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I. Introductory Remarks

This document is intended to be a study aid or tool to help give context to the scripture. Most of the information compiled has a general consensus of being true amongst the various resources I have used (all websites are listed at the end of the document). The Bible is not a single source, simple, linear book that just appeared in the form of King James English for our personal benefit. These collections of scripture have been written by multiple human hands of varying education levels, throughout thousands of years, spread over a wide array of cultural backgrounds and a variety political situations.

From the initial inscriptions to today there have been translations, documents have been discovered and destroyed, empires have risen and fallen, councils and gatherings have taken place to conclude what writings should be considered scripture and those that shouldn't be revered (for example: the Apocrypha). The books of the Bible I have listed are what most Protestant Christian churches believe in and uphold to be scripture. Some key principles towards canonization of scripture are:

Valid author – the book should be written by an apostle, a prophet, or someone who stands for God.

Orthodox – the book should agree and coincide with previous teachings. The Bible should not contradict itself.

Divine inspiration – the work must be inspired by God or exhibit evidence of divine inspiration.

II. Explanation of the template

Author - While scripture is God-breathed or inspired by God, a human hand originally inscribed the passages we now read. The list of human authors is: Moses, Unknown/ Anonymous, Unnamed Priestly Historians (potentially Samuel or Jeremiah), Ezra, King Solomon, Agur and Lemeul, Isaiah son of Amoz, Jeremiah and possibly Baruch, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Matthew the tax collector, John-Mark, Luke the physician, John the disciple, Paul of Tarsus, James the brother of Jesus, Jude a servant of Jesus Christ.

Original Audience - Some of these books had a targeted group or purpose: ancient Hebrews/ Israelites, Edomites/ descendants of Esau, Israel under the reign of King Jeroboam II, Leadership of the Northern and Southern Kingdoms, Tribe of Judah, Judeans returning from exile in Babylon, Gentiles, Theophilus, Christians in Rome, the churches in: Corinth, Galatia, Ephesus, Phillipi, Colosse, Thessalonica; Timothy, Titus, Philemon, Apphia, Archippus, Hellenistic Judeans and the seven churches located in Asia (Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea).

Dispensation/ Administration- this work is based off of the seven dispensation/ administration model: original paradise, patriarch, law, Gospel/ Christ's administrations, Grace, Christ's second coming, Final paradise.

The bible does NOT directly state when one dispensation starts and when another ends; or give a set name for a dispensation. However, the word “dispensation” is mentioned a few times in the bible (Ephesians 3:2 as an example), and there do seem to be some common trends throughout the scripture regarding God’s relationship towards mankind. In order to help give context and better enable those trying to understand God better, I have decided to leave the man-made categorizations in this document. Also keep in mind that chapter (added in the 13th century) and verse (16th Century) numbers were man-made additions; we can all agree that these modifications have helped cite and research the Bible.

Date written - this piece of information helps give context to the account in line with the chronology of events.

Chronology of events - Were the events written as they happened or written from oral tradition many years later? This information might be key into deciding to take the bible literally or figuratively.

Form of writing: Was the scripture meant to inspire or to keep a historical record: Epistle/Letter, Genealogical, Historical Narrative, Law/Statutory, Parable, Poetry, Prophecy, Proverbial/Wisdom Literature, Gospel

Geography – it is useful to consider the culture and climate of events.

Description – Summary of the book

Significant Events – added to help other locate verses pertaining to a specific passage.

III. Categories of Scripture

Old Testament divisions:

The Pentateuch

Genesis

Exodus

Leviticus

Numbers

Deuteronomy

The first five Old Testament books are known as the books of the Law, or the *Pentateuch* or the *Torah*.

The first 11 chapters of Genesis tell about God. Unlike the pagans of the ancient world, the Hebrew people (later known as Israelites or Jews) believed in only one true God. Through the stories of Creation, The Great Flood, and The Tower of Babel, we see that God created everything, and He loves and actively sustains all His creation.

The remainder of Genesis tells the history of the patriarchs. The Jews trace their ancestry to a man named Abraham through his son Isaac and grandson Jacob. The Muslim Arabs also trace their ancestry to Abraham through his son Ishmael.

Exodus and Numbers tell the story of Moses, who led the Hebrews out of captivity in Egypt around 1300 B.C. They wandered for forty years in the desert before arriving at their Promised Land. During the time in the desert, God gave the Ten Commandments to Moses.

Leviticus and Deuteronomy discuss the relationship between God and His chosen people, the Hebrews. They also give details of the Law that regulated almost every aspect of Hebrew life.

Moses is traditionally considered to be the author of the Pentateuch, but as with many other books of the Bible, the author and date written are not known for certain.

The Historical Books

Joshua

Judges

Ruth

1st Samuel

2nd Samuel

1st Kings

2nd Kings

1st Chronicles

2nd Chronicles

Ezra

Nehemiah

Esther

The remainder of the Old Testament books are divided by the Jews into categories of *prophets* and *writings*. However, Christians organize it differently into sections of *historical books*, *wisdom books*, and *books of prophecy*.

The historical books tell the history of Israel from the time of Moses until several hundred years before the time of Jesus. After 40 years in the desert, the Hebrews conquered their Promised Land of Canaan. For a time, the tribes of Israel were ruled by a series of judges. Then, in the eleventh century B.C., came the monarchy with Kings Saul, David, Solomon and several other kings. Israel suffered a number of military defeats. Jerusalem was destroyed in 586 B.C. and many captives were taken away to Babylon. Eventually, the people were allowed to return and rebuild Jerusalem and their civilization.

The Wisdom Books

Job

Psalms

Proverbs

Ecclesiastes

Song of Solomon

Psalms, Proverbs, Wisdom and Sirach contain many sayings of practical wisdom to help live a happy, successful and holy life. Job and Ecclesiastes deal with the weightier issues of the meaning of life, the existence of evil and our relationship to God. Song of Solomon is a love song glorifying romantic love between a man and woman, although it is sometimes interpreted allegorically as a story about the love of God for Israel or the Church.

The Books of Prophecy

Isaiah

Jeremiah

Lamentations

Ezekiel

Daniel

Hosea

Joel

Amos

Obadiah

Jonah

Micah

Nahum

Habakkuk

Zephaniah

Haggai

Zechariah

Malachi

Prophecy means “speaking the mind of God.” Some prophecies predict the future. Others are special messages of instruction or warning from God. The prophets were called by God to give these predictions, messages and warnings to kings, other leaders and the people.

New Testament Divisions:

The Gospels

Matthew

Mark

Luke

John

The four Gospels tell of the birth, life, ministry, teachings, death, and resurrection of Jesus. The Gospel of Mark was written around 70 A.D., about 40 years after Jesus was crucified. Matthew and Luke were written between 80 and 90 A.D. Finally, the Gospel of John appeared in its final form around 95 A.D.

Matthew, Mark, and Luke are very similar. It is commonly believed that Matthew and Luke incorporated much of the material in Mark and another common source that is now lost. Each author then added some unique material.

The Gospel of John is quite different. It is much more of a spiritual and theological work, although it relates many of the same events as the other three Gospels.

Acts of the Apostles

Acts of the Apostles is a sequel to the Gospel of Luke, written by the same author. It tells the history of the first 30 years of the Christian Church. The story is mostly centered on the apostles Peter and Paul who were the preeminent leaders of early Christianity.

The Letters of Paul

Romans

1st Corinthians

2nd Corinthians

Galatians

Ephesians

Philippians

Colossians

1st Thessalonians

2nd Thessalonians

1st Timothy

2nd Timothy

Titus

Philemon

Hebrews

Many of the New Testament letters (also known as *epistles*) are traditionally attributed to the apostle Paul. 1st Thessalonians, 1st and 2nd Corinthians, Galatians, Romans, Philippians, and Philemon are undisputed genuine letters of Paul. There is less certainty about the authorship of 2nd Thessalonians, Colossians, Hebrews, Ephesians, 1st and 2nd Timothy and Titus. Paul probably wrote 1st Thessalonians and Galatians around 50 A.D., and they are among the oldest books in the New Testament.

Paul wrote his letters to various Christian communities to instruct and encourage them in the faith and to address specific problems and disputes that had arisen in those communities. Many of the beliefs and practices of Christianity originated from Paul's teachings in these letters.

The General Epistles

James

1st Peter

2nd Peter

1st John

2nd John

3rd John

Jude

These letters were also written to encourage, instruct and correct the early Christians. The catholic (meaning *universal*) letters were circulated among the various Christian communities and read at their meetings. Throughout the letters we see the need to put our faith and trust in Christ and to put that faith into action through Christian love (kindness and respect) for all people.

Prophetical Book

Revelation

Revelation is also a letter, but it is in the form of apocalyptic literature, which tells a story through symbols, images, and numbers. Revelation offers comfort and encouragement to Christians of all ages that God is firmly in control. When the time is right, the forces of evil that seem to dominate our world will be utterly destroyed, and God's eternal kingdom will come into its fulfillment.

IV. The Books of the Bible

GENESIS

Author: Moses

Original Audience: ancient Hebrews/ Israelites

Dispensation/ Administration: Original Paradise, Patriarch

Date written: 1445-1405 B.C.

Chronology of events: Creation (5000B.C) - 1806 B.C.

Form of writing: Historical Narrative

Description –

The word "genesis" signifies "generation" or "origin" and comes from the Greek translation of Genesis 2:4. It is an appropriate title for the first book of the Bible, which contains the record of the origin of the universe, the human race, family life, nations, sin redemption, etc. The first 11 chapters, which deal with primeval or pre-Patriarchal times, present the antecedents of Hebrew history from Adam to Abraham. The remaining chapters (12 - 50) are concerned with God's dealings with the patriarchs Abraham, Isaac, and Jacob, and Jacob's son Joseph, all "fathers" of the people whom God has chosen to carry out His plan for the redemption of mankind. The book closes with these "Chosen People" in Egypt.

Significant events –

Creation — Genesis 1

The Fall (Adam and Eve) — Genesis 3

Noah and the Flood — Genesis 6

The Tower of Babel — Genesis 11

The Call of Abram — Genesis 12

God makes promises to Abraham — Genesis 15

The Birth of Isaac — Genesis 21

Abraham tested — Genesis 22

Isaac and Rebekah — Genesis 24

Jacob and Esau — Genesis 25

Jacob's children — Genesis 29

Joseph sold by his brothers into slavery — Genesis 37

Joseph in Egypt — Genesis 39

EXODUS

Author: Moses

Original Audience: ancient Hebrews/ Israelites

Dispensation/ Administration: Patriarch, Law

Date written: 1445-1405 B.C.

Chronology of event: 1800 B.C. – 1445 B.C.

Form of writing: Law/Statutory

Description –

The name means "going out" or departure". While it refers to one of the most important events of the book, the Exodus of the Israelites from Egypt, other highly significant events are also found here, such as the oppression of the Chosen People in Egypt, the flight and call of Moses, and God's covenant with the nation Israel at Sinai - an experience climaxed by His giving of the moral law (Ten Commandments) through Moses to the people. A code of secular laws is also included, and the latter part of the book contains an elaborate description of the sacred Ark of the Covenant and its tent (tabernacle), God's place of dwelling among His people.

Significant Events -

Israel in slavery in Egypt — Exodus 1
The birth of Moses — Exodus 2
Moses and the Burning Bush — Exodus 3
The Ten Plagues — Exodus 7
God rescues Israel from Egypt — Exodus 12
God gives the Ten Commandments — Exodus 20

NUMBERS

Author: Moses
Original Audience: ancient Hebrews/ Israelites
Dispensation/ Administration: Law
Date written: 1445-1405 B.C.
Chronology of events: 1445 B.C. – 1407 B.C.
Form of writing: Law/Statutory

Description –

The name of this book originated from the two numberings of the people related in it: the first at Sinai in the second year of the Exodus and another on the plains of Moab opposite Jericho in the 40th year. A better title is the one given by the Hebrews themselves, *Bemidhbar* ("In the Wilderness"), for it describes the locale of the major events of the book. In all these events, the writer sees the guiding hand of God, sustaining, delivering, and keeping covenant with His people, as He prepares them for entrance into the land promised first to Abraham (Gen. 12:1ff).

Significant Events – N/A

DEUTERONOMY

Author: Moses
Original Audience: ancient Hebrews/ Israelites
Dispensation/ Administration: Law
Date written: 1445-1405 B.C.
Chronology of events: 1407 B.C.- 1406 B.C.
Form of writing: Law/Statutory

Description –

The final book of the Pentateuch derives its English name from the Greek word *deuteronomion*, meaning the "second law", or the "law repeated". Deuteronomy is essentially Moses' farewell address to a new generation in which he summons them to hear the law of God, to be instructed in the application of its principles to the new circumstances awaiting them, and to renew intelligently the covenant God had made with their fathers - a covenant that must be faithfully observed as the condition of God's blessings upon them in the Promised Land.

JOSHUA

Author: Unknown, Priestly historian
Original Audience: ancient Hebrews/ Israelites
Dispensation/ Administration: Law
Date written: 1405-1385 B.C.
Chronology of events: 1406 B.C. – 1375 B.C.
Form of writing: Historical Narrative

Description –

This book serves as the connecting link between the Pentateuch and the later historical books; its name is derived from the principal character, Joshua. Chapters 1 to 23 describe the conquest of the land and its division among the tribes of Israel. In the final chapters (23-24), Joshua, somewhat after the fashion of Moses, exhorts the people in a series of farewell addresses "to keep and to do all that is written in the book of the law of Moses," and solemnly challenges them to the renewal of their covenant commitment to God.

Significant events –

- Israel enters the Promised Land (Joshua) — [Joshua 1](#)

JUDGES

Author: Unknown, Priestly historian

Original Audience: ancient Hebrews/ Israelites

Dispensation/ Administration: Law

Date written: 1043 B.C.

Chronology of events: 1375 B.C. – 1075 B.C.

Form of writing: Historical Narrative

Description –

Named after the "Judges of Israel," the heroic leaders whose deeds it records, this book covers a period of time from the death of Joshua to the birth of Samuel, an era often called "the dark ages" of Hebrew history. Here is a story, on the human side, of disobedience and disaster, and on the divine side, of direction and deliverance. Of the 13 judges named, only 3 are well known: Deborah, Gideon, and Samson.

Significant Events –

- Israel ruled by judges (Gideon, Deborah, Samson, etc.) — [Judges 1](#)

RUTH

Author: Unknown, Priestly historian

Original Audience: ancient Hebrews/ Israelites

Dispensation/ Administration: Law

Date written: 1030-1010 B.C.

Chronology of events: 1140 B.C.

Form of writing: Historical Narrative

Description –

The Book of Ruth offers a striking contrast to the Book of Judges, but its story is associated with the same period. In Judges, national sin and corruption portray a dark picture. The story of Ruth the Moabitess and her loyalty and devotion to Naomi, her Hebrew mother-in-law, presents the reader with a picture of the nobler side of Hebrew life in the days of the judges.

I and II SAMUEL

Author: Anonymous, Possibly Samuel

Original Audience: ancient Hebrews/ Israelites, in the time of the kings

Dispensation/ Administration: Law

Date written: 931-722 B.C.

Chronology of events: 1070 B.C. – 970 B.C.

Form of writing: Historical Narrative

Description –

These books were named after Samuel, not only because he is the principal figure in the first part, but also because he anointed the two other principal characters, Saul and David. Originally a single book which was divided when translated into Greek, the books of Samuel cover a period of time in Israel's history from the birth of Samuel to the close of the reign of David. First Samuel presents the transition from Israel's judges to the monarchy. Second Samuel deals almost exclusively with the history of David and presents a vivid picture of the theocratic monarchy in which the king represents God's rule over the people.

Significant Events-

- Israel gets its first king (Saul) — [1 Samuel 9](#)
- David is anointed king — [1 Samuel 16](#)
- David and Goliath — [1 Samuel 17](#)
- David becomes king — [2 Samuel 5](#)

I and II KINGS

Author: Anonymous, Possibly Jeremiah

Original Audience: Judean Exiles in Babylon

Dispensation/ Administration: Law

Date written: 561-538 B.C

Chronology of events: 970 B.C. – 586 B.C.

Form of writing: Historical Narrative

Description –

These books are the sequel to I and II Samuel and should be read as a continuation of the history of the Hebrew nation contained in the former work. Originally one book, I and II Kings relate the history of Israel from the last days of David to the destruction of the northern kingdom, Israel, in 721 B.C., and to the fall of the southern kingdom, Judah, in 586 B.C. This is the period of Israel's glory, division, decline, and fall.

Significant Events-

- Solomon becomes king — [1 Kings 1](#)
- Israel is divided: Israel and Judah — [1 Kings 12](#)
- Kings rule (mostly bad) for 345 years — [1 Kings 13](#)
- Exile, part one: Israel (the northern half), conquered by Assyria — [2 Kings 17](#)
- Exile, part two: Judah (the southern half), conquered by Babylon — [2 Kings 25](#)

I and II CHRONICLES

Author: Ezra

Original Audience: ancient Hebrews/ Israelites

Dispensation/ Administration: Law

Date written: 450-430 B.C.

Chronology of events: 1003 B.C. – 609 B.C.

Form of writing: Historical Narrative

Description –

In the Hebrew Canon these books formed a single volume called "Things of the days" (i.e., annals). The translators of the Greek Septuagint Version gave them the title, *Paraleipomena*, meaning "things left over," implying their use as a supplement to Samuel and Kings. Jerome (c. A.D. 340-420) called them "a chronicle of the whole and sacred history" from Adam to Cyrus (538 B.C.), hence their English name. Actually, Chronicles is a summary of Hebrew history that duplicates much of Samuel and Kings.

EZRA and NEHEMIAH

Author: Ezra

Original Audience: ancient Hebrews/ Israelites

Dispensation/ Administration: Law

Date written: Ezra 457 – 444 B.C.; Nehemiah 424 - 400 B.C.

Chronology of events: 537 B.C. – 432 B.C.

Form of writing: Historical Narrative

Description –

Written originally as one book, these two books describe the return of the Jewish exiles after more than a half-century of bondage in Babylon, and the subsequent restoration of Jerusalem, its Temple and its walls. Ezra and Nehemiah are of special importance, since they contain nearly all of the direct information known of the post-Exilic period of Hebrew history.

Significant Events-

- Many Israelites return to Israel to rebuild the demolished land and temple — [Ezra 1](#)
- The completion of the new temple — [Ezra 6](#)

ESTHER

Author: Unknown

Original Audience: ancient Hebrews/ Israelites

Dispensation/ Administration: Law

Date written: 450 - 331 B.C.

Chronology of events: 483 B.C. – 472 B.C.

Form of writing: Historical Narrative

Description –

The Book of Esther, in the form of a short story similar to the Book of Ruth, has its setting in the palace of Shushan, or Susa, one of the three capitals of the Persian Empire. The story gives us a vivid picture of the Jews in exile, of the hostility of their non-Jewish enemies in Persia, and of how Esther became the queen of Ahasuerus (Xerxes), subsequently risking her life in order to save her people, the Jews, from total destruction. God's providential care of His people is magnified throughout, though the word "God" never appears in the book.

JOB

Author: Anonymous

Original Audience: ancient Hebrews/ Israelites

Dispensation/ Administration: Law

Date written: Unknown

Chronology of events: 2100 B.C. (1-42)

Form of writing: Proverbial/Wisdom

Description –

So named from Job, its chief character, the book deals with an ageless question, one that is puzzling to every generation - the problem of human suffering, particularly the affliction of the righteous. The reader is given an account of the sufferings of the pious patriarch Job, of the argument carried on between Job and his friends as to the cause of his sufferings, and finally, of the solution to his difficulty,. The book's principal aim is to refute the popular view that all suffering is the result of sin in the life of the sufferer.

PSALMS

Author: Primarily King David, Moses (Psalm 90), Solomon (72 and 127), Sons of Korah (42-49, 84-85, 87-88), the sons of Asaph (50, 73-83), Ethan the Ezrahite (89), and some are anonymous

Original Audience: Addressed to God

Dispensation/ Administration: Law

Date written: 1410-450 B.C.

Chronology of events: Moses (1407 B.C.) – Psalms 74, 79 (586 B.C.)

Form of writing: Poetry

Description –

A collection of 150 psalms, whose Hebrew name is "The Book of Praise". Authors of individual psalms include David, Solomon, Moses, Asaph, and others who are anonymous. The variety and unity of Psalms have given this book a unique place in the devotional life of the individual and the Church. Almost every aspect of man's relation to God is depicted in these poems: simple trust, the sense of sin, appeals to a higher power in time of trouble, and the conviction that the world is in the hands of a loving God.

PROVERBS

Author: Primarily King Solomon, Agur and Lemeul (30-31)

Original Audience: ancient Hebrews/ Israelites

Dispensation/ Administration: Law

Date written: 971-686 B.C.

Chronology of events: 950 B.C.

Form of writing: Proverbial/Wisdom

Description –

This book is a compendium of proverb collections. Although Solomon inspired the development of the book, its entire content did not derive from him. A proverb is a short, pithy saying with practical implications. The ones included here cover a variety of subjects, for example, chastity, control of the tongue, laziness, knowledge, relations with others, justice. Perhaps above everything else in Proverbs there is the reiterated assertion that the source of true wisdom is "the fear of the Lord."

ECCLESIASTES

Author: Unknown

Original Audience: ancient Hebrews/ Israelites

Dispensation/ Administration: Law

Date written: 940-931 B.C.

Chronology of events: 937 B.C.

Form of writing: Proverbial/Wisdom

Description –

In English, the title means "Preacher." Traditionally held to have been written by Solomon, this book is now almost universally recognized as *about* him rather than *by* him. The author's purpose is to prove the vanity of everything "*under* the sun". This truth is first announced a fact, then proved from the "Preacher's" experience and observations. Finally, the author shows that the fullness of life is found only in the recognition of things "*above* the sun," things spiritual as well as material.

THE SONG OF SOLOMON

Author: Possibly Solomon

Original Audience: ancient Hebrews/ Israelites

Dispensation/ Administration: Law

Date written: 971-965 B.C.

Chronology of events: 950 B.C.

Form of writing: Poetry

Description –

This book, the only one in the Bible that has love for its sole theme, is a collection or cycle of marriage songs. Again, as with Ecclesiastes, the composition is *about* Solomon, and not *by* him. The Song is didactic and moral in its purpose, and has traditionally been interpreted as showing God's love for His Chosen People and Christ's love for His Bride, the Church.

ISAIAH

Author: Isaiah son of Amoz

Original Audience: ancient Hebrews/ Israelites

Dispensation/ Administration: Law

Date written: 700-681 B.C. and 587-538 B.C.

Chronology of events: 739 B.C. – 701 B.C.

Form of writing: Prophecy

Description –

This book, as is true of all the prophetic books, derives its name from the prophet whose messages it records. The unity of Isaiah, a problem related to authorship and contents, has been the subject of much debate. The message of the book is twofold: judgment upon Judah for her sins (1-39), and comfort and hope for an exiled people (40-66). In these messages of encouragement are found some of the most graphic portrayals of the Messiah in the Old Testament.

JEREMIAH

Author: Jeremiah and possibly Baruch (Jeremiah's Secretary)

Original Audience: ancient Hebrews/ Israelites, Leadership of Judah

Dispensation/ Administration: Law

Date written: 586-538 B.C.

Chronology of events: 627 B.C. – 586 B.C.

Form of writing: Prophecy

Description –

Jeremiah was God's spokesman during the decline and fall of the southern kingdom, Judah. Among the Prophets not one had a more difficult task than that of standing alone for God in the midst of the apostasy of his own people, and not one who bares his soul to his reader as does Jeremiah. Although Jeremiah announced the coming destruction of Judah, he looked beyond this judgement to a day when religion, no longer national, would be individual and spiritual. This new kind of religion would result from God's "new covenant" with His people.

LAMENTATIONS

Author: Possible Jeremiah

Original Audience: ancient Hebrews/ Israelites in Exile from Jerusalem and Judah

Dispensation/ Administration: Law

Date written: 586 B.C.

Chronology of events: 586 B.C.

Form of writing: Poetry, Third and First Person

Description –

Entitled in most English versions *The Lamentations of Jeremiah*, this book is placed immediately after Jeremiah in the *Septuagint*, *Vulgate* and *English Bible*. In the Hebrew text it is found among the "Writings." In spite of the ancient tradition that Jeremiah was the author, present scholarship is reluctant to accept this view. The book is composed of five poems, lamenting the siege and destruction of Jerusalem (586 B.C.). The poet also makes sincere confession of sin on behalf of the people and leaders, acknowledges complete submission to the will of God, and finally prays that God will once again smile upon His people and restore them to their homeland.

EZEKIEL

Author: Ezekiel

Original Audience: ancient Hebrews/ Israelites exiled in Babylon

Dispensation/ Administration: Law

Date written: 590-570 B.C.

Chronology of events: 593 B.C. – 585 B.C.

Form of writing: Prophecy, Apocalyptic

Geography:

Description –

Ezekiel was carried into exile in Babylon, where he received his call and exercised his prophetic ministry. His dual role of prophet-priest and his position as "watchman" over his people make Ezekiel unique among the prophets and may account for the uniqueness of his message and his methods of delivery. The book contains 48 chapters, divided at the halfway point by the fall of Jerusalem. Ezekiel's prophecies before this event are chiefly messages of condemnation upon Judah for her sin; following the city's fall, the prophet speaks to helpless people of the hope and certainty of restoration to their homeland and of worship again in the Temple.

DANIEL

Author: Daniel

Original Audience:

Dispensation/ Administration: Law

Date written: 536-530 B.C.

Chronology of events: 605 B.C. – 539 B.C.

Form of writing: Prophecy, Apocalyptic

Description –

Traditionally considered as the work of the Prophet Daniel in exile in Babylon during the 6th century B.C., many modern scholars classify the book as an "apocalypse" that was the product of a pious Jew living under the persecution of Antiochus Epiphanes (175-164 B.C.). In a series of events and visions, the author presents a view of history in which God rules and prevails over men and nations to achieve ultimate victory for the "saints" of God.

HOSEA

Author: Hosea

Original Audience:

Dispensation/ Administration: Law

Date written: 750-710 B.C.

Chronology of events: 753 B.C.

Form of writing: Prophecy

Description –

Sometimes called the "Prophet of Divine Love," Hosea was a native of Israel and was called to be God's spokesman during that kingdom's darkest hour. The apostasy of his own people was enough to break Hosea's heart, but he also bore a heavy cross in his own life - his wife had proved unfaithful. In this bitter experience Hosea came to fathom God's love for his erring children and pleads with his people to repent and avail themselves of God's divine compassion and a love that will not let Israel go.

JOEL

Author: Joel

Original Audience: Prophesied in Jerusalem to Israelites

Dispensation/ Administration: Law

Date written: 835-796 B.C.

Chronology of events: 835 B.C.

Form of writing: Prophecy

Description –

Traditionally called the "Prophet of Pentecost," since his prophecy of the outpouring of the Spirit (2:28ff.) is quoted by Peter (Acts 2:16) as being fulfilled at Pentecost, Joel was the kind of man who could see the eternal in the temporal. The occasion of his message was a devastating locust plague, which he interpreted as foreboding the Day of the Lord when God would act directly to punish His people for their sins. Joel calls upon the people of Judah to repent, promising that repentance will bring God's blessings, material and spiritual.

AMOS

Author: Amos

Original Audience: People of Israel under King Jeroboam II

Dispensation/ Administration: Law

Date written: 750 B.C.

Chronology of events: 766 B.C.

Form of writing: Prophecy

Description -

Among the "writing" prophets Amos was the first of a new school, for, like Elijah and John the Baptist, he denounced sin with rustic boldness. A shepherd and native of Judah, he was called by God to prophesy to the northern kingdom of Israel during the reign of Jeroboam II (786-746 B.C.). Sparing no one, the prophet fearlessly announced the impending judgment of God. Although the dominant note of the book is judgment, the final words promise the restoration of a righteous remnant.

OBADIAH

Author: Obadiah

Original Audience: The Edomites (descendants of Esau)

Dispensation/ Administration: Law

Date written: 850-840 B.C.

Chronology of events: 853 B.C.

Form of writing: Prophecy

Description -

This shortest of the prophetic books, containing only 21 verses, is a scathing denunciation of the Edomites, descendants of Esau, who from the beginning had been hostile to Israel. Its message is primarily one of destruction and doom for Edom. The latter part of the prophecy is concerned with the Day of the Lord when God's judgment will be upon other nations as well as Edom and concludes with the promise that "the kingdom shall be the Lord's."

JONAH

Author: Jonah

Original Audience: Israel during the reign of King Jeroboam II

Dispensation/ Administration: Law

Date written: 775 B.C.

Chronology of events: 760 B.C.

Form of writing: Historical Narrative

Description -

The Old Testament counterpart of John 3:16, this book declares the universality of God's love embracing even pagan nations. Its authorship and historicity are disputed. If one is willing to accept the miraculous, there is no compelling reason to deny its historicity. There is a strong possibility that the book is *about* Jonah and not *by* him. The author relates how Jonah refused God's call to preach to the people of Nineveh, his punishment for this disobedience, his ready response to a second summons, and his bitter complaint at God's sparing the city following her repentance. Christ Himself alludes to Jonah when speaking of His own death and Resurrection (Matt. 12:39, 16:4; Luke 11:29-32).

MICAH

Author: Micah

Original Audience: Leadership of the Northern and Southern Kingdoms

Dispensation/ Administration: Law

Date written: 735-710 B.C.

Chronology of events: 735 B.C.

Form of writing: Prophecy

Description -

The Prophet Micah was a younger contemporary of Isaiah and spoke at a time when conditions in Judah paralleled those in the northern kingdom of Israel during Amos' day. Micah's messages are strikingly similar to those of Amos: many of the same sins are denounced and the same rugged, direct, indignant, and convincing language is used. While announcing God's certain judgment upon sin, he also spoke of a sure deliverance to come through the Messiah whose place of birth he predicts.

NAHUM

Author: Nahum

Original Audience: ancient Judeans/ Israelites

Dispensation/ Administration: Law

Date written: 650 B.C.

Chronology of events: 697 B.C.

Form of writing: Prophecy

Description -

This book is a vivid prediction of the approaching downfall of Nineveh, the capital city of Assyria, one of the most warlike of the ancient heathen nations. Of the Prophet Nahum, whose name means "consolation" or "comfort," little is known. His purpose was to comfort his people, long harassed by Assyria, with the promise that this cruel and oppressing people would soon meet destruction at God's hand.

HABAKKUK

Author: Habakkuk

Original Audience: ancient Judeans/ Israelites

Dispensation/ Administration: Law

Date written: 615-605 B.C.

Chronology of events: 625 B.C.

Form of writing: Prophecy

Description -

While this book is true prophecy, its method is quite different from other writings of the prophets. Dramatically constructed in the form of dialogue, this book contains the prophet's complaints (questions) and God's reply to them. In God's answers Habakkuk discovers the doorway leading from questioning to affirmation, through which he enters into a faith that enables him to affirm, "I will rejoice in the Lord... God, the Lord, is my strength."

ZEPHANIAH

Author: Zephaniah

Original Audience: People of Judah

Dispensation/ Administration: Law

Date written: 635-625 B.C.

Chronology of events: 638 B.C.

Form of writing: Prophecy

Description -

This book, though brief, is comprehensive, embracing the two great themes of prophetic teaching: judgment and salvation - both extending to all nations. In some great catastrophe of his day, perhaps the Scythian invasion (c. 626 B.C.), Zephaniah sees God's terrible judgment upon the nations, including Judah. He exhorts the people to repent and assures them that God will dwell in the midst of a righteous remnant following repentance.

HAGGAI

Author: Haggai

Original Audience: Judeans who had returned from exile in Babylon

Dispensation/ Administration: Law

Date written: 520 B.C.

Chronology of events: 520 B.C.

Form of writing: Prophecy

Description -

This book, the first among the writings of the post-Exilic prophets, consists of four prophecies delivered within the space of 4 months, some 15 years after the return of the first exiles to Jerusalem. Work on the second Temple has begun shortly after the exiles' arrival, but had been delayed for almost two decades. Haggai comes forward with a series of timely and vigorous messages challenging the people to respond wholeheartedly to a noble task - rebuilding the House of God.

ZECHARIAH

Author: Zechariah

Original Audience: Judeans who had returned from exile in Babylon

Dispensation/ Administration: Law

Date written: 480-470 B.C.

Chronology of events: 520 B.C.

Form of writing: Prophecy, Apocalyptic

Description -

Sometimes called the "Apocalypse of the Old Testament," this book contains the messages of the Prophet Zechariah, a contemporary of Haggai. The main division of the book (1-8, 9-14) are noticeably dissimilar in both style and subject matter, a fact that has led some to assign the last division (9-14) to another author. The first eight chapters are primarily concerned with the rebuilding of the Temple, although the language used is highly symbolical. Chapters 9 to 14 deal with "last things," the "end time." Many Messianic references are found, and the writer foresees the Day of the Lord when Israel will be restored, the nations judged, and God's kingdom triumphant.

MALACHI

Author: Malachi

Original Audience: Judeans in Palestine who had returned from exile in Babylon

Dispensation/ Administration: Law

Date written: 433-424 B.C.

Chronology of events: 430 B.C.

Form of writing: Prophecy

Description -

The name of the last book of the Old Testament and of the prophet whose oracles it contains. Malachi (from Hebrew meaning "my messenger") is an invaluable source concerning the Judeans during the Persian period. Two themes are predominate: the sin and apostasy of Israel (1-2); and the coming judgment upon the faithless, with blessings promised for those who repent (3-4). The growing Messianic expectation in the Old Testament is apparent in Malachi by the announcement of God's "messenger of the covenant," by whose coming Israel will be purified and judged, and of the return of the Prophet Elijah who will proclaim the Day of the Lord.

MATTHEW

Author: Matthew the tax collector

Original Audience: Judeans/Christians

Dispensation/ Administration: Law/ Fulfillment of Law

Date written: 50-60 A.D.

Chronology of events: 3 B.C. – 30 A.D.

Form of writing: Gospel

Description -

From at least the 2nd century A.D., the Gospel of Matthew has been ascribed to Matthew the publican, tax collector, and disciple. It is the most complete account of Jesus' teachings and was written to convince the writer's Jewish audience that Jesus was the Messiah descended from David, the One promised by the Old Testament prophets. It is peculiarly the Gospel for Israel. The most significant teaching passages are the Sermon on the Mount (5-7) and the parable sections (especially Chapter 13).

Significant events throughout the Gospels:

- Jesus is born — [Matthew 1](#) and [Luke 2](#)
- Baptism of Jesus — [Matthew 3](#); [Mark 1](#); and [Luke 3](#)
- Temptation of Jesus — [Matthew 4](#); [Mark 1](#); and [Luke 4](#)
- Sermon on the Mount — [Matthew 5](#)
- The Transfiguration — [Matthew 17](#); [Mark 9](#); and [Luke 9](#)
- Jesus Affirms he is the Son of God — [John 9](#)
- The Triumphal Entry — [Matthew 21](#); [Mark 11](#); [Luke 19](#); and [John 12](#)
- The Last Supper — [Matthew 26](#); [Mark 14](#); [Luke 22](#); and [John 13](#)
- Jesus' Betrayal, Trial, Crucifixion — [Matthew 27](#); [Mark 15](#); [Luke 23](#); and [John 18](#)
- Jesus' Resurrection — [Matthew 28](#); [Mark 16](#); [Luke 24](#); and [John 20](#)

MARK

Author: John-Mark

Original Audience: Gentiles/Christians

Dispensation/ Administration: Law/ Fulfillment of Law

Date written: 50-60 A.D.

Chronology of events: 3 B.C. – 30 A.D.

Form of writing: Gospel

Description -

The Gospel of Mark, the shortest, is also held by most to be the first of the Gospels to be written. A tradition dating from the 2nd century ascribes this book to John Mark, a companion of Peter and also of Paul and Barnabas in their missionary endeavors. The preaching of Peter may well have been the source of most of Mark's material. Mark accounts for the ministry of Jesus from his Baptism to his Ascension. Most commentaries agree that Mark's purpose was neither biographical nor historical, but theological: to present Jesus as the Christ, the mighty worker rather than great teacher. Hence, Mark makes fewer references to the parables and discourses, but meticulously records each of Jesus' "mighty works" as evidence of His divine power. Mark contains 20 specific miracles and alludes to others. Bible scholars quite generally agree that Mark wrote his gospel in Rome for the Gentiles.

LUKE

Author: Luke the Physician

Original Audience: Theophilus (Greek for 'God-lover'), secondarily possibly Gentiles

Dispensation/ Administration: Law/ Fulfillment of Law

Date written: 60-61 A.D.

Chronology of events: 4 B.C. – 30 A.D.

Form of writing: Gospel

Description -

There is almost universal agreement that Luke, the "beloved physician" (Col. 4:14) who accompanied Paul on his missionary travels, was the author of the third Gospel. Luke wrote to present Jesus as the Universal Savior, the compassionate healer and teacher. His careful historical approach is revealed in the preface, which states that the author has traced "all things from the very first". Unlike Mark, this author includes an account of the virgin conception, and unlike Matthew he extensively describes the Perea Ministry (Chapters 9-18).

JOHN

Author: John the Disciple

Original Audience: Unknown

Dispensation/ Administration: Law/ Fulfillment of Law

Date written: 80-90 A.D.

Chronology of events: 4 B.C. – 30 A.D.

Form of writing: Gospel

Description -

The Gospel of John endeavors to explain the mystery of the person of Christ by the use of the term "logos" (word) and was written to confirm Christians in the belief that Jesus was the Christ, the Son of God. Its purpose is evangelical and is so stated in 20:31. John not only records events, as do the other Gospels, but also uniquely interprets the events by giving them spiritual meaning. The author makes significant use of such words as light, water, life, love, and bread. Traditionally, the author of this gospel is considered to have been John, the Beloved Disciple.

ACTS

Author: Luke the Physician

Original Audience: Theophilus (Greek for 'God-lover'), secondarily possibly Gentiles

Dispensation/ Administration: Grace

Date written: 62 A.D.

Chronology of events: 30 A.D. – 62 A.D.

Form of writing: Historical Narrative

Description –

Addressed to a certain Theophilus, about whom nothing is known (1:1), the Book of Acts records the early history of the Apostolic Church. Beginning with the Ascension of Jesus to heaven, it traces the growth of Christianity in Palestine and its spread to Syria, Asia Minor, Greece, and eventually to Rome. The leading figure in the first chapters is Peter, who delivered the stirring sermon on the day of Pentecost (2). The greater part of the book, however, is devoted to the experiences of Paul and his companions during their missionary endeavors. The Book of Acts provides a useful background for study of the Pauline Epistles. The introduction (1:1) attests to a Lukan authorship.

Significant Events -

- The Ascension — [Acts 1](#)
- The Holy Spirit Comes at Pentecost — [Acts 2](#)
- The church's first martyr — [Acts 6](#)
- Saul's Conversion — [Acts 9](#)
- The growth of the church — [The book of Acts](#)

ROMANS

Author: Paul of Tarsus

Original Audience: Christians in Rome

Dispensation/ Administration: Grace

Date written: 56 A.D.

Chronology of events: 57 A.D.

Form of writing: Epistle/Letter

Description -

This letter, the first in canonical order, but not the first of Paul's Epistles, is the longest and the most influential of all the Apostle's writings. Writing to Christians at Rome whom he hoped soon to visit, Paul presents to them his mature convictions concerning the Christian faith: the universality of sin, the impotence of the law as a means of salvation, the nature of God's saving act in Christ, and its appropriation by faith. The letter closes with spiritual advice and some personal remarks.

I CORINTHIANS

Author: Paul of Tarsus

Original Audience: Church of Corinth

Dispensation/ Administration: Grace

Date written: 54 A.D.

Chronology of events: 54 A.D.

Form of writing: Epistle/Letter

Description –

This letter discusses doctrinal and ethical problems that were disturbing the Corinthian church, and presents a picture of the life of a particular local congregation in New Testament times. Writing from Ephesus, where he spent at least three years, Paul addresses the Corinthian church concerning the significance of the new life in Christ, which should be demonstrated in the fellowship within the Church. He advises them regarding spiritual things (12), Christian love (13), and the meaning of the Resurrection (15).

II CORINTHIANS

Author: Paul of Tarsus

Original Audience: Church of Corinth

Dispensation/ Administration: Grace

Date written: 57 A.D.

Chronology of events: 57 A.D.

Form of writing: Epistle/Letter

Description -

Often called "the hard letter", this is an intensely personal letter. It recounts the difficulties and hardships Paul has endured in the service of Christ (10-13). The Apostle regards the Corinthians as his children in Christ.

GALATIANS

Author: Paul of Tarsus

Original Audience: Church in Galatia

Dispensation/ Administration: Grace

Date written: 54 A.D.

Chronology of events: 54 A.D.

Form of writing: Epistle/Letter

Description -

Paul's letter addressed to the churches in Galatia is the great letter on Christian freedom; in it Paul attacks the Christians who wished to exalt the law. Galatians' emphasis is similar to the theme of Paul's letter to the Romans. The doctrinal section, as is typical of the Pauline format, is followed by an intensely practical section in chapters five and six.

EPHESIANS

Author: Paul of Tarsus

Original Audience: Church in Ephesus

Dispensation/ Administration: Grace

Date written: 62 A.D.

Chronology of events: 62 A.D.

Form of writing: Epistle/Letter

Description -

The Ephesian letter is one of Paul's four "Imprisonment Letters" - Philippians, Colossians, and Philemon being the others. Although addressed to the church in Ephesus, this letter is generally believed to have been a circular discussing the believers' exalted position through Christ, the Church as the body of Christ, her relationship to God, and practical implications of the Gospel.

PHILIPPIANS

Author: Paul of Tarsus

Original Audience: Church in Phillipi

Dispensation/ Administration: Grace

Date written: 62 A.D.

Chronology of events: 62 A.D.

Form of writing: Epistle/Letter

Description -

In this letter, which is a message of joy, Paul expresses his gratitude for the Philippians' love and material assistance. The Epistle is uniquely significant because of its presentation of the humility of Jesus. Its practicality is also observed in Paul's advice to Euodia and Syntyche.

COLOSSIANS

Author: Paul of Tarsus, while imprisoned

Original Audience: Church in Colosse

Dispensation/ Administration: Grace

Date written: 62 A.D.

Chronology of events: 62 A.D.

Form of writing: Epistle/Letter

Description –

The Colossian letter is well known for its doctrine as well as for its brevity. In the letter, Paul insists upon the Lordship of Christ. Colossians has come under recent scrutiny because of its references, implied or actual, to incipient Gnosticism, a growing heresy in the Church.

I AND II THESSALONIANS

Author: Paul of Tarsus,

Original Audience: Church in Thessalonica

Dispensation/ Administration: Grace

Date written: 51 A.D. – 52 A.D.

Chronology of events: 51 A.D. – 52 A.D.

Form of writing: Epistle/Letter

Description -

These letters constitute what is probably the earliest writing of the Apostle Paul. They were written in A.D. 51-52, soon after the founding of the Thessalonian church, and give Paul's answer to some basic problems disturbing the Christians of Thessalonica. The major contributions are eschatological, investigating especially the events preceding and accompanying the return of Christ. The concern of Paul for his followers is apparent throughout.

I AND II TIMOTHY

Author: Paul of Tarsus, while imprisoned

Original Audience: Timothy, a representative of Paul in Ephesus

Dispensation/ Administration: Grace

Date written: 63 A.D. – 67 A.D.

Chronology of events: 63 A.D. – 67 A.D.

Form of writing: Epistle/Letter

Description -

Along with the letter to Titus, these writings are defined as "pastoral epistles", which approach the material from the perspective of the minister, not of the Church. The letters to Timothy discuss such matters as the duties and qualifications of church officers, the inspirations of Scripture, the treatment of widows, and the expectation of a future reward.

TITUS

Author: Paul of Tarsus

Original Audience: Titus, an uncircumcised Greek (Galatians 2:3),

Dispensation/ Administration: Grace

Date written: 66 A.D.

Chronology of events: 66 A.D.

Form of writing: Epistle/Letter

Description -

This is a personal letter written by the Apostle Paul to a young minister whom he had left on Crete. Like the Timothy correspondence, the letter to Titus is practical and discusses the everyday problems confronted by a young minister. This letter is probably to be dated between the first and the second letters to Timothy.

PHILEMON

Author: Paul of Tarsus

Original Audience: Philemon, Apphia, and Archippus. Philemon lived in Colosse (Colossians 4:9, 1:2) with his wife Apphia, the church met at their house. Archippus is most likely the spiritual leader in the area (Colossians 4:17).

Dispensation/ Administration: Grace

Date written: 62 A.D.

Chronology of events: 62 A.D.

Form of writing: Epistle/Letter

Description -

This shortest of all Paul's letters was addressed to Philemon (although two other persons are included in the salutation). Paul entreats Philemon, the master of Onesimus, a runaway slave, to receive him back as a brother in Christ (16, 17). This very personal letter reveals not only the concern of the Apostle for a converted slave but also a practical demonstration of brotherhood in Christ, "where there is neither bond (slave) nor free" (Galatians 3:28).

HEBREWS

Author: unknown

Original Audience: most likely Hellenistic Judeans

Dispensation/ Administration: Grace or Appearing

Date written: 68 A.D.

Chronology of events: 68 A.D.

Form of writing: Epistle/Letter

Description -

Although tradition ascribed Hebrews to Paul, it is now generally believed to have been written by someone other than the Apostle, but certainly someone who was acquainted with Paul's teaching. The Epistle portrays Jesus, who performed the perfect sacrifice for the sins of the world, as the great High

Priest of the line of Melchizedek (Genesis 14). The Bible's only definition of faith occurs in this Epistle (Chap. 11) and is followed by the "great line of splendor" of the men of faith.

JAMES

Author: most likely James the brother of Jesus

Original Audience: Twelve tribes of Judah dispersed abroad, or Judeans away from Jerusalem

Dispensation/ Administration: Grace

Date written: 45 A.D.

Chronology of events: 45 A.D.

Form of writing: Epistle/Letter

Description -

The author of this letter introduces himself as "James, a servant of God and the Lord Jesus Christ". Four men in the New Testament bore this name but the writer of this Epistle is usually identified with James who was the leader of the church in Jerusalem. The letter is addressed to the "the twelve tribes which are scattered abroad", and is the most Jewish in style and form of any of the New Testament books. It is not a treatise on Christian theology but rather a practical letter dealing with Christian ethics. James insists that works, not words, are the mark of a disciple.

I PETER

Author: The Apostle Peter

Original Audience: encouragement to the Church in Rome

Dispensation/ Administration: Grace

Date written: 64 A.D.

Chronology of events: 64 A.D.

Form of writing: Epistle/Letter

Description -

The author describes himself as "Peter an apostle of Jesus Christ", and there is no overriding reason to doubt the truth of his claim, although the beautiful Greek style employed has led some scholars to believe that the actual writing may have been done by an associate (probably a secretary). The contents breathe the spirit of Peter. His speeches recorded in Acts indicate a similar attitude toward persecution and suffering. The letter here reflects a time of suffering and trial. No doubt the widespread persecution of the Christians by the Roman authorities was the occasion of the "fiery trial" (4:12). The writer admonishes his readers to a life of purity, of godly living, and exhorts them to steadfastness and faithfulness.

II PETER

Author: The Apostle Peter

Original Audience: encouragement to the Church in Rome

Dispensation/ Administration: Grace

Date written: 67 A.D.

Chronology of events: 67 A.D.

Form of writing: Epistle/Letter

Description -

This letter was a "reminder" to the readers of the truth of the Gospel, which they had received as against the attacks of false teachers who would pervert it. The author urges his hearers to remain steadfast even amidst persecution and reminds them that the Lord will keep His promises. He speaks of the "day of the Lord" (parousia) and of the necessity of keeping themselves "without spot and blameless" (3:14)

THE EPISTLES OF JOHN

Author: John a disciple of Jesus

Original Audience: unknown, possibly a sermon

Dispensation/ Administration: Grace

Date written: 90 A.D. – 94 A.D.

Chronology of events: 90 A.D. – 94 A.D.

Form of writing: Epistle/Letter

Description -

Three Johannine Epistles - I, II and III John - are included in the New Testament collection. These Epistles should probably be dated A.D. 90-95. John, the author of the Fourth Gospel, addresses the first one to an unidentified group. I John 5:13 indicates that the author writes in order that this group might know the certainty of eternal life. II John is addressed to an elect lady, either a church or perhaps a woman. III John is addressed to Gaius, a man commended for his hospitality.

JUDE

Author: Jude, a servant of Jesus Christ and the brother of James

Original Audience: Gentile churches

Dispensation/ Administration: Grace

Date written: 68 A.D.

Chronology of events: 68 A.D.

Form of writing: Epistle/Letter

Description -

The author of this short letter warns his readers against the dangers of apostasy and points to the faithlessness of the Israelites as a reminder of God's judgment. Surrounded as his readers were by moral corruption and apostatizing influences, the author urges them to "contend for the faith" (3), and in a closing benediction he commends them to the One "who is able to keep you from falling" (24). Both the similarity of this letter to II Peter and Jude's use of non-Biblical sources (9,14,15) have been the subject of much discussion.

REVELATION (aka John's Apocalypse)

Author: John a disciple of Jesus

Original Audience: The seven churches located in Asia (Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea (western part of Turkey))

Dispensation/ Administration: Grace, Appearing, Final Paradise

Date written: 95 A.D.

Chronology of events: Future

Form of writing: Epistle/Letter (1-3), Apocalyptic

Description –

This last book of the Bible identifies itself as "the revelation of Jesus Christ", and its author is designated "his servant John" who was exiled to the Greek island of Patmos because of his faith. Traditionally, John is identified with the author of the Fourth Gospel. Addressed to seven historical churches in Asia Minor, the Book of Revelation was written to warn against spiritual indifference and to elicit courage under persecution. Because of the extensive use of symbolism and picturesque imagery, its interpretation has posed many problems for the student of the Bible. While recognizing the historical situation (Roman persecution) that elicited this writing, many interpreters look upon it as a prophecy depicting events that were to take place at the end of the age. The ultimate victory of Christ is the dominant theme of this book.

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