

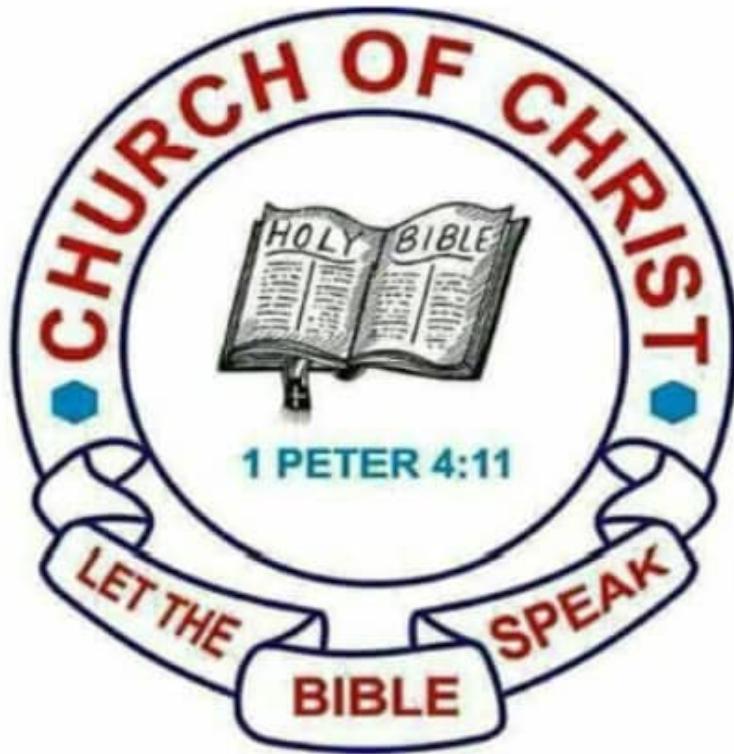
THE DISPENSATIONS OF THE BIBLE

TOPICS TREATED IN THIS LESSON

This lesson is categorized into two separate sections:

SECTION A:

- Introduction to the Bible;
- History of the biblical text;
- Summary to the books of the Old Testament.



SECTION B:

- The Bible Dispensations; The Patriarchal Age, The Mosaical Age and The Christian Age.

LESSON OBJECTIVES

By the end of this lesson, the reader should be able to:

- identify the purpose of every single book in the Bible.
- know the three main languages used to write the Bible.
- distinguish between the 39 books and the 14 Apocrypha books of the Old Testament.
- divide the Bible rightly.
- distinguish between Patriarchal age, Mosaical age and Christian age.
- know how the 613 laws of the Pentateuch have been categorized in the Mosaical age.
- understand the main divisions of each of the Bible dispensations.

- point out the major features of the Patriarchal age, Mosaical age and Christian age.
- get almost every important information to understand the Bible and its dispensations.
- know which dispensation should be used by Christians for salvation.

SECTION A

1. INTRODUCTION TO THE BIBLE.

The word "**Bible**" comes from the Greek word '**biblos**' which means "**book**." The Bible contains 66 books; 39 books make up the Old Testament and 27 books form the New Testament. Over 40 inspired men of God wrote the whole Bible (i.e. 32 men from the O.T and 8 men from the N.T). To talk of its division, some were song leaders (or musicians), Kings, Judges, Farmers, and Fishermen. These holy men of God used for about 1,600 years (probably 1,500 years) for writing the whole Bible.

The Old Testament Apocrypha.

According to dictionary definition, 'Apocrypha' refers to certain writings which are received by some Christians as an authentic part of the Holy Scriptures, but are rejected by others.

The word *Apocrypha* means "hidden" or "concealed." The writing of the Old Testament Apocrypha occurred between 200 B.C. and A.D. 100. These books were thus written many centuries after the close of the Old Testament Canon of Scriptures. These religious books were not part of the Bible because they were not considered inspired when written. They are not considered inspired today by the majority of the Protestant world.

Some religious groups today consider the Old Testament apocrypha books to be inspired, and thus, they should be added to the canon of Scriptures. These books are found in the Septuagint, as well as the Latin Vulgate. However, the Old Testament apocrypha appeared in the Septuagint of the 4th century A.D., not the original translation of the Septuagint. They were not a part of the Old Testament canon that was accepted by the Jews when the Septuagint was translated.

Depending on how one could divide some of the books, the following are the apocryphal books of the Old Testament:

OLD TESTAMENT APOCRYPHA

1. 1 Esdras
2. 2 Esdras
3. Tobit
4. Judith
5. Additions to Esther
6. Wisdom of Solomon
7. Ecclesiasticus
8. Song of the three Young Men
9. Susanna
10. Bel and the Dragon
11. Prayer of Manasseh
12. 1 Maccabees
13. 2 Maccabees
14. Baruch & Letter of Jeremiah.

REASONS FOR REJECTING THE APOCRYPHA

- The Jews to whom the Old Testament Scriptures were first written did not accept the apocrypha as Scripture.
- The apocrypha was not accepted by any biblical writers.
- The first century Christians did not accept them as inspired.
- The books were written after the close of the Old Testament canon of Scriptures.

- Neither Jesus nor the apostles recognized these books.
- The apocryphal books do not fit into the divine chain of Old Testament prophets that link the prophets together as God's messengers to the nation of Israel.
- The books do not fit into the revelation of the gospel plan of salvation.
- The books do not claim to be inspired by the Holy Spirit.
- There are contradictions between some statements in the books and biblical principles.
- These books do not have the character of inspiration as is characteristic of Old Testament books of the Bible.
- The unknown writers of the books were not accepted as inspired men.

(2). HISTORY OF THE BIBLICAL TEXT.

(A) God spoke to man in various ways:

- i. Through angels (Zech 1:7-9, Rv 1:1, Rv 22:6,8,16).
- ii. Through dreams and visions (Dn 7:1, Dn 2, Gn 28:12-13, Mt 1:20-24).
- iii. Through Urim and Thummim (Nm 27:21, Dt 33:8,10, Ex 28:30, Prv 16:33).
- iv. Through the conscience of the Gentiles (Rm 2:14, Acts 17:27).
- v. God spoke miraculously out of heaven (Ex 20, Mt 3:17, Mt 17:1-9).
- vi. Through inspired men (Amos 3:7).
- vii. Through a written record (1 Pt 1:10-12, Jn 20:30-31, 2 Tm 3:15-16, 2 Pt 1:19-21).

(B) Languages of the Bible:

- I. **Hebrew**: Ancient Hebrew was referred to as the "Jews' language," or, "the language of Judah" (2 Kings 18:26,28, Neh 13:24). It was later called the

"language of Canaan" (Is 19:18). It was a language of 22 consonants and no vowels. Except for a few portions that were probably written in Aramaic, the Old Testament waso written in Hebrew.

II. Aramaic: Aramaic was spoken language of the Near East from the 6th to the 4th centuries B.C. It was the major language of the Babylonian area until the conquest of Babylon by Alexander the Great. While in Babylonian captivity, Daniel and Ezra functioned as Prophets of God. They, as well as all the Jews, learned Aramaic, the language of their captors. Therefore, small portions of the books of Daniel and Ezra were probably first written in Aramaic. These portions would be Daniel 2:4-7,28; Ezra 4:8 - 6:18; 7:12-26.

When the Jews returned from Babylonian captivity, they returned with a second language, as the Aramaic. This became the local language of Palestine, and much of Syria by the time of Jesus and the Apostles were born. It is probable, therefore, that both Jesus and the Apostles spoke Aramaic as they grew up in the land of Palestine. We would assume, therefore, that there would be some Aramaic influence in the New Testament. Aramaic words in the New Testament would be such words as *talitha cumi* (Mk 5:41), *epliphatha* (Mk 7:34), *Eli Eli, lama sabachthani* (Mk 27:46), and *Abba* (Mk 14:36).

III. Koine Greek: The Greek word *koine* means "common." Koine Greek was the language that was spread throughout the Mediterranean world during and after the conquests of Alexander the Great in the 4th Century B.C. It was a language that was adopted by the Roman Empire as the "trade language" because many people throughout the Roman Empire knew the language. Therefore, by the time of Jesus' coming, Koine Greek was commonly spoken in Palestine. This was the language that God chose to communicate His message of the Gospel through the New Testament because the people throughout the Roman Empire

could readily read Koine Greek.

C) Writing materials for the Bible:

1. Stone(Ex.31:18,Ex 34:1,28).
2. Papyrus (paper made from papyrus plant that grew along the bank of the Nile River in Egypt)
3. Vellum,also called parchment (2 Tim 4:13).

(3) A SUMMARY TO THE BOOKS OF THE OLD TESTAMENT.

Brethren, we should have planned to discuss in brief all the 66 books of the Bible, so we can get the concept of almost everything we shall treat here. We have not treated anything yet, but we need to get simple understanding of certain things in the Bible, especially in the Old Testament, since many of the books seem to be somehow complicated.

Old Testament Books

<u>BOOK</u>	<u>AUTHOR</u>	<u>PURPOSE</u>
-------------	---------------	----------------

THE LAW:

Genesis	Moses	Beginning of major historical events
Exodus	Moses	God establishes a covenant with Israel
Leviticus	Moses	God's laws for Israel
Numbers	Moses	Israel's journey to Palestine
Deuteronomy	Moses	Reaffirmation of God's laws for Israel

HISTORY:

Joshua	(?)	Israel's conquest of Canaan
Judges	(?)	Israel's cycle of sin, punishment and repentance
Ruth	(?)	Reaffirmation of the messianic genealogy
1 Samuel	Samuel	Establishment of the Israelite monarchy
2 Samuel	Samuel	History of David's reign
1 Kings	Jeremiah	Division of the Israelite kingdom
2 Kings	Jeremiah	History of the divided kingdom
1 Chronicles	Ezra (?)	History of David's reign
2 Chronicles	Ezra (?)	History of the southern kingdom
Ezra	Ezra	Return from Babylonian captivity
Nehemiah	Nehemiah	Rebuilding of Jerusalem
Esther	Mordecai(?)	Jews' deliverance from extermination

WISDOM LITERATURE:

Job	Job	The problem of suffering
Psalms	David & others	Devotional praises to God
Proverbs	Solomon	Wisdom for godly living
Eccles.	Solomon	The vanities of life
Song of Sol.	Solomon	Solomon's beauty of marriage

THE PROPHETS:

Major Prophets:

Isaiah	Isaiah	Rebuke & messianic hope for Israel
--------	--------	------------------------------------

Jeremiah	Jeremiah	Judgment upon Judah
Lamentations	Jeremiah	Lamentation over Jerusalem's destruction
Ezekiel	Ezekiel	Calamity is the result of Israel's sin
Daniel	Daniel	God is superior to pagan gods

Minor Prophets:

Hosea	Hosea	Righteousness of God and doom of Israel
Joel	Joel	Appeal to seek God by repentance
Amos	Amos	Doom of Israel because of apostasy
Obadiah	Obadiah	Judgment on Edom
Jonah	Jonah	One God of all nations
Micah	Micah	Doom of Samaria & Jerusalem
Nahum	Nahum	Judgment of Nineveh
Habakkuk	Habakkuk	Faith is one's guarantee against destruction
Zephaniah.	Zephaniah	God's judgment is for all men
Haggai	Haggai	Rebuilding of the temple
Zechariah	Zechariah	Rebuilding of the temple
Malachi	Malachi	Final warnings and restoration of Israel.

SECTION B:

THE DISPENSATIONS OF THE BIBLE.

Dispensation, according to the Bible, refers to a system of order by which the Lord organized His people to a confined period of time.

In other words, it refers to the rightful divisions of the Bible according to the periods of time. In Greek, it may be equivalent to the word *dianomí* in singular or *apallagés* in plural form.

In Bible studies, if care is not taken, many students can come out with different divisions of the Bible. But the Bible has its own dispensation standard and does not base on the mere ideas of some Dispensationalists.

The Types Of Dispensations In The Bible.

There are three(3) main DISPENSATIONS of the Bible, namely

- 1) The Patriarchal Age,
- 2) The Mosaical Age, and
- 3) The Christian Age.

1) THE PATRIARCHAL AGE

This is the period of Patriarchs. Patriarchs, according to the Bible, refers to those biblical figures regarded as Fathers of the human race, especially Abraham, Isaac and Jacob. Many people in the Mosaical and Christian ages see Patriarchs as the forefathers who were spoken directly to, by God to have a particular covenant with them.

Although, the Patriarchal age has divisions, but it starts from Genesis chapter 1 through Exodus chapter 20 (i.e. from Creation to the Sinai).

("After the destruction of Jerusalem, Patriarch was the title of the Chief religious rulers of the Jews in Asia and in early Christian times it became the designation of the bishops of Rome, Constantinople, Alexandria, Antioch and Jerusalem.")

Biblical references describe a Patriarch as (father of a tribe), the name given to the head of a family or tribe in the Old Testament times.

The Divisions Of The Patriarchal Age

- a) Antediluvian period (period before the flood).
- b) Postdiluvian period (period after the flood).
- c) Generational period (period of bringing up the God's chosen people).
- d) Period of Bondage (captivity in Egypt).
- e) Period of Wandering (in the desert).

(a) Antediluvian Period.

This is the period from Creation until the flood. We can justify this period from Genesis chapter 1 through chapter 6. From the 7th chapter of Genesis to the 8th chapter (Gn 7-8) gives much details of the flood during the period of Noah.

In this period, we can see the fall of man into sin and how the sinners were punished. Adam becomes the father of this period; childbearing was the sign (Gn 3:16, 1 Co 11:12)

(b) Postdiluvian Period.

This is the period after the flood. After the flood, man returned into sin again. This period is clearly identified in Genesis chapter 9 to chapter 11. Noah is the main character of this period, and clarified as the father of the given generation.

(c) Generational Period.

This is the period of Abraham, Isaac and Jacob. God calls Abraham and his family. God plans to bless all nations through them. This is the longest period identified in the Patriarchal age. It covers Genesis 12 through 50 (Gn 12-50).

(d) Period Of Bondage.

This speaks of the 400/430 years captivity in Egypt (Acts 7:6, Ex 12:40-41). This period covers Exodus chapter 1 through chapter 12 (Ex 1-12).

In this period, we can feel the presence of the Old Testament Mediator, Moses, and his lineage and duties as a leader and prophet of the God's chosen people. This is where we can see the miracles performed by Moses in Egypt, in order to free the captives.

The Ten(10) Plagues Or Miracles Performed By Moses In Egypt (Exo 7-12).

- i. Aaron's stick turned into a snake.
- ii. Water in Egypt turned into blood.
- iii. Frogs appeared to cover the land of Egypt.
- iv. Dust in Egypt turned into gnats.
- v. Great swarms of flies covered the Egyptians.
- vi. Sudden death and boils occurred.
- vii. Hailstorm with lightning flashing to and fro.
- viii. Great swarms of locusts appeared to cover Egypt.
- ix. Very thick total darkness covered Egypt for 3 days.
- x. The death of the firstborn sons in Egypt.

The Purposes Of The Miracles Which Moses Performed In The Patriarchal Age.

God gave Moses the power to perform the miracles (Ex 4:1-9, Ex 3:12), purposely to:

- i. Rescue God's people to Canaan (Ex 3:8, Ex 6:4).
- ii. Prove God's power before the Gentiles (Ex 4:28).

(e) Period Of Wandering (in the desert).

This period is the 40 years wandering in the desert (Acts 7:36).

This wandering period cuts across throughout the journey of Israel. It starts from Exodus chapter 13 through Joshua chapter 13; where the land of Canaan was shared amongst the 11 tribes excluding the Levites. That is from Egypt to Canaan (Ex 13 - Josh 13). This period covers for about 137 chapters and 3,987 verses.

There is a division in this period;

- * Wandering in the desert ***before the Sinai law***, and
- * Wandering in the desert ***after the Sinai law***.

The wandering in the desert before the Sinai law is what can be counted as part of the Patriarchal age (i.e. Ex 13-19). This covers for about 7 chapters and 184 verses.

During the whole period of wandering, Israel journeyed through about 43 countries (from Egypt to Shittim):

The Total Journeys Of Israel (Numbers 33:1-49).

1. Rameses	12. Kibroth-hattaavah	23. Tarah
2. Succoth	13. Hazeroth	24. Mithcah
3. Ethan	14. Rithmah	25. Hashmonah
4. Pi-hahiroth	15. Rimmon-parez	26. Moseroth
5. Marah	16. Libnah	27. Bene-jaakan
6. Elim	17. Rissah	28. Hor-hagidgad
7. Wilderness of Zin	18. Kehelathah	29. Jotbathah
8. Dophkah	19. Shaper	30. Ebronah
9. Alush	20. Haradah	31. Ezion-gaber
10. Rephidim	21. Makheloth	32. Kadesh
11. Wilderness of Sinai	22. Tahath	33. Mount Hor (in Edom).

34. Zalmonah	39. Almon-diblathaim
35. Punon	40. Mountains of Abarim, before Nebo
36. Oboth	41. The plains of Moab by Jordan near Jericho
37. Ije-Abarim	42. Beth-jesimoth
38. Dibon-gad	43. Abel-Shittim.

God branched Israel from the shortest distance to Canaan (Ex 13:17-18).

Features Of The Patriarchal Age.

1. It proves the origin of sin on earth (Rm 5:12).
2. The family head was the leader; e.g Noah, Abraham, Isaac, Jacob, etc. (Dt 1:8).
3. No written law or Sinai law (Dt 5:2-3).
4. God spoke through the father of a particular family (Hb 1:1).
5. Some patriarchs were friends of God e.g Abraham (Isaiah 41:8, James 2:23).
6. It proves the origin of the national Israel (Gn 35:23-26).

(2) THE MOSAICAL AGE.

This period of time is named after a man called Moses (Ex 2:10). According to the Bible, the Mosaical age is the longest period of time, which covers for about 38 books of the Old Testament (only Genesis is excluded).

The Mosaical age is from Mount Sinai to the cross of Christ (i.e. from Exodus 20 through Matthew, Mark, Luke and John, as well noted in Col 2:14). Jesus was born under the law (the Mosaical age) in order to redeem His followers from it (Gal 4:4-6).

After the establishment of God's covenant with Israel with the conditions of the Sinai law, the Mosaical age immediately followed (according to Ex 20).

We can see Moses displaying in some parts of the Patriarchal age. During that period, he was living under the control and power of the Patriarchs, until the law was given on Mount Sinai.

In this period, we can also speak of:

- I) Moses as a Mediator, and
- II) The mediation of Moses.

I) Moses as a Mediator (Dt 5:5).

When we say someone is a mediator, he/she...

1. receives information or direction from someone in a higher authority to a certain group of people because they may or might not get access to that person.
2. discusses an idea between two different parties.
3. tries to end a quarrel between two people, groups, or countries, etc. by talking to exchange ideas.
4. stands between two parties as the speaker and leads one party to the other in agreement.

II) The Mediation of Moses.

Moses mediated between God and the Israelites, and not purposely between God and his own family i.e. Zipporah, Gershom and Eliezer.

Through the mediation of Moses, the following great things were achieved;

- 1) He was able to lead the Israelites from bondage in Egypt, to the plains of Moab and Mount Nebo (Dt 34:1).
- 2) He received the 10 commandments from God Almighty on Mount Sinai to the Israelites (Ex 20 and Dt 5, Gal 3:17).

3) Many other laws were given to the Israelites;

A) Laws about Altars (Ex 20:22-26, Ex 27:1-8);

- i) On the Altars they presented their fellowship offerings (Josh 8:30-32).
- ii) The Altars were made for burning incense (Ex 37:25-28).
- iii) They were also made for burning offerings (Ex 38:1-7).

B) Laws about the Jewish festivals;

- i) Passover (Ex 12:1-28).
- ii) The Purim festival (Esther 9:20-32).
- iii) The day of Atonement (Lv 16:1-19, 29-34, Lv 23:26-32, Nm 29:7-11).
- iv) The Unleavened bread (Lv 23:9-14, Ex 23:14-15,18).
- v) The Seventh day festival i.e. the Sabbath (Lv 23:3).
- vi) The harvest festival (Lv 23:15-22, Ex 23:16,19); i.e. almost the same as the day of Pentecost (Acts 2:1).
- vii) The New Year festival (Lv 23:23-24).
- viii) The Seventh Year (Lv 25:1-7, Dt 15:1-11).
- ix) The Year of Restoration (Lv 25:8-17).
- x) The festival of Shelters i.e. in gathering (Lv 23:33-44, Nm 29:12-40, Ex 23:16-17), etc.

C) Laws about the Treatment of Slaves (Ex 21:1-11).

D) Laws about Violent Acts (Ex 21:12-27).

E) Laws about the responsibility of bull and donkey owners (Ex 21:28-36).

F) Laws about Repayment (Ex 22:1-14).

G) Moral and Religious laws;

- i) About bride price for a Virgin (Ex 22:16-17, Lv 19:20-22, Dt 22:28-29).

- ii) About Magicians (Ex 22:18, Lv 20:6, Dt 18:10).
- iii) About having sexual relations with an animal (Ex 22:19, Lv 18:23, Dt 27:21).
- iv) About making sacrifices to foreign gods (Ex 22:20, Dt 13:6-18).
- v) About foreigners' oppressor (Ex 22:21, Ex 23:9).
- vi) About ill-treating widows or orphans (Ex 22:22-24, Isaiah 1:17, Dt 24:17-22).
- vii) About money lending (Ex 22:25-27).
- viii) About evil words (Ex 22:28).
- ix) About offerings (Ex 22:29-30).
- x) About self-purification (Ex 22:31).

H). Laws about Holiness, Justice, and Fairness (Ex 23:1-9, Lv 19:1-35).

I) The Sacrificial laws (Lv 6:1-13); these are laws given to Israel about sacrifices or offerings of the Israelites.

- i) Grains offerings (Lv 2:1-16, Lv 6:14-23).
- ii) Fellowship offerings (Lv 3:1-16, 7:11-38).
- iii) Offerings for unintentional sins (Lv 4:1-35, Lv 5:1-13, Lv 6:24-30).
- iv) Repayment offerings (Lv 5:14-19, 7:1-10).
- v) Religious/burnt offerings (Nm 15:1-31).
- vi) And some other great offerings (Nm 28:1-30, 29:1-40).

J) The Priesthood laws i.e. the Ceremonial laws; they are laws given about the positions in the Israelites or about the formal actions:

- i) The teaching and direction principles (Lv 10:8-11).
- ii) Performing the sacrificial laws (Lv 10:12-20).
- iii) The funeral laws (Nm 19:11-22, Lv 21:10-12).
- iv) The dressing laws (Ex 28:1-43).
- v) Taking the Levites as servants to the Priests (Nm 3:5-13).

- vi) The blessing laws (Nm 6:22-27, Josh 8:34).
- vii) Laws about the tent and the altar (Nm 18:1-7).
- viii) Laws about the Levites' wages i.e. the Tithe (Nm 18:25-32).

K) Laws of Purification;

- i) The purification of women after childbirth (Lv 12:1-8, Lk 2:22-24).
- ii) The skin diseases (Lv 13:1-46, Lv 14:1-32).
- iii) The mildew (Lv 13:47-59, Lv 14:33-54).
- iv) The unclean bodily discharges (Lv 15:1-32).
- v) The Levites (Nm 8:5-26, Lv 19:11-22, Haggai 2:10-14).
- vi) The scapegoat (Lv 16:20-28).

L) The laws of gifts (Lv 27:1-34).

M) The Kingship laws (Dt 17:14-20).

N) Laws of Witness (Dt 19:15-21).

O) Laws of War (Dt 20:1-20).

P) Laws concerning Unsolved murders (Dt 21:1-9).

Q) Laws concerning Women prisoners of war (Dt 21:10-14).

R) Laws concerning the first son's inheritance (Dt 21:15-17).

S) Laws concerning a Disobedient son (Dt 21:18-23).

T) Laws concerning Sexual purity (Dt 22:13-30).

U) Laws of divorce and remarriage (Dt 24:1-22).

V) Laws to keep the Military camp clean (Dt 23:9-25).

W) Law as a duty to a dead brother (Dt 25:5-16).

X) Laws concerning the reading of the 10 commandments in the Covenant Box (Dt 31:9-13, Josh 8:33-35).

- 4) Through the mediation of Moses, he taught the Israelites in God (Dt 1:1-8, Dt 4:1-14).
- 5) He was able to appoint Judges as ordained by the LORD (Dt 1:9-18, Ex 18:13-17).
- 6) Moses helped to appoint some Cities of Refuge for the Levites and the whole Israel;

The Levites had **6 cities of refuge**, together with other 48 cities from Canaan (Nm 35:1-8, Josh 21:1-42). Also, the citizens of Israel were given the same 6 cities of refuge (Nm 35:9-34, Dt 19:1-13), Josh 20:1-9).

Three(3) cities were chosen from the East of the Jordan and three(3) in the land of Canaan. They include the following;

- i) *Kedesh* in Galilee (in the hill country of Naphtali).
- ii) *Sechem* (in the hill country of Ephraim).
- iii) *Kiriath-arba* i.e. Hebron (in the hill country of Judah).
- iv) *Bezer* in East of the Jordan and the East of Jericho (in the territory of Reuben).
- v) *Ramoth* in Gilead (in the territory of Gad).
- vi) *Golan* in Bashan (in the territory of Manasseh).

The Ten(10) Commandments.

1. Worship no god but me (Ex 20:1-3, 1 Co 8:6).
2. Do not make images of anything, and do not worship them (Ex 20:4-5, Rm 1:23).
3. Do not use my name for evil purposes (Ex 20:7, Jn 10:33, 5:18).
4. Observe the Sabbath and keep it holy (Ex 20:8, Ez 20:12-13; Col 2:16-17).
5. Respect your father and your mother (Ex 20:12, Eph 6:2-3).
6. Do not commit murder (Ex 20:13, James 2:11).

7. Do not commit adultery (Ex 20:14, Lv 20:10, Jn 8:5-11).
8. Do not steal (Ex 20:15, Eph 4:28).
9. Do not accuse anyone falsely (Ex 20:16, Eph 4:25).
10. Do not desire another man's house; do not desire his wife, his slaves, his cattle, his donkeys, or anything else that he owns (Ex 20:17, 1 Co 6:10).

Things To Note About The Ten(10) Commandments.

- 1) Generally, the laws have been sub-divided into two main sections:
- 2) The **first** section starts from the 1st law to the 5th law. Meaning, "Love the LORD your God" ... (Mt 22:37-38).
- 3) The **second** section starts from the 6th law to the 10th law. Meaning, "Love your neighbour as yourself" ... (Mt 22:39-40, Gal 5:14).
- 4) These divisions tell us that we have only two(2) Commandments and not ten(10), as given to Moses on the Mountain (Rm 13:8-10)... And the TWO have been combined as one in Christ i.e. **LOVE**.

The Divisions Of The Mosaical Age

- a) Period of Conquest.
- b) Period of Judges.
- c) United Kingdom.
- d) Divided Kingdom.
- e) Period of Captivity in Babylon.
- f) Period of Return and Restoration.
- g) 400 years of Silence.

a) Period of Conquest.

This period speaks of how Joshua, after he succeeded Moses (Dt 34:9), led Israel to obtain the promised Land, Canaan (Josh 1:1-9).

In this period, Israel begins to conquer Kingdoms (in the book of Joshua).

b) Period of Judges.

This period is rightly seen from the book of Judges to 1 Samuel 1-7. The Judges came in the Mosaical age to direct the national Israel to know God's commandments.

In this period, we can speak of:

1. Othniel (Judges 3:1-11).
2. Ehud (Judges 3:12-30).
3. Shamgar (Judges 3:31).
4. Deborah and Barak (Judges 4,5).
5. Gideon (Judges 6,7,8; the 9th chapter is about the sin and destruction of Abimelech).
6. Tola (Judges 10:1-2).
7. Jair (Judges 10:3-5).
8. Jephthah (Judges 11, 12:1-7).
9. Ibzan, Elon and Abdon (Judges 12:8-15).
10. Samson (Judges 13,14,15,16).
11. Samuel (was a Prophet and Judge; 1 Samuel 1 - 25:1).

c) United Kingdom.

This is the period where Saul, David and Solomon reigned Israel. Israel was United as one Kingdom throughout the reign of the named Kings. The book of 1 Samuel, 2 Samuel, 1 Kings, 1 Chronicles and 2 Chronicles give accounts or this particular period; and the Poetic books too.

d) Divided Kingdom.

This is the period in the Mosaical age where Judah departed from the other tribes of Israel to build a different Kingdom.

Therefore, Israel stood as one nation, so as the people of Judah: we had the Northern Kingdom and the Southern Kingdom. This is recorded in 1,2 Kings and 2 Chronicles, and the prophetic books (from Isaiah to Zephaniah).

ISRAEL	JUDAH
Northern Kingdom	Southern Kingdom
Jeroboam I (931-910)	Reoboam (931-913)
Nadab (910-909)	Abijam (913-911)
Baasha (909-886)	Asa (911-870)
Elah (886-885)	Jehosaphat (870-848)
Tibni (885-880)	Jehoram (848-841)
Omri (880-874)	Ahaziah (841)
Ahab (874-853)	Athaliah (841-835)
Ahaziah (853-852)	Joash (835-796)
Joram (852-841)	Amaziah (796-767)
Jehu (841-814)	Azariah (767-740)
Jejoahaz (814-798)	Jotham (740-732)
Jejoash (798-782)	Ahaz (716-687)
Jeroboam II (782-753)	Hezekiah (716-687)
Zachariah (753-752)	Manasseh (687-643)
Shallum (752)	Amon (643-641)

Menahem (752-742)	Josiah (640-609)
Pekahiah (742-740)	Jehoahaz (609)
Pekah (740-732)	Jehoiakim (609-597)
Hoshea (732-723)	Jehoiachin (597) Z

e) Period of Captivity in Babylon.

This period covers for about 70 years of captivity in Babylon (2 Chron 36:17 -21). This period of captivity as part of the Mosaical age, is being recorded in the book of Daniel, Ezekiel and Psalm 127.

f) Period of Return and Restoration.

This period is clearly identified in certain Old Testament books; Ezra, Nehemiah, Esther, Haggai, Zechariah and Malachi. Some parts of this Return and Restoration period were incomplete.

I) *The Complete Parts.*

According to the last three (3) Historical books (i.e. Ezra, Nehemiah and Esther), God used some personalities to return His people from captivity in order to restore them as one nation: this proves it completeness. In this case, there was a sincere end of God's mission of return and restoration.

- ❖ Ezra led more than 42,360 assembly (Ezra 3:64-67), to restore them in Cyrus' Kingdom (Ezra 1:1-4) after the 70 years captivity (Jr 25:11, Jr 29:10).
- ❖ Nehemiah also led more than 42,360 assembly (Neh 7:66-69), to

restore them in Artaxerxes' kingdom (Neh 2:1).

- ❖ Esther or Hadassah (sometimes believed to be Queen Amestris) finally led some scattered Jews to restore them in Susan, during the reign of Xerxes (Ahasuerus), the King of Persia (see from the book of Esther).

II) The Incomplete Parts.

According to the last three (3) books of the Prophets (i.e. Haggai, Zechariah and Malachi), there are some portions which prove that the return and restoration of God's people could not succeed in the Mosaical age, but in the Christian age.

Haggai, Zechariah and Malachi all wrote to assure the scattered nation that it is only the **Messiah** who can help restore God's people. Although, some returned, but not all were restored. Henceforth, everything turned to be in the form of a prophecy (Zech 7:8-14).

Therefore, the last 7 chapters of the book of Zechariah (8-14) and the last 2 chapters of the book of Malachi (3-4) proved to the Old Testament worshipers that the restoration was not complete, even through the Intertestamental period.

The 4 Gospel books (Matthew, Mark, Luke and John) are the only New Testament books that mediate between the Mosaical age and the Christian age.

Right after the ascension of Christ, God began to complete this period of return and restoration (Acts 1:9).

What Really Helped To Complete This Period In The Christian Age?

A) ***The Pentecost Day***(day of oblation...Ez 45:16). "Pentecost" is from the

Greek word "Shavouth," which means "The Feast of Weeks." Israel counted for 50 days after every Saturday (Lv 23:15). This festival was celebrated in Jerusalem (Jr 7:17, Jr 33:9, Ez 5:5) to combine some other vital feasts as one (Ez 45:17).

In prophecy, it was written that the Pentecost day would call for a great social gathering at Jerusalem (Joel 3:1-3). That is why the Apostles were ordered by Christ to assemble at Jerusalem on the Pentecost day (Acts 1:4, Acts 2:1) to fulfill such prophecy.

B) ***The Holy Spirit***. The pouring out of the Holy Spirit brought about great union between the Jews, Israelites and the Gentiles, and restored slaves from interdependency to dependency, for salvation. This was written in the prophecy of Joel (Joel 2:28-29). The Holy Spirit brought together God's people who scattered abroad and dispersed (Esther 3:8).

C) ***The New Testament Church***. This helped to restore completely God's chosen people, after they have been gathered by the Pentecost day and the Holy Spirit. The Kingdom of God was established on earth to house His people for perfect restoration (Col 13-14).

With the help of the Pentecost day, the Holy Spirit and the Church, the prophecy according to "Jeremiah 33:7" was fulfilled.

Features Of The Mosaical Age.

- (1) Moses was the Mediator (Dt 5:5).
- (2) The law was given through Moses (Jn 1:17).
- (3) The Old law was given to one nation; Israel (Dt 5:1-4).
- (4) Israel was the only beloved nation of God (Hos 11:1, Psalm 147:19-20).

- (5) The Gentiles were rejected (Rm 2:14-16).
- (6) The Old law was ordained by Angels in the hand of Moses, the mediator (Gal 3:19, Acts 7:53).
- (7) Many commandments were given (Ex 20:1-17, Dt 27:26; Acts 15:10).
- (8) The testimony of God (the law) was written on two tables or stones (Ex 32:15).
- (9) Israel worshipped according to the Letter (2 Co 3:7).
- (10) The Letter kills (2 Co 3:6).
- (11) The disobedient died with no mercy under two or three witnesses (Hb 10:28).
- (12) The Israelites were condemned in the ministration (2 Co 3:9-10).
- (13) Sacrifices were performed yearly (Hb 10:1).
- (14) The sacrifices were based on the firstborn sons and firstfruits of all kind (Ex 23:19, 22:29).
- (15) A fiery serpent of brass was set upon a pole, to save Israel (Nm 21:8-9).
- (16) Directed by the nation's priests, from the Levites (Dt 17:9,12).
- (17) Over 22,000 Levites were chosen to be priests (Nm 3:39, Hb 7:23) for more than 603,550 Israelites (Nm 1:46).
- (18) The Levites were the priests (Ex 19:6, Nm 18:23).
- (19) There is a Vail in the reading of the Old Testament (2 Co 3:13-15).
- (20) The Old Testament was given to preserve the heritage of Abraham (Gn 12:1-3, Isaiah 41:8).
- (21) It was a shadow of the good things to come (Hb 10:1).
- (22) It was a tutor, or Headmaster, to preserve some portions of Israel to see Christ (Mt 13:17, Isaiah 49:13, Lk 2:15).
- (23) Everything written was purposely to teach us and give us hope (Rm 15:4).
- (24) It paved way for the coming of Christ (Jn 5:45-47).
- (25) There was a physical circumcision (Gn 17:9-14, Lv 12:3-4).

(26) Baptism took place in the red Sea, the cloud was the Seal (1 Co 10:1-2).

(27) It consists of many Kings in the flesh (Mt 1:6-11).

(28) Israel had the kingdom, and Jerusalem was set to be the City (Ez 5:5).

(29) It was full of Prophets (Hb 1:1).

(30) Full of many festivals (Ex 23:14-18).

(31) The Old Signs were Rainbow (Gn 9:8-17), Circumcision (Gn 17:9-14), 12 Stones (Josh 4:1-17), Manna and Sabbath (Ex 16:33-35; Ez 20:9-12, 20).

(32) Canaan was the only hope (Gn 12:7, Acts 7:5, Josh 21:43-45, 23:14)

(3) THE CHRISTIAN AGE.

This period started after the death of Christ, and it shall end when Christ comes again to judge mankind on Earth.

The four(4) Gospel books; Matthew, Mark, Luke and John mediate between the Mosaical age and the Christian age. Jesus Christ, as the mediator of the Christian age (Hb 12:24), demonstrated many things which sought to link the Old Testament to the New Testament and vice versa. The mission of Christ helped to lead the minds of the Old Testament worshipers to the New one indeed.

The New Testament contains 260 chapters and about 7,959 verses.

The Divisions Of Christian Age.

No matter how skillful one may divide the New Testament, its division standards should not contradict the biblical knowledge spotted in the Scriptures. Take heed to this great divisions:

a) The Messianic Age.

b) The Kingdom Reign.

c) The Apostolic Age.

d) The Apostasy Period.

a) The Messianic Age.

This period as a division of the Christian age, is given to show when the Messiah was revealed in this world. The four(4) Gospel books (i.e. Matthew, Mark, Luke and John), hold the Messianic Age of the New Testament.

The word "**Messiah**" is romanized in Hebrew as **māšîah** and **messias** in Greek. **Messiah/Messiah** is twice used in the New Testament of Jesus; in reference to the Savior of mankind, Jesus Christ. In the book of John (the Gospel), 'the Messiah' is used in John 1:41 and John 4:25; the two places in the New Testament. That was Jesus (Jn 4:26).

The "Messiah" means "**anointed one.**" It is the equivalent of the New Testament word "**Christ**" (Acts 2:36) which also means "anointed." Jesus, as the Messiah was anointed (Mt 3:16) to carry out the three - fold ministry of Prophet, Priest and King.

The name "Christ" is from the Greek word '**Cristos**' which means 'the anointed.' So there is no doubt that Jesus is the Messiah. Jesus came to be called "**Jesus Christ**" (meaning "**Jesus the Christos**," i.e. "**Jesus the Messiah**" or "**Jesus the Anointed**") by later Christians who believe that His Crucifixion and Resurrection fulfill the Messianic prophecies of the Old Testament.

Many prophecies were given in the Old Testament to help fulfill the Messianic age. In all, the book of Isaiah, is therefore, considered to be the **messianic book** of the Old Testament. It carries the message of the Christ who was to come for the salvation of all men, both for the Jews and for the Gentiles. The book of Isaiah is quoted **308 times** in the New Testament, thus making Isaiah the most quoted prophet in the New Testament.

Hence, the Messianic age is the period of the mighty revelation of the Christ in the New Testament era to fulfill the prophecies:

Prophecy Of The Christ.

1. He would be a descendant of Abraham through Isaac (Gn12:3,22:12,18).

***Prophecy fulfilled** (Matt 1:1-2,18-25, Gal 3:16-17).

2. He would be born during the days of Roman rule (Dan 2:44, 7:13-14).

***Prophecy fulfilled**

i) Born during the reign of Caesar Augustus (27 B.C. - A.D.14; see Luke 2:1-7).

- ii) Reigns in heaven on His throne (1 Co 15:24, Luke 21:27, Rev 11:15).
3. He would be born of the tribe of Judah (Gn 49:10, 1 Chron 5:2, Mic 5:2).
- *Prophecy fulfilled** (Matt 1:2, Hb 7:13-14).
4. He will be of the seedline of David (2 Sam 7:12-17, Isaiah 11:1).
- * Prophecy Fulfilled** (Luke 1:32).
5. He would be born in Bethlehem (Micah 5:2).
- *Prophecy fulfilled** (Matt 2:1-2, Luke 2:4-7).
6. There would be a slaughter of babies surrounding His birth (Jr 31:15).
- *Prophecy fulfilled in the period of King Herod** (Matt 2:1-2, 16-18).
7. He would be a sojourner in Egypt (Hosea 11:1).
- *Prophecy fulfilled** (Matt 2:13-15).
8. He would live in Galilee (Isaiah 9:1-2).
- *Prophecy fulfilled** (Matt 4:12-17).
9. He would have a forerunner (Mal 3:1, 4:5-6).
- *Prophecy fulfilled in John the Baptist** (Luke 1:17, Matt 11:7-10, 14).
10. He would teach by parables (Psalm 78:2) and perform miracles (Isaiah 35:5-6).
- *Prophecy fulfilled;**
- i) He taught by parables (Matt 13:34-35).
 - ii) He performed many miracles (Matt 11:4-5, Jn 20:30-31, 21:25).
11. He would make a triumphal entry into Jerusalem (Zech 9:9, Psalm 118:26, Isaiah 62:11).
- *Prophecy fulfilled** (Matt 21:8-11, Luke 19:36-40).
12. He would be betrayed for 30 pieces of Silver (Zech 11:12-13).
- *Prophecy fulfilled through Judas Iscariot** (Matt 26:14-16).

13. He would be **mocked** (Psalm 22:6-8), **whipped** (Isaiah 50:6), crucified with **malefactors** (Isaiah 53:9-12), **pierced** (Zech 12:10) and given **gall** to drink (Psalm 69:20-21).

***Prophecy fulfilled;** Christ was...

- i) **mocked** by the people and the Chief priests (Matt 27:39-44).
- ii) **whipped** and slapped (Jn 19:1, Matt 26:67-68).
- iii) crucified with **the two criminals** or evil doers, **the malefactors** (Mark 15:27-28, Luke 22:37, Jn 19:18).
- iv) **pierced** after death on the cross (Jn 19:32-37).
- v) given **gall** to drink when He was thirsty (Matt 27:33-34,48),etc.

***These are what the Bible declared and answered in Jn 1:45, Lk 24:44-48, and Acts 13:29.**

(b) The Kingdom Reign.

The Christian age speaks of this particular period in different ways. We can understand it when we begin to trace from the Old Testament.

Isaiah, in his prophecies, wrote this;

"6 For to us a Child is born, to us a Son is given. And the government will be upon His shoulder. And His name will be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince Peace. 7 There will be no end to the increase of His government or of peace on the throne of David and over His Kingdom, to order it and to establish it with judgement and with justice from henceforth and even forever. The Zeal of the LORD of armies will perform this"...(Isaiah 9:6,7...NKJV).

We know that Prophet Isaiah was speaking about Jesus Christ. It is very clear in the **7th verse** that, the Christ would have a Kingdom, order the Kingdom, and establish the Kingdom ~~with Kingdom~~ with judgement and justice. We can re-arrange these for proper understanding of the Kingdom Reign:

- i) Christ ordered the kingdom to come.
- ii) The kingdom was established.

- iii) Christ reigns the kingdom.
- iv) The kingdom will be eternally established with judgment and justice.

i) Christ Ordered The Kingdom To Come.

There are many ways one can see the kingdom of Christ. Here, we can know which kingdom was ordered by Christ to come to us on Earth.

The Lord's Prayer can help us to identify the kind of kingdom:

The Lord's Prayer (Lk 11:1-4 & Mt 6:9-13).

[Let's consider only Mt 6:9-13]

Matthew 6:9-13 (NKJV)

9 After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name. **10** Thy Kingdom come. Thy will be done in earth, as it is in heaven. **11** Give us this day our daily bread. **12** And forgive us our debts, as we forgive our debtors. **13** And lead us not into temptation, but deliver us from evil: For thine is the Kingdom, and the power, and the glory, for ever. Amen.

The Meaning Of The Lord's Prayer

Vrs 9a After this manner therefore pray ye: This prayer was given to the Disciples of Christ, and it is a model of several things to be mentioned in prayer. Jesus is not giving a word system that is to be repeated as a prayer (Lk 11:1). The context here teaches against the repetitious use of the same words in prayer.

It does not compelled all Christians to use it all the time as a personal prayer. In prayer, we pray to be given what we need in the name of Jesus Christ (In 16:23-27, Jn 14:14). "In this manner," is simply telling the Disciples to prayer to suit the task ahead.

Vrs 9b Our Father which art in heaven, Hallowed be thy name: Christ wanted His Disciples to know that Prayer is to ne directed to the Father. That is not simply concluded that only the Father reigns as God and Christ is His Son, but this scenario was given to show that the Father is part of the Godhead (Col 2:8-10), together with the Holy Spirit (Gn 1:2, 1 Co 2:11).

God (i.e. the Father, the Son and the Holy Spirit) should always be honored in prayer (Ex 20:7).

It does not mean that God's name cannot be hallowed unless we pray. God is ever holy (Lv 19:2) and His name is even hallowed in many Gentile nations who do not know Him (Mal 1:11). So, this was teach them that, any prayer should contain that which would reverence the Father.

Vrs 10a *Thy Kingdom come:* Which Kingdom of the Father should come? Is it heaven?...It is absolutely NO. Christ said the kingdom of heaven is not of this world (Jn 18:36) and for that reason, it cannot come here. Christ alone ascended up to behold His heavenly Kingdom (Eph 4:8-10). Then, which Kingdom at all will come?

The kingdom reign of Christ which was to come is the "**New Testament Church.**" At the time these instructions were given, the kingdom reign of Christ as the Church had not yet come (Mt 16:18). Simon Peter was given the keys of heaven to bind on earth the Church (Mt 16:19).

All these were fulfilled in Jerusalem to give back to them the lost Kingdom of Israel (of the flesh) and to establish it in the Spirit (Acts 1:4-8). The Church housed and saved people from the untoward generation (Acts 2:40-41). It is written in Colossians 1:12-14, "*12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of Saints in light: 13 Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son: 14 In whom we have redemption through His blood, even the forgiveness of sins:*"

This is clearer. The Father's Kingdom is the kingdom of His dear Son, Jesus Christ. Paul, in the congregation of Collosai, thanked God for establishing His kingdom on earth. People were taken outside the Kingdom (the untoward generation) and were brought into the Kingdom to come (the New Testament Church): Those who were saved were always added to the Church; the kingdom on earth (Acts 2:47). Therefore, the kingdom has come, and it is with us now.

Vrs 10b *Thy will be done in earth, as it is in heaven:* Other versions use the word "**on**" instead of "**in**" but its meaning remains constant. [The planet within which we live is Earth, so we are in earth. In this same sense, when one dies, we bury him/her in the heart of the Earth. Now, we live on earth (i.e. on land)].

In the heart of the Earth, Christ spent three(3) days (Mt 12:40): On Earth, Christ sacrificed for mankind on the cross (Mt 27:35,50) to resurrect in victory (Mt 28:4-7). This will of the Father had to be done.

This part of the prayer also rendered a special duty on the Disciples of Christ, after they had beheld the Kingdom on earth: The Disciples were to pray that men accept the kingdom reign of Jesus in the sense that the will of the Father be done on earth as it is done in heaven. The kingdom reign is within one as he or she submits to the will of the Father (Lk 17:20,21). As the will of the Father is done in the hearts of men and women on earth as it is done in heaven, then the kingdom comes. Jesus here asks the disciples to pray that people accept the heavenly kingdom reign in order that they accept His kingship that was yet to come. Though the kingdom has already come in the hearts of many throughout the world today, there are still those places in the world where Jesus is not reigning in the hearts of men.

Vrs 11 *Give us this day our daily bread:* Christ presented His blood and body as wine and bread (unyeast) to the Apostles and to all Christians as the Holy Communion (Acts 2:42, Acts 20:7). We should not consider this as an ordinary food for the first place, but to observe it spiritually for remembrance when we meet to worship (on Sundays)...(Mt 26:26-28, Mrk 14:22-25, 1 Co 10:16, 1 Co 11:20-25).

Vrs 12 *And forgive us our debts, as we forgive our debtors:* The presentation of Christ's blood and body for remembrance, shows the eternal forgiveness of sins (Eph 1:7). When His blood was shed, sinners were forgiven and taken as children of God without any blemish (Hb 10:10, Hb 9:12,26-28, Gal 4:4-6). And that gives us the only opportunity to forgive one another (Mt 6:14-15, Lk 17:3-4).

A necessary condition for the forgiveness of one's sins before God is that he have a spirit of forgiveness toward others (See vss 14,15; 18:21-35; Mk 11:25,26; Cl 3:13; Js 2:13). One of the characteristics of Christianity is that one have a forgiving spirit.

Vrs 13a *And leads us not into temptation, but deliver us from evil:* Christ taught the Disciples how to pray to Him when the Kingdom comes, so He may deliver from the snare of the devil (Hb 9:14, 1 Pt 1:18-19).

God does not tempt man (James 1:13). Therefore, the plea here is that God keep one from being tempted beyond that which he is able to bear (Lk 21:36, Jn 17:15, 1 Co 10:13, 2 Th 3:3, 2 Tm 4:18).

Vrs 13b *For thine is the Kingdom, and the power, and the glory, for ever:* The Kingdom (the Church) belongs to God (Acts 20:28). All power has been given to Christ (Mt 28:18), as the God of all things (1 Tm 3:15-16, Rm 9:5, 1 Jn 5:20, 1 Jn 5:6-7). Christ has gained has glory again (Jn 17:5; Jn 16:10). And this is forever...The prophecy of Isaiah, according to Isaiah 9:6-7, has been fulfilled in Christ.

[The Lord's Prayer is about Jesus Christ]

(ii) The Kingdom Was Established.

The Church as the Kingdom was established in A.D 33 at Jerusalem (Acts 1:8) on the Pentecost day (Acts 2:1). The 120 believers (the eleven Apostles were part) and Matthias (Acts 1:15; 26), were the first to partake in the Kingdom. About 3,000 souls were also added to the Church. In fact, many souls were won for Christ to help sustain the Kingdom on earth. Jesus Christ is the Head of the established Kingdom, the Church (Col 1:18, Eph 5:23-24, Eph 4:15-16).

(iii) Christ Reigns The Kingdom.

Jesus Christ reigns the Church and heads it (Col 1:18, Eph 5:30, Eph 4:15-16). Not only the Church that Christ reigns, His kingdom covers...

- Heaven (Hb 8:1, Rv 21:9-10).
- All nations (Rv 2:26-27, 12:5).

The name of Christ reigns in heaven, in earth, under earth and everywhere (Phil 2:10-11).

iv) The Kingdom Will Be Eternally Established With Judgment And Justice.

Christ is the foundation of the Church (1 Co 3:11, Eph 2:20). For this reason, the Church will be eternally established in heaven (Hb 12:22-23). The members of the Church shall be built together for a dwelling of God in the Spirit (Eph 2:21-22).

The Church is the house of God (1 Tm 3:14-15) and hence, judgment will begin at the house of God (1 Pt 4:17-18) in justice (Acts 17:31, Rm 2:5-8).

(c) The Apostolic age.

This period of the Christian age speaks of the peculiar Spirit of the Apostles of Christ. This also speaks of the apostolical mission.

The disciples as Jesus' followers.

1. Jesus had more than 5,000 followers (Mt 14:21).
2. Many disciples went back (Jn 6:59-66).
3. 72 followers were chosen from the remaining (Lk 10:1) as the would-be disciples (Mt 8:18).
4. Later, 12 disciples were chosen out of them to be His Apostles (Mt 10:1-4, Lk 6:12-19) and they were maintained till the death of Christ (Jn 6:67-71).
5. Before the real ministry of the Apostles, Judas Iscariot died (Acts 1:15-19) and Matthias succeeded him (Acts 1:20-25).

The twelve (12) Apostles of Christ.

- | | |
|----------------|-------------------------------|
| 1. Simon Peter | 7. Matthew or Levi (Mrk 2:14) |
| 2. Andrews | 8. James son of Alpheus |
| 3. James | 9. Thaddaeus or Jude |
| 4. John | 10. Simon of Kannah |
| 5. Philip | 11. Thomas |
| 6. Bartholomew | 12. Matthias. |

The duties of the Apostles or how Jesus used them in the ministry.

1. To preach the kingdom of heaven to the lost sheep of the people of Israel (Mt 10:5-15, Acts 2:32).
2. To preach the whole world with confidence (Mrk 13:10, Mt 28:19).
3. To witness and understand every concept of Christ's teaching (Mt 13:10-13).
4. To use them for the establishment of the New Testament Church (Mt 16:15-18, Acts 15:7).
5. To hold the secret of the Messiah (Mt 16:20, Mrk 8:30).

6. To baptize people to become followers of Christ (Jn 4:1-2, Mt 28:18-20).
7. To assist Christ to accomplish some tasks (Jn 4:8, Mt 17:27).
8. To use them as pillars for salvation (Lk 10:16-20, Lk 5:7-11).
9. To take care of the lambs of God (Jn 21:15-17, Acts 20:28).
10. To direct people to imitate Christ (1 Co 11:1, Phil 3:17).
11. To help write the New Testament books (1 Jn 1:1-4, Rv 1:1-4,11).

Survey of New Testament authors, dates and purposes (Overview of the New Testament books):

I. THE GOSPEL (THE LIFE OF JESUS).

MATTHEW

1. **Author:** Matthew, the apostle
2. **Date:** Around A.D. 60
3. **Purpose:** Matthew wrote primarily to Jewish Christians. He accomplished at least three purposes in defending the messiahship of Jesus: **(1)** By collecting various teachings and events of the life of Jesus, he developed the theme that Jesus was the Messiah who fulfilled Old Testament prophecy. (There are sixty-four references to the Old Testament in the letter with forty-three direct quotations. See 1:1,22; 2:15; 12:17; 21:4) **(2)** Matthew wrote to reaffirm that Jesus, as the Son of God, is the foundation upon which our faith is built. Jesus was the Messiah and Son of God upon which believers founded their faith (See 16:13-20). **(3)** By emphasizing holiness, Matthew stressed the fact that Jesus as a teacher did not come with a system of legalistic religiosity that was characteristic of the Judaism of His time (23:16-24).

MARK

1. **Author:** John Mark, the cousin of Barnabas
2. **Date:** Between A.D. 65 & 70
3. **Purpose:** In writing primarily to Gentiles, Mark presents a condensed and fast

moving record of the works and teaching ministry of Jesus. He does such in order to reaffirm the fact that Jesus is the Christ, the Son of God (See 1:1; 4:41) who died in order to save man from sin (10:45). By emphasizing such concerning Jesus, Mark seeks to call all men to live the gospel life of discipleship.

LUKE

1. **Author:** Luke, the physician

2. **Date:** A.D. 61,62

3. **Purpose:** As a Gentile, Luke wrote to Theophilus, possibly a government official, in order to present a defense of Christianity by giving a true account of the facts concerning Jesus and His teachings (1:1-4). In considering the fact that Luke was with Paul at the time of Paul's first defense before the Roman court (At 27:1ff), and in defense of Paul, Luke wrote for Theophilus a defense for Paul's case by proving that Jesus, as the Son of Man, was the reason for the existence of Christianity and the motivation for the behavior of Paul. Acts, which is also directed to Theophilus, should be considered a companion document to the purpose for which the document of Luke was written. In Luke, Luke presents the cause of Christianity. The cause of Christianity was the Christ. Acts presents the effect of the Christ on the lives of those who believed that Jesus was the Christ and Son of God.

JOHN

1. **Author:** John, the apostle

2. **Date:** Between A.D. 60 & 70

3. **Purpose:** John wrote to present a defense that Jesus is the Christ (Messiah) and Son of the living God (20:30,31). By emphasizing key miracles of Jesus, and material that is not recorded in either Matthew, Mark or Luke, John wrote with an apologetical argument to those who were not familiar with Palestine and its culture. He does so in order to defend the foundation of Christianity, that is, that Jesus is the Christ and Son of God. John accomplished his purpose by giving an accurate record of seven miracles that Jesus worked to prove that He was sent from God (See 2:1-11; 4:46-54; 5:1-9; 6:1-14; 6:16-30; 9:1-12; 11:1-46). The book of John is the apologetic book of the New Testament that affirms the deity of Jesus (1:1,2).

II. HISTORY OF EARLY CHURCH

ACTS

1. **Author:** Luke, the physician
2. **Date:** Between A.D. 61 & 63
3. **Purpose:** Since the document of Acts ends with Paul and Luke in Rome for Paul's trial before the Roman court, Luke wrote both Luke and Acts as defense material for Theophilus on behalf of Paul. In making a defense, Luke wrote in the document of Luke to present the cause (Christ) of Christianity. In Acts he wrote to present the effect (the gospel living of the early disciples). Luke's method was to present historical arguments that can be answered only in the fact that both cause and effect in reference to the early disciples had divine origin. Among these arguments was one of Luke's greatest defenses, that is, the rapid growth of the Christianity, which growth can be answered only in the fact that God was behind the gospel of the cross and resurrection of the Son of God (See 2:47; 9:31; 11:21; 12:24; 16:5; 19:20; 28:31).

III. LETTERS TO CHURCHES

ROMANS

1. **Author:** Paul, the apostle
2. **Date:** Between A.D. 56 & 59
3. **Purpose:** Romans deals with the centrality of the gospel. Since we cannot be justified by perfect lawkeeping, nor receive atonement through meritorious good works, then our justification stands on the grace of God. In writing to the disciples in Rome, Paul had at least three thoughts in mind as he wrote to defend our justification by faith through the grace of God (See 1:17): **(1)** He reaffirmed the sufficiency of the grace of God as opposed to the infiltration of Jewish legalism among the disciples (chs 1-8). **(2)** He explained the problem of national Israel's unbelief in Jesus as the Messiah in relation to God's eternal plan of the gospel (chs 9-11). **(3)** He emphasized the fact that gospel living is produced in the hearts of those who respond to the gospel of God's heart through Jesus Christ (chs 12-16).

1 CORINTHIANS

1. **Author:** Paul, the apostle
2. **Date:** Around A.D. 54, 55
3. **Purpose:** There were some in Achaia who were arrogant, and thus, opposed the apostleship of Paul. They questioned the fundamental teaching of the resurrection. There were some who were puffed up and defiant in reference to the apostolic authority of Paul. Upon hearing of these dysfunctional attitudes and behavior among the disciples that disrupted their assemblies, Paul wrote to correct their erroneous spirit of sectarianism that resulted in their dysfunctional assemblies. He wrote to correct relational behavior that was contrary to living the gospel of love.

2 CORINTHIANS

1. **Author:** Paul, the apostle
2. **Date:** Between A.D. 54 & 56
3. **Purpose:** The disciples in all Achaia had favorably responded to the first letter concerning their dysfunctional fellowship according to the gospel. In this second letter to the disciples in Corinth and Achaia, Paul wrote in order to further instruct the disciples in their struggles to live the gospel: (1) As a defense of his sincerity, he reminded the Achaian disciples of recent trials in his travels (1:1-2:13). (2) In defense of his ministry against those in Achaia who opposed his apostleship, he defined the character of true discipleship (2:14 - 6:10). (3) To emphasize the holiness of the Christian, he urged separation from that which would compromise gospel living (6:11 - 7:16). (4) In order that he not come to them with the rod of discipline of a Christ-sent apostle, he exhorted them to correct some dysfunctional behavior before his arrival.

GALATIANS

1. **Author:** Paul, the apostle
2. **Date:** Between A.D. 47 & 49
3. **Purpose:** The influence of a Jewish legal religiosity had soon entered among the disciples of southern Galatian soon after Paul had preached the gospel in the region. Paul wrote (1) to refute the judaizing teachers' belief that God's grace must be supplemented with meritorious works of law. (2) He defended the sufficiency of the grace of God that was revealed at the cross. (3) He defended such in opposition to those who preached "another gospel," which was a system of self-justification through

self-sanctifying performance of law.

EPHESIANS

1. **Author:** Paul, the apostle
2. **Date:** Between A.D. 61 & 63
3. **Purpose:** Paul wrote to Christians in the region of Ephesus who were older in the faith (See At 18:1823; 19). He wrote for three main purposes: (1) He wrote to remind the disciples of God's eternal redemptive purpose of the gospel through the church (1:4-20; 2:4-6; 3:11). (2) He wrote to remind the Ephesians of the unity believers have as a result of God manifesting the gospel to the world through those who obeyed the gospel (2:11-22). (3) He reminded this predominately Gentile fellowship of believers of their blessings in Christ as a result of the grace of God (1:3; 2).

PHILIPPIANS

1. **Author:** Paul, the apostle
2. **Date:** Between A.D. 61 & 63
3. **Purpose:** Paul wrote this letter to the disciples in the city of Philippi, whom Paul, Silas, Timothy and Luke initially made on the second missionary journey of Paul (At 16). He wrote (1) to thank them for their contribution of things to sustain him in prison (4:14-18), and (2) to remind them to maintain a harmonious fellowship and life-style of unity and joy that is the nature of the one gospel they had obeyed (1:27; 2:16; 4:4).

COLOSSIANS

1. **Author:** Paul, the apostle
2. **Date:** Between A.D. 61 & 63
3. **Purpose:** Paul wrote to the disciples in Colosse who evidently were made from evangelistic work out of Ephesus (At 19:8-10). He wrote (1) to exalt the preeminence of Jesus as the Creator who is over all things (1:15-23), (2) to explain his apostolic work (1:24 - 2:5), (3) to argue against the infiltration of Judaeo-gnosticism that affirmed that Jesus was above man, but was not deity as God (2:5-3:4), and (4) to exhort Christians to refuse a legalistic approach to gospel living. He concluded the letter by exhorting Christians to maintain godly principles in their lives (2:16 4:6).

1 THESSALONIANS

1. **Author:** Paul, the apostle
2. **Date:** Between A.D. 50 & 52
3. **Purpose:** From Corinth on his second missionary journey, Paul wrote to this young fellowship of disciples who were probably less than a year old in the faith (At 17). He wrote (1) to command them for their evangelistic outreach (1:2-10), (2) to remind them of how they came to Jesus, and (3) to give them further instruction concerning gospel living and teachings concerning the coming of Jesus and the resurrection (4:1 5:11).

2 THESSALONIANS

1. **Author:** Paul, the apostle
2. **Date:** Between A.D. 50 & 52
3. **Purpose:** Paul wrote this second letter to Thessalonica in order (1) to comfort the disciples in times of persecution (ch 1), (2) to correct misunderstandings concerning the final coming of Jesus (ch 2), and (3) to exhort the Christians concerning how to deal with those who were not working (ch 3).

1 TIMOTHY

1. **Author:** Paul, the apostle
2. **Date:** Between A.D. 61 & 63
3. **Purpose:** In this letter Paul wrote to the young evangelist Timothy in order (1) to give guidance in Timothy's evangelistic outreach. (2) He wrote in order to exhort him to stop the infiltration into the fellowship of the disciples the teaching of judaizing false teachers who had adopted Gnostic theologies, and (3) to give instructions concerning gospel living.

2 TIMOTHY

1. **Author:** Paul, the apostle
2. **Date:** Around A.D. 67
3. **Purpose:** As a prisoner in Rome around A.D. 67, Paul wrote this letter to the young evangelist Timothy who was somewhere in the region of Asia Minor at the time of writing. He wrote in order that Timothy stand against Gnostic Jewish teachers who

turned the grace of God into a license to live after the flesh (3:1-9; see 1 Tm 6:3-5; Jd 4) and those who taught a legalistic asceticism (1 Tm 4:1-3). In view of the constant threat of false teachers who twisted Christianity to conform to their own desires, he encouraged Timothy to teach faithful men to carry on with their responsibilities as teachers of the word of God (2 Tm 2:2).

TITUS

1. **Author:** Paul, the apostle
2. **Date:** Around A.D. 67
3. **Purpose:** After Paul's release from his first imprisonment, he traveled throughout Crete with Titus. Because he had to travel soon after preaching in Crete, he left Titus on the island. He later wrote to instruct Titus concerning the work and spiritual conduct of the infant disciples (1:5). In giving these instructions, Paul specifically instructed Titus to deal with false judaizing teachers who threatened the unity of the fellowship of disciples and corrected dysfunctional gospel living (1:10-16; 3:9-11).

PHILEMON

1. **Author:** Paul, the apostle
2. **Date:** Between A.D. 61 & 63
3. **Purpose:** Paul addressed this letter to his friend Philemon on behalf of Onesimus who had run away as a slave from Philemon. Paul wrote to encourage Philemon to receive Onesimus back as a brother in Christ, for Paul had converted him in prison.

HEBREWS

1. **Author:** Paul, Barnabas, or some other writer
2. **Date:** Between A.D. 64 & 68
3. **Purpose:** This letter is directed to Jewish Christians who had been Christians for some time. In the face of Jewish intimidation and persecution, they were on the verge of returning to Judaism. Therefore, the writer explained (1) the supremacy of Jesus (chs 1,2), (2) the better hope we have in Christ (3:1 - 4:13), (3) the superiority of the high priesthood of Jesus (4:14 - 7:28), and (4) the better covenant and sacrifice of Jesus over the Sinai covenant and sacrifices (10:19 - 13:25). In a discussion of these major subjects, the Hebrew writer sought to convince his audience that any return to their former Judaism would be forsaking the gospel that was revealed through Jesus.

JAMES

1. **Author:** James, Jesus' brother
2. **Date:** Between A.D. 62 & 68
3. **Purpose:** In writing to the spiritual Israel of Christians who had been scattered throughout the world because of persecution (At 8:4), James wrote to encourage these predominantly Jewish Christians to maintain Christian values in the hostile environment in which they lived. They must remain faithful to their commitment in view of the impending destruction of Jerusalem and the Jews' heritage in A.D. 70 by the coming of Jesus in time in judgment on national Israel (5:7-9).

1 PETER

1. **Author:** Peter, the apostle
2. **Date:** Between A.D. 63 & 66
3. **Purpose:** In view of the imminent destruction of Jerusalem in A.D. 70, Peter wrote a few years before the event in order to exhort primarily Jewish Christians to remain faithful to their commitment to Christ throughout the calamity of the fall of national Israel (1:13 - 3:12). He wrote that they remain faithful regardless of the peripheral persecution through which the Jewish disciples would suffer as the Roman Empire terminated national Israel in A.D. 70 (3:13 - 4:19).

2 PETER

1. **Author:** Peter, the apostle
2. **Date:** Between A.D. 65 & 67
3. **Purpose:** In this second letter to Jewish Christians who were scattered through Asia Minor (See 3:1), Peter wrote to correct the misunderstanding that grace relieved one of conducting himself after Christian standards of gospel living. Peter wrote (1) to explain the nature of true knowledge (1:2-21), (2) to remind his readers of the dangers of falling from their salvation if true knowledge is forsaken (2:1-11), and (3) to give his readers hope in the passing of the things that now existed (3:1-18).

1 JOHN

1. **Author:** John, the apostle
2. **Date:** Between A.D. 60 & 70

3. Purpose: The apostle John wrote to reassure Christians that they may know that they have eternal life in Jesus who was God incarnate in the flesh (5:11-13). In upholding this purpose of writing, he argued against some teachers who denied that the Son of God had come in the flesh. Believing that He did, says John, is the basis of Christian fellowship (1:3). Our belief in the incarnate Son of God should move us to obey the commandments of God and grow closer in fellowship with one another.

2 JOHN

1. **Author:** John, the apostle

2. **Date:** Between A.D. 60 & 70

3. **Purpose:** John wrote this short letter (1) to exhort the elect lady to continue in love, and thus, obey the commandments of Jesus. (2) He wrote to encourage her to resist those who come to her with the belief that the Son of God did not actually come in the flesh. (3) He thus reaffirms her faith in believing that Jesus was the incarnate Son of God.

3 JOHN

1. **Author:** John, the apostle

2. **Date:** Between A.D. 60 & 70

3. **Purpose:** Because Gaius had been discouraged and intimidated by the dictatorial control of the some disciples by Diotrephes, John wrote (1) to reassure and commend Gaius for his financial work in supporting traveling evangelists (vss 1-8), (2) to identify the arrogant dictatorial rule of Diotrephes over other disciples (vss 9,10), and (3) to recommend Gaius to fellowship with Demetrius and follow after his good example (vss 11,12).

JUDE

1. **Author:** Jude, Jesus' brother

2. **Date:** Between A.D. 65 & 67

3. **Purpose:** Jude wrote to counter the influence of arrogant Judaeognostic teachers. These teachers taught that one could claim to be Christian as a result of the grace of God, but at the same time live a life of arrogance and lewdness. These teachers also denied the incarnation of the Son of God. In writing primarily to a Jewish audience, Jude encouraged the godly to remain faithful during the coming of the Lord in judgment

on national Israel. This judgment came in the destruction of Jerusalem in A.D. 70 (vss 14,15).

IV. PROPHECY

REVELATION

1. **Author:** John, the apostle

2. **Date:** Between A.D. 65 & 96

3. **Purpose:** By writing this apocalyptic message in figurative language with cryptic images and symbols (Rv 1:1), John desired to encourage the disciples who were beginning to enter the state persecution of the Roman Empire, which persecution would last for well over a century. John wrote to reassure the saints that regardless of the force of state and religious persecution, they would overcome in the end because they had joined themselves to the Lamb (Jesus) who had overcome all things (See 15:2; 17:14). The historical events about which John wrote would shortly come to pass in reference to those of his audience (1:1; 22:6). He was not writing of judgments that would happen at the end of time, but to judgments that God would shortly unleash in time on those who persecuted the flock of God. Though writing of judgments in time, there are many lessons for the persecuted to remember when they are in times of trials.

(d) The Apostacy period.

This is the period of the Apostles. The Apostasy is simply the abandonment or renunciation of a religious or political belief. This is when many ungodly doctrines propagated within the Church and outside the Church.

This period was working in the period of the Apostles, and the Church was warned against that (Acts 20:28-32). This is the same period that led to the death of the Apostles of Christ; it was polluting the divine doctrine of the Church (2 Tm 3:8-9), to deceive the saints (2 Pt 2:1-3, 1 Jn 4:1-3).

Henceforth, the book of Revelation was written to the 7 Churches in Asia (Rv 1:4,11) to show them the things that might shortly take place (Rv 22:6).

Now, we are in the Apostacy period. This era was revealed to Daniel according to Dn 2 and 7 and then revealed to John the Apostle, in Revelation 13; the Babylon Kingdom, the Greek Kingdom, the Medo-Persian Kingdom and the Roman Kingdom (but the Roman Kingdom still work through emperor worship). The false prophets and

teachers have also come to divert the saints from the truth, beware of them (1 Jn 2:18-21, Rm 16:17-18, 2 Co 11:13-15).

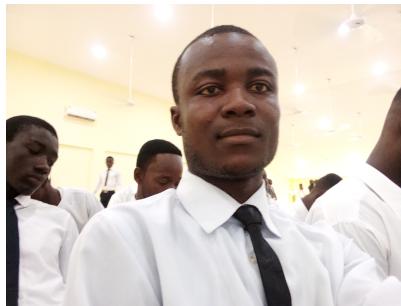
Features Of The Christian Age.

1. Jesus Christ is the Mediator (Hb 12:24, 1 Tm 2:5).
2. The law has been given through Christ (1 Co 9:21).
3. The New law is given to all nations (Gal 3:26-27).
4. Christianity is the only spiritual nation of God (1 Pt 2:9-10, Eph 2:19).
5. The Gentiles are included (Rm 9:30-33, Col 3:11, Acts 26:23).
6. The Holy Spirit is the witness of the New law (Rm 8:16, 2 Co 1:22, Acts 1:4-5).
7. There is only one commandment (Rm 13:8-10, Gal 5:14).
8. The testimony of Christ is written in our hearts (Jr 31:31,33, Hb 8:10).
9. Christians worship in Spirit and Truth (Jn 4:23-24, 2 Co 3:8).
10. The Spirit gives life (Rm 7:6).
11. The disobedient have to face the vengeance of the Lord Himself (Hb 10:29-31).
- 12 No condemnation for those in Christ (Rm 8:1).
13. Christ's sacrifice was once (Hb 10:10, Hb 9:12-14).
14. Christ is the first of all kind (Lk 2:22-23, Col 1:15,18).
15. Christ has been lifted up on a cross to save all humanity (Jn 3:14-15, Col 2:14).
16. Directed by the High Priest, from Judah (Hb 7:24-25, Hb 7:13-14).
17. The High Priest is one, and rules over all nations (Hb 1:1-3, Hb 7:24,28).
18. All Christians are a chosen generation, a royal priesthood (1 Pt 2:9-10).
19. There is no Vail covering the New Testament (2 Co 3:12, 16-18).
20. The New Testament shows the fulfillment of the seed in Christ (Gal 3:8, 16-18).
21. It shows the real thing, which is the body of Christ (Col 2:16-17).

22. It justifies us in Christ by faith (Gal 3:24-25).
23. It explains things that happened in the Old Testament and gives them to us as examples (1 Co 10:11, Hb 9:9).
24. It fulfills everything written about Christ (Lk 24:44-48, Jn 1:45, Acts 13:29).
25. There is a spiritual circumcision (of the heart); baptism (Gal 5:2,6; Col 2:8-12, Rm 2:25-29).
26. Baptism takes place when one is immersed in water (Rm 6:3-4, Col 2:12), and the Holy Spirit is the Seal (Eph 4:30).
27. Christ is the only King, in the Spirit (Jn 18:36-37).
28. The Kingdom is the Church Of Christ (Col 1:12-14, 1 Tm 3:14-16, Eph 3:10, Rm 16:16), and we don't worship in Jerusalem for our Salvation (Jn 4:19-22, Gal 1:15-17).
29. The only Prophet for all humanity is Jesus Christ (Hb 1:2-3).
30. The only feast is in Christ (1 Co 5:8, Hb 13:20); the Holy Communion (Mt 26:26-30, 1 Co 10:16).
31. The only Sign is the death of Christ, which has permitted us to partake in the Holy Communion (Jn 6:52-59, 1 Co 11:23-34).
32. Heaven is the better hope (Hb 11:16).

GOD RICHLY BLESS YOU FOR KNOWING THE TRUTH.

PREPARED BY: NYARKO SETH



**CHURCH OF CHRIST,
GHANA**

0249289180.

References

The Old Testament Apocrypha - *Dickson Biblical Research Library (Book 1)*,
www.africainternational.org. The Bible - Roger E. Dickson, ©1990, 2018: Africa International Missions, Hutchinson, Kansas U.S.A., Philadelphia, South Africa. (pp. 21-22)

History of the Biblical text - *Dickson Biblical Research Library (Book 1)*,
www.africainternational.org. The Bible - Roger E. Dickson, ©1990, 2018: Africa International Missions, Hutchinson, Kansas U.S.A., Philadelphia, South Africa. (pp. 4-9)

Old Testament Books - *Dickson Biblical Research Library (Book 1)*, www.africainternational.org. The Bible - Roger E. Dickson, ©1990, 2018: Africa International Missions, Hutchinson, Kansas U.S.A., Philadelphia, South Africa. (pp. 27-28)

Table for the Northern Kingdom and Southern Kingdom - *Dickson Biblical Research Library (Book 1)*, www.africainternational.org. The Bible - Roger E. Dickson, ©1990, 2018: Africa International Missions, Hutchinson, Kansas U.S.A., Philadelphia, South Africa. p 26

Survey of New Testament authors, dates and purposes - *Dickson Biblical Research Library (Book 1)*, www.africainternational.org. The Bible - Roger E. Dickson, ©1990, 2018: Africa International Missions, Hutchinson, Kansas U.S.A., Philadelphia, South Africa. (pp. 32-39)