

BIBLE EXEGESIS

"C" Course



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B I B L E E X E G E S I S "C"

OUTLINE OF THE COURSE.

- A. As the whole course in Bible Exegesis forms one integral study, no part of which can be neglected or forgotten in studying the rest, we shall follow the practise of last year; and review the material previously studied. The first section of each lesson will be a review of the second year work, followed by the introduction of the new material.
- B. The Five Sections of the Course are outlined as follows:

SECTION 1.

- (a) Review - "The Five Chief Literary Forms".
- (b) "The General Arrangement of the whole Bible".

SECTION 2.

- (a) Review - "The Principles of Literary Form Analysis".
- (b) "The Outline of Prophecy".

SECTION 3.

- (a) Review - "Paragraph Structure and Literary Style".
- (b) "Revelation, the Crown Book of the Bible"

SECTION 4.

- (a) Review - "The Analysis of Parables".
- (b) "Daniel, the Keystone of Prophecy".

SECTION 5.

- (a) Review - "The Analysis of the Epistle".
- (b) "Guide-lines for Book Analysis".

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SECTION 1. THE GENERAL ARRANGEMENT OF THE WHOLE BIBLE.

A. Review - "The Five Chief Literary Forms".

1. Historical Narratives.

These are plain, direct accounts of events as they occurred, written to illustrate for us the principles of life. e.g. Genesis to Esther, inclusive. In the New Testament, the Book of Acts is Historical in nature.

2. Poetical Books.

These are inspired records, given by the Holy Spirit, to tell us the imaginative thoughts and speculative actions of the poet, that we might be impressed with some essential and complementary attribute of God. Poetry appeals to the heart and to the emotions, rather than to the logic of the mind.

3. The Prophecies.

These are God's great Messages to mankind. They are declarative in nature, often highly symbolic and objective in expression, and often through the manifestation of Prophetic Transport, view the future as already past and accomplished.

4. The Gospels.

These are not biographical, but are illustrative in nature. They present truth in an exemplary fashion.

5. The Epistles.

These present truth in a logical, literal way, as in history, but they are more abstract and idealistic in reasoning. The truth is deduced by direct reasoning.

B. The Wonderful Arrangement of the Bible.

1. The whole Bible is in two distinct parts, the Old Testament and the New Testament. Historically they are separated by a period of about 400 years during which no word of Scripture was written, and no prophet appeared. The Lord Jesus Christ is the centre upon which the two Testaments converge, the Old Testament prophesying His coming, and the New Testament recording His coming, and declaring the fulness of truth He brought, to complement the preparatory teachings of the prophets.

(a) The Old Testament.

Consists of 39 books, and may be divided into four sections.

- (1) The Pentateuch. This is composed of the first five books of the Bible, written by Moses (Luke 24:44-45), and given to set before mankind the great Laws of Life. These are rightly placed at the beginning of the Bible.
 - (2) Historical Books. These might well be classed with the Pentateuch as to literary style, but the purpose of their teaching is slightly different. They are 12 in number, and illustrate for us the Principles of Life. c/f I Cor. 10:11.
 - (3) Poetical Books. 6 in number, they show us the Divine Characteristics of God, in His dealings with men.
 - (4) Prophetical Books. These are 16 in number, and set before us God's great Messages, telling chiefly of coming events.
- Thus the Old Testament is arranged somewhat after the form of a

wonderful homily, the Pentateuch forming a striking Introduction, the Historical and Poetical Books forming the Body of the message, and the Prophetical Books making a great Conclusion to the Theme of "The Coming Redeemer".

(b). The New Testament.

Consists of 27 books, also divided into four sections.

- (1) The Gospels. These four books at once introduce us to the King whose coming the prophets had foretold, and declare the principles and conditions of His Kingdom.
- (2) History. The Book of Acts is the one historical book of the New Testament. It begins for us the great story of the Church, that new organization that is to continue in the world until the Rapture.
- (3) The Epistles. The 21 books of this nature go hand in hand with the history of the Church, giving us the basic and essential truths that must accompany that organization throughout its long history. Some of the Epistles set forth the truths of the Kingdom of God, which will follow the Church Age, and of which the Church will form an important part.
- (4) Prophecy. The Book of Revelation fittingly concludes the Bible, gathering up all truth into one compact whole, and outlining the final conditions of mankind. It is the Crown Jewel of prophecy.

It will thus at once appear that the New Testament may also be similarly grouped as was the Old Testament. The Gospels form the Introduction, the Historical Book and the Epistles form the Body of truth, and the Prophetical Book concludes the whole theme of "The Finished Redemption, and the Coming King".

Together they set forth the two great and necessary views of the Bible's Theme, "God's Redemptive Plan for Mankind".

The Old Testament is not enough to show that plan in its fulness. The New Testament needs the foundation and preparation of the Old Testament. Two is the number of Witness, and so the Two Testaments have been given.

2. The Books of the Old Testament.

We shall devote considerable time to the examination of each Book, so that we might grasp its essential message, and understand the part each one plays in enlarging and elaborating the Message of God to mankind.

(a) Pentateuch - 5 books.

(1) Genesis - "The Basic Principles of God's dealings with man".

(2) Exodus - "The Principles of Redemption". - I Cor. 5:7.

(3) Leviticus - "The Principles of True Worship".

(4) Numbers - "The Principles of the Proper Walk of God's People".

(5) Deuteronomy - "The Principles of Preparation for Service".

It is significant that "Deuteronomy" means "The Second Law", or "The Law Repeated". It is necessary to go over the Scriptures the "second Time", to study them again and again, if we are to be prepared for service for God.

(b) History - 12 books.

The first three historical books cover the period known as the Theocracy, when God Himself ruled directly over Israel, through the medium of Judges set up over the land.

(1) Joshua.

(2) Judges

(3) Ruth

The next six books cover the period known as the Monarchy, when Israel was ruled over by kings, often appointed by themselves, some good, but many very wicked and ungodly. Hitherto God had spoken through the Judges, but now we find prophets appearing, apart from the ruler, and through these men God gave His Word to the people, often denouncing the king himself. c/f I Samuel 8:1-9, II Samuel 12:1-7.

(4) I Samuel

(5) II Samuel

(6) I Kings

(7) II Kings

(8) I Chronicles

(9) II Chronicles.

The third historical period is that of the Captivity and Restoration. Through apostasy, the ten northern tribes of Israel first went into captivity, to Assyria, and from that time disappear from the Bible records. Later on, the two southern tribes of Judah and Benjamin went into captivity to Babylon. The remaining historical books follow the story of this latter group, known simply as Judah, or the Jews, through the Captivity and their later Restoration to the land of Palestine. Of this remnant the Lord Jesus Christ was born, so it is quite evident why the inspired record traces its history.

(10) Ezra

(11) Nehemiah

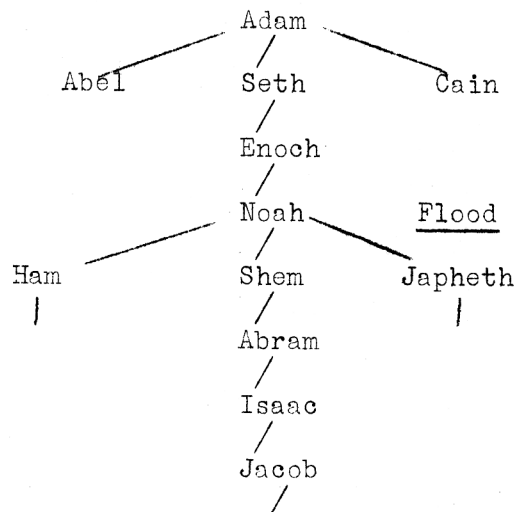
(12) Esther

(c) Poetry - 6 books.

- (1) Job.
- (2) Psalms
- (3) Proverbs
- (4) Ecclesiastes
- (5) Song of Solomon (or Canticles)
- (6) Lamentations.

Before beginning the outline of the Prophetical Books, it will be necessary to study the Chart on the next pages most carefully. This is an historical outline of the Scriptures dealing with the story of mankind, and clearly indicates the various sections into which the Prophetical Books are divided.

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CHART No. 1 The Geneology of the Children of Israel.

From Jacob, 12 sons, from whom came the 12 Tribes of Israel.

Judah held the sceptre, the Right of Kings - Gen. 49:10.

Jospeh held the Birthright, the Inheritance of the Land of Palestine, I Chron. 5:1-2. It was passed on to his younger son, Ephraim, Gen. 48.

After the death of Jacob and Joseph, the Egyptian Bondage began.

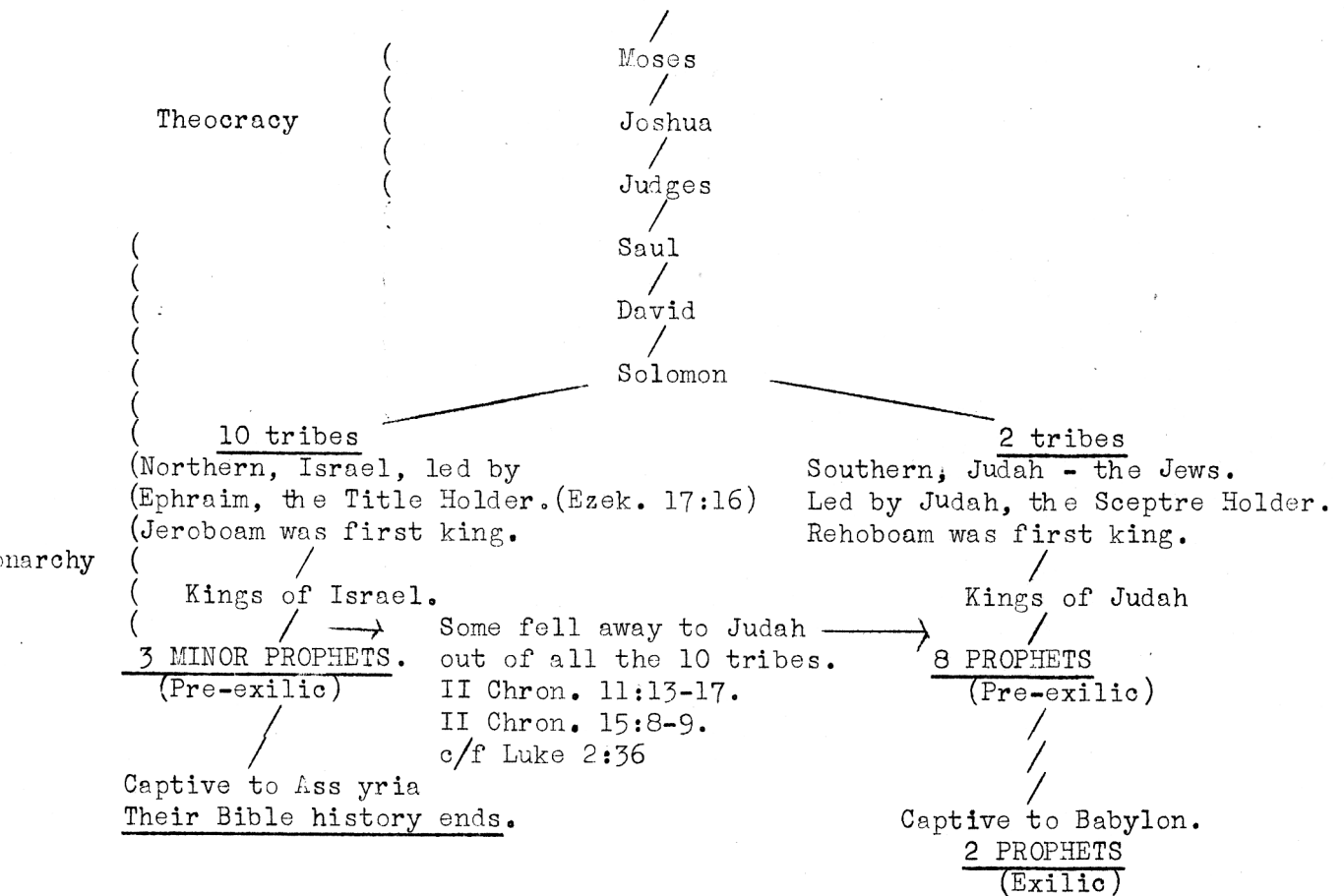


CHART No. 1. (Continued)

While Judah was in Captivity in Babylon, God sent them the two great Prophets, Daniel and Ezekiel

Meanwhile, a Remnant had been left in the land of Palestine, including the prophet Jeremiah. Because he did not go into the Captivity, he is listed as the eighth pre-exilic prophet.

Those who still remained in the land after the Captivity joined with the returning Jews.

Some, however, had gone down into Dgypt. Jeremiah 43:6-7. These included Jeremiah, taken by force, Baruch, and the Royal Seed, the daughters of King Zedekiah. These then disappear from sacred history. The Jews have often expected that Jeremiah, who acted as Regent to the Throne, and who carried away the Royal Line, would some day re-appear and set up the Kingdom. c/f Matt. 16:14.

The Restoration.

There were three distinct groups that returned from the Captivity, and these, led by Zerrubabel, Ezra, and Nehemiah, rebuilt the Temple and the City. Ezra 1, Ezra 7, 8. Nehemiah 2:1-11.

3 PROPHETS.
(Post-exilic)

400 years of silence

John the Baptist.
The Birth of Christ.

The Dispersion, 70 A.D.

Since this time the Jews have never possessed either the Throne or the Land. Their Temple has not been rebuilt, and their worship in that Holy Place has not yet been resumed.

We shall study the rest of the story in the Prophecies.

(d) Prophecy - 16 Books.

The PRE-EXILIC Prophets of ISRAEL

- (1) Amos.
- (2) Hosea.
- (3) Jonah.

The PRE-EXILIC Prophets of JUDAH.

- (1) Obadiah.
- (2) Joel.
- (3) Isaiah.
- (4) Micah.
- (5) Nahum.
- (6) Zephaniah.
- (7) Habakkuk.
- (8) Jeremiah.

The EXILIC Prophets of JUDAH.

- (1) Ezekiel.
- (2) Daniel.

The POST-EXILIC Prophets of JUDAH.

- (1) Haggai.
- (2) Zechariah.
- (3) Malachi.

3. The Books of the New Testament.

These may be more familiar to the student, but we shall seek a closer acquaintance with them, and a clearer understanding of their themes.

(a) The Gospels - Illustrative.

- (1) Matthew.
- (2) Mark.
- (3) Luke.
- (4) John.

(b) Historical

- (1) The Acts of the Apostles.

(c) Epistles

Nine Letters to the Christian Church.

- (1) Romans.
- (2) I Corinthians.
- (3) II Corinthians.
- (4) Galatians.
- (5) Ephesians.
- (6) Philippians.
- (7) Colossians.
- (8) I Thessalonians.
- (9) II Thessalonians.

Four Pastoral Letters, to Individual Christian men.

- (1) I Timothy.
- (2) II Timothy.
- (3) Titus.
- (4) Philemon.

Eight General Letters.

- (1) Hebrews
- (2) James
- (3) I Peter.
- (4) II Peter.
- (5) I John.
- (6) II John.
- (7) III John.
- (8) Jude.

(d) Prophecy.

(1) The Revelation.

SECTION 2

THE OUTLINE OF PROPHECY

A. Review - "The Principles of Literary FormAnalysis".

1. The Five General Principles.

- (a) The Book or Chapter is generally constructed on the same basis as the sentence.
- (b) As in the sentence, the subject of the Book is usually found near the beginning. "The Key hangs by the Front Door". This order is departed from in the climactic structure.
- (c) Each Book or Chapter has one subject, or topic. As in the sentence, each part bears directly upon this central theme.
- (d) As the arrangement of the parts of a sentence is important, so the continuity of each part of the Book or Chapter develops the theme.
- (e) The exact relationship of the parts of the sentence is often indicated by the conjunctions. In the Book or Chapter, these connecting words are called "words of explicit reference", and reveal the relationship between the paragraphs or chapters.

B. The Four Great Divisions of the World's History.

1. The Peopling of the Earth.

This is the introductory period of mankind's history, during which the earth was thinly populated throughout its land area. It begins with the Creation of Man, Gen. 1:27, and continued for nearly 1,800 years. The peopling of the earth was consummated when men were scattered over the face of the earth from the Tower of Babel. Gen. 10:25.

The different nations with their diverse languages and customs, began at Babel, and migrated by land and sea to the remote parts of the earth, some to be separated completely from the others for many centuries.

2. The Times of the Hebrews.

This period is divided into two parts.

(a) The Old Testament history of the Hebrew people.

The nation began with the call of Abraham, as God's chosen servant. From him the Hebrews have all descended.

In 606 B.C. the Captivity of Judah began, when Nebuchadnezzar made Judah tributary to himself. In 536 B.C., just 70 years later, as Jeremiah prophesied, (Jer. 29:10) Cyrus the Persian ordered the return of the Jews to Palestine. Of that remnant Christ was born.

(b) The Times of the Hebrews will begin again at the Second Coming of Christ, and will continue throughout the Millennium. God's promises to Israel, of a land and a King, with all the promised attendant blessings, will be fulfilled in that time.

3. The Times of the Gentiles.

This period is also in two parts, and refers to those periods when Gentile world powers are in dictatorial control of the whole world.

- (a) The first part lasted from Nebuchadnezzar's conquest of Judah, until the fourth World Empire crumbled away at the fall of Rome.
- (b) The Fifth World Empire will be set up after the Rapture, under the leadership of the Antichrist, and will be terminated by the Battle of Armageddon. Rom. 11:25.

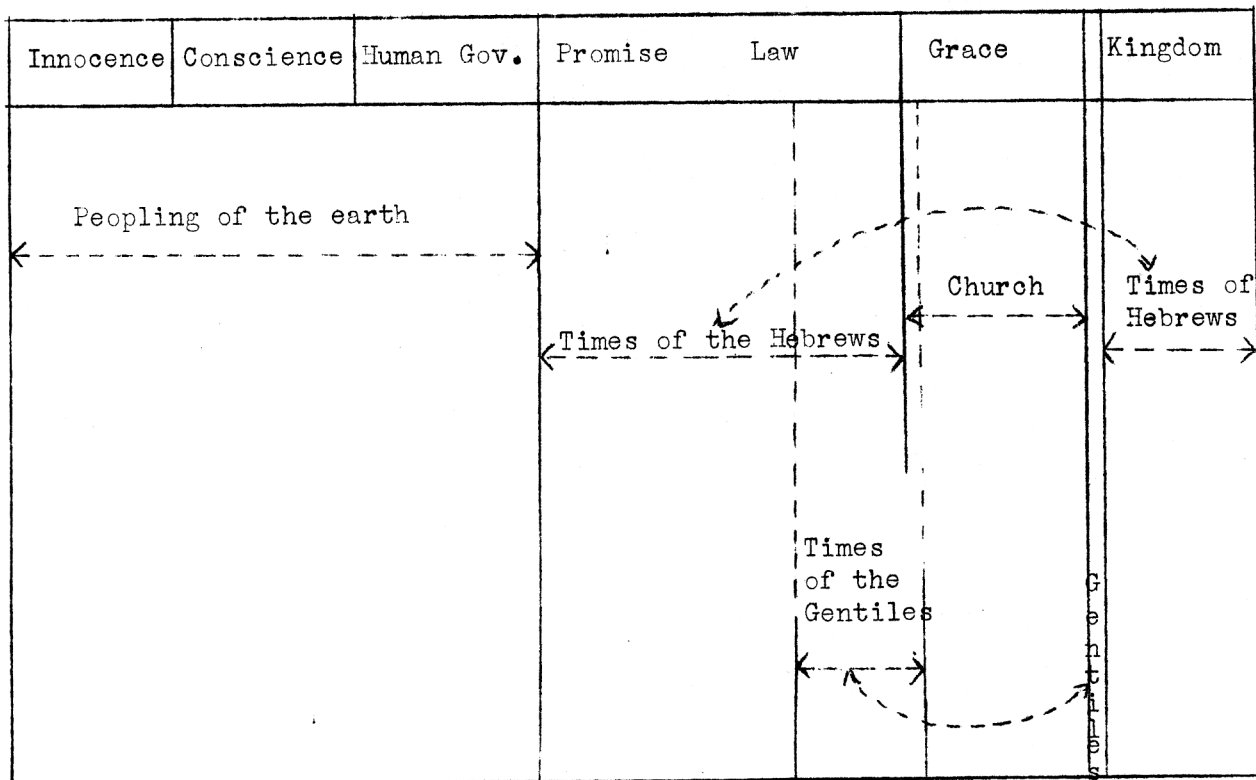
4. The Age of Grace.

In this Age we now live. It began with the ordination and call of Paul as the first Apostle to the Gentiles (Acts 13:1-3), and will end with the Rapture of the Church (I Thess. 4:13-18).

The setting of these four great periods will be clearly seen on the following Chart:-

CHART No 2.

The Seven Dispensations.



C. An Examination of Each of these Divisions.

1. The Peopling of the Earth.

- (a) This period extended through the first three Dispensations.
 - Innocence, Conscience and Human Government.
- (b) In these Dispensations all beginnings are to be found.

- (1) Physical Beginnings - The habitable earth, with all its forms of life. The Heavens with all the astral bodies. Humanity.
 - (2) Social Beginnings. - The Home, the tribe, the state and the nation.
 - (3) Personal Beginnings - Humanity's customs, habits, sins and traits of character. True and false religion both began in this period.
- (c) The three great divisions of the human race had their beginnings in this time. Read carefully Genesis 9:25-27.

Trace out the three lines which descended from Noah after the Flood.

- (1) The Hamitic Line. This included the Canaanites, the Negros, and the degraded races of earth. A curse was pronounced upon them, which was to be perpetuated in their progeny. Note that Noah did not curse Ham, but his son Canaan, indicating that it was to pass on to his descendants. (Gen. 9:25). They were to be "servants of servants", which are slaves.
- (2) The Semitic Line. The Hebrews are the direct descendants of Shem. Noah said "Blessed be the LORD God of Shem", because they were to be God's chosen people, used of Him to give the revelation of truth to the world (Romans 3:1-2) and to produce the Saviour after the flesh. It is significant that when the two lines of Ham and Shem intermarry, they tend to produce false religions. e.g. the Arab has produced Mohammedanism.
- (3) The Japhetic Line. From Japheth came the great Gentile nations. They are the colonizers and civilizers of the world. Their history and the boundaries of their lands are all pre-determined by God. (Acts 17:26).

In so doing God has made special room and provision for Israel according to their numbers. (Deut. 32:8). We can thus set out this principle of prophecy:- Whenever there is a sudden increase or decrease in the number of Israelites, we can expect the boundaries of the nations to shift. The nations can never attain a settled state until Israel is settled in her appointed place.

The origins of the Gentile Nations are given in Genesis 10:2-5.

The 7 sons of Japheth form 7 racial heads, which, with the 7 grandsons here named, have produced the 10 modern nations or peoples.

Thus the last world-empire, that coming union of ALL Gentile nations under the antichrist, is pictured as a beast with 7 heads and 10 horns. Daniel 7:7, Rev. 13:1.

The following Chart suggests a suitable outline showing the descent of the 10 nations from the sons and grandsons of Japheth:-

CHART No 3.THE GENTILE DESCENDANTS OF JAPHETHThe 7 Racial Heads.

1. Magog.
2. Tubal (Tobolsk).
3. Meshech (Moscow).

4. Gomer. Ashkenaz
Riphath
(Ezek. Togarmah
38:6)

5. Madai (Medes).

6. Tiras (Tyre).

7. Javan. Elishah (Sheba).
Tarshish (Young Lions) (Ezek. 38:13)
Kittim (Chittim).
Dodanim (Dedan).

The 10 Horns, or Modern Nations.

1. Russia.
(Ezek. 38:1-3, 39:1-2)

2. Germany.
3. Scandinavia.
4. Austria - Central Europe.

5. Japan and China.

6. Turkey.

7. Spain.
8. Great Britain. (U.S. Colonies)
9. Italy.
10. France.

The Bible uses these Race Names as the Prophetic Names of present-day nations. Note that the Lion is the symbol of Great Britain both in prophecy and in heraldry. This is the key to other interpretations not otherwise revealed in the Scriptures. God has foreseen the national symbols now in use, and has pictured them in prophecy.

e.g. Daniel 7:5. What nation is represented as a Bear? Russia.

2. The Times of the Hebrews.

- (a) This period also extends through three dispensations.

- Promise, Law and the Kingdom Age (the Millennium).

It consists of those times when God especially deals with His people the Hebrews, apart from the Gentile nations or the Church.

- (b) The Hebrews under the Dispensation of Promise.

- (1) The chief characteristic of this Dispensation was the Abrahamic Covenant. This marked the beginning of the Hebrew race, and their calling out of all nations as God's chosen people, that they might be the channel of Divine communication to the world, and that they might bring forth the Messiah.

Note the details of this covenant in Gen. 12:1-3.

A glorious land was thereby promised to Abraham and his seed. Gen. 17:8, Acts 7:5, Heb. 11:8-16.

- (2) Special promises were given pertaining to the descendants of Abraham. See Gen. 22:17-18. He was to have a two-fold multiplied seed; the earthly seed of Israel, and the heavenly seed of the children of faith. See Gal. 3:7.; and one anointed see, Christ. Gal. 3:16.

- (3) The Dispensation came to an end with the bondage of the Children of Israel in Egypt, and many of the promises were temporarily suspended. See Gen. 15:13-16. These promises will find their full fruition in the millennium.

(c) The Hebrews under the Dispensation of Law.

- (1) This Dispensation was given to the Hebrews exclusively. c/f Exodus 20:1-17 with Exodus 19:3.
The Law was neither known nor observed before the days of Moses. e.g. No keeping of the Sabbath is mentioned in all of Genesis, a period of about 2,500 years.
Read carefully Deut. 5:1-3, c/f vs. 6-21. See Romans 5:13-14.
It was given to Israel only for the time they were to dwell in the Promised Land. Deut. 6:1-3.
The Law was never given to the Gentiles. Romans 2:14.
 - (2) A new setting, the preaching of the Kingdom of Heaven, began with John the Baptist. Matt. 3:2, Luke 16:16.
This is one of the most important Dispensational divisions.
 - (3) The Law is now set aside, its righteousness being fulfilled in Christ and the penalty of its violation forever paid by His shed blood.
This was prophesied in Hosea 2:11, 3:4.
The prophecy was fulfilled. See Matt. 28:1. This passage does not merely refer to that Sabbath Day, as the usual Sabbath ended at sundown, whereas this ending took place at dawn. This was the end of the Sabbath-keeping system of the Law.
See also Rom. 6:14, 10:4, Gal. 3:23-25, Heb. 10:26-27.
 - (4) The Hebrews will resume their keeping of the Law after the Rapture of the Church. Matt. 24:20.
 - (5) Much of the Law will be operative in the Millennium. Micah 4:1-2, Zech. 14:16, Acts 15:16.
- (d) The Hebrews in the Millennium.
- (1) Israel will be given the Land of Palestine as their home, exactly as promised to Abraham. It will be re-organized both politically and geographically. The land will be divided amongst all the tribes of Israel. Read chapters 45-48 of Ezekiel.
Waters will flow from Jerusalem to the Dead Sea, through to the Red Sea, thus healing all that land, and from Jerusalem to the Mediterranean Sea. A great plain will be formed around Jerusalem. See Zech. 14:8-11, Ezekiel 47:1-5, 12.
Israel will be gathered from all the dispersion, and the land will be richly blessed with wonderful productivity. Read Ezek. 34:11-31.
 - (2) A new City of Jerusalem will stand in Palestine.
Note:- This is not the Holy City of Rev. 21:1, for that will stand upon the New Earth after the Millennium.
This Millennial Jerusalem is described in Ezek. 48:15-35.
It will be approximately 9 Miles square, or 10 Miles with the suburbs. It will have a new name "Jehovah-Shammah" (Ezek. 48:35), meaning "The LORD is there".
It is Abraham's promised city. Heb. 11:10, 16.
A wonderful new Temple will be associated with the city. Note its description in Ezekiel, chapters 40-44.
 - (3) The Dispensation will begin with the Second Advent of Christ, and will end with the loosing of Satan (Rev. 20:3) and the gathering out of the tares (Matt. 13:40-41).

3. The Times of the Gentiles.

- (a) The term is used in Luke 21:24, and quite evidently refers to those periods of the world's history when some great Gentile power rules over all the world, including the Hebrews. Note the expression "fulness of the Gentiles".

the Gentiles" in Romans 11:25. This looks forward to the Second Advent of Christ, when the last Gentile world-empire will end, and Israel's eyes will be opened to recognize her Messiah.

- (b) The whole course of the Times of the Gentiles is set forth in Daniel 2:31-45. The image of Nebuchadnezzar's dream consisted of five parts, each part representing a Gentile world-empire.

- (1) The Head of Gold represented Babylon, the first Gentile world-empire. Note that Nebuchadnezzar captured Jerusalem, destroyed Solomon's Temple, and carried Judah into Babylon as captives. From that date the time reckoning changed from the Kings of Judah to the Kings of the Gentiles. See Daniel 1:1 c/f 2:1. The TIMES of the Gentiles had begun!

Note that the metal of which each part was composed indicated both the quality and nature of the empire. Babylon, represented by gold, is shown to be of a high quality. There is a gradual lessening of quality in each successive empire, showing that the Gentile nations are not EVOLVING but are gradually DEGENERATING.

Gold speaks of Divinity, and just so Babylon was Divinely ordained as God's instrument of chastisement for the sinning and apostate Hebrews. See Dan. 2:37 and Habakkuk 1:6, 12.

- (2) The Shoulders and Arms of the image represented Medo-Persia, which succeeded Babylon. This was the "Silver Kingdom". Refined silver, as used in such an image, represents that which is pure, for silver was subjected to careful removal of all dross. (Psalm 12:6, Prov. 25:4, 27:21). It also stands for fair dealing between men, for it was the common medium of exchange. e.g. Gen. 23:16, Zech. 11:12-13. Silver thus tells us the characteristic of Medo-Persia, for that nation was renowned for the purity of its inflexible laws of justice. See Dan. 6:8.

- (3) The Belly and Thighs represented the third empire, and history tells us that this was Greece, under Alexander the Great. This is described as the "Brass Kingdom". Brass stands for wisdom, sometimes representing the wisdom of God, especially in His provisions for the redemption of man (Exod. 38:2-8, Num. 21:9). Sometimes brass speaks of the subtle wisdom of the devil. (Dan. 7:19). The wisdom of the Greeks is well known, and so the symbol of brass is most fitting.

- (4) The Legs of the image stand for Rome, which succeeded Greece.

The iron stands for military power. See Dan. 2:40.

- (5) The Feet of the image speak of the still future 5th World Empire, a coming ten-king confederacy under the Antichrist. See Dan. 7:7-8 c/f Rev. 13:1.

Note:- There has been no Gentile world-empire since Rome, the Age of Grace being interposed.

The iron in the feet of the image indicated the military power of that last world empire of the Gentiles. The clay speaks of Israel (not democracy) in an unsettled state, Isa. 64:8, Jer. 18:6, Rom. 9:21. (c/f vs 1-4). Thus the miry clay represents the troublesome Hebrew question which will be still unsettled in the last days before Christ returns.

- (c) The length of the fifth world-empire will be one hour, Rev. 17:12-14. As this involves the great earthquake, the hailstorm and the siege of Jerusalem, it is probably a prophetic hour of the Land Week, the 70th week of Daniel's prophecy. That Week is 7 years long, each day representing a year. Thus one hour would be one twenty-fourth of a year, or 15 days.

4. The Age of Grace.
 - (a) It began when the Dispensation was revealed to Paul Rom. 16:25, Gal. 1:11-12, Ephes. 3:2-6, Col. 1:27, Acts 13:1-3.
 - (b) The Holy Spirit has a three-fold work in this Age.
 - (1). The regeneration of sinners. This is the New Birth which brings forgiveness through the blood of Christ. I Pet. 2:24.
This is an INTERNAL work, and delivers men from the penalty of sin.
 - (2). The sanctification of the believer, bringing him victory through the enduement of the Holy Spirit. Rom. 8:1.
This is EXTERNAL and delivers from the power of sin.
 - (3). The glorification of the believer at the Rapture of the Saints. I Thess. 4:14. This is ETERNAL and delivers from the presence of sin.
 - (c) The Dispensation will close with the translation of the Church. II Thess. 2:7.

SECTION 3.

REVELATION, THE CROWN BOOK OF THE BIBLE!

Review - "Paragraph Structure and Literary Style".

1. The Structure of the Paragraph.
 - (a). The student must learn to recognize the Paragraph by practice in discovering where a new trend of thought begins. The words of Explicit Reference often indicate a new beginning.
 - (b). Three special sentence forms are found in the paragraph.
 - (1). The Transition Sentence. It is designed to carry the thought from one place, time, condition or action to another.
 - (2). The Topic Sentence. This gives concise expression to the theme of the whole paragraph.
 - (3). The Summary Sentence. This briefly summarizes the teaching of the paragraph, and is placed at the end of the paragraph.
 - (c). Paragraphs are developed in five ways;
 - (1). By giving descriptive details.
 - (2). By giving examples or illustrations of the topic.
 - (3). By a repetition of the topic sentence in other words.
 - (4). By making comparisons or contrasts to the topic.
 - (5). By giving cause and effects involved in the topic.
 - (d). The student must beware of the fatal error of Dislocation, the detaching of some sentence from its context. It must not be forgotten that each sentence is related to all the other sentences in the paragraph.
2. The Distinctive Literary Styles.
 - (a). Words are used in the Bible in three ways:
 - Literally.
 - Figuratively or Parabolically.
 - Symbolically or Typically.
 - (b). The student must first assume that the Scripture he is studying is

literal in meaning, unless there is clear indication otherwise. The Law of Truth Association will help in this regard. If two things are associated together, and one is known to be literal, the other one must also be taken literally.

- (c). Figurative or Symbolic Scriptures are recognised in three ways:
 - (1). By the context that reveals their nature as such.
 - (2). By the interpretation given in some other Scripture.
 - (3). By their unique figurative style. There are six such styles:
 - The Myth, the Legend, the Riddle, the Fable, the Allegory, and the Parable.

B. Two Special Structures, chiefly characteristic of Prophetic Books.

1. Analytical Structure.

- (a). In many Scriptures we find that a complete or general outline of some truth or event is first given, and then later on this event is analysed. In other words, the Scriptures often proceed from the general to the particular. This method is easy to grasp when the process is understood.
- (b). The Book of Genesis contains two striking examples of this:
 - In Gen. 1:26-27 we are given the broad view of the creation of mankind, telling us that God created them male and female. In Gen. 2:21-22 we do not find a second, contradictory account, as some critics have claimed, but the DETAILED account of the creation of the woman, analyzing and filling out the first broad statement.
 - In Gen. 6:19-20 we have the general statement that Noah was to take TWO of every creature into the Ark. In Gen. 7:2-3 we are given the ADDED DETAIL that he took seven of each clean animal into the Ark.
- (c). The Book of Daniel contains this Structure. Chapters 2, 7 and 8 are not meaningless repetition, as some assert.
 - Chapter 2 gives the broad view of the Times of the Gentiles, the five World Empires that the Gentiles will set up.
 - Chapter 7 tells of the coming four kingdoms out of which that last and fifth World-Empire will be formed. This is more detailed than chapter 2 which simply pictures that Empire as the feet of the image.
 - Chapter 8 outlines the struggle that will precede the four kingdoms, and gives a general outline of what will follow.
 - Chapter 11 gives the minute details of the struggle following the setting up of the four kingdoms of the last days.
- (d). This same structure will also be seen in Revelation. The 7 trumpet judgments give further details of the 7 Seal judgments.

2. Dramatic Structure.

- (a). Many of the Prophetic Books do not relate occurrences in Chronological order, but present them in dramatic and scenic fashion, as in a play. Thus, to understand them it is best to treat each scene as a separate entity, discovering its individual meaning, and then relating it in its proper setting.
- (b). Examples:-
The Book of Daniel is thus constructed. The Chronological order of events would be Chapters 2, 8, 7 and 11, as to the great prophetic scenes.

The Book of Revelation is likewise constructed. The scenes vary back and forth between earth and heaven, and deal first with the church, then with Israel, or the great Evil personalities, or the Gentile Nations.

C. An Outline of the Book of Revelation.

This is the great Crown-Book of the Bible, not only because it is the cap-stone to the whole Book, but because it foretells the events and processes that will lead to the Crowning of Christ as Lord of Lords, and King of Kings. It tells of the climax and completion of all God's plans to enthrone His Son. Its chief Character is the Lord Himself, glorified, vindicated, triumphant and worshipped. Its theme is "The Coming of the Lord, earth's rightful Ruler, to take His Dominion". Woven through the prophecy are the actions of five great groups of individuals:

- Christ and His Church, in chapters 1 to 5, 19.
- The Apostate Church left on earth after the Rapture, in chapters 17, 18.
- The Gentile Political World under God's Judgments, in chapters 6, 8, 9, 10.
- The Tribulation Saints, martyred for their faith, in chapters 7, 11, 14, 15.
- The Terrible Evil Ones coming to judgment, in chapters 12, 13, 16, 20.

The Book closes with a view of the glorious future, outlined in chapters 21 and 22. A more specific outline may be studied in the following order:-

1. The Book opens with a brief prologue, Rev. 1:1-3, containing a declaration of its purpose, "to shew..things which must shortly come to pass", and invoking a blessing upon those who read, hear and keep these things.
2. Then follows the introduction in verses 4-8. This contains the signature, "John", the address, "to the seven Churches which are in Asia" (Most important) and the salutation, from the Trinity.
Notice how the theme of the book is suggested in this introduction:-
"His throne...Prince of the kings of the earth...kings and priests... to Him be glory and dominion for ever and ever". This is the Crown Book, telling of the coming reign of the Rightful Prince, with His saints.
Note also:- "He cometh with clouds". The second coming of Christ will begin that reign. "Alpha and Omega". The reign of Christ will sum up and complete the whole plan of God from end to end.
The Book has the widest possible scope, tracing out the working of God's magnificent plan to its ultimate goal.
3. Then the great visions begin. Be sure to read this book SCENICALLY. Examine each great scene as an individual unit, and then correlate it with the whole message.
 - (a). The first one is the Vision of the Glorified Jesus. Rev. 1:9-20.
It is fitting that the Book should begin thus, with a sight of the One who is to reign, the Chief Character of the Book.
This vision could well be named "Christ and the Candlesticks".
This is a striking sight. Jesus Christ, exalted and glorified, with eyes as a flame of fire, is seen in the midst of the churches, looking upon them, expecting them to shine as candlesticks should. His eyes are always upon His churches! Note that this is an earthly scene. (vs. 9,12). They are His light-bearers on earth! He wants them to shine until He prepares to take His throne!
 - (b). The Vision of the Seven Churches follows next, in chapters 2 and 3.
This is not so much an actual vision, as the dictated opinion of

Christ concerning the churches, and His messages to them. Notice that Revelation is addressed to the Christian Churches of all ages. It is the Prophetic Book for the Church. These 7 churches do NOT represent 7 periods of time. That theory has NO foundation in Scripture. The 7 churches were IN ASIA in John's day (1:4) and these 7 kinds of churches are always to be found, even today.

- (c). In chapter 4 the scene shifts to heaven, John being caught up from earth, typifying the Rapture of the Church. The following scenes thus represent what will take place during the Tribulation Time. The first scene is the Vision of the Throne, and the Twenty-Four Elders. An Elder is a leader, and represents a following. Twenty-four is the number of the Church, God's Second Chosen People. Here the 24 seats are all filled, and so we see the WHOLE Church in Heaven, before the Book of Seals is opened, and before judgment begins to fall on the earth. The whole Church will truly be translated BEFORE the Tribulation Week begins.
- (d). Chapter 5 gives us the Vision of the Book with Seven Seals. These are the Title Deeds to the Earth. c/f Jer. 32:6-15. The OPEN copy, the Bible, declares that Christ owns the world. c/f Matt. 13:38,44. Christ bought the "field". This Book in Heaven is the sealed copy, in the hands of the rightful owner. Here He alone is worthy to step forward, claim the world, and take the necessary steps in judgment to displace the Usurper Prince, the Devil, and his representative, the Antichrist.
- 4. A Seven-Fold View of the terrific moral storm that follows is next set forth in chapters 6 to 18 inclusive. We cannot discuss this in detail, but it covers the series of great judgments on the earth, the sealing and martyrdom of the 144,000, the rise of Antichrist and the False Prophet, and the destruction of Babylon. This is a clearing-up storm; it is a black scene, but the light of His coming shines just beyond it.
- 5. Chapter 19 is the very climax of the Book, depicting the actual return of the Crowned Christ, and the utter defeat of Antichrist at the Battle of Armageddon. This is the culmination of all the steps Christ takes to possess His kingdom in wisdom and justice.
- 6. Then chapter 20 follows with the story of the full judgment and utter condemnation of the author of all earth's evil, the Devil. This chapter is the complement of Genesis 3.
- 7. Finally, in chapters 21 and 22 we find man and God dwelling together again in perfect eternal conditions, as one reunited family. The closing words in chapter 22, especially from verse 6 give the last exhortations to the Churches, to hold fast the Word of God, and to send out the invitation to all to come to Christ while there is time. Again He sends out His call for the Churches to SHINE for Him.

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SECTION 4.

"DANIEL, THE KEYSTONE OF PROPHECY".

A. Review - "The Analysis of Parables".

1. The Purpose of Parables.
 - (a). To reveal truth to those who are ready to receive it. They are designed to deeply impress the spiritual mind.
 - (b). To conceal the truth from those who are unwilling to receive it. The truth is veiled in the Parabolic form, and the spiritual meaning is unperceived by the carnal mind.
 - (c). This two-fold characteristic is the outstanding trait of the Parable. God thereby encourages us to search out the hidden truths that lie therein.
2. The Four Steps in the Analysis of the Parable.
 - (a). Carefully examine any title given to the Parable.
Notice especially the terms "Kingdom of God" and "Kingdom of Heaven".
Note too that the context of some Parables give the time setting.
 - (b). Carefully consider the Introduction to the Parable.
Introductory words often set forth the purpose of the Parable.
e.g. Luke 18:1. The words "like to", "like unto" and "likened unto" all carry a special significance.
 - (c). Interpret the elements of the Parable one by one.
List them carefully and minutely. Search out the BIBLE meaning and interpretation of each element, by using a Concordance.
Watch for time elements involved in the Parable.
 - (d). Seek to sum up the teaching of the Parable in a sentence or two.
Usually a Parable can be applied specifically and generally.
3. Review from the examples given last year, the practical analysis of the Parables of Matthew 13.

B. A General Outline of the Book of Daniel.

1. The Theme of the Book is the product of its setting. The circumstances called forth this great message of God to His people.
The Apostasy of Judah had run its course. They had not heeded the awful warning set before them in the captivity of Israel, and at last King Nebuchadnezzar, great ruler of the Chaldeans, had conquered Judah and carried the Jews away into captivity in the land of Babylon.
The Times of the Hebrews had come to an end, as far as the reigning of their kings was concerned, and the great supremacy of the Gentile World Empires had begun. The whole course of their life was changed. They faced a new world, a new existence, under the domination and control of Gentile powers, a condition which exists to this very day.
What then lay ahead of them? How were they to act? What was to be their attitude to the Gentiles?
In such a crisis, and such a needy state, God gave them the Book of Daniel, to illustrate their proper mode of life, and to declare God's future plans for His people, the Hebrews.
Thus we can state the theme of the Book somewhat as follows:-
"God's Message to the Hebrews concerning their manner of life in a Gentile World".

2. With this in mind, we suggest the broad divisions of the Book, and then ask the student to fill in the various chapter and paragraph headings, and to make personal notes of the wonderful truths contained in this Book. Make your study both minute and careful.

(a). The Book evidently begins with an Introduction of two chapters length, showing the general conditions surrounding Daniel and his companions, who, in themselves, represent the Hebrew people. In this Introduction we are also given the broad prophetic outline of the whole Times of the Gentiles during which the Hebrews will be under Gentile domination.

INTRODUCTION:- "The World State".

Chapter 1. Topic:-

Par. (1). Verses 1-2.

Par. (2). Verses 3-7.

Par. (3). Verses 8-16.

Par. (4). Verses 17-21.

Note:- There are at least three great lines of truth to be followed in a reading of this Book. First, the story of Daniel himself, showing the elements of his stalwart, godly character. Second, the story of the Hebrews as he portrays and prophesies it. Third, the great principles of God's dealings with men, that will apply to any Age of people.

Chapter 2. Topic:-

Par. (1). Verses 1-13.

(A). Verses 1-9.

(B). Verses 10-13.

Par. (2). Verses 14-23.
(A). Verses 14-18.

(B). Verses 19-23.

Par. (3). Verses 24-45.
(A). Verses 24-30.

(B). Verses 31-35.

(C). Verses 36-45.

Par. (4). Verses 46-49.

Body of the Book.

Section 1. Chapters 3, 4 and 5.

"The Conditions the Jew will find" or "A General View of the Jew
in the Midst of Gentile Depravity".

Chapter 3. Topic:-

Par. (1) Verses 1 - 7.

Par. (2) Verses 8-25.

(A) Verses 8 - 12.

(B) Verses 13-18

(C) Verses 19-25.

Par. (3) Verses 26-30.

Chapter 4. Topic:-

Par. (1) Verses 1-3

Par. (2) Verses 4-7

Par. (3) Verses 8-27

(A) Verses 8-18

(B) Verses 19-27

Par. (4) Verses 28-37

Chapter 5. Topic:-

Par. (1) Verses 1-4

Par. (2) Verses 5-9

Par. (3) Verses 10-16.

Par. (4) Verses 17-24

Par. (5) Verses 25-29

Par. (6) Verses 30-31

Body of the Book.

Section 2. Chapters 6, 7 and 8.

"A Prophetic View of the Gathering Storm against the Jewish People".

Chapter 6. Topic:-

Par. (1) Verses 1-3

Par. (2) Verses 4-9

Par. (3) Verses 10-17

Par. (4) Verses 18-23

Par. (5) Verse 24.

Par. (6) Verses 25-28.

Chapter 7. Topic:- "The Climax of Anti-Semitism and its Fall".

Par. (1). Verses 1-8. "The Vision of the Four Great Beasts".

Note the three stages here outlined:-

- (a). The rise of the Lion and the Bear. c/f Dan. 8:8.
Great Britain (Lion) aerially equipped by the U.S.A. (Eagle's wings)
The Lion will lose its wings when the U.S. Isolationists win out.
Then it will stand on its feet (rampant), and be given the heart of a man. This is the opposite of a lion-hearted man which tells of courage. The man-hearted lion speaks of Discouragement.
The Bear is Russia. The three ribs speak of three countries on its side, perhaps Germany, Austria and Scandinavia. See Ezek.38.
- (b). "After this", we see the rise of the Leopard. This is an eastern beast, and probably represents Japan, China, India and Arabia.
These are the four heads. The four wings speak of the evil powers urging it forward. The fowl speaks of an evil power. (Matt.13:4,19)
We suggest the following four evil powers in the world:-
(1). Abominable Religion (2). Worldly Ambition (3). Fleshly Lusts (4) The obsessions of Satanic Power.
- (c). The Third stage, "after this", is the terrible beast, representing the fifth World Empire. Note that it absorbs all the other beasts. Rev. 13:2.

Par. (2). Verses 9-14. "The Triumph of the Ancient of Days, and the Judgment of the Terrible Beast".

The Ancient of Days speaks of the Godhead of Christ. c/f Isa. 45:21, 46:9-10, 51:9.

Note verse 11. Daniel closely watches the charge and doom of the Terrible Beast.

Par. (3). Verses 15-28. "The Interpretation - The Time of Jacob's Trouble Before the Kingdom".

Note verses 15 and 28. Daniel was deeply grieved. Why? Even though the Kingdom is shown as sure to his people, the terrible time of persecution still faced them before that blessed day. Did Daniel possibly think the troubles of his people were already past, and the time of the Kingdom at hand? Note this in the study of chapter 9.

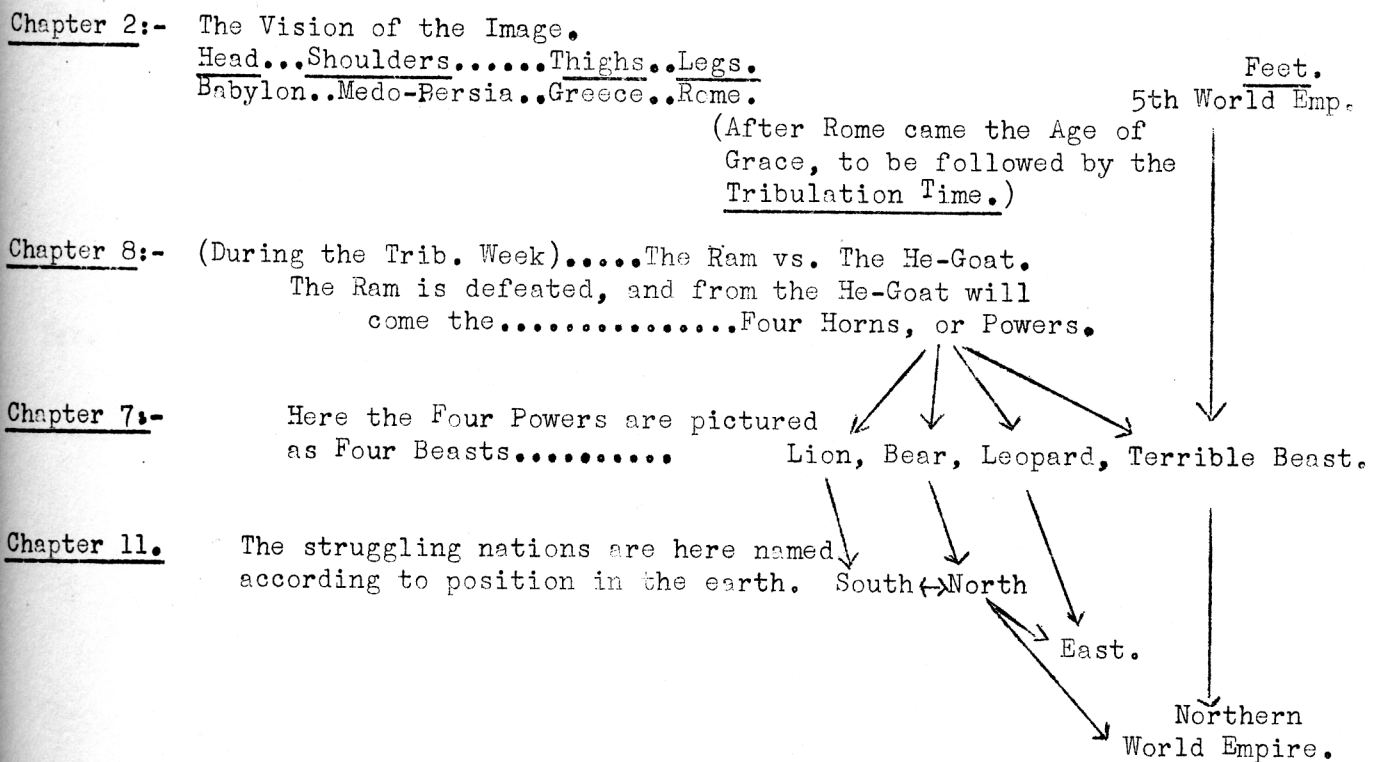
Note verse 25- Study this period on the time-chart.

CHART #4.

The Inter-relationship of the four Prophetic Chapters of Daniel

- Chapter 2 outlined the whole course of the Five Gentile World Empires.
 Chapter 8 tells of the first great struggle of the Tribulation Week, the East against the West. Out of this struggle four great powers are to arise, symbolized by the four horns.
 Chapter 7 gives the story of these four powers, rising in three stages, until only the last one is left in supreme control.
 Chapter 11 fills in all the minute details of the struggles between these great powers, resulting in the setting up of the last World Empire of the Antichrist, the Beast with 10 horns, the King of the North.

Thus the chapters correlate in the following manner:-



* * * * *

Chapter 8. Topic:- "The World-Struggle for complete supremacy, and the Attack on Jewish Religion".

Par. (1). Verses 1-12. "The Vision of the Rise and sacriligious Deeds of the Little Horn".

The Ram with two horns speaks of a great eastern power under the leadership of two kings, one more powerful than the other. The He-Goat represents the western powers united under one great leader, a superman of Europe, pictured by the one great horn. Notice that his forces come "not touching the ground", in a great aerial armada.

Par. (2). Verses 13-14. "The Length of the Vision" or "How long will these things take?"

This is an important vision of great length. Fit this into the time-chart of the Tribulation period.

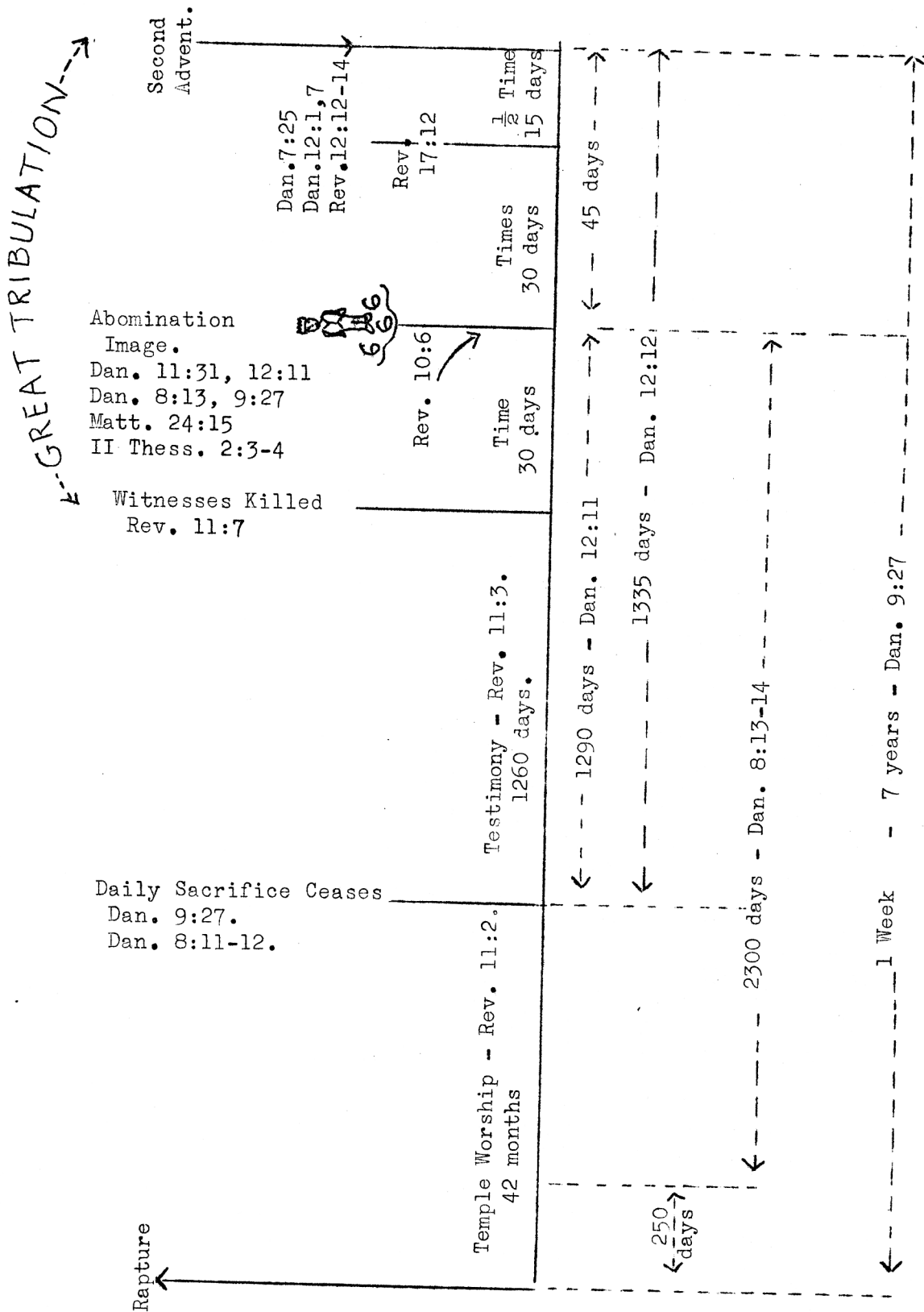
Par. (3). Verses 15-27. "The Interpretation - The Coming Destruction and Desecration of Jewish Worship by the Antichrist".

This is a Prophetic picture, not an historical record. Notice how this is emphasized in verses 17, 19 and 26.

Media and Persia are prophetic names of the eastern peoples, and Grecia represents the culture and civilization of the west. There was a shadowy fulfillment of this in the conquests of Alexander the Great, but the literal fulfillment is evidently still to come.

Notice Daniel's intense concern over this vision, even resulting in fainting and sickness. What caused this?

"The Time Divisions of the Tribulation Week".



Body of the Book.

Section 3.

Chapters 9, 10 and 11.

"The Sovereignty of God, and His watchful care over His people".

Chapter 9. Topic:-

Par. (1). Verses 1-2.

Par. (2). Verses 3-19.

(A). Verses 3-15.

(B). Verses 16-19.

Par. (3). Verses 20-27.

- (a). Notice the six things named in Verse 24, as falling within the scope of the 70 weeks.
 - (1). "finish the transgression". The sins of Israel are to culminate in their rejection of the Christ, and in their covenant with the Antichrist. See John 5:43.
 - (2). "Make an end of sins". This is the work of Christ as the High Priest of Israel.
 - (3). "make reconciliation for iniquity". This is the sacrifice upon the Cross.
 - (4). "bring in everlasting righteousness". The Millennium.
 - (5). "seal up the vision and prophecy". The prophetic Scriptures given to Israel, as a nation were to be finished in this time. Note that Israel, as a nation, is not concerned with the Scriptures given in the Age of Grace to and for the Church.
 - (6). "to anoint the most Holy". The Coronation of Christ as King of Israel.
- (b). Study the three sections of this 70 week period. These are evidently Land Sabbaths of 7 years each. Note the four Sabbaths. (1). Holy Sabbaths Levit. 23:3.
 - (2). Land Sabbaths. Levit. 25:4 (c/f Gen. 29:27-28).
 - (3). Jubilee Sabbaths. Levit. 25:18. (4). Age Sabbath. Heb.4:9.

The first section is 7 weeks. This is reckoned from the going forth of the commandment to restore the City of Jerusalem, recorded in Neh. 2:6 (Mar. 14th, 445 B.C.) 7 weeks covered the building of the city, or 49 years, thus identifying these as Land weeks.

The second section of 62 weeks takes us to the cutting off of the Messiah in 30 A.D.

The third section will be the Tribulation Time of 1 week, 7 years. The antichrist will break his covenant with the Jews in the midst of the week, and finally set up the Abomination Image.

Chapter 10.

Topic:-

Par. (1). Verses 1-9.

Par. (2). Verses 10-21.

(A). Verses 10-13.

(B). Verses 14-21.

Chapter 11.

Topic:- "The Blasphemous Climax of Gentile World Power, and of wicked Antisemitism".

Par. (1). Verses 1-4. "The Setting of the Prophecy".

This is also prophetic, not historical. See Dan. 10:14. Here we are given a brief summary of the prophecy which foretells the rise of the East against the West, as recounted in Daniel 8. The mighty king of verse 3 is surely the Horn of Dan. 8:5, whose kingdom is to be broken into four, (Dan. 11:4 c/f Dan. 8:8, Dan. 7:3.).

Par. (2). Verses 5-29. "The Conflict between the King of the South and the King of the North".

The King of the South is Great Britain and her allies (the Eagle-winged Lion), defending the Mediterranean, and the land of Palestine. The King of the North is Russia, (the Bear) and her allies.

Expedition 1. Verses 5-9.

An alliance is attempted between a princess of Britain and a ruler of Russia. In this she loses the support of the army, and the Prime Minister with his government, and the King of Britain are overthrown. Another member of the royal family takes control (vs 7) and defeats the King of the North.

Expedition 2. Verses 10-12.

The King of the South wins again, and many Russians are killed.

Expedition 3. Verses 13-19.

Russia defeats Britain, and over-runs Palestine. From there she turns west to attack the islands of the Mediterranean, finally threatening the British Isles. A Prince of England averts the calamity. The King of the North dies.

Expedition 4. Verses 20-29.

The Tax-raiser comes to power in Russia, but is "liquidated" in a mysterious manner. Then the "vile person", the antichrist, rises to power as king of Russia. He makes war against Great Britain. It is probably at this time that Britain loses her alliance with the U.S.A. through misunderstanding and deceit.

Par. (3). Verses 30-45. "The Supremacy of the Blasphemous Antichrist over both Jew and Gentile".

(a). Verses 30-35. "The Attack on God's People".

The Daily Sacrifice removed. True Israel revealed, as she rebels against the blasphemy. Many will be slain.

(b). Verses 36-39. "The Universal Worship of the Devil".

(c). Verses 40-45. "The Final Triumph of the Antichrist".

Expedition 5. Verses 40-43.

Britain again tries to stop the antichrist. Egypt, Libya and Ethiopia fall before him.

Then the eastern trouble arises, the Leopard of Dan. 7. It is probably at this stage that the antichrist receives his mortal wounds (Zech. 11:17); and rises again in mock resurrection. (Rev. 13:3-4). All the world wonders at him. The story ends in verse 45 with a picture of the antichrist setting up his palace on the Mount of Olives in defiance of the second coming of Christ. See Zech. 14:4.

The Conclusion of the Book.
Chapter 12. Topic:-

Par. (1). Verses 1-4.

Par. (2). Verses 5-12.

SECTION 5.

"GUIDE-LINES FOR BOOK ANALYSIS".

A. Review - "The Analysis of the Epistle".

1. The Five parts of an Epistle.

(a). The Signature.

Note its position, its content and its nature.

The Signature will often give us the proper dispensational viewpoint.

(b). The Address.

This is most important. The Epistles addressed to the churches come to us indirectly, but are applicable to any Christian Church in this Age of Grace.

(c). The Salutation.

This is usually a prayer for God's blessing upon the recipient.

(d). The Body. This is, of course, the actual message.

(e). The Complimentary Closing.

This contains some Localisms, and usually a Benediction.

2. The Seven Steps in the Analysis of an Epistle.

(a). Examine chapter one most carefully, noting the relationship of each sentence, clause or phrase.

(b). Try to pick out the main thoughts in this chapter. This gives you a "bunch of keys" with which to seek to unlock the Book.

(c). Read the whole Epistle through a number of times to determine which of these themes is elaborated in the Epistle.

(d). Then analyze each chapter as you did chapter one, discovering what bearing each part has on the main theme.

(e). Make a skeleton outline of the whole Book, and then fill in the various details as you discover them.

(f). As you analyze, make a note of the doctrines dealt with in each chapter.

(g). Make a note of any sermon topics or texts suggested in your study.

B. Brief Outlines of Bible Books.

We present herewith a collection of skeleton outlines, many of which the student has already examined. We suggest that the student make this a storehouse of such outlines, and add to them from time to time as other Books are carefully analyzed and studied. This Course is not intended to give the student a complete knowledge of the Bible, for that is manifestly impossible, but rather to prepare the student for his own work of analysis. Only a few of the more important outlines are given here:

1. ECCLESIASTES.

Theme:- "The Mystery of God's Revelation to Needy Man".

Introduction:- Chapter 1.

(a). Prelude. Vs. 1-11. "The problem of life presented".

(b). Theme. Vs 12-18. "The Investigations of a scholar".

Body:-

(a). Section 1. Chapters 2-6.

"The Appraisement of Life Values" or "What is good for a man in life?"

- (1). Along the Pathway of Happiness. Chapters 2-3.
 - (A). Wealth tested out. Chap. 2:1-11.
 - (B). Intellectual achievement evaluated. Chap. 2:12-26.
 - (C). The Vagaries of Life. Chap. 3
- (2). Down the Road of Sorrow and Oppression. Chapters 4-5.
 - (A). Among the Oppressed. Chap. 4:1-6.
 - (B). Among the Oppressors. Chap. 4:7-16.
 - (C). The Middle Class. Chap. 5.
- (3). The Man who Succeeded. Chapter 6.
- (b). Section 2. Chapters 7-11.

"An Examination of Eternal Verities and Virtures" or
"What shall be after this life?"

 - (1). The Eternal Verities.
 - (A). Religious Idealism. Chapter 7.
 - (B). Fear of Judgment. Chapter 8.
 - (C). Death Itself. Chapter 9.
 - (2). The Eternal Virtues. Chapters 10-11.
- Conclusion. Chapter 12.
 - (a). The death of a man as it appears.
 - (b). Resolution:- The best the wise man can do is to exhort men to do their duty.

2. JONAH.

Theme:- "God's Message of preservation through repentance, even to those separated from Him through rebellion".

- Chapter 1. The Prodigal Prophet.
Jonah's sin against Jehovah.
- Chapter 2. The Praying Prophet.
Jonah's prayer to Jehovah.
- Chapter 3. The Preaching Prophet.
Jonah's service for and obedience to Jehovah.
- Chapter 4. The Pouting Prophet.
Jonah's controversy with Jehovah.

3. ROMANS.

Theme:- "The Righteousness of God".

Introduction:- Chapters 1-2. "The problem of sin".

Chapter 1:- "The Wrath of God upon all sin".

Chapter 2:- "Man is without any excuse or way of escape".

Body:-

- (a). Section 1. Chapters 3-5. "The Great Solution".
 - Chapter 3:- "God's solution" or "Bridging the Gap".
 - Chapter 4:- "The Grace of God for all".
 - Chapter 5:- "The Wonderful results of Grace".
- (b). Section 2. Chapters 6-8. "The Way to Victory".
 - Chapter 6:- "How to be free from the power of sin".
 - Chapter 7:- "The possibility and origin of bondage".
 - Chapter 8:- "The Possibility of Victory through the Law of the Spirit".
- (c). Section 3. Chapters 9-11. "The Three Qualities of true service".
 - Chapter 9:- "The necessity of the call of God to salvation and service".
 - Chapter 10:- "The Basic essential of the Servant's Message".
 - Chapter 11:- "The Sure Basis of our service - understanding of and confidence in God's plan".

- (d). Section 3. Chapters 12-14. "The Three Golden Virtues of Christian Life".
Chapter 12.: "The Surrendered Life".
Chapter 13.: "The Obedient Life".
Chapter 14.: "The Charitable Life".
Conclusion:- Chapters 15-16.
Chapter 15.: "The High Calling of God".
Chapter 16.: "The Blessed Fellowship of Saints".

4. GALATIANS.

- Theme:- "The True Gospel of Grace".
Chapter 1. "The source of the True Gospel".
Chapter 2. "The Distinguishing Characteristics of the Gospel".
Chapter 3. "The Perspective of the Gospel".
Chapter 4. "The Freedom of the Gospel".
Chapter 5. "The Victory of the Gospel".
Chapter 6. "The Outcome of the Gospel".

5. EPHESIANS.

- Theme:- "The Father God and His Family".
Chapter 1. "The Intention of the Father".
Chapter 2. "The Family".
Chapter 3. "The New Order".
Chapter 4. "The Christian's Vocation".
Chapter 5. "The Mysterious Family Relationship".
Chapter 6. "Protection. - How the Family Gets Along".

6. PHILIPPIANS.

- Theme:- "Christian Joy".
Chapter 1. "How the Joy Comes".
Chapter 2. "The Attributes of True Joy".
Chapter 3. "The Results of True Joy".
Chapter 4. "The Atmosphere of Christian Joy".

7. I THESSALONIANS.

- Theme:- "The Secret of Power in the Christian Life" or "The Three Christian Graces".
Chapter 1. "The Three Graces".
Chapter 2. "The Characteristics of the Strong Man - The Labour of Love".
Chapter 3. "The Realm and Method of Success - The Work of Faith".
Chapter 4. "Comfort - the permeating element of the Abundant Life - The Patience of Hope".
Chapter 5. "Assurance - There is no possibility of Failure".

8. II THESSALONIANS.

- Theme:- "The Philosophy of Tribulation".
Chapter 1. "Hope in Tribulation".
Chapter 2. "Experience in Tribulation".
Chapter 3. "Patience in Tribulation".
Note:- Romans 5:3-4. The whole epistle of II Thessalonians is written in anti-climatical order. c/f 2:1.

9. I TIMOTHY.

- Theme:- "The Victory of Faith".
Chapter 1. "In Christian Ministry".
Chapter 2. "In a Life of Prayer".

- Chapter 3. "Through Proper Administration".
- Chapter 4. "In the Word of God".
- Chapter 5. "Christian Responsibility".
- Chapter 6. "In Godly Contentment regarding material things".

10. II TIMOTHY.

- Theme:- "Christian Vocation".
- Chapter 1. "The Necessary Equipment".
 - Chapter 2. "The Essential Qualifications".
 - Chapter 3. "The Basis of the Vocation - Dependence on the Word".
 - Chapter 4. "The Ultimate Goal or Aim".

11. TITUS.

- Theme:- "The Antidotes of False Doctrine".
- Chapter 1. "Proper Organization".
 - Chapter 2. "An Exemplary Christian Life".
 - Chapter 3. "The Maintenance of Good Works". or "A Proper Christian Attitude to our Fellow-Men".

12. HEBREWS.

- Theme:- "The Heir of all things".
- Note:- This Epistle is written directly to the Hebrew People, and not directly to the Christian Church.

Introduction. Chapters 1-3.

- "The Heir Described".
- Chapter 1. "His Superiority. He is Better than the angels".
 - Chapter 2. "His Perfection. He was made perfect".
 - Chapter 3. "His supreme Authority over all others".

Body:-

Section 1. Chapters 4-7. "The Opportunity presented to Israel".

- Chapter 4. "The Offer of entering into Rest".
- Chapter 5. "The danger of dullness of hearing".
- Chapter 6. "The Hope of Israel".
- Chapter 7. "The Surety of an Eternal Priesthood".

Section 2. Chapters 8-11. "The underlying factors of the opportunity".

- Chapter 8. "The New Covenant".
- Chapter 9. "How the Inheritance Comes".
- Chapter 10. "The Perfect Sanctification".
- Chapter 11. "The Enjoyment of the Inheritance".

Conclusion:- Chapters 12-13. "The Opportunity can only be appropriated by faith".

- Chapter 12. "An Appeal to service".
- Chapter 13. "A warning of bitter persecution".

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SUGGESTED PARAGRAPH AND CHAPTER HEADINGS
FOR THE FIRST SIX CHAPTERS OF DANIEL

THEME OF THE BOOK

God's message to His people concerning their manner of life in an ungodly world.

CHAPTER 1

God's blessing is with those who, with a wholly separated life, continue to serve Him in this alien world.

- Par. 1 Apostasy leads to complete domination by evil powers.
2 The world tries to absorb God's best, and bring it into conformity.
3 The true people of God, by His help, maintain their separation.
4 God honours and rewards His faithful servants.

CHAPTER 2

The failure of human wisdom, and the power of God to reveal His plans through His faithful servants.

- Par. 1 The natural, unregenerate man cannot, by worldly wisdom, discern God's revelation, or find therein the answer to life's problems.
2 Failure to understand the things of God leads inevitably to loss and death.
3 The man of faith will seek God's will by taking time for united, believing prayer.
4 Answers to the prayer of faith should arouse wholehearted praise to God.
5 The proper attitude of the servant of God is one of compassion, humility and of giving glory to God.
6 God's revelation to men comes through His power upon His faithful people.
7 A complete understanding of God's sovereign purposes comes through the Spirit of God.
8 The perverse man of the world fails in his perception of God, and tends to glorify man.

CHAPTER 3

Faithfulness to God opposes and triumphs over the depravities of Gentile policies.

- 1 Desire for self-exaltation leads men to pervert the truth.
2 The world hates and scrutinizes the faithful who openly separate themselves to God.
3 God's faithful and courageous followers will not compromise with evil in spite of the possibility of the most dire consequences.
4 The world seeks by all means to destroy the righteous and to stop the true worship of God, but persecution endured brings sweet communion with the Saviour.
5 God's demonstrated (immediate) power moves the world to acknowledge the supremacy of God.

Suggested Paragraph & Chapter Headings
for the First Six Chapters of Daniel (concluded)

CHAPTER 4

The danger of self-glorification, and man's great need of the praiseworthy grace of God

- Par. 1 A humbled heart willingly testifies to God's power and glory.
 2 God's divine revelation brings concern and confusion to the natural man.
 3 As a last resort, the unregenerate often turns to God's people for help in times of trouble and perplexity.
 4 The warning of judgment is in the mouth of God's faithful people and loving exhortation is on their lips.
 5 The self-exalting are brought low by God before they can receive the blessing of God or bear effective witness.

CHAPTER 5

The world's sacrilege finally exhausts God's patient forbearance

- Par. 1 Degenerate living finally leads to sacrilege.
 2 God's mysterious manifestations bewilder and frighten the superstitious hearts of the unregenerate.
 3 God works out His purposes through those who remain steadfast and true in all circumstances.
 4 God's faithful servant must indignantly rebuke the sacrilege of the enlightened sinner.
 5 The world is often carelessly indifferent even in the face of God's revealed and inescapable judgments.
 6 In the climax of iniquity, God's promised judgment is swift and certain.

CHAPTER 6

God will always glorify Himself through His people's faithfulness and will finally judge the ungodly.

- Par. 1 It is a wise thing to honour the integrity of God's servant.
 2 The ungodly subtly plot to destroy the righteous because they hinder and rebuke sin.
 3 Those who fearlessly give God first place in their lives are persecuted by the unbelievers.
 4 God is able to protect His people and thereby prove His power to the world.
 5 God's law of retribution: certain judgment is in store for those who persecute God's people.
 6 The world's contrite recognition of God's glory and power brings honour to God and His people.