](#)); the double-minded man is unstable in all his ways ([James 1:8](#)). (3) God's Word is to govern every area of their lives ([Pss 1:1-3](#); [119](#); [2 Tim 3:16-17](#)). It is to be the standard by which they judge all that they feel and imagine, believe and think, say and hear, see and read, do and desire ([Lev 18:1-5](#); [Mark 7:13](#); [Rom 12:2](#); [2 Cor 10:5](#)).

II. THE BIBLE IS THE WORD OF MAN--THE BIBLE AS LITERATURE

The Bible consists of sixty-six books that were written over a period of more than a thousand years by many different men. Because these men were guided in their thinking and writing by the Holy Spirit ([2 Pet 1:21](#)), the sixty-six individual books are fundamentally unified in theme and content.

One of the Bible's main themes is the lordship of God in creation and redemption. The Almighty God is the Lord of heaven and earth. God's lordship is seen in his sovereign rule over all things. Adam and Eve were created to rule for God by establishing his kingdom on earth for God's glory and humanity's good. Where the first Adam disobeyed and failed to establish God's kingdom, the Second Adam, Jesus Christ, succeeded.

The Bible is the unfolding drama of the development of the kingdom of God. It is the story of how the sovereign Lord acted in human history to establish his kingdom to save man and glorify himself. Thus the main focus of the Bible is on God's redeeming historical activity.

Jesus Christ is the center of that activity. He is the Redeemer promised to Adam and Eve who will defeat Satan and save God's people ([Gen 3:15](#)). The

Mosaic laws, the sacrificial system, the kingdom of Israel, and the OT prophecies all point forward to Christ, the messianic Redeemer.

Throughout this unfolding drama of redemption, the Bible addresses the important and practical issues of life: love, hate, fear, hope, need, desire, family, money, work, play, war, peace, and so on. The Bible consists of real history about real people who shared the same type of concerns that we face today, though of course there are differences between then and now. The *NIV Compact Dictionary of the Bible* can help bridge the differences between people of Bible times and people of today and thus help us understand how the teachings of the Bible apply to our needs and concerns today.

The Bible contains many different types of literature: history, poetry, genealogy, and official records--to name a few. By and large, however, the Bible consists of history and poetry. We will now discuss some of the special features of biblical literature.

A. Poetry. The majority of biblical poetry is found in the Old Testament. A few features of Hebrew poetry are similar to modern poetry, though in many ways Hebrew poetry is quite different. Modern poetry is usually based on rhythm or sound; Hebrew poetry is based on rhythm of ideas or meaning. The first line of a Hebrew poem often expresses a thought that is repeated in another way in the second line. This technique is called parallelism, and it is one of the most important characteristics of Hebrew poetry. Other kinds of parallelism use contrast or further develop and build on the first idea.

Some biblical books are all poetry (Psalms, Song of Songs, and Lamentations), and others contain poetry (many of the prophets). In modern translations such as the NIV, poetry and prose may easily be distinguished by the way they are printed. In the NT, the easiest poems to recognize are all found in Luke ([Luke 1:46 b-55, 68-79](#); [2:14, 29-32](#)), and they echo Hebrew poetry. Other NT books contain parts of what may be Christian hymns ([Eph 5:14](#); [1 Tim 1:17](#); [3:16](#); [6:16](#)).

B. Law. God's laws are an expression of his holy character and sovereign will. Through Moses, God provided the nation of Israel with many laws. These laws defined Israel's relationship with God and the Israelites' relationships

with one another and with outsiders. The Ten Commandments ([Exod 20:2-17](#)) summarize God's laws that teach us how to love God and one another. Exodus, Leviticus, Numbers, and Deuteronomy contain many additional laws that explain how the broad principles of the Ten Commandments were to be applied in Israel to worshiping God, governing the nation, in individual behavior, and in social interaction. In the NT in the Sermon on the Mount, Jesus affirmed, repeated, and deepened the demands of the Ten Commandments. Throughout the NT, additional laws and principles are given to the church. The NT emphasizes the Holy Spirit's role of writing God's laws on our hearts and thus making us sensitive to God's will.

C. History. Almost every OT book includes historical information. In the English Bible, however, certain OT books (Joshua-2 Chronicles) are grouped together and commonly referred to as the historical books, since they focus on history. These books cover the period of history from the time of the judges through the Persian Empire. In the NT, the Gospels and Acts contain the majority of the historical information about the early church, though the epistles also are important in this regard.

The Bible does not record all the major events of the historical periods it covers. It includes only those events where God reveals himself by acting in history to redeem his people. God's actions in history reached their climax in the person and work of Jesus Christ.

D. Prophecy. Prophecy is a type of literature found not only in the OT books of Isaiah through Malachi but in the NT as well. Biblical prophets proclaimed God's words and predicted the future. They also exposed the sin of God's people and called for repentance and obedience, showing how God's law applied to specific situations and problems.

A prophecy may have both an immediate and a long-term reference. A prediction that was fulfilled in a prophet's lifetime or soon thereafter may also point to a future fulfillment in the life, death, resurrection, and return of Christ.

E. Apocalyptic Writing. Apocalyptic writing is a type of prophetic literature that depicts political and spiritual future events in a hidden or secret way through the use of symbols and vivid imagery. The meaning of an

apocalyptic writing may not be immediately apparent. Frequently, time is presented as a series of events that are repeated in different ages that eventually culminate in the Day of the Lord, the time when God will end the history of the present earth by establishing a new order. Apocalyptic writing is found in Isaiah, Daniel, Ezekiel, Zechariah, and Revelation.

F. Wisdom Literature. The wisdom books, which are associated with a group of people called "wise men," focus on questions concerning the meaning of life (Job, Ecclesiastes) and on practical, day-to-day living (Proverbs). These writings contrast human wisdom, which brings grief and frustration (Eccl 1:14, 17-18), with divine wisdom, which comes from God (Prov 2:6) and enables people to live lives pleasing to him. The truly wise man is the truly good man. Certain psalms also belong in the category of wisdom literature.

G. Gospel. The word *gospel* means "good tidings"--the good news that God has given us salvation through his Son, Jesus. When that message was first written down, it was a brand new type of literature. Although the four Gospels contain biographical and historical information, their purpose is to create faith in Christ on the part of their readers, not to serve as full histories or biographies of Jesus. Each gospel presents the ministry, teachings, death, and resurrection of Jesus in a distinctive way for a specific audience.

H. Epistles. Although the Bible contains many different examples of letters, the term *epistles* specifically refers to the twenty-one epistles of the NT. They share the features of other letters of their time. They begin with the name of the writer and the recipient, followed by a greeting, the central message, and (usually) a closing reference to the author's name.

NT epistles deal with situations that needed immediate doctrinal or pastoral attention. Sometimes epistles were written in response to information from messengers or in response to another letter. The teachings of the epistles apply to believers as individuals and to the church as a whole.

HOW WAS THE BIBLE WRITTEN?

As we noted earlier, the Bible was written over a period of more than a thousand years by many different men. The OT and NT together form the

Christian Scriptures; the OT alone forms the Hebrew Bible. In the OT, God's people were related to him on the basis of the Mosaic covenant and its sacrifices for sin. In the NT, God's people are related to him on the basis of the new covenant, which was established by Jesus' sacrificial life, death, and resurrection.

Some of the OT writers used older written records ([Josh 10:13](#); [2 Sam 1:18](#)), oral tradition (information faithfully and accurately passed from one generation to another by word of mouth; [Deut 6:20-25](#); [26:5-9](#)), words dictated by God ([Exod 20:1-17](#); [Deut 10:4](#); [Isa 8:1, 11](#)), and information based on God-given visions ([Isa 1:1](#); [2:1](#); [6:1](#); [Rev 4:1-2](#)). Throughout the ages, scribes carefully preserved these writings.

The NT was composed by fewer authors over a period of less than one hundred years. The letters of Paul are probably the earliest writings. The story of Jesus' death and resurrection was written down in the form of gospels. The writers of the NT also relied on information from other eyewitnesses, on oral tradition ([2 Thess 2:15](#); [1 Cor 15:1-9](#)), and on other written accounts ([Luke 1:3](#)).

I. LANGUAGES

A. Hebrew. Hebrew is the main language in which the OT was written. Hebrew is a Semitic language that was spoken by the Jews until the Exile and that much later (1948) was revived and adopted as the official language of the modern State of Israel. The ancient Hebrew text of the OT contained only consonants. Vowel signs were added in the sixth century A.D. by Jewish scholars called Masoretes to preserve the pronunciation and meaning of the text. Below is the Hebrew text of the first words of [Genesis 1:1](#); the large letters are the consonants, the small dots and lines above and below the consonants are the vowels and various pronunciation helps.

B. Aramaic. Aramaic was the international language at the end of the OT era and the spoken language in Palestine during the time of Christ. A few passages in Ezra, Daniel, and Jeremiah are written in Aramaic, as well as a few words and phrases in the Gospels. Aramaic looks like Hebrew when written or printed.

C. Greek. The NT was written in "common" Greek, the everyday business language used throughout the Greek-speaking part of the Roman Empire. This common Greek, which also is known as "Koine" (from the Greek word for "common") or Hellenistic Greek, was a simplified version of classical Greek and was spread by Alexander the Great throughout the Mediterranean world. Below are the first words of [John 3:16](#) in Greek.

II. TEXTS AND VERSIONS

The OT was originally written on animal skins (called vellum or parchment) or on papyrus (a writing paper made from the papyrus plant). Because the OT was considered the sacred Word of God, scribes carefully preserved every letter and word of the original text when making new copies. Before the discovery of the Dead Sea Scrolls, the earliest Hebrew manuscripts dated from about A.D. 1,000. Beginning in about A.D. 500, scribes called Masoretes added a system of vowels to the consonantal Hebrew text (see above) to produce the *Masoretic Text*. This text is the basis for modern "critical" editions and English translations of the Hebrew Bible.

The *Dead Sea Scrolls*, which date from 200 B.C. to A.D. 100 and were discovered in 1947, include entire copies or fragments of every OT book except Esther.

The *Septuagint* is the name for a Greek translation of the OT that was made between 250 and 150 B.C. This is a valuable tool for Bible translation. Coptic and Syriac translations of the Bible appeared during the second and third centuries A.D.

The original *Greek NT* was probably written on papyrus and either rolled into a scroll or folded to form a codex (book). There are numerous copies and fragments of the Greek NT, many of them quite early. Codex Vaticanus dates from the middle of the 4th century A.D. and contains most of the OT and NT. Codex Sinaiticus dates from the fourth century and contains a fragment of the OT and the complete NT. Codex Alexandrinus dates from the fifth century and contains most of the NT.

Latin versions of the complete Bible were available by A.D. 250, though in general their quality was poor. In A.D. 382 a scholar named Jerome began

making a Latin translation of the Bible. Due to its widespread acceptance, this translation came to be known as the Vulgate ("common") version. Jerome translated directly from the Hebrew text with references to the Septuagint. By A.D. 405 he had completed his work. The Vulgate version remained the authorized Roman Catholic Bible for 1,200 years.

John Wycliffe made the first complete *English translation* of the Bible in 1382. Wycliffe's translation was based on Jerome's Latin Vulgate. After the invention of the printing press, William Tyndale decided to make a translation of the Bible from the original Greek and Hebrew. Tyndale's NT appeared in 1525, and parts of the Pentateuch appeared in 1530. Tyndale's translation was so accurate that the translators who made the King James Version adopted about 90 percent of his translation of the NT. In 1604, King James of England commissioned a group of scholars to make a new English translation that was based on the best available Greek and Hebrew manuscripts. This translation, which came to be known as the King James or Authorized Version, was first published in 1611.

The English Revised Version, made in 1881, updated the English used in the King James Version. This new translation was made using older Greek manuscripts than those that were available to the King James translators, and with a better understanding of the Hebrew language. An American Standard Version of the English Revised Version was published in 1901 for an American audience.

Modern translators in the twentieth century have used recent discoveries, such as the Dead Sea Scrolls, and an improved understanding of Hebrew to produce English translations in everyday language. Some of these recent translations include the Revised Standard Version (1946), the New English Bible (1961), the New American Standard Bible (1971), and the New International Version (1978), which is the basis for this dictionary.

III. CANONICITY

The sixty-six books in the Protestant Bible are referred to collectively as "the canon," a term that comes from a Greek word that means "rule" or "measure." These books were accepted as authoritative and thus as the

"rule" for faith and life. (The Roman Catholic and Eastern Orthodox canons add several other books, known as the Apocrypha.)

The Jews divided the OT canon into three sections: the Law, the Prophets, and the Writings. Joshua recognized the first section (the Pentateuch) as the authoritative Word of God ([Josh 1:7-8](#)). By 400 B.C. Jewish scholars officially confirmed the books of the Law as canonical. By 200 B.C. they confirmed the Prophets, and by 100 B.C. they confirmed the Writings. Long before these official confirmations, however, the Jews had accepted the majority of the writings as canonical. Authorship by a prophet or other recipient of divine revelation was one of the main criteria for accepting a work as canonical. The Dead Sea Scrolls (see below) confirm an early acceptance of all the OT books as canonical (with the possible exception of Esther).

From as early as the second century A.D. there is a large body of evidence that shows that most or all of the sixty-six canonical books were used as authoritative in the early church. All of the NT books were accepted as written by apostles or by those who had close contact with apostles (such as Mark's close association with Peter). The books of the NT were officially listed by the church council at Carthage in A.D. 397, though Christians had agreed on which writings belonged to the NT canon well before that.

THE OLD TESTAMENT

The Old Testament contains thirty-nine books. These books cover the period from the creation of the world until the time of Ezra and Nehemiah (about 400 B.C.). Most of the OT is a history of the people of Israel. This history begins with Abraham and continues through the return from the Exile. Christians arranged the books of the OT by subject matter and type of writing, not by chronological order. In the Christian Bible, the books of the OT are divided into the following five groups: Pentateuch, history, poetry, major prophets, and minor prophets. In the Jewish Bible, there are three groups of books: the Law (Torah), the Prophets (Nebi'im), and the Writings (Kethub'im). Because it combines certain books that are separated in English translations, the Hebrew Bible consists of twenty-two books.

I. PENTATEUCH

The first five books of the OT (the Pentateuch) describe the beginning of the world and the beginning of the Jewish nation. The Jewish people call these books the Law. Moses is considered their author.

Genesis is the book of beginnings. Genesis 1-11 cover creation, the fall of man, the Flood, and the growth of the nations. In Genesis 12, God chose Abraham to be the father of the Jewish race. The rest of Genesis is the story of Abraham and his descendants Isaac, Jacob, and Joseph (the Patriarchs) and the birth of the Jews.

Exodus gives the history of the Jewish people from their stay in Egypt until the giving of the Law at Mt. Sinai. God chose Moses to lead the people out of bondage and gave him the laws that were to be the foundation of the nation. These laws are summarized in the Ten Commandments.

Leviticus gives additional, detailed instruction about Israel's worship, especially the priesthood and sacrifices. God called his people to be holy and to live for him.

Numbers describes Israel's time in the wilderness, from Mt. Sinai, where God gave the Law, to Kadesh Barnea, where only two spies wanted to obey God and enter the Promised Land, as well as the forty years of wilderness wandering that resulted from Israel's disobedience.

Deuteronomy is a series of speeches given by Moses to the Israelites as they were about to enter the Promised Land. Moses reminded the people of the laws God had given them, of their disobedience to God, and of their need to obey God in the Promised Land by keeping his law.

II. HISTORICAL BOOKS

The next group of twelve books tells the history of Israel from the time the nation entered the Promised Land until about 400 B.C.

Joshua describes the conquest of the land under Moses' successor, Joshua. Under his leadership, the land was settled and divided among the twelve tribes.

Judges covers the period between Joshua's death and the crowning of King Saul. During this era, God raised up leaders known as judges to lead the Israelites against their enemies. After each victory, however, the people forgot God.

Ruth is a story about family loyalty that is set during the time of the judges. Because of her loyalty to her mother-in-law, Ruth became part of the family of God, though she was a Gentile. Ruth was an ancestor of Jesus.

First Samuel covers the history of Israel from the birth of Samuel, the prophet who anointed Israel's first two kings, to the death of Saul.

Second Samuel describes the reign of King David, beginning with the civil war that followed Saul's death. David established Jerusalem as his capital.

First Kings begins with the reign of Solomon and the building of the temple. After Solomon's death, the kingdom was divided into two nations: the northern kingdom (Israel--ten tribes) and the southern kingdom (Judah--two tribes).

Second Kings is the continued history of Israel and Judah. Because of her unfaithfulness, Israel was defeated by the Assyrians and taken captive in 722 B.C., and Judah was taken captive by the Babylonians in 586 B.C.

First Chronicles was written from a priestly viewpoint (probably that of Ezra the scribe). First Chronicles emphasizes David's important role in developing worship in Israel and the need for obeying God to receive his blessing.

Second Chronicles describes Solomon's reign, the temple that he built, and the worship that took place there. The last chapters ([2 Chron 10-36](#)) are devoted to the history of Judah.

Ezra tells about the return of the Jews from Babylon under Zerubbabel and their worship in the rebuilt temple. The last four chapters ([Ezra 7-10](#)) describe the second group of exiles who returned with Ezra and his religious reforms.

Nehemiah returned with the third group of exiles and helped rebuild Jerusalem's walls. After Ezra's public reading of the law (the Pentateuch), the people confessed their disobedience to God and promised to obey him in the future. These were the last historical events recorded in the OT.

Esther is the story of Esther, a Jewish girl who became queen of Persia and who was able to prevent a plot to destroy the Jews. The Feast of Purim celebrates Israel's deliverance through Esther's faithfulness and God's grace.

III. POETIC BOOKS

The poetic books of the OT have much to say about the problem of suffering, the need for praise, and how to live daily in relation with God.

Job concerns the struggle between the experience of suffering and faith in the love and justice of God. God allowed Satan to test Job by making him suffer. Job's three friends offered various reasons for his suffering. After God spoke to Job, he realized that he must trust in God's sovereign love in the midst of his troubles.

Psalms was Israel's songbook. It contains sacred songs, poems, and prayers, written by David, Solomon, and others. The poems describe how people felt in times of thanksgiving, joy, sorrow, and trouble.

Proverbs is the best example of wisdom literature in the Bible. The theme of this book is stated in [Proverbs 1:7](#): "The fear of the LORD is the beginning of knowledge." This practical book teaches how to obey God in our dealings with one another.

Ecclesiastes examines all that life has to offer. The author discovered that life apart from God is meaningless and urged us to fear God and obey him. Only then will we find purpose and satisfaction.

Song of Songs is a poem about the beauty of love between a man and a woman. God intends that such love be a normal part of marriage in his good creation.

IV. MAJOR PROPHETS

In this context, "major" refers to the length of the books, not to their importance. Through the major prophets, God warned Israel that he would judge her if she did not turn from sin and worship and obey the Lord. These prophets lived from about 740 to 540 B.C.

Isaiah prophesied from 740 to 680 B.C. and is the most frequently quoted prophet in the NT. The first thirty-nine chapters of Isaiah contain a number of prophetic poems concerning God's impending judgment against foreign nations and Israel. During Isaiah's ministry, the northern kingdom was taken captive by Assyria. Even Judah was threatened ([Isaiah 36-37](#)), but God miraculously protected his people. [Isaiah 40-66](#), sometimes called the Book of Comfort, reveal the return of the people from Exile in Babylon, the coming of the Messiah, and everlasting deliverance for God's people.

Jeremiah was the last prophet God sent to Judah before she fell to the Babylonians and Jerusalem was destroyed. Jeremiah announced God's coming judgment and called the people to repent and submit to God.

Lamentations is a funeral song (probably written by Jeremiah) concerning the destruction of Jerusalem. Although mourning deeply over the city, the prophet knew that God's judgment was a result of the people's sin. In calling the people to repentance, he reminded them that God's compassion never fails.

Ezekiel was taken to Babylon in 597 B.C. as a captive. There he prophesied to the exiles about the coming destruction of Jerusalem (which occurred in 586 B.C.) and about God's judgment of other nations. Ezekiel emphasized God's lordship over all people and nations. He wrote about a new covenant in which God would give his people a new heart and they would be indwelt by the Holy Spirit.

Daniel, another prophet exiled to Babylon, served in the king's court but remained faithful to God. His visions depict the future, triumphant outworking of God's redemptive plan for history. Daniel predicted the

return from exile, the coming of the Messiah, and other future historical events.

V. MINOR PROPHETS

The "minor" prophets are twelve prophets who wrote from about 800 to 400 B.C. during three periods: the period of Assyria's power (Hosea, Joel, Amos, Obadiah, Jonah, Micah), the period of Assyria's decline (Nahum, Habakkuk, Zephaniah), and the postexilic era (Haggai, Zechariah, and Malachi). These writings are grouped together and referred to as "minor" because they are shorter than those of the major prophets, not because they are of minor importance.

Hosea was written in the final days of the northern kingdom before the Assyrian captivity. Hosea likened his wife's unfaithfulness to Israel's unfaithfulness to God, her covenant husband and Lord. Hosea proclaimed God's love and compassion for Israel, his bride, and his desire for her repentance.

Joel, a prophet to Judah, likened God's then-current judgment of a terrible locust plague to the coming Day of the Lord, when God would judge all people. Joel urged repentance and promised that one day God would pour out his Spirit on all flesh.

Amos was a man of Judah whom God sent to prophesy against the northern kingdom at the height of its power under Jeroboam II. Amos accused the wealthy of mistreating the poor, condemned their outward show of worship, and predicted their future judgment.

Obadiah predicted God's judgment on the nation of Edom, the people who were descended from Esau. In the past this nation had persecuted Israel, but in the future Israel would be delivered; God's kingdom would triumph.

Jonah, a contemporary of Amos, was sent by God to warn the people of Nineveh to repent. Nineveh was the capital of Assyria, Israel's main enemy. Because of Jonah's preaching, the Ninevites repented. This taught Jonah that God loves all people, not just Israel.

Micah prophesied the downfall of the northern kingdom and future judgment on disobedient Judah. Micah predicted that glory would return to Zion through the coming of the Messiah.

Nahum predicted the downfall of Nineveh, the capital of Assyria, as God's judgment for her cruelty. The prediction was fulfilled in 612 B.C. when Babylon conquered Assyria.

Habakkuk, a prophet to Judah, learned that God would use Babylon to punish wicked Judah and then in turn would judge Babylon. Habakkuk concluded that no matter what happened, he would trust in God's unfailing love and faithfulness.

Zephaniah was a prophet in Jerusalem during the reign of Josiah. He announced the coming of the Day of the Lord, when God would punish Judah and the nations, and prophesied a future restoration of Israel.

Haggai, a contemporary of Zechariah, encouraged the Jews who had returned from exile to finish rebuilding the temple. Haggai promised that God once again would fill the temple with his glory, as he had in the days of Solomon.

Zechariah was another prophet who returned from exile and whose apocalyptic visions ([Zech 1:7-6:8](#)) served as an encouragement to God's people to complete the temple. The final chapters of this book ([Zechariah 9-14](#)) are visions of the Messiah's future coming, his rejection, and his ultimate victory.

Malachi rebuked the Jews for their careless worship and urged them to return to God and obey his law. Malachi predicted the coming of the Messiah, who would cleanse and purify his people.

THE NEW TESTAMENT

I. GOSPELS

The first four books of the New Testament recount the life of Christ--his ministry, death, and resurrection. Each gospel depicts Jesus' life and ministry from a particular viewpoint, for a particular audience, and for a particular purpose. Matthew, Mark, and Luke are called the Synoptic Gospels ("seen together"), because many of the same events and teachings appear in all three. John often relates events and sayings of Jesus not found in the other three.

Matthew wrote his gospel for Jewish readers to show how Jesus fulfilled Old Testament prophecy and to prove by this that Jesus was the promised Messiah and King.

Mark, the shortest gospel, was written by John Mark for Gentile readers and includes material received from Peter. This gospel is a fast-moving, vivid report of Jesus' ministry from his baptism through the resurrection. It emphasizes Jesus' actions rather than his teachings.

Luke was a Gentile physician who wrote his gospel for educated Gentiles, perhaps for those who had been associated with the synagogues but who had not converted to Judaism. Luke presented a complete, orderly account of Christ's life from his birth to his ascension. Luke emphasized the works and teachings of Jesus that explain the way of salvation and the universal appeal of the Gospel.

John, which is usually understood to have been written by the apostle John, is a more reflective gospel that focuses on Jesus as the Christ, the Son of God. John wrote so that his readers might "believe that Jesus is the Christ" and therefore have life in his name ([20:30-31](#)). John included many details not found in the other Gospels.

II. HISTORY

Acts was written by Luke as the second volume of his two-part work Luke-Acts. Acts is an account of the early church as it grew from a small, frightened band of disciples to a group of believers spread throughout the Roman Empire. Acts centers around the work of Peter (with the Jews) and Paul (with the Gentiles).

III. EPISTLES

The twenty-one epistles of the New Testament were written by five or six authors to individual churches, to groups of churches, or to individuals. These authors are James, John, Jude, Paul, Peter, and the author of Hebrews. Paul wrote the greatest number (thirteen or fourteen) of the epistles. His writings include much teaching about the Christian faith, as well as encouragement to put that faith into practice in daily living.

Romans is one of the most important books in the Bible because it comprehensively explains God's plan of salvation for Jews and Gentiles (1:16-17). In Romans, Paul taught the great doctrines of Christianity in a systematic fashion.

First Corinthians was written by Paul to the church at Corinth during his third missionary journey. The Corinthian church was plagued with problems in Christian conduct. Paul emphasized the Corinthians' need to grow in sanctification--the continuing development of a holy, Godlike character.

Second Corinthians was written as a response to untrue accusations made against Paul by false teachers. In this intensely personal epistle, Paul defended his apostleship and urged the Corinthians to prepare for his upcoming visit by completing their collection for the church in Jerusalem and by dealing with the false teachers.

Galatians was written by Paul to the churches in Asia Minor to remind new Christians that salvation comes by faith alone in Jesus Christ, not by obedience to the Jewish ceremonial law, as was falsely being taught by some. Paul urged his readers to live lives controlled by the Spirit, lives that produce the fruits of righteousness.

Ephesians was probably written to a group of churches in Asia Minor that included Ephesus. In this epistle, Paul focused on the doctrines of union with Christ and the church as the body of Christ. Paul urged Christians to achieve unity in doctrinal and practical matters by speaking the truth in love and by standing against Satan, the Christian's enemy.

Philippians is a joyous epistle that Paul wrote to the church in Philippi to thank them for their gifts and to encourage them to stand firm when persecuted. In this epistle, Paul reminded the Philippians of Christ's humility and suffering on their behalf, and he urged them to rejoice with him in the Lord.

Colossians was written to the church at Colosse to correct two types of false teaching: (1) a Jewish emphasis on ceremonial law and feast days and (2) a philosophy that included claims to secret knowledge and the worship of angels. In contrast to the emptiness of human philosophy, Paul emphasized the complete adequacy of Christ--Jesus alone deserves our worship and obedience.

First Thessalonians is one of Paul's earliest letters and was written to a church that he started on his second missionary journey. In this epistle, Paul encouraged the persecuted young Christians to live godly lives, and he corrected some of the false ideas they had, especially ideas concerning Christ's second coming.

Second Thessalonians was written shortly after First Thessalonians and deals with the same topics. Paul encouraged the Thessalonians to remain true to Christ, even when persecuted. He also provided additional teaching about eschatology (the doctrine of last things). He described the apostasy that will precede Christ's coming in judgment and urged the Thessalonians to stand firm in the faith.

Pastoral Letters. First and Second Timothy and Titus are called Pastoral Letters because they contain Paul's encouragement and instruction to Timothy and Titus, who were responsible for overseeing the churches in Ephesus and on Crete.

First Timothy is a personal letter to Timothy about the administration of the Ephesian church. Paul wrote it between his first and second imprisonments. It includes a discussion of the qualifications for elders, instructions for conducting worship, and warnings against false teachers.

Second Timothy, which was written from prison, is Paul's last known letter. In this letter, Paul encouraged Timothy to remain faithful in the face of increasing persecution and false teaching and to preach sound doctrine and live a godly life.

Titus also received instructions from Paul about the qualifications for church leaders, as well as warnings about false teachers who professed to know God but who denied him by their deeds. Paul emphasized the need for believers to live holy lives (sanctification).

Philemon is a short letter in which Paul urged a fellow Christian, Philemon, to accept the return of his runaway slave Onesimus, who had become his brother in Christ.

Hebrews is an unsigned letter, and various suggestions have been made as to its authorship (Barnabas, Apollos, Priscilla). Hebrews was written to Jewish Christians to remind them that Christ was greater than angels, Moses, the Old Testament priests, and the Law. Jesus is the highest revelation of God. The author urged his readers to be faithful to their commitment to Christ in the face of persecution.

James was probably the half brother of Jesus. He reminded Christians that they must do more than just say they belong to Christ--they must live and act accordingly. True saving faith will produce Christian actions.

First Peter is Peter's message of hope to encourage Christians who were suffering persecution from outsiders. Peter encouraged his readers to behave in a godly manner, knowing that their salvation is certain, and to look for the glory that is to be revealed.

Second Peter is a more general letter than 1 Peter. It warns Christians of the dangers of false teachers inside the church, encourages them in their Christian growth, and exhorts them to be watchful because Christ is coming again.

First John was written to assure believers of the reality of the Incarnation and to warn against false teachers who claimed to be perfect (though they were immoral) and who taught that Jesus was not really a man. John stressed the need for Christians to love God and each other.

Second John was addressed either to a church or to a particular woman and encourages Christians to love one another and to beware of false teachers.

Third John was written to Gaius, a leader in the church, to praise him for welcoming traveling teachers sent by John. Another leader, Diotrephes, rejected both John and these teachers.

Jude was probably written by one of Jesus' half brothers. Jude warned his readers to beware of false teachers who taught that being saved by grace meant that people could live any way they pleased. Jude urged Christians to keep themselves in God's love until Christ returns.

Revelation, the last book in the Bible, is the only New Testament book that is primarily prophetic. Revelation belongs to the category of apocalyptic literature because John received his message by means of a vision. John wrote to encourage Christians to refuse to give in to outside pressures. In the future final showdown between God and Satan, Christians must stand firm against Satan's persecution. Christians will be vindicated when Christ returns, destroys the wicked, fully establishes his kingdom, and ushers in the new heaven and new earth.