

Explaining the Scriptures

The Pentateuch

5
Books

Approximate
reading time

16 hours and 25 minutes

187
Chapters

Introduction – What you will find in this material...

This study is a simple and didactic explanation of all the books of the Bible, and is intended to be a facilitator for you to acquire knowledge about the word of God.

In this study, you will find brief summaries of the 66 books of the Bible. The central point of the Bible is Jesus (birth, death and resurrection).

In each of the books you will find the following information:

WHO WROTE: Who wrote the book, according to the information contained in the Bible itself or according to historical tradition.

DATE: when the book was written or what time period it refers to.

SUMMARY: A brief summary of the events of each book.

You will also find the number of chapters and verses of each book, as well as the historical context.

You know that it is very worthwhile to know your Bible thoroughly. Use this study to begin a journey of discovery that will truly change your life.

I wish from the bottom of my heart that this material makes you grow in grace, knowledge and faith.

Do you know the Holy Scriptures?

The word Bible is derived from the Greek word biblos, which means set of books.

It is divided into two parts: OLD and NEW TESTAMENT, a division that remembers the old and new covenant of God that God established with man.

Nearly 40 writers participate in the registration of the 66 books that make up the Holy Bible. The writers lived far from each other, in different countries, in different times and conditions, they did not know each other, they belonged to the most varied social strata, and They had very different cultures and professions.

They were of the most varied different occupations: writers, statesmen, peasants, kings, cowboys, fishermen, tax collectors, educated and ignorant, Jews and Gentiles.

Ex: legislator (Moses), general (Joshua), prophets (Samuel, Isaiah, etc.), Kings (David and Solomon), musician (Asaph, composed 12 Psalms), cowherd (Amos), prince and statesman (Daniel), priest (Ezra), tax collector (Matthew), doctor (Luke), scholar (Paul), fishermen (Peter and John). These writers were inspired by the Holy Spirit.

The Bible is...

It is the revelation of God to man (Rom 16: 25-27)

And to him who is able to confirm you according to my gospel and the preaching of Jesus, the Christ, according to the revelation of the mystery hidden from time immemorial, but now revealed, and by the Scriptures of the prophets, by the commandment of the everlasting God, declared to all Gentiles, that they may hear and obey by faith; to the only wise God be glory through Jesus Christ forever. Amen.

Through the Bible God reveals many of his plans to us (1 Sam 9:15-17) And one day before Saul came, the LORD had revealed in the hearing of Samuel, saying: Tomorrow at this same time I will send to you a man from the land of Benjamin, whom you will anoint prince over my people Israel, to save my people from the hand of the Philistines; for I have looked upon my people, and their cry has reached me. And Samuel looked at Saul, and the LORD said to him, Behold, this is the man of whom I told you; He this one will rule over my people.

Reveal means: to say something that was secret (Ps 25:14)

Nun The secret of the LORD is for those who fear him; and he will make known to them his covenant.

Its interpreter: Holy Spirit (I Cor 2:11-16)

For who among men knows the things of a man except the spirit of man himself which is in him? Even so no one knows the things of God except the Spirit of God. And we have not received the spirit of the world, but the Spirit who is come from God, so that we may know what God has given us; which we also speak, not with learned words of human wisdom, but with doctrine of the Holy Spirit, accommodating the spiritual by means of the spiritual.

But the animal man does not perceive the things that are of the Spirit of God, because they are foolishness to him; and he cannot understand them, because they must be discerned spiritually. But the spiritual discerns all things; but he is discerned from no one. For who knew the understanding of the Lord? Who instructed you? But we have the understanding of the Christ.

Its Author: God (Jer 1:12; Isa 34:16)

And the LORD said to me: You have seen well; because I hasten my word to put it into action. Jeremiah 1:12

Ask about what is written in the book of the LORD, and read, if any of them are missing; none was missing with his companion; for her mouth commanded and his own Spirit brought them together. Isaiah 34:16

Its central theme: Salvation through the Lord Jesus (Luke 24:27; I Thes 5:9-10) And beginning with Moses, and all the prophets, he declared this to them in all the Scriptures that were his. Luke 24:27

For God has not ordained us for wrath, but for salvation through our Lord Jesus Christ, who died for us, so that whether we wake or sleep, we may live together with him. 1 Thessalonians 5:9,10

How is the Bible divided and how was it written?

66 BOOKS

1.189
CHAPTES

31.173
VERSES

39
BOOKS IN THE
OLD TESTAMENT

27
BOOKS IN THE
NEW TESTAMENT

Between 1500 and
450 BC. and between
45 and 90 AD.

ABOUT APPROXIMATELY
1600 YEARS

ה Hebrew ארמאית Aramaic Ωω Greek

By more than 40 authors
and in 3 languages



Africa



Asia



Europe

On 3 continents

- Pentateuch
- Historical
- poetic
- Prophets (Major and Minor Prophets)
- Gospels and Acts
- Paul's letters
- General Cards
- Apocalypse

The Bible was not written in one **language**, but in **three** different languages. **Hebrew** was the language in which most of the Old Testament was written. It was the language spoken by the **Hebrews** and is currently the official language of the state of **Israel**. Only certain portions of the Old Testament were written in **Aramaic**.

Aramaic was a group of dialects closely linked to the **Hebrew** language. It was spoken not only in **Israel**, but also in several other countries at that time in the biblical world. The Old Testament biblical passages that were written in **Aramaic** are: (Ed 4:8 and 6:18; Ed 7:12-26; Dan 2:4, Dan 7:28 and Jer 10:11). All the rest of the Old Testament was originally written in **Hebrew**.

Already in the New Testament it was written in **Greek**.

From the scriptures in these original languages, Bible translations emerged in **various languages** spoken around the **world**. Today we have the Bible translated into **thousands** of languages. We are left with the challenge of putting it into practice!

An overview of the Bible...

Genesis

The word Genesis means "beginning." Written by Moses, according to tradition. It chronicles the events from creation to the settlement of God's people in Egypt.

Exodus

It means departure and is about the most important event in the history of the people of Israel, which was the departure of the Israelites from Egypt, where they were slaves. Tradition attributes Moses as its author.

Leviticus

In the book of Leviticus we find the laws and commandments that God commanded Moses to give to the people of Israel, especially the laws regarding worship meetings, the sacrifices that the people had to offer to God and the duties of the priests. All those who served in the temple were from the tribe of Levi, both the priests and their assistants, the Levites. The authorship of this book is attributed to Moses.

Numbers

This book is called Numbers, because in it there are two accounts of the people: the first, made when the Israelites left Egypt (Numbers 1) and the second, made forty years later, before entering the land of Canaan (Numbers 26). . Tradition declares that Moses is the author.

Deuteronomy

In this book are the speeches that Moses made when the people of Israel were in the land of Moab. After forty years in the wilderness, the Israelites were ready to cross the Jordan and take possession of the land of Canaan, at that time. that Moses reminds the new generation of the law. Its authorship has traditionally been attributed to Moses.

Joshua

Joshua was a great man used by God, an eyewitness of most of the events recorded since the departure from Egypt, being the successor of Moses, and commanding the conquest of the land of Canaan. After the death of Moses, Joshua is the leader of God's people.

An overview of the Bible...

Judges

The book of Judges tells the story of Israel from the conquest of the land of Canaan to the beginning of the monarchy. At that time the judges appeared, who were mostly military leaders, but they also resolved the legal issues of the people. Although the author of the book is unknown, it is suggested that he was Samuel, and it is quite possible that he wrote some parts of the book.

Reyes 1 y 2

Según la tradición, escrito en un solo libro, que luego fue dividido. La autoría se atribuye tradicionalmente a Jeremías, con la excepción del último capítulo de 2 Reyes, que debe haber sido escrito por alguien que vivió en Babilonia, no en Egipto, donde pasó sus últimos años. En este libro se narra el ministerio del profeta Elías.

Ruth

The story of Ruth takes place at the time when the people of Israel were ruled by judges. The author is unknown, although some suggest the name Samuel.

Chronicles 1 and 2

Authorship is traditionally attributed to Ezra. The books recount the events already recorded in the books of Samuel and Kings, but from a different point of view.

Nehemiah

The book of Nehemiah tells the story of the rebuilding of the walls of Jerusalem, Ezra's reading of God's Law, and the people's confession of their sins. It also tells of Nehemiah's other activities as governor of Judah. Authorship attributed to Ezra.

Samuel 1 and 2

The first book of Samuel records the passage from the period of judges to that of kings. This change in the national life of Israel revolves mainly around three names: Samuel, Saul and David. Samuel was the last of the judges. Saul was the first king of Israel, and David the second.

Ezra

The book of Ezra is a continuation of the second book of Chronicles. It describes the return of some of the Israelites who were imprisoned in Babylon, their life in Jerusalem and their worship in the Temple. Written by Ezra.

An overview of the Bible...

Esther

It tells the story of Esther, a Jewish woman who became queen through her marriage to a king. Although her name is unknown, the author of this book was evidently Jewish, since nationalism is present throughout the book.

Job

The book of Job is about human suffering. This story proves that suffering is not always the result of sin. History shows that people are limited and cannot understand everything, nor explain well the reason why sometimes even the innocent suffer. Some scholars say that Moses was the author, having written while living in the Median Desert. This was the first book of the Bible to be written.

Psalms

It is the hymn and prayer book of the Bible. The psalms were written over a period of about seven hundred years (1000 to 333 BC), and were used by the people of Israel in their gatherings to worship God.

Proverbs

It is a book of practical wisdom. Proverbs reveal the wisdom of ancient Israelite teachers about what the wise person should do in certain situations. Some proverbs are about family relationships and others are about business behavior. Some deal with a good education in social relationships and others with the need for people to know how to control themselves. Authorship traditionally attributed to Solomon, but he wrote 29 of the book's 31 chapters.

Ecclesiastes

In the book of Ecclesiastes the thoughts of the wise man are recorded, a man who meditated deeply on human life, with its injustices and disappointments, and concluded that everything is illusion. Due to the characteristics it presents, its authorship is traditionally attributed to Solomon.

Song of Songs

Canción de canciones es una colección de poemas de amor, en su mayoría en forma de canciones adecuadas para bodas. En algunas traducciones, el libro se llama "El Cantar de los Cantares". Autoría atribuida tradicionalmente a Salomón.

An overview of the Bible...

Isaiah

Prophet of the Old Testament, who announced his messages to the people of the Kingdom of Judah and the inhabitants of the city of Jerusalem between 742 and 687 BC. Authorship traditionally attributed to Isaiah himself.

Jeremiah

The prophet Jeremiah, who was from a family of priests, began announcing messages from God in 627 BC and died around 580, probably in Egypt. Authorship traditionally attributed to him.

Lamentations

It is a collection of five poems lamenting the destruction of the city of Jerusalem in 586 BC. Although the book does not have the name of the author, tradition says that it was Jeremiah

Ezekiel

In the time of the prophet Ezekiel, in 586 BC, the city of Jerusalem was taken by the Babylonians. The prophet lived in Babylon, where the Israelites had been taken prisoner. Written by Ezekiel himself.

Daniel

It is a very important book of Scripture, as it contains apocalyptic messages that belong to our day. Tradition says that Daniel was the author, although some are against this thought.

Hosea

The prophet Hosea announced God's message to the people of Israel, the Northern Kingdom, after the time of the prophet Amos and before the conquest of the city of Samaria by the Assyrians in 721 BC. Authorship traditionally attributed to Hosea himself.

An overview of the Bible...

Joel

The book is believed to have been written between 450 and 350 BC. C., during the time when Persia dominated Israel. Authorship traditionally attributed to Joel.

Jonah

In the story of Jonah, we see the importance of not neglecting God's call and learn how good God is at forgiving, in the case of the Ninevites and Jonah himself. Authorship traditionally attributed to Jonas.

Amos

Amos was a shepherd in Tekoa, a small town in Judah, the Southern Kingdom, and was called by God to announce his message in Israel, the Northern Kingdom. That was around 750 BC. C., during the prosperous reign of Jeroboam II. Israel's situation was very good, but there was also sin. Authorship traditionally attributed to Amos.

Micah

Micah was one of the great prophets of the 8th century BC. C. and lived in the time of Isaiah. Authorship of the book considered to be Miquéias himself.

Obadiah

Jerusalem was conquered by the Babylonians in 586 BC. The Edomites, a people who lived in the country of Edom, south of Judah, not only rejoiced at the defeat of the Israelites, but also helped the enemy and took the opportunity to steal and take away the goods of the inhabitants of Jerusalem. The prophet Obadiah denounced the sin of the Edomites and announced that they would be punished and defeated, along with the other peoples, who were enemies of God's people and that they would once again be prosperous and powerful. Authorship traditionally attributed to Obadiah.

An overview of the Bible...

Nahum

The prophet Nahum lived at the same time as the prophets Habakkuk and Zephaniah. The author of the book is Nahum.

Habakkuk

The prophet Habakkuk lived at the same time as the prophets Nahum and Zephaniah. Authorship traditionally attributed to Habakkuk himself.

Zephaniah

He lived at the same time as the prophets Nahum and Habakkuk. His message appears to have been announced before the religious reform carried out by Josiah, king of Judah, in 621 BC. Authorship traditionally attributed to Zephaniah.

Haggai

In 538 BC, the Israelites began returning from Babylon. They built their houses in Jerusalem, but paid no attention to the Temple, which was destroyed. In the year 520 BC, the prophet Haggai announced messages from God, ordering the people to rebuild the Temple. Authorship traditionally attributed to Haggai.

Zechariah

The prophet Zechariah was a companion of the prophet Haggai. The prophet's messages, announced between 520 and 518 BC. They are a series of visions that deal with the rebuilding of Jerusalem and the Temple, the forgiveness of the people's sins, and the future, when the Messiah would come. Authorship traditionally attributed to Zechariah.

Malachi

Between 500 and 450 BC, the prophet Malachi announced messages from God. Malachi means "My Messenger." Authorship traditionally attributed to Malachi

An overview of the Bible...

Matthew

Levi Matthew, the ancient tax collector who worked for the Roman government (Matthew 9:9) is its author. Matthew writes for a particularly Jewish audience and presents Jesus as the King of Israel

Mark

The young John Mark, the youngest disciple of Jesus. It's an action book, with the word "immediately" appearing more than 40 times. Mark presents Jesus as a servant. He did not come to be served, but to give his life for many.

Luke

Luke, the physician, was probably the only Gentile author of the New Testament. When writing this gospel, he relied on in-depth research making this a historical document. Presents Jesus as the Son of Man.

John

The beloved disciple, brother of James, because of his very strong temperament was called the son of thunder (Mark 3:17). It was the last gospel that was written. The central purpose of the gospel of John is to present the deity of Jesus.

Acts

This book offers us the record of the expansion of Christianity, from the day of the coming of the Holy Spirit, the day of Pentecost, until Paul's arrival in Rome to preach the Gospel in the capital of the world.

from Romans to Hebrews

Letters from the Apostle Paul to the various churches he founded, exhorting and guiding. He also wrote personal letters, with the goal of advising leaders in his ministry. Hebrews does not appear to have been written by the apostle Paul, since the language used is different from that used by the apostle in other letters.

An overview of the Bible...

James

Jesus' brother named James has been accepted as its author. He became a recognized leader of the Jerusalem church in apostolic times.

1 and 2 Peter

The apostle Peter addresses this epistle to the "strangers from the dispersion" (1 Peter 1:1). Such people were believers spread throughout the world, being of Jewish origin.

1, 2 and 3 John

The beloved disciple, called John, the same one who wrote the gospel and the book of Revelation.

Judas

He identifies himself as the brother of James, the leader of the Jerusalem church (Acts 15) and half-brother of Jesus. He writes this letter with the intention of defending the apostolic faith against the false teachings that were appearing in the churches.

Revelation

The name Apocalypse means revelation. John, the beloved disciple, the same one who wrote the gospel and the three epistles. According to tradition, John was thrown into a cauldron of boiling oil by order of Emperor Domitian. But God preserved his life, and he was then banished to the island of Patmos, whence he received the prophetic visions contained in this book.

What is the Old Testament?

The Old Testament, also called the Old Testament, or **God's Old Covenant** with a people, is the part of the Bible that records the history of **redemption** in the period **before** the coming of **Christ**. This even explains the name Old Testament. The word testament indicates **alliance, pact** or **contract**.

So, during that time, the stories of God's revelation were passed down by **oral tradition**, from **generation** to **generation**, to then be recorded **infallibly** by the people who were chosen by God to produce Scripture.

The Old Testament was written around **1440 BC**, around the time the **Israelites left Egypt**. The last book of the Old Testament, Malachi, was written around **430 BC**, after the Jews' period of **captivity** in Babylon.

The first five books of the Old Testament (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) tell the story of the **creation of the world** and the **formation** of the people of Israel, when God **establishes** his **covenant** with his people.

This people was born with **Abraham** who is known as the **father of faith** and grew during the time he was in **Egypt**, from where he was powerfully delivered by God. Then God led this nation through the **desert** toward the **promised land**. During that time the **Law** was given, regulating the **civil** and **religious** life of the covenant community.

The historical books record the events that occurred from the arrival of the Israelites to the **Promised Land** until the period after the exile. That was a time span of almost a thousand years. In that period, the people of Israel were first organized into **confederations** in the time of the judges, and then united in a monarchy, where kings ruled. But after the reign of King Solomon, the **unified** kingdom of Israel **split** into two kingdoms: the **Northern Kingdom** (Israel) and the **Southern Kingdom** (Judah).

Due to the **disobedience** of God's people, both kingdoms were conquered by foreign nations. First, the **Northern Kingdom** was **conquered** by the **Assyrian Empire**, and then the **Southern Kingdom** was conquered by the **Babylonian Empire**.

The **prophetic** books already record God's **prophecies** through the prophets throughout this period in which the **kingdom** was divided. The prophets prophesied about the **Southern Kingdom** (Judah) or the **Northern Kingdom** (Israel).

Finally, poetic books were written throughout this **period**. The book of **Job** tells the story of a man who probably lived during the **time of Abraham**. The book of Psalms brings a **collection** of **songs** from the time of **Moses** to the time of the **monarchy**, when the other poetic books were also written.

How the Old Testament is divided...

The Old Testament has three and nine books that are organized in different categories:

- **Books of the Law (Pentateuch):** Genesis, Exodus, Leviticus, Numbers and Deuteronomy.
- **Historical Books:** Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah and Esther.
- **Poetic Books:** Job, Psalms, Proverbs, Ecclesiastes and Song of Songs.
- **Prophetic Books:** Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi. This category is usually subdivided into five major prophets (from Isaiah to Daniel) and twelve
- **Minor prophets** (from Obadiah to Malachi).

Genesis

1st
book

DATE
1500 BC

This book is part of the **Pentateuch**, which are the first five books of the Bible. Its authorship is not declared, but it is traditionally attributed to Moses, who lived around **1400 BC**. The book of Genesis is the **first** book of the Bible and in fifty chapters it presents us with several stories, among them the best known in the entire Bible. It all begins with God's Creation and **life** on **Earth**, telling the story of the fall of Adam and Eve and how sin manifested itself through a man called **Adam**.

Then we see the **emergence** of the people of **Israel** and God establishing his **alliance** as a merciful Father to save his children. The word Genesis comes from Greek, but both Greek and **Hebrew** mean beginning.

After creation and the fall of man through sin, God decides to **destroy** the entire earth, because he was saddened by humanity. Before all the inhabitants of the Earth, God found Grace in a man named **Noah**, and from his descendants God will begin the **repopulation** of the Earth, through **Shem**, **Ham** and **Japheth**, sons of **Noah**. Then we see the genealogy of the biblical patriarchs, namely: **Abraham**, **Isaac** and **Jacob**, continuing to the settlement of these people in **Egypt**, through the story of Joseph.

The original audience for the book of **Genesis** was the people of Israel and we can say that Genesis was written to **encourage** them during the **difficult** period of exodus ahead. The book of Genesis explains fundamental **truths** to the people of **Israel**, such as the **creation of all things**, the **beginning** of human history and the very **origin** of the people of Israel.

- We can say that the main purposes of the book of Genesis are:
- Reveal the sovereignty of God in the creation of the universe.
- Teach the people of Israel about God's eternal purposes.
- Explain the origin of humanity and sin.
- Show what the life of the patriarchs of the people of Israel was like.
- It reveals the beginning of the history of redemption, presenting a totally monotheistic concept, that is, the belief in one God, who is sovereign and creator of all things.

There is no claim in the entire book to prove the existence of God, since it is assumed that He already exists and is eternal...

- God is the sole and supreme monarch of the universe of his people.
- God is omnipotent
- God is omniscient
- God is very wise
- God has deep mercy and love for his creation.
- God revealed himself to his people

The book of Genesis answers life's big questions. **Where do I come from? What am I doing here? What is God's purpose?** Knowing the answer to that question gives meaning to our existence in a world where it is difficult to find anything else.

Important events and people in the book of Genesis...

• **GOD CREATED HEAVEN AND EARTH:**

- "In the beginning God created the heavens and the earth." Genesis 1.1
- Day 1: God separated the light from the darkness (Genesis 1:3-5)
- Day 2: God separated the sky from the waters (Genesis 1:6-8)
- Day 3: God separated the earth from the waters and made the plants. (Genesis 1:9-13)
- Day 4: God created the sun, moon and stars (Genesis 1:14-19)
- Day 5: God created aquatic creatures and birds (Genesis 1:20-23)
- Day 6: God created the creatures of the earth and man (Genesis 1:20-28)
- Day 7: God rested (Genesis 2:1-3)

CORRUPTION OF HUMANITY...

And the LORD saw that the malice of men was great on the earth, and that all the intent of the thoughts of their heart was evil all the time. Genesis 6:5

NOAH...

But Noah found favor in the eyes of the LORD.

These are the generations of Noah: Noah, a righteous man, was perfect in his generations; Noah walked with God. Genesis 6:8,9

SHEM, CAM AND JAPHETH...

And the sons of Noah who came out of the ark were Shem, Ham and Japheth; and Ham is the father of Canaan. These three are the sons of Noah; and the whole earth was filled with them. Genesis 9:18,19

NIMROD...

And Cush begat Nimrod. This began to be powerful on earth.

This was a mighty hunter before the LORD; therefore it is said: Just as Nimrod is a mighty hunter before the LORD. And the capital of his kingdom was Babel, and Erech, and Akkad, and Calne, in the land of Shinar. Genesis 10:8-10

GOD CREATED MAN...

And God created man in his image, in the image of God he created him; Male and female he made it. Genesis 1:27

THE FALL OF MAN...

And the woman saw that the tree was good for eating, and that it was desirable to the eyes, and a tree of covetousness to understand; and she took of the fruit thereof, and ate; and he gave also to her husband, and ate with her. Genesis 3:6

CAIN AND ABEL...

And Cain spoke to his brother Abel; And it came to pass, while they were in the field, that Cain rose up against his brother Abel, and slew him. Genesis 4:8

DELUGE...

And it was, that on the seventh day the waters of the flood came upon the earth. The six hundredth year of Noah's life, in the second month on the seventeenth day of the month; That day all the fountains of the great deep were broken, and the windows of heaven were opened; and there was rain on the earth forty days and forty nights. Genesis 7:10-12

BABEL'S TOWER...

And they said: Give here, let us build ourselves a city, and a tower, whose head is in heaven; and let us become named, perhaps we will spread over the face of the entire earth. Genesis 11:4

THE CONFUSION OF LANGUAGES...

Now let us go down and mix their languages there, so that no one understands the language of his companion.

So the LORD scattered them from there over the face of the whole earth, and they stopped building the city. Genesis 11:7,8

Important events and people in the book of Genesis...

ABRAHAM:

But the LORD had said to Abram: Go from your land and from your nature, and from your father's house, to the land that I will show you; and I will make you a great nation, and I will bless you, and I will make your name great, and you will be a blessing. And I will bless those who bless you, and I will curse those who curse you; and all the families of the earth will be blessed in you.

Genesis 12:1-3

LOT...

And then Abram said to Lot: Let there be no quarrel now between me and you, between my shepherds and yours, for we are brothers. Is not the whole earth before you? I beg you to depart from me. If you go to the left hand, I will go to the right; and if you on the right, I on the left. Genesis 13:8,9

And Abram heard that his brother was a captive, and he armed his servants, the servants of his house, three hundred and eighteen, and followed them to Dan. Genesis 14:14

MELCHIZEDEK...

Then Melchizedek, king of Salem, brought out bread and wine; who was a priest of the high God; and he blessed him, and said, Blessed be Abram of the high God, possessor of the heavens and the earth; and blessed be the high God, who delivered your enemies into your hand. And Abram gave him tithes of everything. Genesis 14:18-20

THE COVENANT OF GOD WITH ABRAHAM...

And then the word of the LORD came to him, saying, This shall not inherit thee, but he that cometh forth from thy loins shall inherit thee. And he brought him out, and said, Look now into the heavens, and count the stars, if you can number them. And he said unto him, Thus shall thy seed be. And he believed the LORD, and counted it to him as righteousness.

Genesis 15:4-6

ISHMAEL...

And Sarai, Abram's wife, bore him no children; and she had an Egyptian servant, whose name was Hagar. So Sarai said to Abram, Behold, now the LORD has forbidden me from giving birth; I beg you to enter my servant; luckily I will have children from her. And Abram heard the saying of Sarai. Genesis 16:1,2

SODOMA AND GOMORRA...

And then the LORD said to him, Because the cry of Sodom and Gomorrah has become great, and their sin has become extremely grievous, I will now go down and see if they have completed their work according to the cry that has come to me; and if not, I will know. Genesis 18:20,21

ISAAC...

And Abraham said to God, I wish that Ishmael might live before you.

And God answered, Surely Sarah your wife will bear you a son, and you will call her name Isaac; and I will confirm my covenant with him as a perpetual covenant to his seed after him. Genesis 17:18,19

GOD TEST ABRAHAM...

And he said, Take now your son, your only son, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I will tell you about. And Abraham rose early in the morning, and saddled his donkey, and took with him two of his servants, and his son Isaac; and he cut wood for the burnt offering, and arose, and went to the place of which God told him. Genesis 22:2,3

ESAU AND JACOB...

And the children fought within her; and she said: If so, why do I live? And she went to consult the LORD. And the LORD said to her, There are two nations in your womb, and two peoples will be divided from your bowels; but one people will be stronger than the other people, and the older will serve the younger.

Genesis 25:22,23

Important events and people in the book of Genesis...

JACOB DECEIVES ESAU AND RUNS AWAY...

And Jacob said to his priest: I am Esau, you firstborn; I know how you told me; Get up now, and eat from my house, so that your soul may bless me. Genesis 27:19

JACOB MEETS GOD...

And he said to him: What is your name? And he answered: Jacob.
And he said, Your name will no longer be called Jacob, but Israel; because you have fought with God and with men, and you have won. Genesis 32:27,28

ISRAEL...

The twelve tribes receive their name from the birth of the twelve sons of Jacob (grandson of Abraham and son of Isaac), who had an encounter with God, and his name was changed to Israel. His twelve sons were named: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph and Benjamin. Although these names do not correspond exactly to those of the tribes, the origin of each of them was due to the fact that they led tribes, in their specific regions.

JOSEPH...

And when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peacefully to him.
And Joseph dreamed a dream and told it to his brothers; and they came to hate him even more. Genesis 37:4,5

JOSEPH IS SOLD INTO A SLAVE...

Then Judah said to his brothers, What good is it if we kill our brother and cover up his death? Come, and let us sell him to the Ishmaelites, and let our hand not be upon him; that our brother is our flesh. And his brothers agreed with him. Genesis 37:26,27

JOSEPH RULES IN EGYPT...

And Pharaoh said to Joseph: Since God has made all this known to you, there is no understanding or wise person like you. You will be over my house, and all my people will be governed by your word; Only on the throne will I be greater than you. Pharaoh further said to Joseph: Behold, I have set you over all the land of Egypt. Genesis 41:39-41

JACOB AND HIS FAMILY DESCENT INTO EGYPT...

And Pharaoh said to Joseph, Tell your brothers: Do this: load your beasts, and go, return to the land of Canaan; and take your father and your families, and come to me, and I will give you the good things of the land of Egypt, and you will eat the fat of the land. Genesis 45:17,18

PERIOD WHICH THE PATRIARCHS LIVED...

2166 BC - Birth of Abraham (Gen 11:26)

2066 BC - Birth of Isaac (Gen 21:5)

2006 BC - Birth of Jacob (Gen 25:26)

1991 BC - Death of Abram, aged 175 (Gen 25:7)

1915 BC - Birth of Joseph (Gen 30:23,24)

1898 BC - Joseph sold to Egypt at the age of 17 (Gen 37:2,28)

1886 BC - Isaac dies at age 180 (Gen 35:28)

1876 BC - Jacob moves to Egypt, aged 130 (Joseph was 39 years old) (Gen 47:9)

1859 BC - Jacob dies at age 147 (17 years after entering Egypt) (Gen 47:28)

1805 BC - Joseph dies at age 110 (Gen 50:26)

Important events and people in the book of Genesis...

- **PERIOD IN WHICH THE PATRIARCAS LIVED...**

- 2166 BC - Birth of Abraham (Gen 11:26)
- 2066 BC - Birth of Isaac (Gen 21:5)
- 2006 BC - Birth of Jacob (Gen 25:26)
- 1991 BC - Death of Abram, 175 years old (Gen 25:7)
- 1915 BC - Birth of Joseph (Gen 30:23,24)
- 1898 BC - Joseph sold to Egypt at the age of 17 (Genesis 37:2,28)
- 1886 BC - Isaac dies at the age of 180 (Gen 35:28)
- 1876 BC - Jacob moves to Egypt, at the age of 130 years (Joseph was 39 years old) (Gen 47:9)
- 1859 BC - Jacob dies at the age of 147 (17 years after entering Egypt) (Gen 47:28)
- 1805 BC - José dies at the age of 110 years (Gen 50:26)

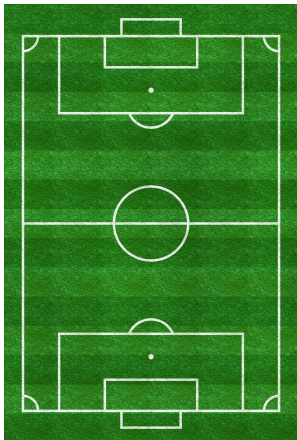
- **HOW MANY YEARS LOS PATRIARCAS LIVED?**

- Adam lived 930 years
- We lived 905 years
- Matusalén lived 969 years (he was the person who lived the longest, according to the biblical account)
- Noah lived 950 years.
- Without living 600 years
- Heber lived 464 years.
- Abraham lived 175 years
- Jacob lived 147 years
- José lived 110 years

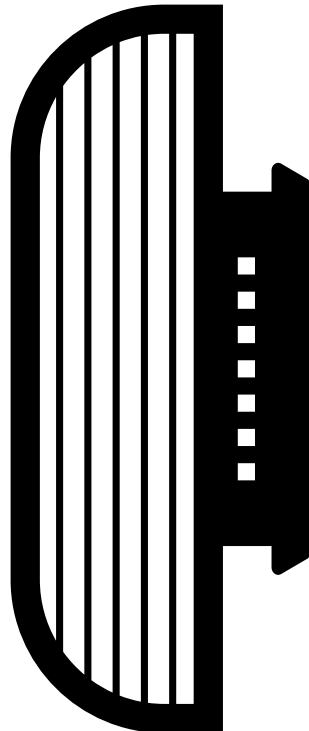
Data about Noah's Ark

How big was the ark?

110 meters
Football field



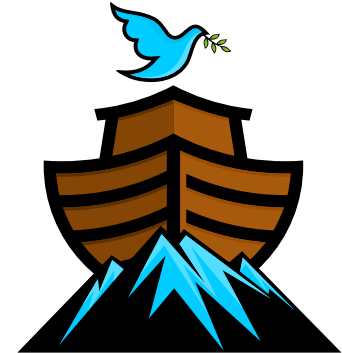
137 meters
Noah's Ark



The Bible says that Noah's Ark stopped in the Turks mountains of Ararat on the 150th day of flood. (Genesis 8)

THE BIBLE MEASURES THE ARK IN CUBITS

How long is a cubit?
1 cubit = 45 centimeters
NOAH'S ARK HAD
9,280 SQUARE METERS

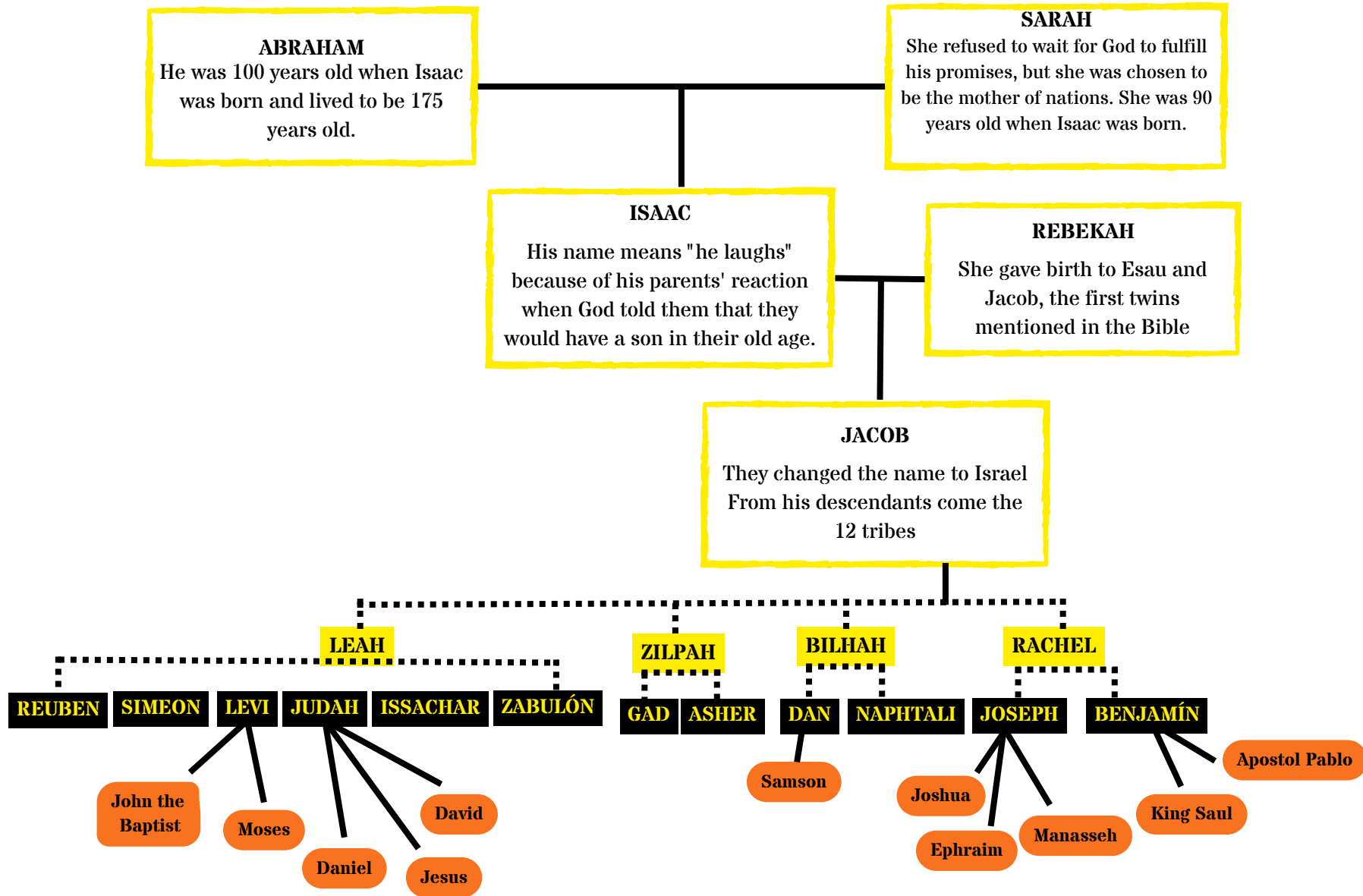


How long did the flood last?

- The 40 days refer to the duration of the rain (Gen 7:12)
- The 150 days speak of the time when the waters of the Flood prevailed (Gen 8:3; 7:24)
- It was only after the fifth month after the start of the rains that the waters began to recede (Gen 8:13).
- Exactly one year and ten days after the beginning of the flood, Noah and his family came down to dry land (Gen 8:14).

God establishes his people...

THE STORY OF ABRAHAM, HIS DESCENDANTS AND THE BIRTH OF ISRAEL



A brief summary about...

JACOB

Jacob is the **third patriarch** mentioned in the Bible and is considered the father of the twelve sons who would become the twelve tribes of Israel. He was the youngest son of **Isaac** and **Rebekah**, and was the younger brother of **Esau**.

One of the most famous stories involving Jacob is when he **disguised** himself as his older brother Esau to receive the **blessing** of his father Isaac and thus become the main heir of the family. As a result, Jacob was **forced** to flee his home and spend **twenty years** working for his uncle Laban.

During his stay with Laban, Jacob fell in love with his two daughters, **Rachel** and **Leah**, and worked **seven years** to marry Rachel. However, Laban deceived him and gave him Leah as his wife. Jacob worked another seven years to marry Rachel as well.

Jacob had **12 sons** with his two wives and two concubines: **Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph and Benjamin**. These 12 sons would become the fathers of the twelve **tribes** of Israel. Joseph, Jacob's youngest son, is especially known for his story of being sold into slavery by his brothers, but later becoming an important leader in Egypt.

From the Christian point of view, Jacob is seen as an **imperfect** man, but one who was **transformed** by God through his **struggles** and **difficulties**. He is remembered as one of the most important characters in the Bible, being considered the **progenitor** of all those who believe in God and the father of the twelve tribes of Israel.

A brief summary about...

JOSEPH

Joseph is an **important** character in the Bible, known for his story in which he was sold into **slavery** by his brothers and ended up becoming an important **leader** in Egypt. He is the **youngest** son of Jacob and Rachel, and is one of the twelve sons who would become the parents of the twelve tribes of Israel.

Joseph's story begins when he tells his brothers two **dreams** he had in which his brothers and parents **adored** him. This caused **envy** and **jealousy** among his brothers, and they decided to sell him as a **slave**. Joseph is then **sold** to merchants who take him to **Egypt**, where he is sold as a slave to **Potiphar**, an official of Pharaoh.

While **serving** as Potiphar's slave, Joseph is **wrongly** accused of trying to **seduce** his master's wife and is **imprisoned**. There, he uses his **talent** for **interpreting dreams** to help the other prisoners, and this catches the pharaoh's attention. The pharaoh frees him from prison and places him as **governor** of Egypt, in charge of preparing the country for an **upcoming famine**.

Joseph uses his position to accumulate **wealth** and **food** during the years of plenty, so he can help **Egypt** during the years of **famine**. He also allows his **brothers** to come to Egypt to buy food. Finally, they are **reunited** and **reconciled**, and Joseph **forgives** his brothers for the wrong they did to him.

Joseph **died** in Egypt, but not before having asked his brothers to take his **bones** to the **promised land**, when God took them from there. In the Christian view, Joseph is seen as a **righteous** and **virtuous** man who was used by God to save many lives and prepare the way for the people of Israel. He is remembered as one of the most important characters in the Bible, being considered an example of **faith**, **perseverance** and **reconciliation**.

Exodus

2nd
Book

DATE
1400 BC

The Book of Exodus is the **second** book of the Hebrew Bible and the second book of the Christian **Pentateuch**. It tells the story of the people of Israel while they were in Egypt, under the **rule** of **Pharaoh**, until their **liberation** and **departure** from Egypt. The book also contains **God's revelation** to Moses on Mount Sinai, where he gives Moses the **laws** that govern the life of the people of Israel.

The authorship of this book is not stated, but it is traditionally attributed to **Moses**. In Exodus 34:27 God tells Moses, "Write these words" and Jesus in Mark 12:26 cites the book of Exodus as the **book of Moses**.

The meaning of the word exodus is **departure**. The Book of Exodus tells the story of Israel's **liberation** from **Egyptian captivity** and their preparation to inherit the **promised land** as the Lord's covenant people.

The Israelites arrive in Egypt after accepting the invitation of **Joseph**, who came to the country as a **slave** and **rose** to the position of **governor**. About **70** Hebrews arrive in Egypt and more than a **million** people are going to leave.

Con el paso del tiempo, los hebreos crecieron en **número**, pero también comenzaron a **prosperar**. Después de la muerte de José, un **nuevo faraón** tomó el trono y se preocupó, pensando que los hebreos podían convertirse en una **amenaza** para Egipto, por lo que comenzó un proceso de **persecución** y se estableció un régimen **autoritario**, obligándolos a la **esclavitud**.

The story begins with the description of the **oppression** of the people of Israel by Pharaoh, who feared that the people would grow too large and turn against him. Pharaoh orders that all **newborn** male Hebrew **children** be **killed**. One of the sons, **Moses**, is **saved** by his mother, who places him in a **basket** and lets him float **down the Nile River**. He is **found** and **raised** by the **pharaoh's daughter**.

When Pharaoh's daughter went to the river to bathe, she saw the floating basket and **fell in love** with the boy. Moses' sister **Miriam**, who was guarding the basket, saw the **princess** pick him up. So she quickly **offered** to find someone who could **raise** him as her mother. In this case, the woman chosen was his **own biological mother**. Miriam, acted with great boldness and wisdom.

When the boy reached a certain age, he was **taken** to Pharaoh's daughter and **lived** in the Egyptian court. The Bible does not say much about Moses' life in Egypt. All that is known is that he was instructed in all the **wisdom** of the Egyptians (Acts 7:22). When Moses was a **grown** man, he **showed** that he cared about his **hometown** when he took on the pain of a Hebrew who was being attacked by an Egyptian. Moisés ended up **killing** the aggressor and thought that no one had seen what he did, but the other day, when trying to get into the argument between two Hebrews, one of them accused him of **murder**.

When Pharaoh heard what Moses had done, he had him killed. Moses, **fearful** of what might happen, fled to the **Sinai** desert, and made his home in **Midian**, a land in which he **helped** and **protected** the daughters of **Jethro**. Moses married **Zipporah**, one of Jethro's daughters, and had two sons with her: **Gershon** and **Eliezer**. He also tended his father-in-law's cattle near Horeb. While he was shepherding sheep, God **revealed** himself to Moses and called him to **lead** the people of Israel in their **liberation** from Egypt. He was feeding the flock in the wilderness when he saw a **burning bush**.

After having spent **forty years** grazing sheep in the desert, Moses **returned** to Egypt to confront Pharaoh and **lead** the departure of the Hebrew people. At this time he was already eighty years old. Thus, the book of Exodus tells us that God **heard** his **groans** and remembered his **covenant** with Abraham, Isaac and Jacob (Ex 2:24) then raising up Moses as a deliverer.

Led by Moses, God's people leave Egypt, after **430 years** of **slavery**, since Joseph brought his family to live in that land. It was necessary for God to send **10 plagues** before Pharaoh would allow the Hebrews to leave. After leaving Egypt, God opens the **Red Sea** for the people of Israel to escape during the **persecution** of the **Egyptian soldiers** and then the people make a **pilgrimage** through the desert to Mount Sinai, where God promises them the **land** of **Canaan**, the **Promised Land**. as a reward for your **loyalty**.

The Ten Plagues

1. The Plague of Blood

Exodus 7:14-24



The Nile and all the waters of Egypt turned to blood, but Pharaoh did not let the Israelites go.

2. The Plague of Frogs

Exodus 8:1-15



Frogs covered the lands of Egypt. Pharaoh promised to let Israel go, but he changed his mind.

3. The Plague of Gnats

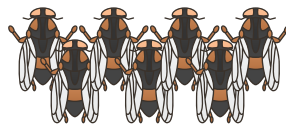
Éxodo 8:16-19



El polvo de la tierra se convirtió en mosquitos, que cubrieron a las personas y animales en Egipto, pero Faraón no dejó ir a los israelitas.

4. The Plague of Flies

Exodus 8:20-32



Clouds of horseflies filled the houses in the land of Egypt. Pharaoh promised to let the Israelites go, but he changed his mind.

5. The Plague on Livestock

Exodus 9:1-7

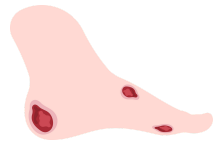


All the Egyptians' livestock died, but Pharaoh did not let the Israelites go.

The Ten Plagues

6. The Plague of Boils

Exodus 9:8-12



Ulcers appeared on the skin of the Egyptians and their animals, but Pharaoh did not let the Israelites go.

7. The Plague of Hail

Exodus 9:13-35



The hail rain fell mainly in the fields: men, animals and plants. Pharaoh begged for forgiveness and promised to let the Israelites go, but he changed his mind.

8. The Plague of Locusts

Exodus 10:1-20



The locusts devoured every tree and plant in the land of Egypt. Pharaoh begged for forgiveness, but would not let the Israelites go.

9. The Plague of Darkness

Exodus 10:21-29



Darkness covered the land of Egypt for three days. Pharaoh promised to let the Israelites go, but he changed his mind

10. La plaga contra los primogénitos

Exodus 11:1-10 e 12:29:32



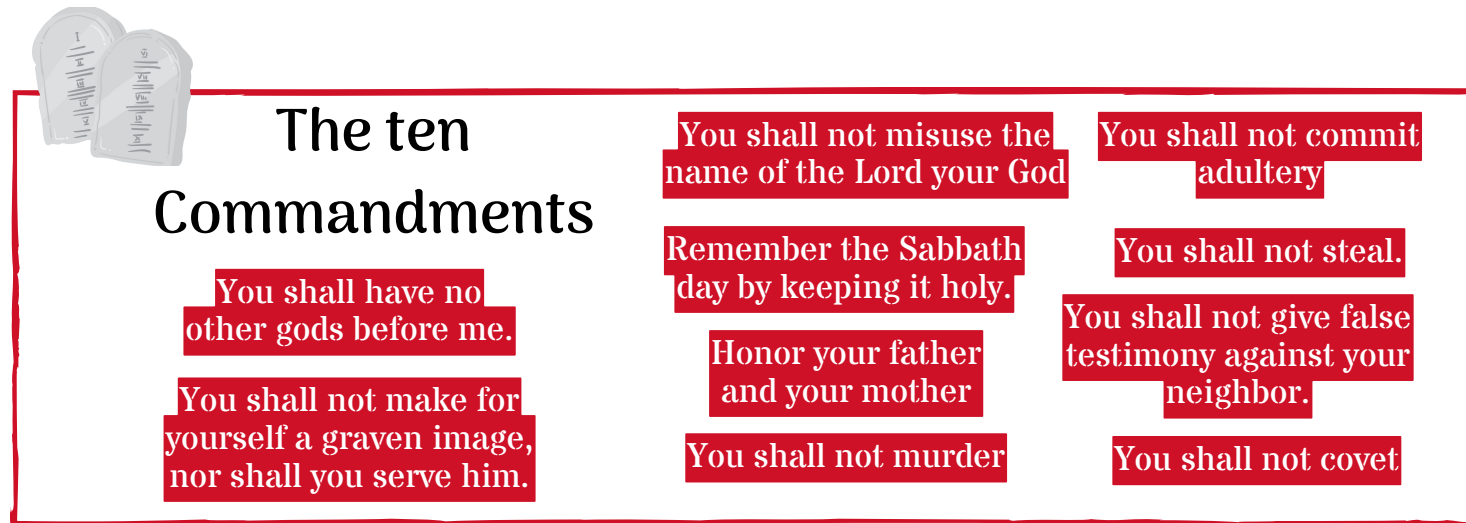
Every firstborn son in the land of Egypt died. Pharaoh finally let the Israelites go, but changed his mind and pursued them to the Red Sea.

On **Mount Sinai**, God gives Moses the **Ten Commandments** to deliver to the Israelites. The **ten commandments** are **rules of worship** and **laws** so that these families can become a **nation**. With Moses' delay at **Mount Sinai**, the people begin to **worship** a **golden calf**, bringing a **plague** upon **themselves**.

Moses returns and **restores** order. The book of Exodus ends with the people **continuing** their journey towards the **promised land**. The Israelites left **slavery** in Egypt behind because of their **faith** in God, who **chose** Israel as his people.

Exodus speaks of God's great **purpose** of **liberating** the Hebrew people from Egypt, under the **leadership** of Moses who experiences **great miracles** of God with the people. This path boils down to:

- The Hebrews in Egypt
- The Hebrews in the desert
- The Hebrews on Mount Sinai



So the law became our guide in charge of leading us to Christ, so that we might be justified by faith. Galatians 3:24



Important events...

CROSSING THE RED SEA...

And Moses stretched out his hand over the sea, and the LORD caused the sea to recede because of the strong east wind all that night; and he turned the sea dry, and the waters were divided. Then the children of Israel entered into the midst of the sea on dry land, having the waters as a wall on their right and on their left. Exodus 14:21,22

DESERT...

And Moses made Israel depart from the Red Sea, and they went out into the wilderness of Shur; And they walked three days in the desert without finding water. Exodus 15:22

MURMUR...

Then the people murmured against Moses, and said, What shall we drink? Exodus 15:24

And the children of Israel said to them: We wish that we had died by the hand of the LORD in the land of Egypt, when we sat at the meat pots, when we ate bread to our fill; for you have brought us out into this desert, to starve all this multitude.

Exodus 16:3

IDOLATRY...

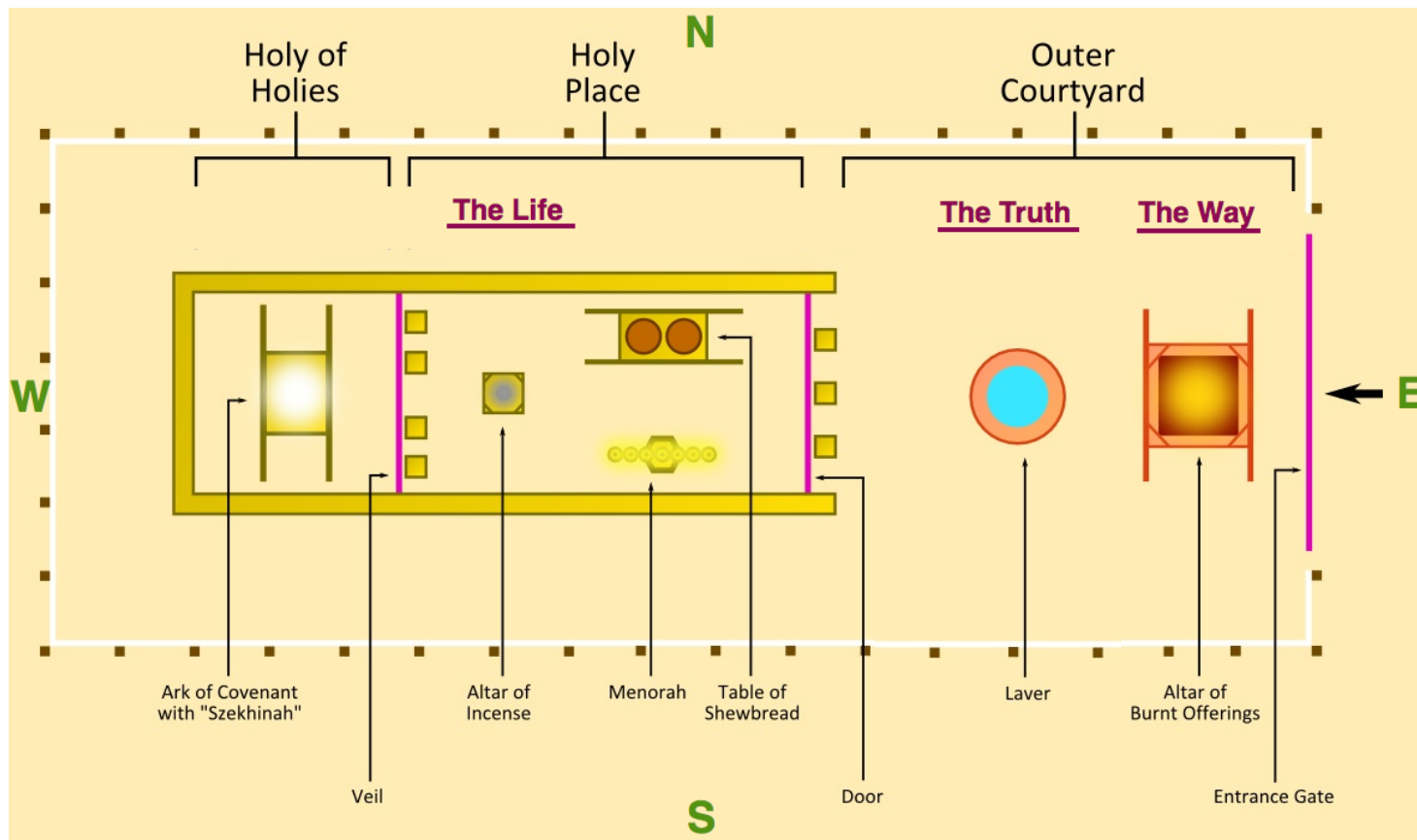
Then the LORD said to Moses, Go, go down, for your people whom you brought out of the land of Egypt have become corrupt. They have quickly turned away from the way that I commanded them, and have made themselves a molten calf, and have worshiped it, and have offered sacrifices to it, and have said, Israel, these are your gods, which brought you out of the land of Egypt. . Exodus 32:7,8

Additionally, the Book of Exodus also recounts **battles** fought by the people of Israel against other peoples and communities in the desert, where God helps his people to **defeat** their **enemies**. They also receive **guidance** on how to live as a people **consecrated** to God, and about the **laws** and regulations they must follow. All this prepares the people to enter the **Promised Land**.

In summary, the Book of Exodus ends with the people of Israel **establishing** a **sanctuary** for God, having consecrated **priests**, and establishing the norms and laws to follow as a people consecrated. And with Moses returning from **Mount Sinai** with the tablets of the law, having spent **40 days** in communion with God, and preparing the people to move forward on their way to the **Promised Land**.

The book also describes the **ordination** of **priests** and the rules for the **sacrifices** and **offerings** that must be made in the **Tabernacle**. God gives Moses detailed **instructions** on how to build the Tabernacle, which is the sanctuary where the people of Israel can **communicate** with God. He gives the exact **measurements** and **materials** to be used for the construction.

According to God's instructions, the **Tabernacle** is composed of two main compartments: the **Most Holy Place** and the **Holy Place**. The Most Holy Place is where the **Ark** of the Covenant is placed, which contains the **Tablets** of the Law, and is considered the most **sacred** place. The Holy Place is where the **priests** perform **sacrifices** and **offerings**.



THE TABERNACLE...

Exodus 25–27, 30 contains the Lord's instructions to Moses regarding the construction of the tabernacle. The tabernacle was a holy place for the children of Israel, just as the temple is a holy place for us today.

Materials used to build the **Tabernacle** include **gold, silver, bronze, blue, purple, and scarlet cloth, oxhide, and acacia wood**. The Israelites contribute these materials as **freewill** offerings.

God also gives **instructions** on how the **Tabernacle** should be **moved**, including how tents should be **set up** and **taken down**, and how **sacred utensils** should be **transported**. He also gives instructions **regarding** the vestments of the **priests** and the rules for the sacrifices and offerings that must be made in the **Tabernacle**.

When the Tabernacle is built, the **glory of God** descends and fills the Tabernacle, showing that it is a holy place where God dwells among his people. The **construction** of the Tabernacle is seen as an **important step** in the history of the people of Israel, since it is where they can **communicate** with **God** and **where** God's presence is **manifested** among them.

INSIDE THE TEMPLE

(Cutaway view)

1. Holy of Holies
2. Ark
3. Veil
4. Altar of Incense
5. Lampstand (Menorah)
6. Holy Place
7. Table of Shewbread
8. Outer Veil

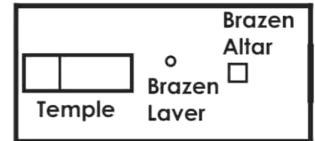
Pillar of
Smoke

The
Temple

Pillar

American
Football Field

Size comparison
(approximate):



Court of the
Tabernacle

TEMPLE COVERINGS AND CURTAINS

9. Outer covering of badger skins
10. Covering of Ram's skin dyed red
11. Curtain of goat's hair
12. Curtain of fine linen

Curtain
enclosure

Court of the
Tabernacle

Brazen
Laver

Brazen
Altar

Slaughter
Tables

Entrance
Curtain

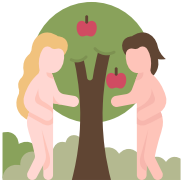
The Tabernacle

This portable temple was built in the wilderness by the Israelites circa 1450 BC after they were freed from Egyptian slavery. The Tabernacle was the first temple dedicated to God and the first resting place of the Ark of the Covenant. It served as a place of worship and sacrifices during the Israelites' 40 years in the desert while conquering the land of Canaan.

God dwells with his people...

The garden of Eden

Genesis 2 and 3



- God Himself walked with Adam and Eve in the garden
- Gold, silver and precious stones are mentioned.
- God used skins and animals to cover the nakedness of Adam and Eve
- God placed cherubim and a sword on the east side of the garden to guard the way to the tree of life.

Jesus Christ

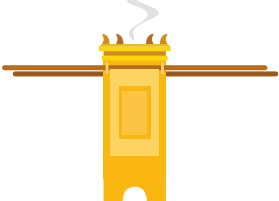
John 1:14



- Jesus was like a tabernacle. In him, God dwelt among us. Jesus is the Immanuel God, dwelling with us, just as he walked with Adam and Eve.
- Jesus is the most precious stone of all. He is the cornerstone.
- Jesus is the Lamb of God who takes away the sin of the world
- Jesus gave his life on the cross so that everyone who believes in Him will not perish but have eternal life.

The Tabernacle

Exodus 25, 29 and 37



- God commanded the Israelites to build a temporary, mobile dwelling place so that He could dwell among them.
- Gold and precious stones adorned the tabernacle.
- The priest had to offer animal sacrifices to be in the presence of God

Church

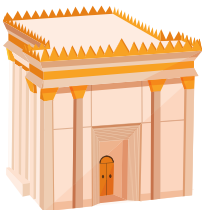
Ephesians 2:21-22



- The church is now the temple of God because the Holy Spirit dwells in us.

The temple

1 Kings 6



- God commanded King Solomon to build a permanent building where he could dwell with them.
- Gold and precious stones embellished the Temple
- As with the tabernacle, priests could only enter God's presence by offering animal sacrifices.

The New Jerusalem

Revelation 21



- When Jesus returns, he will create a new earth and a new Jerusalem where we can live with him.
- The streets are paved with gold and the gates and foundations are made of precious stones.
- Angels are present in the throne room of heaven and will announce the return of Jesus

Leviticus

3rd
BOOK

DATE
1450 to 1410 BC

The authorship of this book is not stated, but it is traditionally attributed to **Moses**. It is the **third** book of the Christian Bible and is part of the **Pentateuch**, which are the **first five** books of the Bible. Leviticus, meaning about the **Levites**, explains how this **family line** is to guide the Israelites in **worshipping** God.

In this book we can gain **knowledge** about the **character** and **will** of God, especially on the topic of **holiness**. For the pagan nations of that time, holiness was a state of consecration to the service of a **deity** and often involved the practice of **immoral** rites. For God's people, being **holy** as **God** is holy required the close **relationship** of **obedience** and **faith** that characterizes the **nature** of God **revealed** in the **Law**. This same type of **holiness** is also required of **all** who **believe** in Jesus Christ.

Leviticus records the **laws** and **ordinances** for the establishment of the **worship** of God that will take place in the holy place called the **Tabernacle**, including **fasts** and **purification** rites. **Holy days** are also **established**, including the **Sabbath**, **Easter**, and the **Day of Atonement**.

The main theme of the book of Leviticus is **holiness**. A Holy God who **teaches** people how to **worship** Him. Various laws were **established** and people could only worship the Lord in a state of **holiness**. **Spiritual holiness** is symbolized by **physical perfection**. Therefore, he requires **animals** without any **defect** for his **sacrifices** and requires **priests** without **physical deformities**.

A woman's **bleeding** after giving birth, **ulcers**, **burns** or even **baldness** and **abnormal hair loss**, specific activities during the **menstrual** period, are addressed in Leviticus as signs of **impurity** and are comparable to moral **imperfections** themselves. and spiritual aspects of women's human beings in general. Faced with these conditions, the people were **freed** or **prevented** from worshipping God.

People with **skin diseases**, especially those that are clearly **visible** and **noticeable**, must be urgently **removed** from **society**, since the place where the Israelite community camps is also the **place of God's special presence**. This exclusion is **temporary**, and as soon as the priests **examine** the sick person and attest to his **healing**, he can **return** to normal contact with people and also **participate** in the **worship** service of God.

Beginning with the **Sinai Covenant**, the people of Israel became the **earthly representation** of the **Kingdom of God** (Theocracy), where the Lord established his **administration** over all of Israel's life. Their spiritual, **communal** and **individual** routine began to be **regulated** and **subjected** to the Law. Therefore, sacrifices must be **offered** in a special sanctuary approved by God, a place where people symbolize both **holiness** and **compassion** towards God.

At that time, the people would be **governed** by the **priests**, who, through their **pastoral** and **legal** care, would preserve the people from the **purity** of a life in the **presence** of God. Therefore, each **sacrifice** had to be **meaningful** to the Israelites, with a broad and deep spiritual meaning.

We can understand this book as a **well-organized** reference manual for the Old Testament priesthood, which is divided into **two sections**. The first fifteen chapters deal generally with **sacrificial principles** and **procedures** related to the **removal** of **sin** and the **restoration** of people's communion with God.

The last eleven chapters emphasize **ethics, morality, and holiness**. The theme that unites the two parts of the book is the insistent emphasis on the **holiness** of God, along with the demand that the Israelites exemplify this spiritual **attribute** in their own lives.

To **understand** the spiritual **teachings** of this book, we must study, in sequence, **Exodus and Numbers**, as literature **closely** related to the **Sinai covenant**. A **holy, pure** and **righteous** God revealed himself again to the Israelites and **presented** them with a covenant formula, the conditions of which they accepted.

God is presented as a **living** and **omnipotent deity**, who had already manifested himself in the affairs of Israel to **rescue** them from **slavery** in Egypt and turn them into a **free** people to **worship** him. The **deliverance** from slavery in Egypt, the **crossing** of the Red Sea, were a **guarantee** of His ability to care for His **chosen** people and **protect** their **interests** while they continued to **obey** His laws.

Walking with God: Sanctification

- Laws relating to pure life
- Law Concerning the Day of Atonement
- Laws about sacrifice
- Laws on the standards of conduct of people.
- Laws relating to priestly norms
- Law of offers
- Law relating to religious holidays
- Laws on olive oil
- Laws Concerning the Year of Shannath, Sabbath
- Laws Concerning the Jubilee Year
- Laws of Obedience
- Laws Concerning Votes and Return of Tithes

Numbers

4th
BOOK

DATE
1450 to 1410 BC

The **authorship** of this book is not **stated**, but it is traditionally attributed to **Moses**. It is the **fourth** book of the Christian Bible and is part of the Pentateuch, which are the **first five books** of the Bible. The book of Numbers begins with a **census**, hence the name of the book. It narrates the **events** of the people of Israel after the **departure** from Egypt and **during the journey through the desert** towards the **Promised Land**. It **begins** with an account of the men fit for **war** among the tribes of Israel and **continues** with the story of the **people's journey** to the Promised Land.

After **fourteen** months that the Hebrews had **fled** from Egypt, there were **603,550** male Israelites, not including the Levites. This multitude of people, the newly formed nation of Israel, began a march of hundreds of miles toward **Canaan**, the promised land, a journey that will take **four decades** to complete.

This generation that **wandered** in the **desert** will **die** in the **desert**, for being **unbelievers** and **full of complaints**, leaving the **promised land** to be **reached** by a new and more **obedient** generation of Israelites. Historically, the book of Numbers **begins** where the book of Exodus **ends**. Numbers continues the path begun in Exodus, telling what happens in Israel's journey in the desert.

Beginning at **Mount Sinai**, where the Israelites had received their **laws** and **renewed** their covenant with God, who now **dwelt** among them in the **Tabernacle**. The next mission was to **conquer the Promised Land**. The population is **counted** and **preparations** are made to resume the **pilgrimage** there. The Israelites resume their journey, but soon **murmurs** begin about the **difficulties** of the journey and questions about the **authority** of **Moses** and **Aaron**. Because of this, God **destroys** approximately **15,000** of them in various ways.

Upon reaching the border of Canaan, **spies** were sent to **reconnoiter** the terrain. Upon hearing his terrible account of the conditions encountered, the Israelites are **terrified** and **give up taking over** the territory. **Joshua** and **Caleb** were among the twelve spies and were the only ones who were not **afraid**, but because the other ten brought **despair** to the people, the invasion was **postponed**. God sentences everyone to death in the **wilderness** until a new generation can grow up to **take on the task**.

The **main lesson** of Numbers is that God's people must **walk by faith**, trusting in his **promises**, in order to **move forward** and **achieve** their **greatest goals**. The book highlights the **disbelief** of the people in general and their constant **rebellion**, **lack of faith**, **murmurings** and **sinful acts** against God.

Those whom God **leads** out of **slavery** in Egypt are the same ones who **respond** not with **faith**, **gratitude**, and **obedience**, but with repeated **acts of rebellion**. That entire generation was **condemned to live** in the **desert** until the end, only their **children** could enjoy the **fulfillment** of **God's promise**. The book relates **three main** aspects of the nature of God: the **faithful** character of him, the **punisher** and the **saint** of him.

FAITHFUL:

God's faithfulness is clearly demonstrated when the covenant was repeatedly broken, and although God had every right to abandon the Israelites or destroy them, He fulfilled to the end His purpose of doing good to the nation of Israel and the world through he.

PUNISHER:

However, this does not imply that God has an indifferent nature. On the contrary, chapter 14 portrays the wrath of God and reveals his dynamic and impetuous personal character.

HOLY:

The holiness of God is especially intense in this book. To approach God, man needs to get rid of all impurity, because the impure cannot exist in the presence of the Pure. Speaking of holiness, there is a chasm between God and men, however, in his grace, God provided a way of access to his holy p

Important events in this book...

One of the **important** events in the book of Numbers is the **rebellion** led by **Korah** against **Moses** and **Aaron**. Korah, along with **250** leaders of Israel, **rebel** against the **leadership** of Moses and Aaron, but God **punishes** them with death. This shows the importance of **obedience** to God and his chosen leaders.

Another important event is the story of **Balaam** and **Balak**. Balaam is a **soothsayer** who is hired by King Balak to **curse** Israel, but instead he **prophesizes blessings** upon Israel. This shows the importance of **faithfulness** to God and his protection over his people.

The story of the **12 spies** is told in chapter **13 of the book of Numbers**. After leaving **Egypt**, the people of Israel arrive at the **Promised Land** and Moses sends 12 men, one from each tribe, to explore the land. They return **40 days** later with **fruits** of the land, but they bring **discouraging** news, saying that the land is **inhabited** by **strong** people and that they cannot conquer it. Only **Joshua** and **Caleb**, two of the spies, believe they can conquer the land with God's help.

Due to the Israelites' **lack** of **faith**, God **condemns** the entire adult generation that left Egypt to **die** in the desert, except Joshua and Caleb. They must spend another **40 years** in the wilderness before they are allowed to enter the **Promised Land**. This serves as a lesson about the importance of **faith** and **trust** in God and his ability to **help** his people.

Deuteronomy

5th
BOOK

DATE
1405 BC

The authorship of this book is not stated, but it is traditionally attributed to **Moses**. It is the fifth book of the Christian Bible and is part of the **Pentateuch**, which are the first five books of the Bible. The book of **Deuteronomy**, which means "**Second Law**", is the **last** book of the **Torah** (the first five books of the Bible) and contains Moses' **speeches** to the people of Israel **before** his **death**. It **summarizes** God's **laws** and **commandments** and **provides instructions** for living according to God's will.

Moses accomplished his mission. He was the leader **chosen** by God to **lead** the people out of **slavery** in Egypt, leading them to the ends of the **Promised Land**. Now that the time has come for his departure, he summarizes for the new generation, in a series of speeches, the past history of Israel. He remembers Jehovah's **love** for them during their wilderness travels, so that they could be **assured** of his continued **care** when they entered **Canaan**. He reminds them of their past **apostasies** and **rebellions** and warns them of the **consequences** of future **disobedience**.

After **40 years** of walking through the desert, the time had come to **conquer** the land of Canaan, which God had promised to **Abraham, Isaac and Jacob** centuries before. Deuteronomy is the proclamation of a **second** chance for Israel. Israel's **lack of faith** and **unfaithfulness** had prevented the **conquest** of Canaan on the first attempt. The entire first generation of Israelites had already **died**. A new generation arrives at the gates of Canaan that had not experienced the liberation of the **Red Sea**, nor the giving of the Law from Sinai. It was necessary to **remind** them of the power of God and the laws of Moses

Additionally, the book of Deuteronomy contains many laws and regulations, including laws on **property, marriage, divorce, justice and law, sacrifices**, and **regulations** for **priests** and **Levites**. It also contains laws for dealing with **foreigners** and requires Israelites to treat foreigners **fairly** and **kindly**.

Therefore, before they came into **possession** of the promised land, and before handing over leadership to **Joshua**, Moses spent much time with this new generation **remembering**, especially the law of the Lord, expounding again the **commandments** and **statutes** of the Lord. The book contains speeches given by Moses during his last months of life to this new generation of Israelites, when they were camped on the Plain of Moab, **before** their entry into the Promised Land.

The book of Deuteronomy ends with Moses giving **God's laws** and **commandments** to the people of Israel before his death. He gives **instructions** on how to **follow** God's laws and commandments and how to **live** according to God's will. He talks about the importance of following God's commandments and serving Him **wholeheartedly**. Moses was **120 years** old when he **died** and God buried him in an **unknown** place in the valley of the land of Moab. **Joshua** is appointed leader of the people of Israel and is responsible for leading them to the **Promised Land**. The book ends with a vision of **hope**, with the people of Israel prepared to enter the Promised Land and live according to God's commandments.

Explaining the Scriptures

Historical Books

12
Books

Approximate
reading time

19 hours and 40 minutes

249
Chapters

JOSHUA

6th
BOOK

DATE
1375 BC

The authorship of this book is traditionally attributed to Joshua, with the exception of the last five verses (24:29-33), which describe his death and legacy.

After the death of Moses, the people of Israel will be led by Joshua, who was a remnant of the people who left Egypt and after being trained for forty years in the desert, he will guide the people in the conquest of the promised land. Chapters 1-12 talk about the invasion, chapters 13-21 talk about the division of lands among the twelve tribes, and chapters 22-24 are Joshua's final speeches.

The Israelites spent 430 years of slavery in Egypt, another 40 years wandering in the desert and now 470 years later they are ready to enter into what God promised to their ancestors. Joshua was given the honor and responsibility of turning the promise into reality. The book of Joshua highlights God's faithfulness in granting the people of Israel the promised land, as well as the importance of the law, not only oral, but mainly written.

It is important to remember that the people of Israel did not yet have experience in war. Therefore, the first few battles would be very challenging. Jericho was the first city on Israel's road to Canaan. This city had high and strong walls. About to enter Jericho, in the first challenge, spies are sent to probe the city, there they receive help from a prostitute, named Rahab, who helps the Israeli spies and obtains divine protection, saving her house when the city is destroyed. .

Joshua knew that God was on his side to conquer Jericho and that the Lord would tear down the walls that protected the city. It would be enough for Israel to circle the walls for six days. On the seventh day, Israel would have to go around the walls seven more times. We can see that Jericho could not be a large city by our standards, since it would be impossible to go around a large city seven times in a single day. Joshua's army advances, marching, blowing trumpets and shouting, and God breaks down the walls of Jericho.

Joshua leads a successful military campaign to exterminate the idolatrous peoples of the place: Hittites, Amorites, Canaanites, Peresites, Hivites and Jebusites. On another occasion in the story of this book, God answers Joshua's prayer for the sun to stand still in the sky, giving his people more time to watch the battle. This event is proven by scientific evidence that during this period we had an eclipse.

With the major cities finally conquered, Joshua divides the lands among the twelve tribes of Israel, reminding the people to remain faithful to the God who brought them home: Now therefore put away the foreign gods that are among you, and bow down your heart to the LORD God of Israel. Joshua 24:23

At the end of his life we have the well-known Bible verse that came from Joshua: If it seems evil to you to serve the LORD, choose for yourself today whom you will serve; or to the gods whom your fathers served, when they were on the other side of the river, or to the gods of the Amorites, in whose land you live; that I and my house will serve the LORD. Joshua 24:15

JUDGES

7th
BOOK

DATE
1050 BC

The book of Judges tells the story of the people of Israel after the death of Joshua, when the leaders of the tribe were called "judges" and were in charge of guiding and protecting the people. The book shows how the people of Israel often strayed from God's commandments, worshiping other gods and following the practices of neighboring peoples. As a result, they were subjugated by other nations, and only when they cried out to God did He save them through chosen judges. The authorship of this book is not declared, but it is traditionally attributed to the prophet Samuel. Written approximately 1050 BC. C. and which covers the events of 1375 BC.

We can say that Joshua is the book of victory and Judges, the book of failure. After the death of Joshua, the new generation of Israelites made an alliance with the nations that the old generation had left in the land, an attitude that ended in idolatry and immorality. God's people began a cycle of idol worship and for losing their dependence on the Lord, they were punished with attacks. Faced with lamentations, the people cry out to God for help and receive the Lord's help in the form of a human judge who restores order.

Led by Joshua, Israel conquered and occupied much of the land of Canaan, but individual tribes still needed to conquer large areas. The big problem is that instead of advancing and continuing to conquer lands and destroy enemy towns, the people of Israel mixed and contaminated themselves with idolaters and the result of disobedience was the oppression of the enemies and the subsequent captivity, which were interspersed with periods of repentance and tears.

The name of the book is given to the people who led the Israelites during the period of 350 years or less between the death of Joshua and the accession of Saul as the first king of Israel. Historically, the book serves as a link between the conquest of the region now called Palestine and the monarchy, where kings begin to rule. He offers a variety of examples of the principle that obedience to the Law brought peace and prosperity, while disobedience brought oppression, death, and misfortune to the people. The Book of Judges not only recounts the past leading up to the conquest of the Promised Land under the leadership of Joshua, but also anticipates the establishment of the monarchy in Israel.

The book of Judges ends with a description of the political and spiritual situation of the people of Israel. The text mentions that, after the death of the judges, the people returned to following the pagan gods and practicing evil actions. The book ends with a reflection on how the people of Israel turned away from God and followed their own desires, and how this led to oppression and hardship. The text also mentions that, even so, God always heard the cry of his people and sent a judge to free him. The book ends with the phrase "In these days there was no king in Israel: everyone did what seemed right in his eyes. Judges 21:25," which summarizes the lack of leadership and disorder among the people, and how this scenario led to the cycle of sin, oppression, and liberation. The book of Judges ends on a note of hope, affirming that God will always be there to help his people, and that they will always be able to follow his will. It also serves as a wake-up call to the importance of following God and following his laws to avoid the cycle of oppression and suffering.

IMPORTANT JUDGES

Samson

Samson was a judge of Israel mentioned in the book of Judges in the Christian Bible. He was chosen by God to guide the people of Israel and free them from the Philistines, an enemy people who oppressed them. Samson was known for his physical strength and courage, but he was also handicapped by his weakness for women.

Samson was born with a Nazarene vow, meaning he could not cut his hair and could not drink wine or fermented beverages. He was also chosen by God to be the savior of his people, but he did not always follow God's will.

Samson's story is told in detail in the book of Judges, where he is described as a strong and brave man who performed many heroic deeds against the Philistines, including killing a lion with his bare hands and destroying an entire city with a pillar of wood. .

Samson's main battles are described in the book of Judges in the Christian Bible. Some of the most notable include:

The fight with the lion: Samson killed a lion with his bare hands, and then ate the bees' honey that was inside its carcass.

Kills a thousand men: After burning his girlfriend's father's plantation, the Philistines go after Samson and kill a thousand men with the jawbone of a donkey.

- Her final act: After becoming involved with Delilah and being betrayed by her, Samson is arrested by the Philistines and blinded. At a festival to the Philistine god where there were many people, Samson tears down the columns of the temple and kills everyone present, including him, thus killing more people in his death than in his life.

IMPORTANT JUDGES

Deborah

She was the spiritual and political leader of the people of Israel, and was chosen by God to govern the people and free them from the Canaanites, an enemy people who oppressed them. Deborah was the only judge mentioned in the book of Judges and was described as a brave and wise leader.

Deborah is described as a prophetess and judge who presided under a palm tree between Ramah and Bethel, where people came to her for advice and judgment. She was also the spiritual leader who inspired and guided Barak to lead the army of Israel in a war against the Canaanite general Sisera, and she and him defeated the enemy.

Deborah was an important figure in the history of Israel because she was a spiritual and political leader. She showed that women can also be strong and courageous leaders, and she was an example to other women of how to serve God and lead her people.

Deborah is remembered as a strong and courageous leader who was used by God to free the people of Israel from their oppressors and establish peace in the land. The song of Deborah and Barak (Judges 5) is a victory song that celebrates their role in the victory over the oppressors.

IMPORTANT JUDGES

Gideon

Gideon is a character mentioned in the book of Judges in the Christian Bible. He was a judge and military leader of Israel who lived in the 12th century BC. Gideon was chosen by God to free the people of Israel from the Midianites, an enemy people who oppressed them.

Gideon began his career as a fearful man, but after receiving a divine vision, he became a courageous and courageous leader. He led the army of Israel in a series of battles against the Midianites and managed to defeat them. He was also responsible for the defeat of Zebah and Zalmunna, the kings of the Midianites.

Gideon was also a political and spiritual leader, he was responsible for instituting a system of judges to govern the people of Israel and ensure justice. He also promoted the worship of the true God, and was responsible for tearing down the idols and altars of pagan gods.

Gideon is remembered as a courageous and courageous leader who was used by God to free the people of Israel from their oppressors and establish peace in the land.

OTHER JUDGES...

1. Othniel: He conquered a Canaanite city.
2. Ehud: He killed Eglon king of Moab and defeated the Moabites.
3. Shamgar: He killed 600 Philistines with an ox goad.
4. Tola: Judged for 23 years.
5. Yaír: Judged for 22 years.
6. Jephthah: He defeated the Ammonites after making a vow to the Lord.
7. Ibán: Judged for 7 years.
8. Elón: Judged for 10 years.
9. Abdon: Judged for 8 years.
10. Samuel: He was the last of the judges and the first of the prophets.

RUTH

8th
BOOK

DATE
1100 BC

Ruth was the great-grandmother of King David, who reigned from 1010 to 970 BC. C., probably around 1100 BC. It is the eighth book of the Bible and its literary style is historical. The authorship of this book is not declared, but it is traditionally attributed to the prophet Samuel.

In the time of the Judges, Elimelech and Naomi, experiencing a famine in Bethlehem, decided to move with their children Malon and Chilion to the land of Moab. After the move, Elimelech dies and Naomi, then a widow, marries her two sons to Moabite women, Orpah and Ruth. Ten years pass and her two children also die and Naomi decides to return to her land. Naomi knew the difficulty the three of them would face, so before leaving she asked her daughters-in-law to return to her own mothers so they could remarry. Orpah sadly says goodbye to her mother-in-law and stays in Moab, but Ruth, who had adopted Naomi as her family and Naomi's God as her God, returns to Israel.

In Israel, Ruth meets Boaz, who was from Naomi's family. He was rich and owned the land on which Ruth went to gather food. This man becomes interested in Ruth and orders her servants to treat her well.

Naomi recognizes Boaz as a relative of her late husband and encourages Ruth to approach him. Kinship granted the right of ransom over them, to which he married the widow of a relative to continue the family lineage. Boaz and Ruth marry and form an important family. Ruth from the pagan land of Moab, married a Jew and converted showing loyalty not only to your mother-in-law but also to her God.

This book highlights two fantastic attitudes, one is Ruth's faithfulness to her mother-in-law, the second is Boaz's generosity in marrying Ruth. The book of Ruth is seen as an inspiring account of faithfulness, loyalty and hope, and how these virtues can lead to blessings and success. Furthermore, Boaz represents a figure of Jesus Christ in the Old Testament. The one who rescues his girlfriend, without seeking anything in return. A very cool curiosity is that Ruth begat Obed, who begat Jesse, who begat King David, that is, Jesus also comes from the descendants of Ruth.

1 SAMUEL

9th
BOOK

DATE
1100 to 1000 BC

The Book of 1 Samuel of the Holy Bible is a historical book that covers a period of about 100 years, from the 11th century BC. until the 10th century BC. It provides an overview of the history of Israel during this period, including the transition of a leadership from judges to kings. The authorship of this book is not indicated, but Samuel was probably involved, although some parts of the story take place after his death. Nathan and Gad, who lived in the generation after Samuel, also participated in this work.

Samuel was born as God's answer to the prayers of his mother, Ana, who was burdened with deep sadness for being sterile. Hannah made a promise, that if God allowed her to have a son, he would be dedicated to God. Faithful to her promise, Hannah dedicated her weaned son Samuel to the Lord. Samuel is sent to the temple to serve under Eli, an elderly priest. After Eli's death, Samuel acts as Israel's judge, subduing a fearsome enemy of the country, the Philistine people.

The Book of Samuel is a transitional book. It contains records of the passage of the government of Israel by judges at the beginning of the monarchy, and the passage from the government of God to the government of a visible king. We can list three main characters:

1. Samuel, patriot and judge with a humble and consecrated heart, who obediently served God.
2. Saul, a selfish, jealous, defective and unfaithful king to his God.
3. David a man after God's own heart, the sweet singer of Israel, a man of prayer and praise, tested, disciplined, persecuted and finally crowned King of all Israel.

Samuel has grown old and the leaders of Israel reject his sons as their successor and ask for a king. Samuel argues and draws the people's attention that a king would create taxes and force them to serve him, but they still insist, and God tells Samuel that anointing Saul, a tall and beautiful man, as the first ruler of Israel

Saul's reign starts well, but soon the king begins to make wrong decisions and finally, when he offers a sacrifice to God, a job reserved for priests, Samuel tells him that he would be replaced. Saul's successor is a shepherd named David.

After Saul's disapproval, comes the faithfulness of David, a name that was chosen as a model of leadership expected by God. His authority is unrivaled by anything before him. From his lineage the Messiah would be born and this promise of hope extends throughout all times until it is consolidated with the coming of Jesus Christ.

Important people...

Samuel

The prophet Samuel is an important figure in the Old Testament of the Bible. Although there is no precise information about the year of his birth, it is believed that he lived in the 11th century BC. Here are some points from Samuel's life:

Judge of Israel: Samuel was chosen by God to be judge of Israel, helping to govern the people and guiding them in times of war. He was the last of the judges and the first of the prophets.

Consecrated kings: Samuel was also responsible for anointing two of the first kings of Israel, Saul and David, and accompanied them during their reigns. He also advised kings and spoke on behalf of God when necessary.

Prophet and writer: Samuel is considered one of the main prophets of Israel and his words are recorded in several books of the Old Testament, including 1 and 2 Samuel. He is also credited with authorship of some of the Psalms, although he disputes the authorship of these hymns.

Important people...

Saul

Birth and reign: Saul was born around 1079 BC. and ruled as the first king of Israel for about 40 years, from 1050 B.C. to 1010 BC

Military Victories: As king, Saul led several military campaigns against Israel's enemies, including the Philistines and the Amalekites. He won important victories in battles, such as the war against the Ammonites.

Disobedience and Fall: Although Saul had military successes, he also disobeyed God on several occasions and was warned by the prophet Samuel. Eventually, Saul fell out of God's favor and his reign was threatened by the young David, who would become the next king of Israel. Saul died in battle with the Philistines in 1010 BC.

Important people...

David

David is one of the most prominent figures in the Old Testament of the Bible and is best known for being the second king of Israel. Here are some topics about his life:

Birth and reign: David is believed to have been born around 1040 BC. He succeeded Saul as king of Israel in 1010 BC. and ruled for about 40 years, until his death in 970 BC.

Military Achievements: As king, David led several military campaigns and expanded Israel's territory. He unified the tribes of Israel and established the city of Jerusalem as his capital. David is also known for having defeated the giant Goliath with a sling and a stone, becoming a symbol of bravery and faith.

Writer and religious leader: David is also known for his contribution to biblical literature. He is credited with authoring many of the Psalms, which are religious hymns used in worship. Furthermore, David was a religious leader in Israel and is considered a model of devotion to God. His story is told in several Old Testament books, including 1 and 2 Samuel, 1 Kings, and 1 and 2 Chronicles.

2 SAMUEL

10th
BOOK

DATE
1010 to 970 BC

The authorship of this book is not declared, but it certainly cannot be attributed to Samuel, since he was already dead when the events narrated occurred. Some suggest that the authorship is Abiathar the priest. When King Saul dies, David is named king by the southern Jewish tribe, Judah. Seven years later, after the death of Ish-bosheth, son of Saul, king of the northern tribes, David becomes king of all Israel.

Taking Jerusalem from the Jebusites, David creates a new capital for his new united nation, and God promises him that "Your throne will be established forever" (2 Samuel 7:16). Military victories strengthen the State of Israel, but when it returns to home in the spring after a battle, he commits adultery with a beautiful neighbor named Bathsheba, daughter of Elian and wife of Uriah the Hittite, so David causes her husband, who was his soldier, to die in battle.

The prophet Nathan confronts David with the story of a rich man who steals a poor man's sheep. David is furious until Nathan declares, "And you're the man." This is due to the event with Bathsheba. David, great King and warrior, makes a serious mistake, but humiliated, he truly repents and God forgives his sins.

Because of his adultery, the consequences will affect his reign. The baby conceived as a result of this encounter with Bathsheba dies and David's family begins to divide. One of David's sons, Amnon, rapes his half-sister and Absalom kills Amnon in revenge. Absalom conspires against his own Father and takes the throne of Israel. David needs to flee Jerusalem, being pursued by his own son. Absalom ends up dying, but even so, David cries bitterly for the loss of his son. Eventually, David returns to Jerusalem to reassert his kingship and raises another child with Bathsheba: a boy named Solomon.

Some historical curiosities about the book of 2 Samuel:

- The book is part of the Tanakh (The Tanakh is divided into three main parts: the Torah (the Law), the Nevi'im (the prophets) and the Ketuvim (the writings, which correspond to the books of wisdom). The Torah has five books, the eight Nevi'im and the eleven Ketuvim): 2 Samuel is one of the books that make up the Tanakh, the Hebrew Bible. It is part of the Historical Books of the Tanakh, which include Joshua, Judges, 1 Samuel and 2 Kings. The book of 2 Samuel is considered a continuation of the book of 1 Samuel and tells the story of King David's reign.
- Contains famous episodes: 2 Samuel contains some of the most famous episodes of the Old Testament, including the story of David and Bathsheba, Absalom's rebellion, and the death of David. These episodes have been a source of inspiration for artists and writers for centuries, being portrayed in works of art, music, theater and literature.
- It was written in Hebrew: 2 Samuel was originally written in Hebrew, the language the Jews spoke at the time. The book was composed in several stages and its authorship is attributed to different authors, such as the prophets Nathan and Gad. 2 Samuel was later translated into several languages, including Greek, Latin, and English, allowing David's story and his day to be shared with people around the world.

1 KINGS

11th
BOOK

DATE
970 to 850 BC

The authorship of this book is unknown, but the ancients claim that it was written by Jeremiah. Covering events that took place between 970 and 850 BC. C., 1 Kings was probably written sometime after the destruction of Jerusalem by the Babylonians in 586 B.C. During this period, David was no longer in good health and at the end of his life, so he had his son Solomon anointed king. The first book of Kings begins with the story of the death of David, the reign of his son Solomon, and the decline and division of the kingdom of Israel. It also recounts the events of the prophet Elijah's ministry among the ten northern tribes of Israel.

After King David dies, God speaks to Solomon in a dream, offering him everything he wants, and Solomon asks the Lord for wisdom. He could have asked for anything else, but he chose wisely. As he was wise in his choice, God blessed him abundantly and in all areas. God gave Solomon great wisdom, as well as great power and wealth. Solomon governs his kingdom with great prudence, and for most of his reign peace reigns in Israel. Solomon built the temple and his palace in Jerusalem, beginning the period known as the Golden Age of Israel.

Solomon's fall comes when he turns away from God and marries 700 women, many of them foreigners who turn their hearts to idol worship. When Solomon dies, his son Rehoboam comes into conflict with the people of Israel and ten northern tribes break away from him and form their own nation under the leadership of Jeroboam.

All the tribes of Israel, except Judah and Benjamin, rebel against Rehoboam, son of Solomon, and the kingdom is divided. Jeroboam becomes ruler of the Northern Kingdom (Israel), leaving Rehoboam to rule the Southern Kingdom (Judah). Jeroboam and Rehoboam established idol worship in their kingdoms, and many rulers in both kingdoms followed this pattern of idolatry.

The prophet Elijah, used by God, causes a drought in Israel that lasted 3 and a half years. Another miracle that God performed through Elijah was that the widow's son was raised from the dead. Elijah challenges the prophets of Baal and on Mount Carmel, they were able to see a great miracle from God. Elijah, by the power of God, defeats 450 false prophets in a dramatic spiritual duel. After this miracle, Jezebel, wife of King Ahab and follower of Baal, tries to kill Elijah.

The prophet travels to Mount Horeb, where the Lord speaks to him in a still, small voice. Elijah meets Elisha, who succeeds him as prophet. Elijah prophesies the death of Ahab and Jezebel. After Ahab's death, Ahaziah, Ahab's son, reigns in iniquity.

Division of the kingdom

Thus Israel rebelled from the house of David to this day. And it came to pass, that when all Israel heard that Jeroboam had returned, they sent and called him to the congregation, and made him king over all Israel, so that there was no tribe left to follow the house of David, but only the tribe of Judah. 1 Kings 12:19,20

And it was after the death of Solomon that the twelve tribes divided again and began to form two kingdoms:

Israel (North)

- Capital: Samaria
- Reuben, Simeon, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Mansasseh and Ephraim
- Kings: Jeroboam, Nadab, Basa, Elah, Zimri, Omri, Ahab, Ahaziah, Joram, Jehu, Jehoahaz, Joash, Jeroboam II

Judah (South)

- Capital: Jerusalem
- Judah and Benjamin
- Kings: Rehoboam, Abijah, Asa, Jehoshaphat, Joram, Ahaziah, Athaliah, Joash, Amaziah, Azariah

The northern kingdom

lasted 209 years.

This Kingdom had nineteen Kings, from eight different dynasties. None of these kings were pious. Everyone has strayed from God. Assyria was God's rod against the Northern Kingdom.

The southern kingdom

called Judah, lasted 345 years. There were twenty kings, several of whom were godly, such as Asa, Jehoshaphat, Hezekiah, Jotham, Uzziah, Joash, and Josiah. The Babylonian people, led by King Nebuchadnezzar, invaded Jerusalem and destroyed the temple and led the people into captivity, leaving the city under tremendous humiliation.

Important people...

King Solomon

- Solomon is known for his great wisdom and is remembered for having resolved a conflict between two women who claimed to be the mother of a baby. Solomon proposed cutting the baby in half to share between the two women, but one of the women begged that the baby be given to the other woman. Solomon concluded that this woman was the true mother, since a loving mother would rather give her child to someone else rather than see her baby die from her.
- Solomon is known for his grandiose buildings, including the Temple in Jerusalem. The Temple was built in about seven years and was considered one of the most magnificent structures of the time. The construction of the Temple was financed by taxes, tributes and forced labor.
- Solomon is also remembered for his great wealth. According to the Bible, he amassed a large amount of gold and silver, and his reign was a period of great prosperity for the kingdom of Israel.
- Solomon had many wives and concubines, which is mentioned in the Bible. According to Jewish tradition, he had about a thousand wives and concubines. This fact is often cited as an example of how wealth and power can corrupt even the wisest and most righteous leaders.
- Despite his great wisdom and success, Solomon also made mistakes and sins. He deviated from the exclusive worship of the God of Israel and allowed his wives and concubines to introduce idol worship into Israel. This apostasy resulted in trouble and conflict during Solomon's reign, and eventually led to the division of the kingdom of Israel after his death.

Important people...

Prophet Elijah

- Elijah is considered one of the most important and influential prophets of the Old Testament. He prophesied during the reign of Kings Ahab and Jezebel, in the Kingdom of Israel, around 900 BC.
- Elijah is known for his bravery and his role as a defender of the exclusive worship of the God of Israel. He faced the prophets of the pagan gods of Baal and Asherah in a fierce challenge on Mount Carmel. The challenge involved the prophets attempting to invoke their gods to light a sacrifice, but only Elijah was able to summon the divine fire.
- Elijah was chased by Jezebel and had to flee into the desert, where he was fed by ravens and a poor widow. He was also miraculously fed by an angel with bread and water in a time of desperation.
- Elijah is known for his miracles, including raising the son of a widow in Zarephath, who had offered Elijah his last meal before dying of starvation.
- It is remembered that Elijah was caught up to heaven in a whirlwind, in an event known as the ascension of Elijah. This occurred after the appointment of Elisha as his successor.
- Elijah is an important figure in the New Testament and is mentioned several times as an example of faith and justice. John the Baptist is compared to him, as the one who came before Jesus to prepare the way of the Lord.

Difference between Jews, Israelites and Hebrews...

Jews

First we need to understand that the 12 tribes of Israel were formed from the 12 sons of Jacob. After slavery in Egypt and wandering in the desert for 40 years, the Israelites finally conquered the land of Canaan. Joshua, Moses' substitute, divided the territory between the tribes. After a long period, Israel became a monarchy. The first king who was chosen by God through the prophet was Saul. However, he disobeyed God, who rejected him by giving him a young man named David the king. David, who was a warrior king, participated in several battles against Israel's enemies, unified the kingdom, making the nation grow.

Solomon succeeded David in his reign, even though all of Solomon's wisdom overwhelmed the people, when his son Rehoboam replaced him the people gathered to crown him and asked him not to be as harsh as his father. Rehoboam followed the advice of the elders who had been his father's advisors, they suggested that he be favorable to the demands of the people, but Rehoboam did not follow their instructions, and he also went to seek the guidance of the younger ones who had grown up with him. , they said that he should show his authority by speaking to the people who; If Solomon's father was hard on them, he would be even harder.

Three days later, when Jeroboam and the people went to Rehoboam, he acted as the young men had advised him and told the people that his kingship would be an even greater burden on them than his father's. The people of Israel rebelled and began to shout against the house of David saying; "Down with David and his family!" The tribes returned home in rebellion with Rehoboam, the consequence was the separation of the northern tribes forming the Kingdom of Israel, only those who lived in the lands of Judah remained faithful to Rehoboam, giving rise to the Kingdom of Judah or the Southern Kingdom.

In the time of Moses it was called Hebrew because of its origin, and in the time of Jesus the descendants of Abraham were called Jews. Due to the origin and cultural customs of Jesus, he was Jewish, the religion practiced by the Jews later became known as Judaism, because Jesus was seen by his followers as the Christ, his disciples were called Christians.

Difference between Jews, Israelites and Hebrews...

Israelitas

Los israelitas son parte del pueblo hebreo. Son los descendientes de Israel, que antes se llamaba Jacob. Es un pueblo que nos permite saber de manera más asertiva quién se considera israelí o no, ya que se basa en la filiación de Israel. De Jacob, todos sus descendientes son israelitas, siendo cada uno de sus hijos el representante de su propia tribu, dando así origen a las doce tribus de Israel.

El término "israelita" es la versión española del término "hijos de Israel" que aparece varias veces en la Biblia (para que os hagáis una idea, 608 veces en traducciones como Almeida). Entonces, la mejor estrategia para comprender el significado de israelita es buscar el significado de Israel. El nombre "Israel", que en hebreo significa "luchar con Dios", se le atribuyó a Jacob.

Y le dijo Dios: Tu nombre es Jacob; no se llamará más tu nombre Jacob, sino Israel será tu nombre; y llamó su nombre Israel. Génesis 35:10

Isaac era el único hijo de Abraham con Sara. Isaac, a su vez, tuvo dos hijos con Rebeca, Jacob y Esaú.

Mientras que los descendientes de Esaú formaron a los edomitas, los descendientes de Jacob engendraron a los israelitas

Así, podemos decir que israelita es el pueblo descendiente de Jacob. Jacob, junto con su padre (Isaac) y su abuelo (Abraham), son considerados los patriarcas de los hijos de Israel, los israelitas.

Debemos recordar entre 70 descendientes directos (Éxodo 1:5), Jacob tuvo 12 hijos con 4 mujeres diferentes (Génesis 49).

Difference between Jews, Israelites and Hebrews...

Hebrews

The Hebrews are a Semitic people who came from the descendants of Shem. They are a great group made up of Israelis and Jews too. The Hebrew term has its origin in the name Eber, according to the verse: Children were also born to Shem, the father of all the children of Eber, and the elder brother of Japheth. Genesis 10:21

Traditionally, it was through the name Eber that God preserved the language they speak. According to history, Eber would have refused to participate in the construction of the Tower of Babel and it was during this period that there was a confusion of languages, therefore, Hebrew was preserved and given this name in honor of Eber. Likewise, Eber would name the Hebrew-speaking people, the Hebrew people.

Unlike other peoples such as the Jews and the Israelites, the Hebrews do not have an exact limit on who can or cannot be called Hebrew, since other peoples with a culture and customs different from those we know were generated from Shem. It is still valid to note that this term began to be used after the town was already formed, which makes it even more difficult to delimit these terms.

Thus, we can say that "Hebrew" comes from Eber. As far as the group of people is concerned, we can say that the "Hebrews" are the people who descend from Shem, son of Noah. That is, it is the Semitic people. What we can consider is that all Jews and Israelites, as well as all their ancestors, are also Hebrews. Later, after the covenant with Abraham, all Hebrews began to be circumcised on the eighth day of birth and this also became a characteristic of this people.

According to history, the Hebrews formed a people whose characteristics were migrations and belief in one God. This monotheistic faith is very peculiar to the Hebrew people, since most of all other peoples at the beginning of civilizations were polytheistic.

HEBREWS: Abraham, Isaac, Esau, Terah, Lot, Shem, Eber

ISRAELITES: Jacob, Aaron, Joseph, Moses, Levi, Benjamin, Simeon

JEWS: Jesus, Hezekiah, David, Solomon

2 KINGS

12th
BOOK

DATE
970 to 850 BC

The authorship of this book is unknown, but the ancients claimed that 1 and 2 Kings were written by Jeremiah. Covering approximately 300 years from 800 BC. C., the book of 2 Kings was probably written sometime after the destruction of Jerusalem by the Babylonians in 586 BC.

The second book of Kings is a continuation of the story of the fall of Judah and Israel, which ended with the captivity of both. Israel being taken by Assyria and Judah by Babylon. In this book we have a story of the failure of the king and the people, a story of apostasy and idolatry.

Although this was Israel's great prophetic period, the message of the prophets was not heard. The reforms carried out by kings like Hezekiah and Josiah were not enough to move the people to live in fidelity to God. The people soon returned to their sins, and continued in them until they were delivered into the hands of their enemies.

Narrating the story of the prophet Elisha, who was the successor of the prophet Elijah, and also the period of the kings of Israel and Judah. Mentioning the destruction of the Kingdom of Israel, with Samaria as its capital, which was invaded by Assyria in 722 BC, and the miraculous resistance of King Hezekiah to the siege of Sennacherib. The story of 1 Kings continues in this book, recounting the actions of evil and some good rulers, as well as some well-known prophets. The rulers of the northern kingdom are evil, and under the leadership of their last king, Hoshea, king of Assyria, they dominated Samaria in 722 BC.

The kingdom of Judah, with some good kings like Hezekiah and Josiah, lasts a few more years, but in 586 BC, the capital of the southern kingdom, Jerusalem, is besieged by the Babylonian armies under the command of King Nebuchadnezzar. In addition to taking everything of value in the temple and palace of the Jewish king, the king of Babylon also transported all of Jerusalem, as well as all the princes and all the powerful men, ten thousand prisoners, and all the artisans and blacksmiths.

The prophets Daniel and Ezekiel are taken captive to Babylon. It is during this period that Ezekiel will prophesy to the people of Babylon, while Daniel will prophesy in the court. During this same period, the prophet Jeremiah is in Jerusalem.

The book of 2 Kings can be divided into four parts:

- The end of Elijah's ministry
- Elisha Ministry
- The fall of Israel
- The fall of Judah

Important people...

Prophet Elisha

- Elisha was the successor of the prophet Elijah and continued his prophetic ministry. He is considered one of the most important prophets of the Old Testament and is remembered for his miracles and his wisdom.
- Elisha is known for his compassion and helping those in need. He helped the widow of one of the prophets' sons, who was about to lose her children into slavery because of her debts. He also cured a man of an incurable skin disease.
- Elisha is remembered for performing many miracles, including multiplying loaves and healing a poisoned well. He also resurrected the son of a Shunammite woman, who had built a chamber for him in his house.
- Elisha is known for his ability to see the supernatural and the spiritual, and his ability to interpret everyday life events in spiritual terms. He had a vision of God riding in a chariot of fire, and foresaw the death of King Hazael and King Jehu.
- Elisha is remembered for mentoring many other prophets, including the prophet Joel. He trained and guided these prophets to continue the prophetic work he began.
- Elisha is an important figure in the New Testament and is mentioned several times as an example of faith and justice. Jesus mentions him for having performed miracles in his ministry.

1 CHRONICLES

13th
BOOK

DATE
1010 to 970 BC

The authorship of this book is unknown, but Jewish tradition attributes it to Ezra the scribe. This book tells the history of Israel from approximately 1010 BC. (death of King Saul) until approximately 970 BC. (death of King David).

Greek Bible translators understand this book as the things that were omitted, because it contains much information not found in the books of Kings, even though it is the same period of events, with the same stories and characters. The books of Kings and Chronicles show a lot of similarity, but they were written from different points of view. Example! In 1 Kings 14:20, when recounting Jeroboam's death, he says that he rested with his parents. 2 Chronicles 13:20, narrating the same event, the text tells us that the Lord struck Jeroboam, who died.

The first nine chapters show a long list of genealogies of the Israelites, from Adam to the descendants of Saul. In chapter 11, the book begins to tell the story of Israel's greatest king, David, but from a point of view that omits negative aspects, such as the sin with Bathsheba and Absalom's rebellion. Another important point in this book is God's promise that David would have an eternal royal line through Jesus Christ.

BOOKS OF KINGS

- Emphasis on the history of Israel and Judah (Northern Kingdom and Southern Kingdom)
- Evidence of the prophets
- Mentions both the kingdom and the kings.
- It ends when the town goes into captivity

CHRONICLES BOOKS

- Emphasis on the history of Judah (Southern Kingdom)
- Evidence from the priests
- Addresses the themes of the Temple and the priests
- It ends when the people return from captivity

2 CHRONICLES

14th
BOOK

DATE
970 to 500 BC

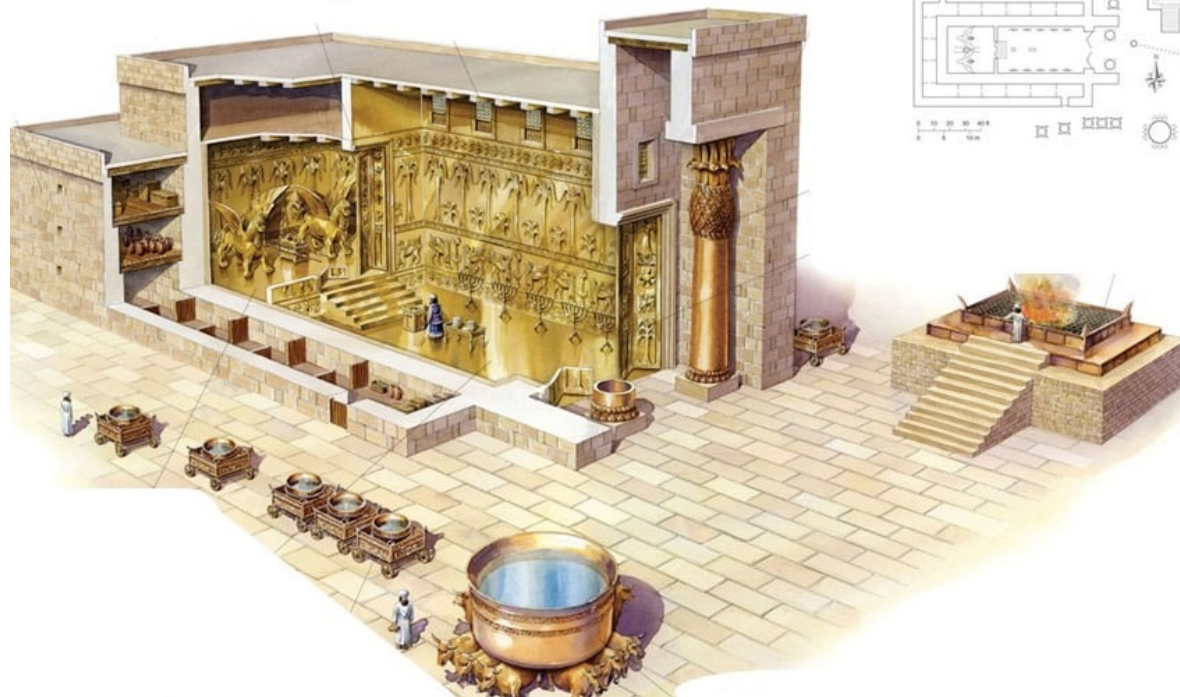
The authorship of this book is unknown, but Jewish tradition attributes it to Ezra the scribe. This book traces the history of the people of Israel from approximately 970 BC. C., during the rise of King Solomon, until approximately 500 BC. C., the period when the exiled Jews finally returned to Jerusalem.

The first nine chapters tell the story of Solomon's reign, detailing the construction of the temple, fulfilling the promise he made to his father, David. King Solomon is graced by God with great wisdom and great riches. The Lord appears to Solomon and promises to bless the Israelites according to their obedience. After 40 years of reign, Solomon dies and his son Rehoboam reigns in his place.

Solomon was one of the most important rulers in history, and most of his reign were periods of peace, unlike the reign of his father, David. When Solomon dies, the Jewish nation is divided.

In the rest of the book, the stories of several kings of Judah are told. The highlights of this book are the reigns of Asa and Jehoshaphat, the death of Ahab, the reign of Uzziah, the destruction of the Kingdom of Israel by the Assyrians, the reign of Hezekiah, and the resistance of Jerusalem to the siege of Sennacherib, the idolatry of Manasseh, the reign of Josiah, the discovery of the book of the Mosaic law, and Babylon's defeat of Judah.

The king of Babylon, Nebuchadnezzar, invades the southern kingdom and sets Zedekiah to reign in Jerusalem. Zedekiah rebels and Babylon destroys Jerusalem and the temple, taking the rest of the people captive. The book ends with the Persian king Cyrus allowing the Jews to rebuild the razed temple.



EZRA

15th
BOOK

DATE
530 to 400 BC

The authorship of this book is unknown, but Jewish tradition attributes it to Ezra the scribe. This book covers events from 530 BC. C. until 400 BC. The books of Ezra, Nehemiah, and Esther are related because they deal with the same period in history. During the exile of the Jews from Jerusalem, three major deportations took place. The first was in 606 BC, the second in 597 BC. and the third in 586 BC. Jerusalem and the temple had been destroyed by the invasion of Nebuchadnezzar and his Babylonian army.

About a century after the Babylonians invade Jerusalem and take the Jews captive, Persia becomes the new world power. The book of Ezra tells the story of the return of two groups of Jews from Babylon to Jerusalem, where they rebuilt the temple and their community. This occurred in 538 BC, during the first year of King Cyrus of Persia's rule over Babylon.

The older prophets, such as Jeremiah and Isaiah, had prophesied both the events of the exile and, eventually, the return of the remnant to Jerusalem. King Cyrus allows a group of exiles to return to Judah to rebuild the temple. Some 42,000 people return to Jerusalem and repopulate the city. Approximately 70 years later, Ezra is part of a smaller group that turns away from God to the point of marrying pagans from neighboring lands, a practice strictly prohibited by Moses.

- **Return of the exiles under Zerubbabel – 536 BC.**
- **The reconstruction of the temple – 535 BC**
- **The Ministry of the Prophets Haggai and Zechariah – 520 B.C.**
- **The Dedication of the Temple – 515 BC**
- **The events recounted in the book of Esther - 478 to 473 B.C.**
- **Ezra visits Jerusalem – 458 B.C.**
- **Nehemiah sent to Jerusalem as governor; he rebuilds the wall – 446 B.C.**
- **Malachi prophesies.**

NEHEMIAH

16th^U
BOOK

DATE
445 BC

Although the book begins with the words "The words of Nehemiah," Jewish tradition says that the person responsible for putting these words on paper was Ezra. It covers events from Nehemiah's journey to Jerusalem to the restoration of temple worship, covering a period of approximately 12 years, from 446 to 434 BC.

Nehemiah is disturbed to discover that, although a group of exiles returned to Judah almost 100 years ago, these people have not yet rebuilt the walls of the city razed by the Babylonians in 586 BC.

This book chronicles a very important period in history, including the rebuilding of the city of Jerusalem and the rebuilding of the spiritual life of the Jews who had returned from captivity in Babylon. When the Israelites returned to Jerusalem after their long slavery in Babylon, they found their city devastated. The protective wall surrounding the city of Jerusalem had been torn down, leaving the Israelites vulnerable to enemy attacks. Nehemiah led this great movement, where the Israelites began to rebuild the wall.

With the king's permission, Nehemiah returns to Jerusalem and leads a team of builders, facing strong opposition from pagans, in rebuilding the walls. This construction lasted only 52 days. It is striking how quickly the work is done, until they realize that this work has been completed by the power of God.

Nehemiah brought the Israelites to a great respect and love for the Scriptures. Because of his love for God and his desire to see God honored and glorified, he led the Israelites to the faith and obedience that the Lord had desired for them for so long. Nehemiah's success in rebuilding the walls of Jerusalem brings us a series of leadership principles for today, especially his perseverance in the practice of prayer.

Who was Nehemiah?

The name Nehemiah means "the Lord comforted." The fact that the biblical text does not mention Nehemiah's wife or children, many interpreters suggest that he may have been a eunuch, however, there is nothing conclusive about this. At the Persian court, Nehemiah held a very important and responsible position, as he was the personal cupbearer of the Persian king Artaxerxes I (465-424 BC). This made him a member of the royal court who had great influence and prestige due to his closeness to the king and the trust he enjoyed, since his job was not only to choose the king's wine (Ne 2:1), but in preventing him from being poisoned

Nehemiah brought with him all the documents that guaranteed the legality of his actions, but he still had to face great opposition. In fact, from the time of the reigns of Cyrus (559-530 BC) and Darius I (522-486 BC) there was opposition to the reconstruction of Jerusalem. This persecution of the Jews was also seen in the following reigns, in the days of King Ahasuerus (486-465 BC) and Artaxerxes himself (465-424 BC).

The great opposition against Nehemiah's work came from Sanballat the Honorite, Tobiah the Ammonite, and Geshem the Arab. These powerful and cunning men tried at all costs to harm Nehemiah. These three people, along with their allies, hurled insults and mockery, plotted armed attacks, planned an ambush to capture Nehemiah and harm him, spread the news that the real reason for rebuilding the walls was an alleged rebellion against Persia, and they even tried to mislead Nehemiah, making him sin by entering a place that was only permitted to priests, so that they would discredit him by discrediting him before the people (Ne 2:19,20; 4:1-14; 6:1-14).

As if the strong external opposition were not enough, Nehemiah also had to deal with internal opposition, caused especially by economic and social problems, which brought the population of Judah to the brink of collapse. Despite all the opposition that, for a time, managed to disrupt the reconstruction works, Nehemiah proved to be a great leader, who, with great skill, managed to provide the organization and motivation necessary for the work to be carried out.

In the face of so many affronts and persecutions, it is undeniable that Nehemiah was a determined, focused, dedicated and persistent man. Being a born leader, he managed to transmit such characteristics to the point of forming a group that, together with him, did not give up on the work that had to be done.

Based on the story of Nehemiah, we realize that he was a person of action, and that, moved by his faith, he not only waited for something supernatural to happen, but he strove to do what he had to do. When we study who Nehemiah was, we can certainly see that he was a man of God, strategically raised at the right time, to fulfill the task given to him.

ESTHER

17th
BOOK

DATE
486 to 465 BC

The story of Esther is one of the best-known in the Bible and is recorded in the Old Testament book that bears her name. Esther was a Jewish exile in Persia and lived during the reign of Ahasuerus (Xerxes) between 486 and 465 BC. Her authorship is not declared, but Jewish tradition assumes the possibility that she is Ezra or Nehemiah. Approximately from 486 BC. C. to 465 BC. C. during the reign of Xerxes of Persia. Esther becomes queen around 479 BC.

Esther was an orphan girl, daughter of Abiail and, as we have already said, a Jewish exile in Persia. Esther was raised by her cousin Mordecai. The name Esther probably comes from the Persian stara and means "star," but some interpreters suggest that perhaps her name has a connection with the name of a Babylonian goddess, Ishtar. Her Hebrew name was Hadassa, which means "myrtle," a type of bush. In the biblical text, Esther is described as a woman who possessed remarkable beauty, so much so that she was counted among the most beautiful in the kingdom. The biblical text also highlights Esther's bravery and loyalty toward the Jewish people.

Mordecai, Esther's cousin and foster father, refused to bow to Haman. In response, Haman devises a plan to destroy all the Jews in the kingdom. The Jews lament and cry and fast to be forgiven. Esther risks her own life by presenting herself to the king uninvited.

The book of Esther provides an example of the power and influence for good that one person can exert. Esther rose to the high position of queen of Persia after King Ahasuerus became displeased with Queen Vashti's behavior and deposed her. Many beautiful young virgins of the empire present themselves to the king to choose a new queen. Ahasuerus chooses Esther as his new queen.

Esther found herself in a very difficult situation, since she could be executed along with the rest of her people. In a beauty contest, Esther becomes queen of Persia without revealing her Jewish heritage. When an official of the king plans to kill all the Jews in the country, Esther risks her own life to ask for the king's protection. The king, pleased with Esther, is horrified by his officer's plan and has him hanged, while decreeing that the Jews must defend themselves from this extermination plan. Esther's people emerge victorious and commemorate the event with a holiday called Purim.

The king gives the Jews authority to kill their enemies in the kingdom. They institute the Feast of Purim to commemorate their miraculous deliverance from Haman's plan. God's name is never mentioned in the book of Esther, nor are her prayers mentioned, although Esther asks her fellow Jews to fast for her before speaking to the king (4:16).

The story of Esther certainly leads us to reflect on the sovereignty of God in fulfilling his purposes, as well as the importance of trusting God, even if this puts our own lives at risk. We must also pay attention to the fact that we must act wisely, always interceding with God so that He directs our actions.

Explaining the Scriptures

Poetic books

5
Books

Approximate
reading time

7 hours

243
Chapters

Job

18th^U
BOOK

DATE
2000 BC

The authorship of this book is not indicated and the date is also unclear, but many believe that the story of Job is one of the oldest in the Bible, dating back to approximately 2000 BC. The book of Job deals with one of life's greatest mysteries, that of suffering. The question that becomes evident throughout the book is: Why do the righteous suffer? Job, a man described as perfect, but who loses all his wealth, buries his children and is in extremely poor health. Faced with this entire scenario, he patiently endures these afflictions.

Job cannot understand the cause of these afflictions, but he turns his thoughts to God, who sends both evil and good to men and who has the right to do with his creatures whatever he pleases. Job was the first book of the Bible to be written. Although the events of Genesis preceded Job, the writings of Genesis came after Job. This book reflects episodes from the patriarchal era, when the Mosaic Law had not yet been published.

The Bible presents Job as a very prosperous man. He owned seven thousand sheep, three thousand camels, five hundred yoke of oxen and five hundred donkeys. Job had a very large number of servants in his service, adding it all up, Job was the richest man in the East (Job 1: 3). The book of Job presents us with the story of someone who neither deserved nor understood the reason for suffering, but who remained firm in God.

In a conversation between God and Satan about Job's faithfulness and prosperity, Satan hypothesizes that Job was righteous only because he was a blessed man. The Lord gives Satan permission to make Job's life difficult, but not to kill him. Job perseveres and remains faithful through the loss of his personal wealth, his children, and ultimately his own health.

Job suffers deeply, wondering if it would have been better never to have been born. Three of Job's friends, Eliphaz, Bildad and Zophar, comfort him, but begin to question his arguments that he did not deserve their suffering. Job's friends say that God's justice does not punish the righteous and, therefore, Job's suffering must be linked to some sin committed. Job declares his innocence and remains confident in God, although he does not know the reason for these tests. Job's wife even advised him to curse God and die.

Job's situation was so complicated that at first his friends didn't recognize him from afar. Then they became sad and wept, and each one tore his cloak and threw dust on his head. They stayed with Job seven days and seven nights without saying a single word, such was the suffering. The Lord blesses Job for his righteousness, giving him twice the possessions he lost, allowing him to have the same number of children as he had before, and restoring his former social standing. Job lives a long and full life.

This book also prepares us for the destiny of Jesus Christ when He says, "For I understand that he is alive or my redeemer and that one day he will rise on the earth."

Who was Job?

Job was a very rich man who lived in the land of Uz. The location of this city is uncertain, but one of the most accepted possibilities among scholars is that Uz was located in a region east of Judah and, perhaps, bordering the desert, but was a land suitable for cattle raising and agriculture. .agriculture (Job 1:3,14). The Bible tells us that Job was upright, upright, and God-fearing. Proof of Job's faithfulness can be seen in the declaration that he "turned away from evil" (Job 1:1). God himself testified that Job was the most pious and righteous man who lived on earth in his generation.

Job initially had seven sons and three daughters, but in total he was the father of twenty children, as the first ten children died during the period of intense suffering to which he was subjected, but later God granted him to be the father of another ten. . children. Job was married, although the Bible does not reveal his wife's name. According to the biblical text, Job's family was probably very united, as his children visited each other's homes and had parties where they socialized (Job 1:4). Job was a father who was concerned about the well-being of his children, and he continually sought and prayed to God early in the morning, consecrating his children to the Lord and offering sacrifices for them (Job 1:5).

After having lost everything, wealth, health, family and friends, God speaks to Job. And then Job understood that it was enough for him to simply trust in God, because He can do everything, and “none of his plans can be frustrated” (Job 42 :two). God is the Lord of everything, He governs the universe and does not need anyone to advise Him on anything. Everything He does is by His sovereign will. The Bible says that when Job prayed for his friends, the Lord changed his luck and gave him twice as much as he had before. Thus Job had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen and a thousand donkeys.

Job also had ten other children, seven boys and three girls. Job's daughters were named Jemimah, Keziah and Cherenhapuk, and they were the most beautiful women in all the East. After everything that happened, Job lived to be 140 years old and saw his fourth generation (Job 42:16). Very blessed by God, Job died very old. James, in his epistle, referred to Job as an example of patience in enduring the afflictions that befell him (James 5:11).

PSALMS

19th
BOOK

DATE
970 to 930 BC

The list of authors includes David, Solomon, Moses, Asaph, Ethan and the sons of Korah. However, the authorship of several psalms is unknown. The psalms were written from around 1400 BC, which was the time of Moses, until about 500 BC. C., which was the period of exile of the Jews from Babylon.

The Book of Psalms is a collection of poetry that depicts the worship and describes the spiritual experiences of God's people. The psalms have been considered a source of inspiration for worship since ancient times and continue to be widely used in poetry and hymn lyrics, as well as in Jewish and Christian scholarship. As a collection of hymns, cries, and poetic praises from the ancient people of Israel, the book of Psalms touches our hearts in many ways, teaching us to worship the Lord.

For a long time, God guided several people to compose poems full of emotion and, of these, 150 were compiled in a book we know as Psalms. Many of the psalms are described as being written by David, which could mean written by him or about the great King of Israel, but in fact David writes most of the Psalms, but not all.

The Psalms are originally divided into five books:

- **BOOK 1 - Psalms 1 to 41 - Most of the songs are attributed to David.**
- **BOOK 2 - Psalms 42 to 72 - It is a collection of songs by the sons of Korah, Asaph, David and Solomon. In this collection, four writings remain anonymous.**
- **BOOK 3 - Psalms 73 to 89 - It is marked by a large collection of Asaf's songs. Asaph was King David's chief singer (1 Chronicles 16:4-7).**
- **BOOK 4 - Psalms 90 to 106 - Although their authors are not mentioned, Moses, David and Solomon also collaborated.**
- **BOOK 5 - Psalms 107 to 150 - Records several of David's songs. The series of songs called the Egyptian Hallel (Ps 113-118) is also found in Book**

Martin Luther says that the book of Psalms is like a small Bible and the index of the Old Testament, as it was written throughout the entire Old Testament period. The book shows many moments in the history of God's people, ranging from reflection on God's acts in creation and his government before the people, to specific events of great struggle among the people of Israel.

PROVERBS

20th
BOOK

970 to 930 BC

The wisdom found in the book of Proverbs touches virtually every area of life. Proverbs address both the characteristics of human nature and the basic conduct of a whole person and the proper relationship between man and God. Of the 31 chapters in this book, 29 were written by the pen of King Solomon, the wisest human being who ever lived. In 1 Kings 3:12, God said: Behold, I have given you a heart so wise and understanding, that it was not so before you, and it will not be so after you. Proverbs talk about subjects such as work, money, sex, temptation, alcoholism, laziness, discipline and parenthood.

It is the practical book of the Old Testament that applies the principles of righteousness, purity, and godliness to daily life. The wisdom taught in Proverbs is not merely human or common prudence, but is based on the fear of the Lord (1:7). This is how we can summarize its theme: The fear of the Lord is the beginning of wisdom.

In every proverb is the truth that the fear of the Lord is the beginning of wisdom. These proverbs are like a poetic invitation, instructing us to seek and acquire the true wisdom that can only be found in God. In this book, we find many short tips on right and wrong ways to live. There's practical advice on family life, anger management, the dangers of pride, and many other topics. These proverbs talk about righteous leadership, people's duty to help the poor, and the value of wisdom in daily life.

ECCLESIASTES

21st
BOOK

DATE
900 BC

The authorship is not indicated, but this book was probably written by Solomon. Little is known about the author of Ecclesiastes other than his description of himself as "the preacher, son of David, king in Jerusalem". The book of Ecclesiastes has a unique characteristic, because although the preacher is a person who believes in God, he often asks questions and statements as if he did not believe. In Ecclesiastes, we are dealing with merely natural wisdom, which seeks to find truth and happiness.

This book is the reflection of a man without God, and this man talks about victories and defeats, pessimism and optimism, hope and despair. With many fluctuations in feelings, this man does not forget the comforting truths and mercy of God, who loves those who seek him with all their heart, and those who repent. A king searches the things of his world only to find them empty. Learning, pleasure, work, laughter and in the end you discover that everything is vanity.

The king also regrets the unexpected events in life. People live, work hard and die just to miss someone. The wicked prosper over the righteous, the poor are oppressed. However, the king realizes that from everything that is known, the conclusion is this: respect God and keep his commandments, as this is the duty of every man.

The book explains that good and bad things happen to all people, regardless of whether they serve God or not. It also talks about the works of man that do not last, but the works of God are eternal. It teaches that although this life is temporary and everyone will die one day, there are things we can do to find joy in life. It also identifies things that will certainly result in a life of dissatisfaction, such as oppressing others, accumulating wealth simply to have more than others and not seeking wisdom.

This book states that both those who live far from God and the righteous will experience tragedies. Everyone has a limited time on this Earth and will be much happier gaining wisdom than acquiring wealth or power.

SONG OF SONGS

22nd
BOOK

DATE
970 to 930 BC

Solomon (1:1). However, some wonder whether the Song of Songs, or Song of Songs, is not like the psalms of David, that is, a collection of texts, some by Solomon himself, but others for or about the great King. Song of Songs is a love story that glorifies pure, natural love and focuses on the simplicity and sanctity of marriage.

The main theme of the Song of Songs is the blessing of romantic love that can be enjoyed within the bonds of marriage. The book shows that physical and emotional intimacy between husband and wife is blessed by God. Furthermore, its message emphasizes that love should never be forced, but should take its natural course.

No book in the Old Testament has been interpreted in so many different ways as the Book of Songs. This is due to the fact that there is no central, specifically religious, theme in the book. This book contains around 25 poems full of feelings, which deal with topics such as dating and marriage.

How beautiful you are, my darling!

Oh, how beautiful!

Your eyes are doves.

How handsome you are, my beloved!

Oh, how charming!

And our bed is verdant.

Song of Songs 1:15,16

Through eight chapters and 117 verses, the two lovers admire her physical beauty, expressing their love and devotion. The Song of Songs is sometimes called the Song of Songs (as in Latin) or the Song of Songs (as in Hebrew). Both Jews and Christians are sometimes reluctant to accept it into the canon of scripture due to its romantic content, but allow it as an allegory of God's love for Israel and the Church.

Explaining the Scriptures

Prophetic Books

17
Books

Approximate
reading time

15 hours and 53 minutes

250
Chapters

What are prophetic books?

The prophetic books are divided into two parts:

Major Prophets

Isaiah, Jeremiah, Lamentations of Jeremiah, Ezekiel and Daniel

Minor Prophets

Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi

During the period of monarchy and division of kingdoms, which took place after the death of King Solomon, Israel became increasingly idolatrous and disobedient to God. Then the Lord sent prophets to warn and exhort the people to keep the covenant made on Mount Sinai. He commanded them to prophesy disastrous consequences if they ignored divine commandments.

Prophet, in Greek means, one who speaks for another. Thus, the prophets were people called by God to bring his Word to the people of Israel. In these texts it is common to find the words "Thus says the Lord." They did not take part in the priesthood, but they had a special feeling for Israel. They knew that these were the people chosen by God to take part in the covenant.

The first prophets lived during the period of the kings. They were responsible for bringing divine advice and warnings to their rulers. However, they met their end after the exile, when there were no longer kings in Israel.

The main functions of a prophet were:

- **It rebukes sin**, calling people to return to the terms of the covenant.
- **Teach the Word of God**, make up for the lack of priests
- **Writing the Word of God** (Words of Prophets and Writing of Prophets)
- **prophesy the future**

The following 5 books of the Bible form the set of the Major Prophets

Isaiah

The prophet Isaiah wrote this book around 686-650 BC. His main objective was to motivate his contemporaries to be faithful to the Lord, and to warn future readers who would be exiles of the need to repent of their sins. The book says that after the exile, God would bless the rest of the people who would remain faithful.

Jeremiah

Written by the prophet Jeremiah and Baruch, possibly his student and scribe. The date is around 580-539 BC. The main purpose of the book was to exhort the exiles about the reason for their trials and also to show that God's people would return to the Promised Land when they repented.

Lamentations

Tradition attributes this book to the prophet Jeremiah. But its literary style seems to indicate that it may have been compiled from multiple sources, making it impossible to identify a single author. The book was written between 586-516 BC. and deals with the terrible conditions imposed by the Babylonians on Jerusalem and God's people.

Ezekiel

The author was the prophet Ezekiel around 593-570 BC, with the purpose of encouraging the exiles to remain faithful to God, since He would fulfill the promise of taking the people back to the Promised Land.

Daniel

Written by the prophet Daniel himself in approximately the year 539 BC. This book shows, above all, the sovereignty of God in history.

ISAIAH

23rd⁰
BOOK

DATE
740 to 700 BC

Isaiah son of Amos (1:1) is the author of this book. His name means The Lord is Salvation. He prophesied during the reigns of Uzziah, Jothan, Ahaz and Hezekiah and perhaps during the reign of Manasseh. The historical events recorded in Isaiah span a period of about 60 years. From 740 to 700 BC

Isaiah prophesied in the most important periods of the history of Judah and Israel. The northern and southern kingdoms had experienced power and prosperity. The Northern Kingdom ruled by Jeroboam and other kings had become corrupted by pagan cults. The Southern Kingdom, under the command of Uzziah, Jotham and Hezekiah, began to have several moral and spiritual problems.

Secret pagan places of worship were tolerated, the poor were being oppressed, women abandoned their families in pursuit of carnal pleasure, many of the priests and prophets became corrupt and began to live to please men. The book is divided into two main parts. The first part is titled Complaint (Chapters 1 to 39). In this first part we see divine wrath against the apostasy of Israel and against the idolatry of the neighboring nations. In these chapters the Babylonian captivity, tribulations and judgments of the last days are prophesied.

We can call the second part of the book Consolation (Chapters 40 to 66). Here we find prophecies of Israel's return from the Babylonian captivity. We can summarize the theme of Isaiah this way: the wrath of God resulting in the condemnation and tribulation of Israel and the grace of God granting salvation and exaltation. In no other book do we find such a glorious vision of the Messiah and his kingdom. Because of the emphasis given to God's grace and his redemptive work toward Israel and the nations, the book of Isaiah has been called The Fifth Gospel, and its author the Old Testament Evangelist.

The prophet Isaiah's message mixed exhortations and announcements of curses for the people's infidelity, with consolation and hope for future restoration. At all times the prophet Isaiah preached about the importance of faithfulness to the Lord. The sin of Israel and Judah had reached such an abominable level that God used the prophet to speak of various curses that would hit the Hebrews in general. The greatest of these, of course, was the Babylonian exile.

At the beginning of His ministry, Jesus said that He fulfilled the prophecies of Isaiah. **"The spirit of the Lord GOD is upon me, for the LORD has anointed me; he has sent me to preach to the oppressed, to bind the wounds of the brokenhearted; to proclaim liberty to the captives, and the opening of the prison to those in prison; to announce the year of good pleasure of the LORD, and the day of vengeance of our God; to comfort all who mourn. Isaiah 61:1,2"**

Who was Isaiah?



Isaiah was the son of Amos, but should not be confused with the prophet of the same name. In fact, his father's name in Hebrew is 'amots, while that of the prophet Amos is 'amos. Isaiah was married, and his wife is referred to in his book as “the prophetess” (Isaiah 8:3), perhaps indicating that she also prophesied. The Bible mentions that Isaiah fathered at least two sons, Shear Yasub and Maher Shallal Jashbaz (Isaiah 7:3; 8:1-4). These names were symbolic and had a meaning that referred to the prophet's own message.

The ministry of the prophet Isaiah was preceded by the ministry of the prophet Amos and the ministry of the prophet Hosea; although Hosea was also his contemporary for a time. Amos and Hosea prophesied primarily about the Northern Kingdom. Isaiah and Micah, on the other hand, focused more on the Southern Kingdom. Based on his writings, it is possible to perceive that the prophet Isaiah was a cultured and very capable man. He possessed remarkable analytical capacity and a keen poetic sense. He is considered by many to be the greatest Hebrew writer.

The message of the prophet Isaiah mixed rebukes and announcements of curses for the people's infidelity, with consolation and hope for future restoration. Thus, the prophet Isaiah preached about the importance of faithfulness to the Lord. Furthermore, his written message also focused on the exiled Jews, calling them to repentance and exhorting them to trust in God's promises. After the period of captivity, the Lord would bless the faithful remnant, bringing restoration and blessings upon the nations in a way never before experienced.

The prophet Isaiah also spoke of future blessings that would follow after the exile. He prophesied that a remnant would survive this difficult period and return to the Promised Land. Already in the time of the Church Fathers, the prophet Isaiah was known as the "evangelist of the Old Testament." Such a designation is given by the detailed and complete way in which he describes the person and work of the Messiah. Many judgments prophesied by Isaiah were fulfilled in the ministry of Jesus (cf. Isaiah 53:4-6; 2 Corinthians 1:15; Hebrews 9:26). Furthermore, the prophet Isaiah presented Jesus as “the Servant” who would bring justice to the nations; that he would restore the covenant; that it would enlighten the Gentiles (in the sense of providing salvation); that he would atone for the sin of his people and finally rise from the dead (Isaiah 42:1-7; 49:1-7; 52:13-53:12).

This is why the prophecies of the prophet Isaiah recorded in his book are the most referenced in the New Testament when the objective is to point out how the person of Jesus perfectly fulfills all the promises of the Old Testament regarding the promised Messiah.

An ancient tradition claims that the prophet Isaiah suffered martyrdom by being sawn in half by order of Manasseh himself, but there is not much evidence for this. If this indeed happened to the prophet, then perhaps the writer of the book of Hebrews mentioned his martyrdom in the gallery of the heroes of faith (Hebrews 11:37).

Jeremiah

24th
BOOK

DATE
586 BC

Jeremiah, son of Hilkiah, belonged to a priestly family that lived in the city of Benjamin. Jeremiah has the most information about him in the Old Testament. He began his ministry, while still very young (Jeremiah 1:6), in the year 626 BC, in the thirteenth year of the reign of King Josiah, and continued preaching until after the fall of Jerusalem around 586 BC.

Jeremiah came from a family of priests and carried the word of the Lord to the kingdom of Judah for approximately 40 years, exhorting against idolatry and immorality. Jeremiah's words did not encourage Judah much. Behold, I will bring against you a nation from afar, O house of Israel, says the Lord.

Jeremiah's message is not taken seriously and is ridiculed for his prophecies, which are fulfilled when the nation is invaded by the Babylonians. The book of Jeremiah presents the prophecies, counsel, and teachings that were part of the ministry of the prophet Jeremiah in the southern kingdom of Judah. Jeremiah preaches in various places in Jerusalem, including at the temple gate, using various comparisons to make people reflect and change their ways.

Jerusalem is conquered and many Jews are taken captive to Babylon. The prophet Jeremiah was arrested and threatened with death several times, since the content of his message placed him in opposition to the leadership of Judah. That is why Jeremiah often seemed to hate his mission, because it brought him great problems, even with his family and acquaintances. They made fun of him and everyone cursed him.

Based on the details recorded by Baruch, his scribe, it is possible to see that Jeremiah had a strong personality full of contrasts. He was an honest, kind, loving man, a deep analytical observer and, at the same time, inflexible.

Who was Jeremiah?

Jeremiah was a prophet who prophesied in Judah in the late 7th and early 6th centuries BC. That was the period of decline of the Southern Kingdom, marked by the reigns of its last monarchs. The prophet Jeremiah spoke of the inevitable advance of Babylon that culminated in the exile of the Jewish people. In this Bible study we will learn what the Bible says about who Jeremiah was. Jeremiah was a priest and prophet. He lived in one of the most turbulent periods in the history of the Ancient East. When Jeremiah was born, Israel, the Northern Kingdom with its capital in Samaria, had already fallen for at least 70 years to the Assyrian Empire.

Jeremiah was called by the Lord as a prophet in the thirteenth year of Josiah's reign, 627 BC. In the record of his summons, the Bible emphasizes the sovereign way in which God called him: **Before you were formed in the womb I knew you, and before you came out of the womb I set you apart, I gave you a prophet to the Gentiles. (Jeremiah 1:5).** Faced with God's call, young Jeremiah claimed that he could not carry out such a task, since he was nothing more than a child. Interestingly, this was the same objection Moses made when God called him (Exodus 4:10). King Solomon also made a similar comment when he assumed the throne of Israel (1 Kings 3:7).

But the inexperienced Jeremiah's objection was not a problem for God. In fact, the Lord reassured him by saying, “Do not be afraid” (Jeremiah 1:8). God warned the prophet to speak whatever he was commanded; but he also promised that he would be with him during the terrible years of affliction that awaited him. The prophet Jeremiah ministered to him for a period of at least forty years. This means that if his call to prophetic ministry occurred between 627 or 626 BC, the prophet Jeremiah continued to prophesy until shortly after the fall of Jerusalem in 587 BC. Thus, he prophesied during the reigns of the last five kings of Judah: Josiah (640-609 B.C.), Jehoahaz (609 B.C.), Jehoiakim (609-598 B.C.), Jehoiakim (598-597 B.C.), and Zedekiah (597-598 BC). 586 BC).

There is a quiet period in Jeremiah's ministry of about thirteen years, between 621 and 609 B.C. During that period there is no information about his life. It is likely that it was during this time that he ended up emigrating from Anathoth to the capital, Jerusalem. Eremias vigorously exercised his entire ministry, even in the face of many afflictions. He had a very lonely life, largely due to the unpopular message he conveyed (Jeremiah 15:17). Despite his frequent lamentations, the prophet Jeremiah was an optimistic and prayerful person. He overcame any shyness he may have had at the beginning of his ministry. He also endured hostility, loneliness, anguish, and even a sense of apparent failure.

The prophet Jeremiah was arrested and his life was threatened several times. In fact, the content of his message placed him in opposition to the leadership of Judah. For this reason, Jeremiah often seemed to hate his mission, as it caused him great problems, even with his family and acquaintances. He was mocked and everyone cursed him (Jeremiah 11:18-21; 12:1-6; 15:10-21; 17:12-18; 18:19-23; 20:7-18). Based on the details recorded by Baruch, his scribe, it is possible to see that Jeremiah had a strong personality full of contrasts. He was an honest, kind, loving man, a deep analytical observer and, at the same time, inflexible.

Who was Jeremiah?

Although the ministry of the prophet Jeremiah was quite long, his main message is very clear. This message can be qualified as follows:

- The prophet Jeremiah called the people to repent to avoid divine judgment.
- Later, the prophet Jeremiah warned that the time for repentance was over and that Judah would suffer God's judgment. Such a judgment would be very severe, since it would imply the loss of the Promised Land.
- He prophesied that the Babylonian captivity would be inevitable and that Jerusalem would fall to Nebuchadnezzar.
- The prophet showed, through his message, that Judah deserved captivity for the serious sins that the people insisted on committing; especially idolatry.
- The prophet Jeremiah announced that the Temple in Jerusalem could not protect the Jews from impending judgment.
- The prophet also announced that God would save a remnant of his people through exile. Then, when the period of captivity was over, there would be a wonderful restoration under a new covenant (Jeremiah 31:31-34). The New Testament shows that this promise finds its full fulfillment in Christ (Luke 22:20; 1 Corinthians 11:25; Hebrews 8:6; 9:15; 12:24).

After the fall of Jerusalem, Jeremiah's fame had spread even to Babylon. King Nebuchadnezzar left him in Jerusalem to be with the rest of the Jews who had not been taken captive. The prophet Jeremiah then remained in Jerusalem until the governor of Judah, Gedaliah, was assassinated by Ishmael, a fanatical Jew. Fearing reprisals from the Babylonians, many Jews fled to Egypt, despite Jeremiah's warnings (Jeremiah 42). In this context it seems that the prophet ended up being forced to follow the fugitives (Jeremiah 43).

In Egypt, the prophet Jeremiah, already an experienced man at the age of at least seventy, continued to preach the Word of God (Jeremiah 44). Scholars say he most likely ended up dying there shortly afterward. In fact, nothing is known about the circumstances of his death; although there was a tradition that Jeremiah was stoned by the Jews at Tahpanhes. The belief also arose among the Jews that the prophet Jeremiah would rise from the dead. This legend said that he would restore the Tabernacle and bring back the Ark of the Covenant and the altar of incense that he supposedly hid in a cave at the time of the fall of Jerusalem. Perhaps this ancient belief can explain why some first-century Jews thought Jesus was the resurrected Jeremiah (Matthew 16:13-14). The prophet Jeremiah was a contemporary, at least for a time, of the prophet Zephaniah, the prophet Nahum, the prophetess Huldah, the prophet Ezekiel, and the prophet Daniel.

LAMENTATIONS

25°
LIBRO

FECHA
900 a.C

The authorship of this book is Ezekiel, who recorded the visions and revelations he received from the Lord. Ezekiel lived among Jewish captives taken to Babylon by King Nebuchadnezzar approximately 597 BC.

This is one of the saddest books ever written, because it is a series of poems that lament the destruction of Jerusalem and the suffering of the pueblo following the attacks and caution carried out by the Babylonian army. Jeremiah laments the terrible condition of Jerusalem after its destruction by the Babylonians. He recognizes that Jerusalem was destroyed because the city abandoned God and acted against the Señor's commands.

After exhorting the people to obey God, the prophet Jeremiah witnessed the punishment of which he himself had already spoken. Therefore may Judah's enemies prosper, since the Lord afflicted her for the multitude of her sins, Jeremiah wrote, his children will fall as slaves at the feet of his enemies (Jeremiah 1:5). The vision makes the prophet cry (Tears filled his eyes (Jeremiah 1:16). This episode earned him the nickname of the weeping prophet. Jeremiah prays for the deliverance of Judah and expresses his hope in the Lord, whose mercy is on those who trust in it.

Jeremiah compares the conditions of the Jews before and after the destruction of Jerusalem. He is saddened when he realizes the lamentable state of the people and recognizes that this situation is the result of sin. The prophet prays for those who survived the destruction of Jerusalem, and cries out to God to see their anguish, grant them forgiveness, and allow them to be restored as the Lord's people.

God's justice is carried out and the effects of sin are lamented by the rebellious people. Jeremiah, who had brought the warnings of the Lord, contemplated all this, but the people did not want to listen and continued to sin. The disaster was so great that it destroyed the nation.

EZEKIEL

26th
BOOK

DATE
590 to 570 BC

The authorship of this book belongs to Ezekiel, who recorded the visions and revelations he received from the Lord. Ezekiel lived among the Jewish captives taken to Babylon by King Nebuchadnezzar in approximately 597 BC. Ezekiel carried out his ministry as a prophet in Babylon, beginning seven years before the destruction of Jerusalem and ending about fifteen years later. The focus of Ezekiel's prophecies is the destruction of Jerusalem. After the fall of Judah, his main concern was to comfort the exiled Jews, bringing promises of future deliverance and restoration to his land, with the assurance of future blessings.

In the invasion of Babylon, Ezekiel was taken captive, along with King Jehoiakim, by Nebuchadnezzar, about ten years before the destruction of Jerusalem. In Babylon he prophesied to the people who were also in captivity. Most resisted his words, clinging to the false hope of a quick return. Ezekiel can see the Lord and the glory of him. He is called to be a guardian of the house of Israel to warn, rebuke and call the people to repentance.

The Lord instructs Ezekiel to use symbology to represent the sins of the people and the destruction of Jerusalem. Ezekiel prophesies of the Lord's judgments on Jerusalem and explains why famine, desolation, war, and epidemics will consume that people. The Lord rebukes Israel's leaders for being bad shepherds, showing that He will be a true shepherd to Israel. Ezekiel writes his vision of Israel's restoration after exile in the last days. The Lord promises to gather the captive Israelites, lead them back to their promised lands, renew his covenant with them, and unite the kingdoms of Israel and Judah.

Ezekiel's vision of a valley of dry bones is one of the most well-known in the Bible.

So I prophesied as I was commanded; and there was a noise while I was prophesying, and behold, a trembling; and the bones reached each bone to its bone. And I looked, and behold sinews upon them, and the flesh came up, and the skin covered over them; but there was no spirit in them.

And he said to me: Prophesy to the spirit, prophesy, son of man, and say to the spirit: Thus says the Lord GOD: Spirit, come from the four winds, and blow on these dead, and they will live. And I prophesied as he had commanded me, and spirit came into them, and they lived, and stood on their feet, an exceedingly great army. Ezekiel 37:7-10

Who was Ezekiel?

The prophet Ezekiel was one of the men raised by God to prophesy at the time of the exile of the Jewish people in Babylon. The name Ezekiel means "God strengthens" or "God makes strong", from the Hebrew Yeheze'l. Ezekiel was taken captive into exile in Babylon in 597 BC, shortly after King Nebuchadnezzar took Jerusalem. On that occasion, the king of Judah, Jehoiachin, the entire royal family, the artisans, and the most prominent citizens were deported (2 Kings 24:14). The prophet Ezekiel was married, but his wife died suddenly during captivity. This happened just before the city of Jerusalem was destroyed by the Babylonian Empire's offensive in 586 BC. There is no mention in the Bible of possible children of Ezekiel. God foretold the sudden death of his wife, and the Lord expressly forbade the prophet to mourn the sad event. He could not perform any rites related to mourning (Ezekiel 25: 15,16). This prohibition served as a sign of what the inhabitants of the city of Jerusalem would soon do (Ezekiel 24:19-27).

The prophet Ezekiel's call to prophetic ministry is one of the most spectacular calls recorded in Scripture. This call is described in detail in chapters 1, 2 and 3 of his book. On that occasion the prophet had a vision of divine glory. The four living beings, cherubim, seen by the prophet Ezekiel at the time of his summons, also remember the call of Isaiah, where he saw the seraphim ministering before God (Isaiah 6 :2). Furthermore, there is a very close resemblance to the vision of the throne of God that the apostle John had (Revelation 4:16).

The great purpose of the prophet Ezekiel's prophetic message was to encourage the exiled Jews to remain faithful to God, trusting that He would fulfill His promise of restoration. God would guide the nation back to their homeland. He would bring back the times of glory to the Temple and Jerusalem. This would happen after the end of divine judgment on the Jews. This judgment was evidenced by the evidence and destruction caused by the time of captivity. The message of the prophet Ezekiel contains the most symbolic elements of all the other messages of the writing prophets. It is also possible to perceive that the message proclaimed by him was clearly represented by his own personal experiences. This means that God made the prophet a kind of "living sign" for the Jewish people.

The Bible does not report anything about the death of the prophet Ezekiel. All we know is that his ministry lasted at least 23 years (Ezekiel 29:17). Considering then that he began prophesying in the year 592 BC, when he was 30 years old, he lived for at least fifty years. The prophet Ezekiel is not mentioned in other books of the Old Testament. He is also not quoted directly in the New Testament. However, much of his vision clearly supports the symbolism present in the book of Revelation.

DANIEL

27th
BOOK

DATE
590 to 570 BC

This book was probably written by Daniel, although some question its authorship. Chapters 7 through 12 are written in the first person, but the first six are written in the third person. The Book of Daniel was written around 530 BC. while Daniel lived in Babylon. Daniel was perhaps 90 years old when he wrote this book.

Daniel was taken with some young men from Judah to Babylon, in Nebuchadnezzar's first siege of the kingdom of Judah, in the year 606 BC. They were: Hananiah, Mishael and Azariah, whose names Nebuchadnezzarchus changed to Shadrach, Meshach and Abednego. Daniel also changed his name, becoming Beltessazar. He lives practically his entire life in Babylon, since at approximately 90 years old, he accompanies the return of the Jews to Jerusalem, but he, already very old, remains there.

After being taken to Babylon, Daniel and his friends were chosen to be prepared for government service. Daniel's early years in Babylon were the last years of the existence of the kingdom of Judah, which was still being subdued by Babylon. Receiving special education, Daniel learns the language and literature of the Neo-Babylonian Empire and soon stands out for his extraordinary wisdom and the firmness of his convictions. He and his friends, faithful to the God of Israel, refuse to accept any kind of favor that would lead them to break the prescriptions against God. Their faithfulness was what led them to adversity, but at all times God was present and delivered them.

God gave Daniel the ability to interpret dreams and this caused King Nebuchadnezzar to admire him. They became members of a select group called the wise men, those who served the king as advisors. It was then that Daniel had a rare opportunity to explain to Nebuchadnezzar the dream of future empires. As a result, Daniel was assigned an important position, which he apparently held for many years.

Shadrach, Meshach, and Abednego get into trouble when they disobey the order to bow before a statue of Nebuchadnezzar. As punishment, they are thrown into a fiery furnace, where they are protected by an angelic being very similar to the son of God. (Daniel 3:25). There is a great festival, where the utensils stolen from the temple of the Lord, taken when Jerusalem was invaded, were used. On this feast, the Lord writes on the wall, and 82-year-old Daniel is called to interpret, announcing the end of the Babylonian empire and its defeat by the Medes and Persians. Later, Daniel ends up in a den of lions and, once again, God protects the people from him. Daniel spends a night in the den, but the lions do nothing to him.

The statue of Nebuchadnezzar

Its height was sixty cubits, and its width was six cubits, equivalent to 27 meters high and 2.7 meters wide.

- The head of gold: Babylonian power
- The chest and arms of silver: it would be a second reign a little inferior to the Babylonian one.
- The hip: it would be a third kingdom, a kingdom of bronze that would rule the entire earth.
- Legs of iron: refers to a fourth kingdom as strong as iron, because iron breaks and destroys everything.
- The feet were partly iron and partly baked clay: this part of the revelation that Daniel revealed to the king refers to the toes of the feet being partly iron and partly baked clay, so that the kingdom might be partly strong and partly fragile. .



CABEZA DE ORO

BABYLON (626 BC to 539 BC)

SILVER CHEST AND ARMS

MEDO-PERSIAN (539 BC to 330 BC)

BRONZE HIPS

GREECE (330 BC to 63 BC)

IRON LEGS

ROME (63 BC to 70 AD)

FEET OF CLOUD

ROME DIVIDED (THE END TIME)

Who was Daniel?

Daniel was a prophet, the fourth of the so-called "Major Prophets", and the main character of the book of Daniel present in the Old Testament. Nothing is known about his life beyond what is reported in the book that bears his name. We know that the prophet Daniel was an Israelite of noble and royal lineage (Daniel 1:3), taken captive from Judah to Babylon by King Nebuchadnezzar, approximately in the year 605 BC, in the third year of the reign of Jehoiakim, king of Judah. (Daniel 1:1). The prophet Daniel first earned his reputation by interpreting the dreams of King Nebuchadnezzar (Daniel 2:4). For at least 20 years (ca. 561-539 BC), nothing is recorded about Daniel. Some scholars believe that he somehow lost a privileged position at court after Nebuchadnezzar's death. According to the interpretation of the prophet Daniel, the mysterious inscription on the wall was a reference to the sentence about the conquest of Babylon and the fall of its king.

When Darius took Babylon, he soon recognized the skill and ability of the prophet Daniel. Darius appointed one hundred and twenty provincial governors, and also chose three men to act as overseers of the governors, of whom Daniel was among the three overseers. The prophet Daniel, however, began to stand out among the overseers, and the king planned to put him at the head of the government of the entire empire (Daniel 6:3). At this, the governors and other overseers began to try to overthrow Daniel from his position. Since they found nothing that could accuse the prophet Daniel, they planned a conspiracy that violated God's Law and placed Daniel in a "no way out" position. The plan was for the king to establish a decree that for thirty days all prayers were to be directed to the king's person, and anyone who disobeyed would be thrown into the lions' den (Daniel 6:7).

Daniel was not fazed by such a decree, on the contrary, as usual, the prophet prayed three times a day in his room, on the top floor, where the windows overlooked Jerusalem. Upon learning of the "disobedience" of the prophet Daniel, Darius became very sad and tried to save Daniel until the end of the day. However, the men who conspired against the prophet Daniel ensured that the decree was carried out, and Daniel was thrown into the lions' den. The king was very happy and ordered the prophet Daniel to be taken out of the tomb. In return, Darius ordered that those who rose up against Daniel be thrown, along with their families, into the lions' den. Finally, the king even issued a decree for everyone to fear and revere the God of Daniel.

Who was Daniel?

Between chapters 7 and 12 the prophet Daniel's own visions are recorded, which, among other things, mainly predict the triumph of the messianic kingdom. These views are also recalled in the most intense theological debates about biblical eschatology.

The prophet Daniel had his last vision recorded in his book, on the banks of the Tigris River, during the third year of the reign of Cyrus.

In the New Testament, Jesus, in his eschatological sermon, cites the prophet Daniel's prophecy about the “abomination of desolation” (Dan 9:27; 11:31; 12:11 cf. Mt 24:15; Mk 13:14).), which historically referred to the desecration by Antiochus IV Epiphanes, and which prefigured the desecration caused by the Roman general Titus in the fall of Jerusalem in 70 AD. Even regarding this prophecy, most scholars agree that such events in some way typify the eschatological Antichrist, who will emerge near the end of the current age (2Thes 2:3).

Daniel was an upright and just person, fearing God above all. He never agreed to be corrupted, no matter how great the treasure he offered him. Daniel was faithful to God even at the cost of his life. He also showed us how it is possible to seek God even in a strange land steeped in paganism.

The prophet Daniel probably reached the age of 90 and lived until about 536 BC, in the third year of the reign of Cyrus. There is a rabbinic tradition that Daniel returned to Jerusalem at the end of his life, with the liberation of the exiles, and was buried in Susa. However, there is no significant evidence to attest to such a tradition.

The following 12 books of the Bible make up the set of the Minor Prophets

Hosea

Joel

Amos

Obadiah

Jonah

Micah

Nahum

Habakkuk

Zephaniah

Haggai

Zechariah

Malachi

Why are they called Minor Prophets?

The last twelve prophetic books of the Old Testament are known as the Minor Prophets. Therefore, they are known for their small literary volume compared to other books written by major prophets.



HOSEA

28th
BOOK

DATE
Approximately
748 B.C.

This book contains the teachings of the prophet Hosea. Hosea prophesied in the northern kingdom of Israel near the end of the reign of Jeroboam II. He prophesied at the same time as Amos, Isaiah and Micah. His ministry, which lasted approximately 60 years, is the longest of all the prophets. Hosea's ministry took place around 748 BC. Addressing the ten tribes of the northern kingdom, in the period before the Assyrian invasion, the prophet Hosea exhorts and calls the people to repent.

The Lord commands Hosea to marry and he chooses a woman named Gomer. After her marriage, Gomer decides to be unfaithful to Hosea and commits adultery. The Lord uses the symbol of this marriage to describe his relationship with Israel. Israel (the wife) is unfaithful to the Lord (the husband).

The prophet summarizes the sins of the nation as the sin of spiritual adultery, illustrated by the prophet's own experience marrying a woman who abandoned him. He loved his wife with all her heart, but she left him for other lovers. This unrequited love rose beyond the level of personal frustration to become an enormous advertising force. The prophet presents the relationship between God, always faithful and full of love, and his people, who abandoned him and preferred to run towards idols.

Hosea then goes on to denounce all types of idolatry, which he calls prostitution. These prostitutions, according to Hosea's words, not only mean worshiping images of idols, but also making political alliances with foreign powers that cause dependency, economic exploitation and oppression.

Hosea mainly rebukes the ruling classes of society:

- **The kings chosen against the will of God**, who lowered the chosen people to the level of other peoples.
- **The priests who were supposed to teach spread ignorance and**, full of greed, led the people to ruin.

Israel's sin is the bride's unfaithfulness to her husband, who freed her from Egypt, cared for her, and with whom she made sacred vows of obedience and fidelity on Mount Sinai. But instead of killing the adulterous woman, as the law prescribes, God manifests a love that goes beyond human, welcoming her back. This is the theme of Hosea: Israel, the unfaithful woman abandons her compassionate husband, who takes her back.

Who was Hosea?

Hosea was a prophet from the 8th century BC. whose ministry is recorded in one of the books of the Old Testament. The prophet Hosea was raised by God to prophesy in Israel, in the Northern Kingdom. The story of Hosea is well known primarily because of his marriage to an adulterous woman. Gomer was the daughter of Diblaim. The Bible says that Gomer was an unfaithful woman. Hosea married her in obedience to an order from the Lord who told him to take "a woman of prostitution" (Hosea 1:2). The purpose of this is made clear in the book itself. Hosea's family symbolized the religious infidelity of the Israelites. They adulterated the true worship of God by engaging in the pagan practices of Canaan.

This context explains the reason for the symbolic names that the prophet Hosea gave to his children. The first was called Jezreel, which literally means "God sows seed," and was related to the Lord's imminent judgment on the house of Israel. Then Hosea's wife conceived a girl. Her name was Helpless. In the original, the form of her name literally means "Unworthy of Compassion." That name warned that the compassion God had shown Israel despite their apostasy would be withdrawn. Eventually, Hosea's wife gave birth to another son. The child was called "Alien People." This name symbolized the maximum expression of divine judgment, indicating the annulment of the ancient formula of the Covenant. Consequently, instead of enjoying the blessings of the Covenant, the people would be subject to the curses that They fall on the enemies of God.

Given the characteristics of the book of Hosea, the best interpretation seems to be the literal one. Be that as it may, what is clear is that the marriage of the prophet Hosea to Gomer served as a direct analogy for the relationship between the Lord and Israel. Through the personal experience lived by Hosea, God symbolically perfectly reveals the corrupt state in which the people of the Alliance found themselves. God used the prophet Hosea to warn Israel of the impending righteous judgment for her sinful behavior. The prophet Hosea spoke of painful topics such as the success of the Assyrian attack on Israel, the fall of Samaria, the reality of exile, and the end of the Northern Kingdom in 722 BC. With this, the prophet Hosea explained why God allowed all this to happen to his people.

God used Hosea's family life to illustrate his relationship with Israel. In this analogy, God is a good and just husband who is jealous of his wife Israel. Despite God's kindness and compassion, Israel proves to be an unfaithful wife who rebels against her husband. It is in this context that God announces that he will punish his rebellious people who have violated his Covenant. But the message of the prophet Hosea was not limited to announcing the judgment and destruction of Israel. The prophet also proclaimed the restoration of God's people. He showed that God would not permanently abandon his people. Because of God's eternal love and mercy, there were promises of a wonderful future in store for the remnant after the exile. God has promised to forgive his people, renew his covenant, and shower abundant blessings (cf. Hosea 1:10,11; 2:1-23; 14:1-7). These promises had their full fulfillment in the person of Christ. He inaugurated the New Covenant, and in it God's chosen people obtain forgiveness and enjoy eternal blessings.

JOEL

29th
BOOK

DATE
Approximately
586 BC

The authorship of this book belongs to Joel, son of Petuel (1:1), who was a prophet of the southern kingdom (Judah). Little is known about him. It is not known exactly when Joel lived and prophesied for the kingdom of Judah, but possibly before the Babylonian invasion of Judah in 586 BC. The message of the book is the judgment that God will bring against Israel's enemies and, from an eschatological perspective, the final victory of God's people.

The book of Joel focuses on the prophecies Joel made after the land of Judah was hit by a severe drought and a plague of locusts. These prophecies speak of various signs that will precede the Second Coming of Christ, especially a great outpouring of the Spirit upon all flesh. The first two chapters narrate the invasion of locusts that destroy the country's crops. Given this, Joel asks for the participation of everyone (prophets, priests and people), with repentance and general fasting, to pray to God to remove the catastrophe.

God shows his mercy and announces deliverance from the plague and blessings for a new plantation. The last two chapters describe God's judgment on the nations and the final victory. It seems that the first part has nothing to do with the second, but one expression unites the entire book: the day of the Lord. What in the first part were locusts or an enemy army, in the second part becomes the army of God. The plague becomes only an image of the great day when humanity will give an account to God.

Obedience will bring renewal, both physical and spiritual: **"I will pour out my Spirit on all flesh [...] Joel 2:28"**

When the Holy Spirit descended on believers on the day of Pentecost, the apostle Peter cited this passage to explain what had happened. (Acts 2:17). Joel prophesies about the last days and states that all the countries of the world will be at war shortly before the Second Coming. The Lord will dwell with his people when he comes again.

Who was Joel?

Joel fue un profeta que escribió uno de los libros del Antiguo Testamento, siendo citado también en el Nuevo Testamento por el apóstol Pedro. Para saber quién fue Joel en la Biblia, debemos considerar que, a pesar de que el profeta Joel es el personaje más conocido que lleva ese nombre, también se citan otros hombres con el nombre de Joel. Joel era un nombre muy popular entre los hebreos, de ahí la cantidad de personajes bíblicos que tenían ese nombre. El nombre Joel significa “Jehová es Dios”.

In fact, little is known about him, since there is no reference to him in other books of the Old Testament other than the book that bears his name. What little we know of the biography of the prophet Joel is indicated exclusively by his writings. Based on them, we know that the prophet Joel was the son of Petuel and lived in Judah, most likely in Jerusalem.

It is not known exactly when the prophet Joel lived, simply because the date of his book also remains uncertain. Some scholars suggest somewhere around 830 B.C. It is also true that some interpreters do not consider him a historical figure, that is, according to them, the name Joel is not a real person and only indicates the theme of the prophecy of the book especially highlighted in Joel 2:26-27. Obviously, this position does not make sense, since Joel's book makes the historical profile of the character very clear, citing the name of his father and giving clues about the region to which he belonged. Furthermore, in the New Testament the apostle Peter refers to the prophecy of Joel, clearly placing the prophet Joel as a historical figure (Acts 2:16-17).

If there is no doubt that the prophet Joel wrote the book of Joel, the same cannot be said about how long this would have happened. There are no dates mentioned in the book that could serve to establish any chronology. Therefore, the dates suggested for the authorship of the book of Joel are so broad that they span several centuries. Throughout Christian history, most scholars have adopted earlier dates for the authorship of the book of Joel, especially between the 9th and 7th centuries BC. But many contemporary scholars suggest a more recent date, after the fall of Jerusalem and the Babylonian exile. Those who argue for a more recent authorship date for the book of Joel generally rely on the fact that the book does not mention any king, nor does it make reference to the Northern Kingdom (Israel).

However, the content of the book of Joel does not seem to indicate a historical context in which the land of Judah was already under foreign rule; much less that the Temple of Jerusalem had been destroyed. These characteristics definitely make the idea that the book of Joel was written during the exile very unlikely; but they still make possible the suggestion that the book was written in the post-exilic period, when there were no longer kings in Judah and the temple had already been rebuilt. However, if the book of Joel was written after the exile, then it is strange that there is no reference to the Babylonians or the Persians. Furthermore, the mention in the book of Joel of peoples such as the Philistines, Egyptians, and Edomites may indicate that the book was written at an earlier date. Another interesting detail is that there is a possibility that the prophet Amos made reference to Joel's prophecy; and if this is correct, then certainly the book of Joel must have been written at an early date, placing Joel as one of the earliest prophets. In any case, it is clear that it is not possible to establish an exact date for the composition of the book of Joel.

AMOS

30th
BOOK

DATE
Approximately
760 BC

Amos was a shepherd who lived in a city called Tekoah, which was about 20 kilometers south of Jerusalem. Although it is not known precisely when the book of Amos was written, the book begins with the explanation that Amos preached during the reign of Uzziah in Judah and Jeroboam II in Israel in the 8th century BC. Amos lived at the same time as the prophets Hosea and Isaiah. Prophesied around 760 BC. during the reign of Jeroboam II, making Amos the first prophetic book of the Bible to be written.

Amos lived in the kingdom of Judah but preached in the northern kingdom. His main themes were social justice, the omnipotence of God and divine judgment. Amos prophesies that the Lord will pour out judgments on Syria, the Philistines, Tires, Edom, the children of Ammon, and Moab because of his wickedness. He also preached that Judah and Israel would be punished for rejecting the Lord. However, in describing the various attempts the Lord made to save His people, including sending prophets to warn them, withholding the rain, and allowing pestilence and wars to disturb them, the people were not humbled or led your attention to the Lord.

The prophet teaches that if the people repent and sincerely seek the Lord, they can avoid the destruction that is to come. He specifically states that the Lord does not accept the people's offerings in the temple because the people's hearts are set on false gods. Amos prophesies that their careless worship of the Lord will lead to their destruction.

In five visions, Amos announces the end of the Kingdom of Israel, because the situation was unsustainable before God (**locusts 7:1-3 and fire 7:4-6; tin 7:7-9 and end of summer 8:1-3 ; the vision of the sanctuary 9:1-4**).

- Amos says that one day he saw a plague of locusts destroying the farmers' crops, causing them to starve.
- Amos sees a terrible fire that is so strong that it consumes even the underground sources of water after he has finished with the fields.
- Amos sees God checking the alignment of a wall with a plumb line. The wall symbolizes Israel being crooked and must be demolished to be realigned, because a crooked wall cannot be repaired. Just falling. This time Amos does not intercede and the certainty of punishment becomes stronger.
- Amos sees a basket of ripe fruit and this symbolizes for him the end of Israel.

The prophet teaches us that prayers and sacrifices do not compensate for bad actions. The performance of religious acts is not insurance against God's judgment, and immunity cannot be claimed simply because of God's past favor, regardless of actions and the measure of faithful service.

Who was Amos?

The prophet Amos was a man raised by God to prophesy about the divine judgment that would be poured out for the people's unfaithfulness. Amos is also the author of the Old Testament book that bears his name. The prophet Amos was from Tekoa, a town located approximately 16 km south of Jerusalem, 9 km from Bethlehem and 20 km west of the Dead Sea. The name Amos means "bearer", from the Hebrew 'amos.

The prophet Amos was a simple man of rural origin. He was a shepherd (Am 1:1), a shepherd and a gatherer of sycamores, a species of fig tree (Am 7:14). His familiarity with the countryside can be noted several times in his prophetic message, such as when he uses words referring to animals (Am 5:19), insects and herbs (Am 7:1), and fruits (Am 7:1). Am 8, 1). The prophet Amos had not studied to be a prophet, nor was he a disciple of a prophet nor had he received training in that sense (cf. 1Ki 20:35; 2Ki 2:3.5; 7:15), that is, he was not considered a professional prophet. , and did not depend on that job for his livelihood.

Although much of Amos's prophetic message was directed at the Kingdom of Israel, Amos also denounced the sins of Judah (Amos 2:4-5; cf. 9:11). An important part of his prophetic ministry was fulfilled at Bethel, the center of idolatry and religious apostasy in the Kingdom of Israel (1 Kings 12:26-33).

Amos's prophecy censured the social (Am 2:6,7), moral (Am 2:7,8), and religious (Am 2:8-12) condition of the nation. The prophet Amos lived in a time when the rich sought to enrich themselves, immorality was at an abominable level, and religious perversion was so great that idolatry was considered normal, while true believers in God were ridiculed for their devotion.

So, it is in this context that the prophet Amos prophesied about the severity of God's judgment that would punish Israel and Judah because of the covenant unfaithfulness characteristic of these kingdoms. However, Amos' prophecy also pointed to the hope of restoration and great exaltation for the Lord's people after the approaching exile. Also very significant is the way in which Amos's prophecies reveal our Lord Jesus. The prophet speaks of a restoration, a government and a judgment that only find their full and definitive fulfillment in Christ, not only in his first coming, but also in his glorious return to establish his universal kingdom in the new heavens and earth. new (Mt. 1:1; Lk 1:32,33; Rev 22:16; Acts 2:34-36; 15:13-19; 1 Cor 15:23-25; Heb 10:26-30; 1Pe 4:17; Rev 22:16; etc).

OBADIAH

31st
BOOK

DATE
Approximately
586 BC

The author of this book is probably Obadiah, perhaps a person of that name or an unknown prophet for whom "Obadiah" (meaning "servant of God") is a title. Absolutely nothing is known about Obadiah. There are many with this name in the Old Testament. The book of Obadiah is the shortest book of the Old Testament and its prophecy emphasizes the future restoration of Israel.

Obadiah speaks against the pride of Edom and prophesies its downfall and destruction. These twenty-one verses address a very serious and important topic, which is the need for solidarity among the weakest in the face of an oppressive people. The country was being plundered and destroyed by the Babylonians and Obadiah noticed that Edom, a brother country, instead of helping the weakest, was joining the strongest. Edom was enjoying what was happening, taking advantage of the opportunity to conquer lands, participate in invasions, kill, persecute and betray those who were hiding and asking for protection.

Furthermore, the Edomites were described as arrogant, considering themselves invincible and proud of their wisdom and the courage of their warriors. The prophet shows that wisdom turns into foolishness and courage into cowardice, when allied with the enemy against an unprotected and attacked brother country. Obadiah recognizes that Judah is not innocent either and, therefore, is suffering one of the most tragic situations in its history, however, Edom is more guilty, since it was not brotherly at this crucial moment in history.

One might wonder at the prophet's conclusion, since Edom was not to hold a grudge against his brother, nor take part, with wild joy, in the destruction of Jerusalem. Other biblical writings teach that we should not only expect forgiveness from our brothers, but we should also forgive them.

The theme of the book of Obadiah is:

- The great sin of Edom;
- Violence against Judah;
- Your punishment;
- National extinction.

The Edomites were the descendants of Esau, brother of Jacob and son of Isaac. Verses 10-14 indicate that the book was written after the destruction of Jerusalem.

Who was Obadiah?

Obadiah means "servant of Yahweh" or "worshipper of Yahweh", from the Hebrew 'ovadyahu, 'ovadyah. Although there is a book in the Old Testament named after him, the Bible does not provide us with any information about his life. What we do know is that he was a prophet, most likely from Judah, as his book seems to indicate (Ob 1).

Regarding the period in which the prophet Obadiah lived, scholars recommend two suggestions. Some understand that he lived before the exile, while others maintain that he lived around the 5th century BC. This second hypothesis is considered the most probable. If, in fact, this last position is correct, it is chronologically incompatible to identify him with Obadiah, King Ahab's steward mentioned above, or even with King Ahaziah's captain (2 Kings 1:13-15), as pseudo-Epiphanius does in *The lives of the prophets*.

The content of the book of Obadiah presents a contrasting scenario between Edom and Judah. It seems that while Edom had prospered, Judah was in a state of humiliation and defeat. The Edomites were a people descended from Esau, son of Isaac, but always in opposition to the people of God (cf. Isaiah 63:1-6). Therefore, the rivalry between Edom and Israel began in the patriarchal period, that is, this rivalry was the development of the rivalry between the brothers Esau and Jacob.

In the context of the narrative of the book of Obadiah, this opposition is emphasized. In this sense, the book of Obadiah records God's message of judgment through the prophet against Edom. At the same time, the book still has a word of encouragement for the covenant people. The content of the book announces that the righteous Judge would judge the people of Edom, and his sovereign purpose would be fulfilled in history. Thus, God's people had to trust and put their faith in Him, regardless of the circumstances.

JONAH

32nd
BOOK

DATE
Approximately
760 BC

It is not clear who the author of this book is. The story is about Jonah, but it is told in the third person. Approximately in the year 760 BC. Jonah prophesied during the reign of King Jerobom II in Israel (2 Kings 14:23-25), who reigned from 793 to 753 BC. Jonah is the central character of this book, in which God commands him to go to the city of Nineveh to prophesy against it "because its evil has come up before me", but Jonah, instead, tries to flee from "the presence of the Lord ". him leaving Joppa and sailing towards Tarshish.

A great storm arises and the sailors, realizing that it is no ordinary storm, cast lots and discover that Jonah is the culprit. Jonas takes responsibility and states that if he is thrown overboard, the storm will end. The sailors refuse to do this and continue rowing, but all their efforts fail and they are eventually forced to throw Jonah overboard. As a result, the storm calms and the sailors offer sacrifices to God. Jonah is miraculously saved by being swallowed by a large fish, in whose belly he spends three days and three nights. While he is in the great fish, Jonah prays to God in his affliction and agrees to give thanks and repay what he has promised. Then God orders the fish to vomit up Jonah

The story of the fish made the book famous, since the gospels associate the figure and adventure of Jonah as a sign of the death and resurrection of Jesus. Just as Jonah was three days in the belly of the fish, Jesus will be three days in the belly of the earth, then he will be resurrected, as Jonah returned to the light of day. God again commands Jonah to travel to Nineveh and prophesy to its inhabitants. This time he enters and enters the city, shouting, "Within forty days, Nineveh will be destroyed." After Jonah passed through Nineveh, the people of Nineveh began to believe his word and proclaim a fast. The king of Nineveh dresses in sackcloth and sits on ashes, making a proclamation decreeing fasting, sackcloth, prayer and repentance. God sees his repentant hearts and saves the city at that moment.

When Jonah finally preaches, Nineveh repents and God saves the city from the destruction he threatened it with. But the prejudiced Jonas complains. The story ends with God proclaiming his concern even for depraved pagans. Disgusted and enraged by this, Jonah refers to his previous journey to Tarshish, stating that, since God is merciful, it was inevitable that God would turn away from the threatening calamities. He then leaves the city and builds himself a shelter, waiting to see if the city will be destroyed or not. God grows a plant (Hebrew: kikayon) over Jonah's shelter, to give him some shade from the sun. Later, God causes a caterpillar to bite the root of the plant and it withers. Jonah, now exposed to the full force of the sun, nearly faints and asks God to kill him.

Then God said to Jonah, Are you so angry because of the pumpkin? And he answered: I do well to be angry, even to desire death.

And the LORD said to him: You had mercy on the gourd, in which you did not work, nor did you make it grow; that in the space of one night he was born, and in the space of another night he perished, and will I not have mercy on Nineveh, that great city where there are more than one hundred and twenty thousand men who do not know how to discern between their right hand and their left hand, and many animals? Jonah 4:9-11

Who was Jonah?

Jonah was a Hebrew prophet who lived during the reign of King Jeroboam II of Israel in the mid-8th century BC. Jonah was the son of Amittai, and came from Gad-Hepher, a village in Zebulun, located near Nazareth. He is also the hero of the book named after him, the fifth of the twelve Minor Prophets.

The prophet Jonah prophesied the restoration of Israel's borders, which was accomplished by Jeroboam II around 782-753 BC, according to the text found in the book of 2 Kings: "He restored the borders of Israel from the entry of Hamath to the sea of the plain, according to the word of the LORD God of Israel, which he had spoken through his servant Jonah the son of Amittai, a prophet who was from Gathhepher. 2 Kings 14:25"

Since Jonah prophesied about Jeroboam's reign in approximately 790 BC, during the co-regency of Jeroboam and his father Joash, it is very likely that Jonah knew the prophet Elisha, who died around 797 BC. There is also the possibility that the prophet Jonah was one of the "sons of the prophets" taught by Elisha (2 Kings 6:1-7). He knows the story of the prophet Elisha. Most of what we know about the story of Jonah is what is told in the book that bears his name. According to the book of Jonah, God commanded the prophet to go to the city of Nineveh to cry out against it (Jonah 1:1,2).

Disobeying God's command, the prophet Jonah went to Joppa and boarded a ship bound for Tarshish in western Israel, which was perhaps Corsica or part of Spain, while Nineveh, the destination to which God had sent him, was in the east end (Jonah 1:3). After disobeying God's command and being thrown overboard by sailors. After being thrown into the sea by the sailors of the boat in which he was traveling, the prophet Jonah was swallowed by a large fish that the Lord provided. Jonah was in the belly of the fish three days and three nights (Jn 1:17). Jonah then prayed to God in the form of a song of thanksgiving, and God commanded the fish to vomit the prophet onto land, perhaps on a distant beach off the coast of Syria. Much has been discussed about this great fish that swallowed the prophet Jonah. Some defend the idea of having been a whale, while others disapprove of this possibility.

In fact, it doesn't necessarily have to have been a whale. It could have been a large shark, like the whale shark itself, which reaches an enormous size and lacks the terrible teeth of other shark species. The original Hebrew term simply means "big fish" and the term used in Greek in the Septuagint is a generic term for "sea monster," "sea creature," or "large fish." In any case, the truth is that this episode refers to something supernatural that occurred so that God's purpose could be fulfilled.

El profeta Jonás es citado en el Nuevo Testamento por el mismo Jesús, donde hace referencia al período en que Jonás permaneció en el vientre del pez y al arrepentimiento de la ciudad de Nínive a través de su predicación (Mt 12,39-41; 16,4; Lc 11,29-32). Esta referencia a la historia del profeta Jonás en el Nuevo Testamento es muy significativa, ya que asegura que los relatos descritos en el libro de Jonás son hechos históricos y literales, y no solo una fábula con propósitos nacionalistas como sugieren algunos comentaristas escépticos.

MICAH

33rd⁰
BOOK

DATE
Approximately
700 B.C.

Micah wrote the prophecies or dictated them to someone else. Micah prophesied during the days of King Hezekiah of Judah in approximately 700 BC. Therefore, he was probably a contemporary of the prophets Amos, Hosea, Jonah, and Isaiah. Micah addressed his words to the kingdoms of Judah and Israel. During the reigns of Uzziah, king of Judah, and Jeroboam II, king of Israel, a period of relative peace and prosperity, things began to decline. This was due in part to the rise of the Assyrian nation which, after a period of growth, became a powerful political force in the Middle East. With the rise of Assyria came greater military pressure on the kingdoms of Judah and Israel.

At the same time as trade grew, large landowners desired and seized the lands and homes of the poorest families. Micaiah opposed these practices that violated the rights of small farmers and resulted in economic gains for large landowners. Micah and the other minor prophets also spoke out against the lack of obedience to God's principles. Many aspects of the covenant had been abandoned in favor of Baal worship and other pagan practices.

Micah's period of activity also overlaps with that of Isaiah; it is possible that the two were contemporaries, often confused with each other. Micah was a prophet raised by God to prophesy in Judah at an important period in its history. The prophet is also known as the defender of the oppressed. He condemns the rich for taking land from the poor (Micah 2:2). He also attacks dishonest merchants for using fraudulent scales, bribing judges and charging abusive interest.

Even the priests and prophets were corrupted by the wave of greed and dishonesty that swept the land. Micah speaks extremely harshly to those people who are more concerned with following rituals than with living righteously in the eyes of God.

The prophet Micah was a native of Moresheth, a city in Judah. Therefore, he is designated as a "Morastite" (Micah 1:1). This means that Micah was a foreigner in Jerusalem. It is believed that Moresete was just over 30 kilometers from Jerusalem.

Who was Micah?



Micah was a prophet raised by God to prophesy in Judah at an important period in its history. The prophet Micah is also the author of an Old Testament book named after him. His book contains the only information about who Micah was in the Bible, although Jeremiah mentions him briefly (Jeremiah 26:18). The name Micah means “who is like Jehovah?” Micah is a very common Hebrew name that can be spelled in different ways, such as Micah and Micaiah.

The prophet Micah was a contemporary of the prophet Isaiah. Most likely they knew each other, and perhaps this could explain the clear similarity in a small part of his texts (cf. Isaiah 2:2-4 and Micah 4:1-3). In his book, Micah shows himself to be a skilled writer. He organizes and alternates themes in his narrative with great speed and skill. He also displays great eloquence, courage and authority in speaking. Some scholars suggest that the prophet Micah ministered among the nation's lower classes while Isaiah prophesied in Jerusalem. But it is difficult to define his performance in this sense. The city of Jerusalem was often the center of his message, and the prophet denounced the most powerful in the kingdom.

It was in a context of inequality and corruption that God raised up the prophet Micah to announce judgment on Israel, call for repentance in Judah, and point to hope in a time of crisis. The prophet Micah brought a word of judgment when he announced that God would use Assyria as an instrument of judgment against his sinful people. As the prophet Micah prophesied, the Assyrians marched against Samaria and destroyed it in 722 BC. (2 Kings 17:1-6). The Assyrians, under the leadership of King Sennacherib, also advanced against Judah to the gate of Jerusalem (cf. Micah 1:8-16). But during the siege of the city of Jerusalem, King Hezekiah repented and God had mercy on his people, causing the Assyrian army to retreat (cf. Jeremiah 26, 18-19).

The prophet Micah's prophecy also served to prepare the Jews for exile in Babylon. The prophet spoke of the future restoration of a remnant of Judah through the mercy and grace of God. Then, despite divine judgment for their sin, the covenant people would be delivered, restored, and blessed. But the full fulfillment of Micah's prophecy of a time of restoration, deliverance, and peace is achieved only in Christ.

Micah prophesied that the house of David would rise after the captivity and rule over the entire world, bringing peace to God's people (Micah 5:1-6). These events began with the first coming of Jesus Christ and will reach their culmination with his return.

NAHUM

34th
BOOK

DATE
Approximately
660 BC

This book records "The Vision of Nahum the Elcosite." It is not known if Nahum wrote or dictated the words of this vision, or if someone else wrote them. Nahum prophesied in the 7th century BC. C., approximately the same time as Zephaniah and Jeremiah. Each of these prophets related his vision of the years of the Babylonian invasion of Judah. Nahum's prophecy was probably recorded in the kingdom of Judah after 660 BC. and before the fall of Nineveh, which occurred around 606 B.C. This book is a "prophecy against Nineveh", capital of the Assyrian Empire.

Naum is a kind of continuation of Jonas, as if it were the second part. Although the city once avoided God's judgment by absorbing Jonah's preaching into its heart and repenting, now, more than a century later, it will experience the most terrible consequences of its sins. Nahum directed part of his prophecy to the people of Nineveh. These people were not the same people who had repented of their sins after Jonah preached in Nineveh more than a century earlier. The people of Nineveh had returned to wickedness in Nahum's time, and his actions led to their destruction. The destruction of Assyria can be compared to the destruction of the wicked that will occur in the last days.

"Woe to the city of blood" cries Naum (Nahum 3:1). Nineveh, capital of the bloodthirsty empire of Assyria, had been the target of the judgment of God, who says: "And I will cast filth upon you, and I will dishonor you, and make you like dung. Nahum 3:6" for their sins of idolatry and cruelty. Nahum's prophecy was fulfilled when the Babylonian empire fell on Nineveh in 612 BC. The ruin of Nineveh, capital of Assyria, is described in a grandiose and forceful way, leaving no doubt that the one who destroys the bloody and idolatrous capital is God himself.

The book of Nahum has only one main theme, and that is the destruction of Nineveh. It is the continuation of the message of the prophet Jonah. It is evident that they changed their minds at their first repentance, and so gave themselves over to idolatry, cruelty and oppression, that 120 years later, Nahum pronounced against them the judgment of God in the form of total destruction.

Who was Nahum?

The name Nahum means "comfort," and it is possible that this name is an abbreviation of a more complete name, such as Nehemiah, which means "the Lord comforts." There is also some difficulty in determining precisely the period in which he lived and, consequently, prophesied the prophet Nahum. As the message of his prophecy is clear, the prophet Nahum lived sometime around the destruction of Nineveh in 612 BC. The prophet Nahum also made reference in his book to the capture of Thebes, the ancient capital of Egypt, by the Assyrians in approximately 663 BC. Therefore, based on these data, it is possible that the prophet Nahum lived approximately between 690 BC. and 600 B.C., with the most probable date for his prophecy being between 660 and 650 B.C., during the reign of Manasseh, king of Judah.

The prophet Nahum was possibly a contemporary of the prophet Zephaniah, the prophet Jeremiah, and perhaps the prophet Habakkuk. It is true that the main purpose of Nahum's prophetic message was to announce God's judgment against Nineveh, a city of extremely tyrannical and barbaric people, and also to console Judah. However, analyzing his prophecy, we can see that the prophet Nahum was a man who recognized, above all, the sovereignty of God and his dominion over the entire world. He knew that he was the servant of an incomparable and indescribably powerful God. Nahum's prophecy makes it clear that God's judgment would be poured out on Nineveh for the sins committed, which involved pride, oppression and cruelty, adultery and witchcraft, that is, the prophecy were not the simple words of a nationalistic man. This prophecy implied the destruction of the greatest power of the time.

HABAKKUK

35th
BOOK

DATE
Approximately
600 BC

It is widely accepted that the author of the book of Habakkuk was the prophet Habakkuk himself. From very early on, Jewish and Christian traditions recognized the authorship of Habakkuk. In fact, the first sentence of the book of Habakkuk identifies the prophet as its author (Habakkuk 1:1). The prophet's name, which also lends itself to the book, is of uncertain meaning, but some interpreters suggest that this name may mean "hugger" or "fighter." The book of Habakkuk differs from the other books of the prophets in its style of writing, because at no time are there prophecies against this or that nation or particular person, but what is seen is a conversation between the prophet and God.

Among its text is found in chapter two the expression: "The just will live by faith", which would later inspire the apostle Paul to write the most theological of his letters, the Letter to the Romans, which would later also inspire Martin Luther. in the elaboration of the 95 Theses of the Protestant Reformation. In Judah, the prophet complains that God allows violence and injustice among his people, but Habakkuk is surprised to learn of God's plan to deal with the problem, sending the Chaldeans "discontented and bold" (Habakkuk 1:6) to punish Judah.

Habakkuk argues that the Chaldeans were much worse than the disobedient Jews, telling God. "Your eye is too pure to see iniquity" (Habakkuk 1:13). The Lord says that he is only using the Chaldeans for his own purposes, and that in due time he will punish them for their sins. It was not Habakkuk's job to question God's ways. Habakkuk, like Job, submits to divine authority. Our world is much like Habakkuk's, full of violence and injustice, but God is still in control. He is working for his own purposes.

Who was Habakkuk?

As we have already said, there is no historical data or any other information in the Bible about who Habakkuk was. This biblical character is not mentioned in any other book of the Old Testament. In the New Testament books, Habakkuk is also not mentioned. Some scholars, without any justification, have tried to suggest that Habakkuk is just a title for the book, and not a historical person. However, the construction of the text present in the book of the prophet Habakkuk leaves no doubt that Habakkuk was a historical figure. Therefore, any suggestion that questions the historicity of the prophet's life must be discarded.

If this name is derived from Hebrew, then its meaning could be related to an idea of Habakkuk's acceptance of the Lord, or, as Luther understood it, this meaning could refer to Habakkuk as one who embraces his people in a time of despair. . Jerome, on the other hand, understood that this “embrace” should be applied in the sense of “fight”, that is, someone who “wrestled” with God. If the second possibility is correct, that is, the name is derived from an Assyrian plant, then this name may represent the degree of influence of Assyrian culture on the society of Judah. There are also some suggestions that Habakkuk was the son of the Shunammite woman who appears in the book of 2 Kings (ch. 4:16), or that he was the watchman mentioned in the book of the prophet Isaiah (ch. 21:6).). However, there is no support for such suggestions, which are simply a highly unlikely conjecture.

Verse 6 of chapter 1 of the book of Habakkuk provides extremely important data, since there is recorded the only clear historical reference of the book, which serves as a basis for estimating the period in which the prophet Habakkuk lived. The reference in question is to the Babylonian (literally "Chaldean") advance as a type of new power threatening at that time. This then indicates a date close to the conquest of Judah by the armies of Nebuchadnezzar which occurred in approximately 597 BC. Thus, the prophet Habakkuk lived during the reign of King Jehoiachin (608-598 BC). He probably witnessed the decline and fall of the Assyrian Empire and the defeat of Nineveh around 612 BC. This date also places him as a younger contemporary of the prophet Jeremiah.

The prophet Habakkuk was seriously concerned about the people's disobedience to God's commandments. These traits of Habakkuk's personality and character are revealed to us through his dialogues with God, through her painful questions and his supplications. The prophet Habakkuk lived through a period of crisis, especially spiritual, where God's chosen people were losing their identity. This whole situation caused Habakkuk to question the Lord about God's apparent indifference to the terrible reality of his time. However, this questioning was not motivated by unbelief on the part of the prophet, on the contrary, he knew of God's sovereignty over everything that was happening (Acts 3:17). In the story of the prophet Habakkuk we can learn how he transformed, through prayer, deep affliction into hope.

ZEPHANIAH

36th
BOOK

FECHA
Aproximadamente
640 a 620 a.C.

.The authorship is attributed to Zephaniah (1:1). The name Zephaniah means "the Lord hid him" or "the Lord hid himself." He was the great-great-grandson of King Hezekiah. Approximately from 640 to 620 BC. C., during the reign of King Josiah. The theme of his message is that the Lord is still firmly in control of everything, despite appearances to the contrary, and that he will prove this in the near future by inflicting terrible punishment on the disobedient nation of Judah, and the total destruction of the pagans Gentile nations, only through timely repentance could there be any chance of escaping this wrath.

The frequent repetition of the phrase "the day of the Lord" implies that Zephaniah had a message of judgment, but, like almost all other prophets, he also has a message of restoration. Zephaniah begins his shocking prophecy: "I will completely destroy everything on earth..." God declares in the second verse of the book. People, animals, birds and fish will perish, victims of God's wrath for the idolatry of Judah.

The Day of the Lord is not essentially the end of the world and history, but the transformation of God's people and the end of an era of idolatry. For the prophet, not only foreign deities are idols, but also the greed of great powers for money and power. These idols are present both in other nations and in the city of Jerusalem, whether in the royal palace, or in the Temple and around the city. Other nearby nations will also be punished, but there is hope in God's mercy. The Lord will one day restore the remnant of Israel who "commit no sin nor speak a lie" (Zephaniah 3:13).

God gave the people of Judah fair warning of his judgment, just as he has given it to us. For Christians, the coming "day of the Lord" is not to be feared, because our hope is in Christ.

Who was Zephaniah?

Everything that is known about who the prophet Zephaniah was is found in the Old Testament book that bears his name. The first verse of the book provides the only biographical reference about him. We know that he was the son of Cushi, and his genealogy is established back four generations to Hezekiah (Zeph 1:1). It has not yet been proven with certainty that this Hezekiah was the well-known Jewish king of that name, however the probability that he was is very great, as it sheds more light to understand the way in which the genealogy of the prophet is presented.

The name Zephaniah means “hidden Jehovah,” and perhaps indicates that the prophet was born during the period of atrocities committed by Manasseh, who, according to Jewish tradition, was responsible for the death of the prophet Isaiah by sawing him in half. The prophet Zephaniah lived in Judah, and according to the accounts of the book of him, we can see that he knew well the characteristics of the city of Jerusalem (Zeph 1: 10,11). The exact duration of Zephaniah's prophetic ministry is unknown. He is known to have prophesied during the 7th century BC. during the reign of the possibly related King Josiah, who was the great-grandson of King Hezekiah. Josiah's reign took place between 640 and 609 BC. (2 Kings 22:1-23:30), and based on these data, the prophet Zephaniah probably prophesied early in his reign.

Some specific passages in his book seem to demonstrate this condition. For example: The prophet Zephaniah spoke of the “remnant of Baal” in Jerusalem, which points to an early date for the reform initiated by Josiah, as well as prophesying against other idolatrous customs that were abandoned after the discovery of the Book of the Law (Sf 1,4,5; cf. 2Ki 22,1-23,25; 2Ch 34,1-7).

Assuming this period, such dates place Zephaniah as a contemporary of other prophets, such as: Naum, who prophesied about the destruction of Nineveh around 612 BC; also Jeremiah, who lived during this period and even reached the fall of Jerusalem in 587 BC; in addition to the prophetess Huldah, who was consulted by King Josiah when the Book of the Law was found. If the prophet Zephaniah began to prophesy from the year 625 BC, then the beginning of his ministry coincides with the period in which he also The ministry of the prophet Jeremiah began.

HAGGAI

37th
BOOK

DATE
Approximately
520 B.C.

The authorship of this book is attributed to Haggai (Haggai 1:1). 520 BC C., precise date by which Haggai mentions "the second act of King Darius", which can be verified in Persian records. Haggai was a Hebrew prophet and contemporary of Ezra, Nehemiah and Zechariah. His message was one of exhortation and motivation regarding the restoration of Jerusalem and its Temple. He has four main messages from the Lord to the Jews who returned from exile in Babylon. They are strong rebukes for the carelessness in rebuilding the Temple.

The four messages in the book of Haggai:

- Those who live in large houses, while the Temple was in ruins.
- Proclamation that God would fill his house with glory.
- The abandonment of rebuilding the Temple made everyone unclean before God.
- Message to Zerubbabel would make heaven and earth tremble.

The prophet Haggai indicated that the people were worried about their own lives and forgetting the main thing, the house of God. This book emphasizes the works of God and that He should always be first in people's lives and works. Haggai, one of the three post-exilic prophets, encourages former Babylonian captives to rebuild the demolished temple in Jerusalem. Persia, the new world power, allowed the Jews to return to Jerusalem, but they paid more attention to the construction of their comfortable homes than to the construction of the Temple. Through Haggai, God told the people to first rebuild the temple to dispel the drought that was ravaging the countryside.

In the year 538 BC, when the Jews returned from exile in Babylon, the situation of Judah and Jerusalem was deplorable: each sought to defend itself, without any interest in forming the unity that would give them the character of a people. Even those who returned from exile were more concerned with building their own houses, planting their gardens, selling their goods, rather than restoring national dignity. A layman named Zerubbabel and a priest, Joshua, seek to reunite these people and rebuild Jerusalem and the Temple to restructure the Jewish people.

In the year 520 BC the prophet Haggai enters the scene to encourage his compatriots. His exhortations are based on the following theme: if the Temple is rebuilt, everything will improve, because God will return to dwell among them and pour out his blessings. This book teaches us that we must be clear about our priorities and that God must be the first place in our lives.

Who was Haggai?

The prophet Haggai was the author of the Old Testament book that bears his name. Haggai was a post-exilic prophet, that is, he appears in the biblical narrative in the period after the return of the exiles from Babylon. There is no reference to who Haggai was other than what is revealed in the book of him in the Old Testament. The only mention of Haggai anywhere else in the Bible is in the book of Ezra (5:1; 6:14), where he is cited along with the prophet Zechariah as someone who prophesied in the name of the God of Israel to the Jews who were in Israel, Judah and Jerusalem. The name Haggai means "feast" or "feast", from the Hebrew hag. It is possible that he was given this name because he was born on some important day of the Jewish holidays. If so, this could also imply that your parents were religious.

It is very likely that the prophet Haggai was born in Babylon and went to Jerusalem after the decree of 538 or 537 BC. issued by Cyrus, king of Persia, who allowed the Jews to return to their homeland (2Ch 36:22, 23; Ed 1:1-4). Be that as it may, what is known is that the prophet Haggai somehow witnessed the growing apathy during the post-exilic period and, at the appropriate time, was used by God as a prophet among his people. From the accounts in the book of him, we can see that Haggai was a very active prophet in Judah during the period of rebuilding the second Temple, approximately 520 and 515 BC. As already mentioned, the prophet Haggai was a contemporary of Zechariah.

When the exiles returned from captivity, they eagerly began rebuilding the Temple in about 536 BC. However, due to the opposition of the Samaritans, the reconstruction was paralyzed, until it was resumed again in 520 BC. (Ezra 4:4,5,20). There is also the possibility that the Persian marauders, around 525 BC, punished Palestine in such a way that rebuilding the Temple seemed practically impossible.

Así, fue en este escenario que Hageo se levantó como profeta del Señor, con el fin de profetizar al pueblo para que se animara a esforzarse en la reconstrucción del Templo (Hageo 1:12-15; Ed 5:1, 2; 6:13-15). Ciertamente la frase más conocida entre las profecías del profeta Hageo se encuentra registrada en los versículos 8 y 9 del capítulo 2 de su libro, donde se dice: Mía es la plata, y mío es el oro, dijo el SEÑOR de los ejércitos. La gloria de esta Casa postrera ser mayor que la de la primera, dijo el SEÑOR de los ejércitos; y daré paz en este lugar, dijo el SEÑOR de los ejércitos. Hageo 2:8,9

The prophecies contained in his book are dated to the year 520 BC, which corresponds to the second year of the reign of Darius I.

ZECHARIAH

38th
BOOK

DATE
Approximately
520 to 475 B.C.

The authorship of this book is attributed to Zechariah, son of Berechiah. Some believe that a second unknown author wrote chapters 9 to 14.

The historical period of Zechariah's prophecy is the same as that of Haggai, and both prophets ministered in the same period and had very similar missions. Zechariah's mission was to encourage, through promises and future glory, the rest of the Jewish people, who were discouraged by present afflictions and who were postponing the rebuilding of the temple. People had good reason to be discouraged. They were once a free nation, with a king and a constitution, but now they were back in their land, but under foreign rule.

Its current condition presented a sad picture, but Zechariah turned this situation of disaster into a scene of hope, since, through a series of visions and prophecies, he describes a Jerusalem restored, protected and inhabited by the Messiah, being the capital of a nation elevated above all other nations.

Zechariah, like Haggai, is concerned with the rebuilding of the Temple in Jerusalem, but places greater emphasis on national restoration and its demands for purity and morality. The prophecy made by Zechariah about the arrival of the Messiah to Jerusalem riding on a donkey (Zechariah 9:9) was fulfilled to the letter with the triumphant arrival of Jesus.

The prophecy "and they will look upon my person whom they have pierced" (Zechariah 12:10) refers to the Roman soldiers who pierced the body of Christ with their spears after crucifying Him (John 19:34). Knowing that many of Zechariah's specific prophecies were fulfilled by Jesus, we can be sure that his other prophecies, those that speak of the end times, will also be confirmed.

Who was Zechariah?

The prophet Zechariah was a man raised by God to prophesy at the time of the restoration of the people of Israel from exile in Babylon. The name Zechariah means “Yahweh labors”, that is, “he whom God remembers”. The prophet Zechariah was born into a family of priests still in Babylon. His family was among the nearly fifty thousand exiles who returned from exile in Babylon after permission from King Cyrus.

In addition to being a prophet, Zechariah was also a priest, as were the prophets Jeremiah and Ezekiel before him. Zechariah was a contemporary of the prophet Haggai, Zerubbabel, political leader of the Jews who returned from exile, and Joshua, son of Jehozadak and high priest of the nation (Zechariah 3:1; 4:6; 6:11; Ed 5: 1, two).

The prophetic message of both the prophet Zechariah and the prophet Haggai was one of encouragement regarding the work of restoration of the Temple, as well as revelations about the future blessings of the nation. The historical context of the ministry of the prophet Zechariah shows us that this was a very significant period in Jewish history. The exiles had obtained permission to return to their land and enthusiastically proposed to rebuild the Temple in Jerusalem that had been destroyed.

The prophecies of the prophet Zechariah, in addition to dealing with issues related to the reconstruction of the Temple, also pointed to the reality of the kingdom of God in the future. Thus, some prophecies of the prophet Zechariah have an immediate application, in the near future the restoration of the community after the exile. However, other prophecies of Zechariah point to a future further from his time, where God would bring blessings to Jerusalem through the lineage of David, so that Zerubbabel was only the continuation of the lineage, not its end.

Soon, the prophet Zechariah clearly prophesied about the coming of the Messiah, the last son of David. Zechariah prophesied about the triumphal entry of Jesus (Zech 9:9-10; cf. Mt 21:1-11), about the betrayal and death of Christ (Zech 13:7), and about the promise of God's dwelling in among his people, finally realized in Christ (Zech 2,5.10; cf. Jn 1,14). The same celebration recorded in Zechariah 14:16-20 will find its full fulfillment in the reign of the Lamb in the new heavens and the new earth (Rev. 21:1-3).

MALACHI

39th
BOOK

DATE
Approximately 450
B.C.

The author of this book is Malachi (1:1), which means "my messenger." No details are provided. Nothing is known of Malachi's personal history. He is believed to have prophesied in the time of Nehemiah and supported him, as Haggai and Zechariah supported Zerubbabel.

The Book of Malachi is a prophetic book that brings statements showing the need for reforms before the coming of the Messiah. Malachi is the last of the minor prophets, it was written around 450 BC. C. and his name is not mentioned in any other book of the Bible.

The prophet Malachi lived at the same time as Ezra and Nehemiah, in the period after the exile of the Jewish people in Babylon in which the walls of Jerusalem had already been rebuilt in 445 BC, making it necessary to lead the Israelites from religious apathy to the principles of the Mosaic law. The topics discussed in this book would be the love of God, the sin of the priests, the sin of the people and the coming of the Lord.

Although the tithe has been recognized since the time of Moses, in the days of Malachi the temple priests collected the offerings and did not pass them on to the Levites so that they could use them to care for the Levites themselves, orphans, widows, and travelers. . And that caused the prophet to issue a warning to everyone about the theft of the tithe.

Prophesying a century after the return from exile, Malachi denounces the Jews for offering harmful and sick sacrifices, for divorcing their wives to marry pagan women, and for not paying their tithes to the temple.

Malachi is the last book of the Old Testament, it contains the final word of God for approximately four hundred years, until the appearance of John the Baptist and Jesus, the messiah, as Malachi prophesied "Behold, I am sending you my messenger, who arranges the way that I will follow, and suddenly the Lord whom I seek will come to his temple. In the last words of this book, we see an exhortation from God to families: "turn the hearts of the parents toward their children and of the children toward their parents." "

Who was Malachi?

Some details from the book that bears his name help us understand the period in which the prophet Malachi lived. In his prophecy he emphasizes the Law (Ml 4:4), which naturally reminds us of Ezra's effort to restore the authority of the Law (Ezra 7:14, 25, 26; Ne 8:18). Like Ezra and Nehemiah, the prophet Malachi also spoke out against marrying foreign women (Mal 2:11-15; cf. Ne 13:23-27), fought against the abandonment of tithing (Mal 3:8-10; Neh 13:23). -27), 13:10-14), severely criticized the reprehensible practices of a corrupt priesthood (Ml 1:6-2:9; Ne 13:7,8) and rebuked the people for the social sins practiced (Ml 3: 5; Ne 5:1-13).

All these details clearly show us that the prophet Malachi faced the same problems as Ezra and Nehemiah, that is, they were clearly contemporaries. However, the fundamental difference between them is that Ezra and Nehemiah fought these problems by essentially implementing reforms, while the prophet Malachi confronted the people with prophecies that came directly from the Lord. In this sense, it is quite possible that the ministry of the prophet Malachi supported the reform programs led by Ezra and Nehemiah.

The prophet Malachi denounced the state of corruption by sin in which the people of Israel found themselves. At that time the people were discouraged, carried away by disappointment and with many doubts, because they believed that God's promises regarding restoration after the Babylonian captivity had not been fulfilled. In addition to this distress, Judah was still under the rule of a foreign nation, the Persians, and a heavy tax burden was imposed on the people, which ended up generating much poverty and economic problems, as well as hostility from neighboring nations.

This scenario caused the people to put aside their zeal for the work of the Lord, and the worship of God ended up being harmed. This becomes clear during the message of the prophet Malachi recorded in his book, where we realize that the people offered their leftovers to the Lord, instead of offering the best they had. The prophet Malachi then spoke about the reality of God's love (Ml 1,1-5), denounced Israel's infidelity (Ml 1,6-2,16) and exhorted about the certainty of God's justice that will adequately judge the righteous and the wicked. (Malachi 2:17-4:6).

The message of the prophet Malachi also points directly to Christ, in the sense that no matter how discouraged the people were, God would send the Messiah to purify his people. The prophet speaks of the work of a messenger who would be preceded by the prophet Elijah (Ml 3:1,2; 4:5), and the New Testament reveals that Jesus is that messenger, just as John the Baptist was the one who preceded him, exercising his ministry with "the spirit and power of Elijah" (Mt 11,14; 17,10-12; Lk 1,17). Malachi also prophesied that the worship of God would spread to all nations (Mal 1:11), a prophecy that began to be fulfilled in the ministry of Jesus and his apostles, where salvation was announced to the Gentile nations in an unprecedented way through the preaching of the Gospel (Acts 10:9-48; Eph 2:11-13).

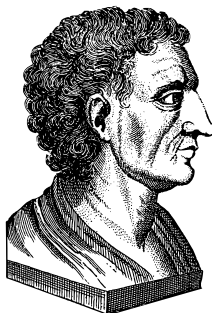
James, in his epistle, made reference to the call to repentance of the prophet Malachi who said: "return to me, and I will return to you"; and he applied it in his exposition of the conduct of Christians when he wrote: "Draw near to God, and he will draw near to you" (James 4:8; cf. Mal 3:7). Thus, the great objective of the prophet Malachi's message was to call the people to repentance, speaking of the importance of renewed faith in the fulfillment of the promise about the coming of the Messiah who would judge the wicked and the righteous.

The Period Between Testament



The interbiblical period, or intertestamental period, is the moment in history that spans the time span between the Old and New Testaments. About four hundred years passed between the time of Nehemiah (when the book of Malachi was written) and the birth of Christ (approximately 433 – 5 BC). This period between the two testaments is also called by many as the "years of silence."

This is because during that time there was no record of a prophetic word from God to the people of Israel. However, many significant things occurred in the interbiblical period. During this historical moment, it can be said that the world described in the New Testament was in formation. Therefore, knowledge of the events that occurred during the interbiblical period is essential for a better understanding of the historical context of the New Testament.



1) Advancement of the Greek language

Alejandro Magno, comandante del ejército junto a su padre Felipe II, rey de Macedonia y Grecia, respaldó la campaña de expansión del imperio griego. Hacia el año 336 a.C. Muere Felipe II y Alejandro pone en práctica su plan de conquistar todo Oriente. Tenía solo 20 años. Siempre había demostrado ser un comandante hábil y un general elocuente. Había sido criado a los pies de Aristóteles. El surgimiento del imperio griego cumple las profecías de Daniel 8:1-8, 21.

To the conquered peoples Alexander encouraged:

- That their religions and political institutions be respected;
- That there were marriages between losers and winners;
- Let them learn the Hellenic language and customs.

The soldiers did not speak the educated Greek of the academy but the common Greek called Koine. This common Greek would become the language in which much of the New Testament was written and into which the Old Testament was translated. By the time of the New Testament and the expansion of the Early Church, Greek was so widespread that the early Christians had no difficulty speaking with different peoples.

The Greek Empire ruled the world from 331 to 146 BC. Alexander died of fever at the age of 33 and was buried in Alexandria.

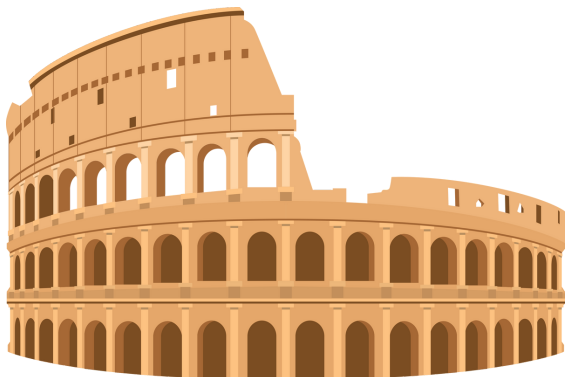
The Period Between Testaments



2) The translation of the Old Testament into Greek

As part of the Greek influence, the Old Testament itself, which had not been fully translated into any other language, was translated into the Hellenic language. Both proselyte Jews, converts among the Dispersion, were able to read it, as well as new converts and interested people in general, had access to this rich material.

The translation was done, according to some historians, in Alexandria, Egypt, which was, at the time, the intellectual capital of the world. Seventy Jewish scribes translated every part of the Old Testament. Because of this, the Greek version of the Old Testament is known as LXX. Despite the numerous controversies on the subject, the truth is that the Greek translation is used in several quotations from the Old Testament in the New Testament.



3) The rise of the Roman Empire

As part of the fulfillment of the prophecy of Daniel 7:7, the greatest empire of all time arose: Rome. He ruled the world from 146 BC. to 476 AD. It was a cruel and devouring empire, imposing its dominion over all the conquered peoples. As we will see later, Jerusalem was an important outpost of the Roman Empire, as it was located at the pass between Syria and Egypt. A melting pot of opportunities and challenges.

The empire brought the predominance of a civil code, the mutilation of thieves who devastated caravans, the opening of roads and the construction of bridges. The last two provisions were used for the movement of soldiers for wars, but they were useful for the preaching of the Gospel. Because it allowed the first Christians to travel to the most distant places.

It is the Romans' responsibility, however, for the death of many Christians, in the great persecutions of History. Its sands were stained with the blood of martyrs.

The Period Between Testaments



4) Rebellion of the Maccabees

With the death of Alexander the Great, his empire was divided into four parts, with his main generals at the head. Lysimachus took the north: Cappadocia, Thrace and in the north Asia Minor. Ptolemy took the south: Egypt, Cyprus and Palestine. Cassander claimed Macedonia, Thessaly, and Greece. Seleucus took the east, including Babylon, Persia, and Syria. The capital of Egypt was Alexandria and Antioch of Syria. Between Egypt and Syria, Palestine became a victim of rivalries between the Ptolemies and the Seleucids, descendants of the generals. Great events took place there between 323 and 198 BC.

Rome was not interested in directly interfering in the government of Jerusalem, except in the collection of taxes. If the rulers of the day could receive the part that belonged to the Empire, it would already be a good size. Therefore, they allowed the small kingdoms to live in peace with the Empire. In this context Jesus is born and the New Testament develops. When he was born, the Maccabean empire had been destroyed along with the Jewish dream of emancipation.

5) Emergence of political and other parties/groups among Jews

The Pharisees were the spiritual descendants of the pious Jews who had fought against the Hellenists in the time of the Maccabees. The Pharisee name, "separatists," was probably given to them by their enemies, to indicate that they were nonconformists.

The party of Sadducees, probably named after Zadok, Solomon's chosen high priest (1 Kings 2:35), denied authority to tradition and viewed with suspicion any revelation after the Law of Moses. They denied the doctrine of the resurrection and did not believe in the existence of angels or spirits (Acts 23:3).

Essenism was an ascetic reaction to the externalism of the Pharisees and the worldliness of the Sadducees. The Essenes withdrew from society and lived in asceticism and celibacy. They paid attention to the reading and study of the Scriptures, prayer, and ceremonial washings. Their possessions were common and they were known for their industry and piety. Both war and slavery were contrary to his principles. By the time of Jesus, the Essenes had already been massacred by the Roman Empire.

The Period Between Testaments

The scribes were not, strictly speaking, a sect, but members of a profession. They were, above all, copyists of the Law. They came to be considered authorities on the Scriptures and therefore had a teaching function. Their line of thinking was similar to that of the Pharisees, with whom they are often associated in the N.T.

The Herodians believed that Judaism's best interests lay in cooperation with the Romans. Its name is taken from Herod the Great, who in his day sought to Romanize Palestine. The Herodians were more of a political party than a religious sect.

The Samaritans were a mixture of Jews and Gentiles. The origin of the Samaritans is attributed to the occasion when Sargon took Samaria captive and tried to denationalize them by mixing them with the Babylonians (II Kings 17:24).

The Zealots, who were a political group from the 1st century that sought to promote a rebellion against the Roman Empire, with the intention of liberating Israel by force and which ended up fomenting the First Judeo-Roman War (66-70).

Publicans were tax collectors in the provinces of the Roman Empire. According to Buckland, there were two types of publicans: general publicans and deputy publicans. The general publicans answered to the Roman emperor and were responsible for taxes. The Delegated Publicans were those who were commissioned by the Generals to collect taxes in the provinces. These were considered as



Explaining the Scriptures

Gospels and Acts of the Apostles

4
Books

Approximate
reading time

11 hours and 20 minutes

117
Chapters

MATTHEW

40th
BOOK

DATE
70 AD

→ The authorship of this book is not declared, but it is traditionally attributed to Matthew who was a publican, as well as a tax collector and man of high social status.

→ At the time he was called to be a disciple, he lived in Capernaum, near the Sea of Galilee. It is the first book of the New Testament.

→ Although it was originally written for the church at Antioch, made up of both Jews and Gentiles, it was clearly intended not only to be restricted to that congregation, but also to be propagated among all followers of Christ throughout the centuries.

It is the Gospel that most often quotes the phrase "**so that what was said might be fulfilled.**" The expression "Kingdom of Heaven" is found only in this Gospel.

→ Jesus' teachings are emphasized with long passages covering the Sermon on the Mount (Chapters 5-7), including the Beatitudes ("Blessed are those who...") and the Lord's Prayer.

→ The Gospel of Matthew was the primary gospel used by the Early Church, carrying the message that every true Christian is instructed to gratefully fulfill the service of announcing the Kingdom of God.

→ The main objective of this book is to relate his testimony about the fact that Jesus Christ is the Messiah promised in the Old Testament, whose mission was to bring the Kingdom of God to humanity.

The book, written primarily for a **Jewish** audience, makes many **references** to the **Old Testament** to demonstrate that Jesus is the promised **Messiah**, whose coming Jews have been awaiting for centuries.

→ In the Sermon on the Mount, Matthew presents Jesus Christ as the new Moses, so the speech was given on a mountain, since Moses had received the 10 Commandments on Mount Sinai.

→ However, Jesus stated that he did not come to abolish the Law or the Prophets, but to fulfill them in their entirety (Mt 5:17). Evidently, if the first covenant had been perfect, there would have been no reason for it to be replaced by another alliance.

→ In the Sermon on the Mount we find the 9 "Beatitudes" that portray the face of Jesus Christ and describe his charity. (Matthew 5:3-11)

PARABLES OF JESUS IN THE BOOK OF MATTHEW

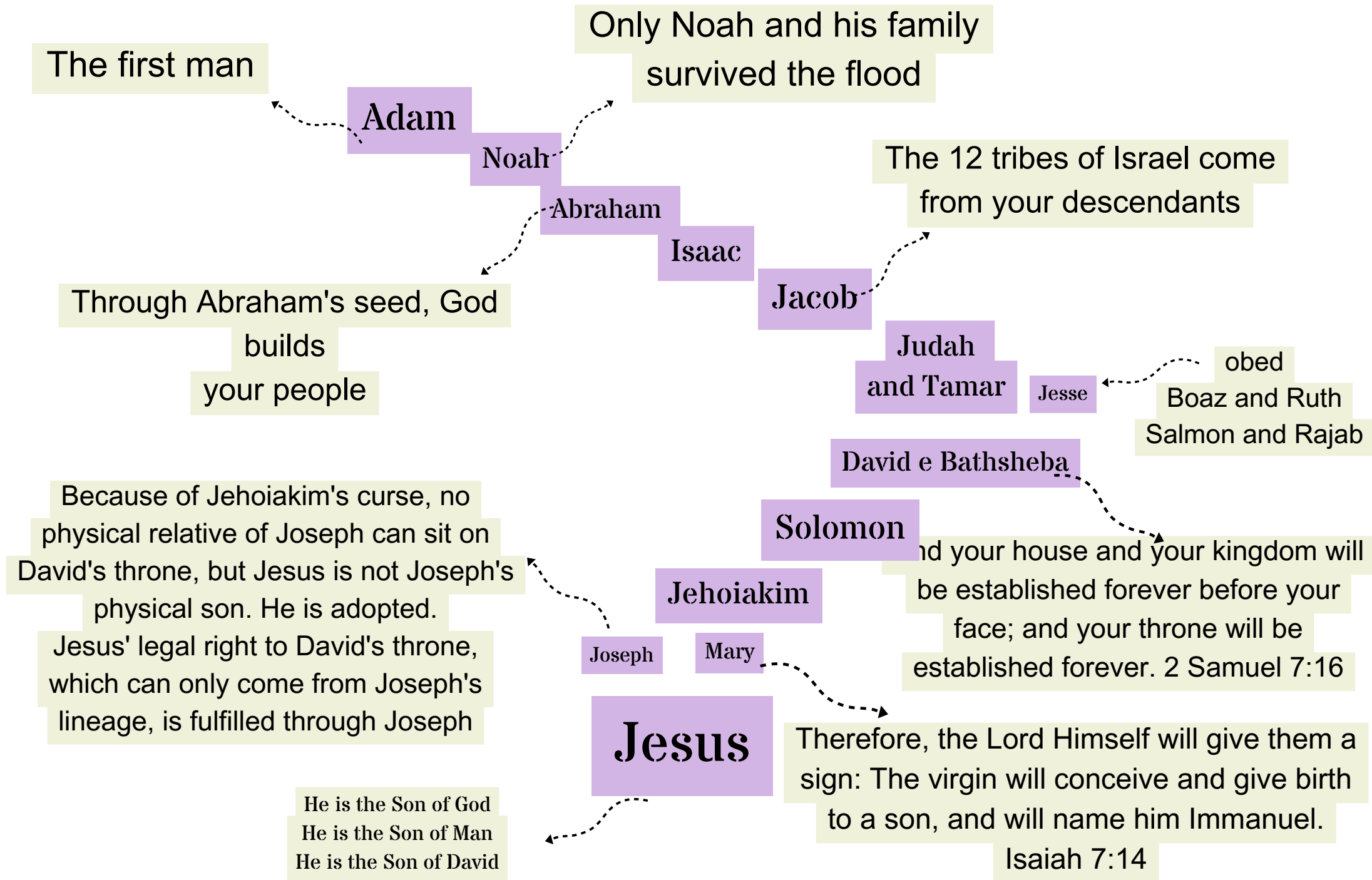
- Weeds — Matthew 13:24-30
- Parables of the mustard seed and the leaven—Matthew 13:31-35
- The Hidden Treasure - Matthew 13:44
- The Pearl — Matthew 13:45-46
- The Network — Matthew 13:47-48
- The Badly Used - Matthew 18:23-24
- Workers in the Vineyard - Matthew 20:1-16
- The two sons — Matthew 21:28-31
- The Wedding Feast - Matthew 22:2-14
- The ten virgins — Matthew 25:1-13
- The sheep and the goats - Matthew 25:31-36

→ The Bible answers the question of who the 12 apostles of Jesus were in three different passages: **Matthew 10:2-4, Mark 3:16-19, and Luke 6:13-16**. Based on the text of the Gospel of Matthew, we have the following names:

- First Simon, called Peter, and his brother Andrew;
- James and his brother John, sons of Zebedee;
- Philip;
- Bartholomew;
- Thomas;
- Matthew, the tax collector;
- James, son of Alphaeus;
- Thaddeus;
- Simon the Zealot;
- Judas Iscariot, the one who betrayed him.



IMPORTANT PEOPLE IN THE GENEALOGY OF JESUS CHRIST



Mark

41st
BOOK

DATE
60 AD



The authorship of this book is not declared, but it is traditionally attributed to **John Mark**, missionary in the company of **Paul** and **Barnabas** (Acts 12:25) and son in faith of the apostle **Peter** (1 Peter 5:13).



Marcos would have been Peter's interpreter. He was not part of the group of the **12 apostles** nor of his 70 disciples, but he was a man who Jesus loved.



El Salvador profetiza tres veces Su sufrimiento, Su muerte y Su resurrección, pero Sus discípulos no entienden completamente el significado.



Durante la última semana de Su vida, el Salvador entra en Jerusalén, enseña a Sus discípulos, sufre en Getsemaní y es crucificado. Jesucristo resucita.

MARK ON THEMES

Many believe that the second of the four gospels is the first to be written. The book of Mark is the shortest and most dynamic of the four Gospels that tell the story of Jesus, and most of it is repeated in the Gospels of Matthew and Luke.

Mark addresses an audience of **Gentiles**, especially Romans, and describes Jesus as a **servant**, that is, this book shows Jesus in **action**, with the divine ability to **heal** the sick, **control nature**, and **defeat the powers** of the **enemy**. . The frequent use of “immediately” and “then” keeps his narrative constantly moving.

- Ministerio de Juan el Bautista (Marcos 1:2-6)
- El bautismo de Jesús (Marcos 1:9-11)
- La tentación de Jesús (Marcos 1:12-13)
- Jesús llama a los discípulos (Marcos 1:16-20)
- La curación de la suegra de Pedro (Marcos 1:29-31)
- Jesús enseña sobre el ayuno (Marcos 2:18-20)
- La relación de Jesús con el sábado (Marcos 2:23-28)
- Escogiendo a los Doce Apóstoles (Marcos 3:13-19)
- ¿Por qué Jesús habló en parábolas? (Marcos 4:33-34)
- Jesús calma la tempestad (Marcos 4:35-41)
- La primera multiplicación de los panes (Marcos 6:30-44)
- Jesús camina sobre el mar (Marcos 6:45-52)
- Segunda multiplicación de los panes (Marcos 8:1-10)
- El Gran Mandamiento (Marcos 12:28-34)
- La Última Cena (Marcos 14:22-26)
- Jesús es encarcelado (Marcos 14:43-50)
- Pedro niega a Jesús (Marcos 14:66-72)
- La crucifixión (Marcos 15:22-32)
- La ascensión de Jesús (Marcos 16:19-20)

Luke

42nd
BOOK

DATE
70 to 80 AD

✓ The authorship of this book is not stated, but it is traditionally attributed to **Luke**, a **Gentile physician** (Colossians 4:14) and missionary with the apostle **Paul** (2 Timothy 4:11).

✓ The Gospel of Luke is addressed to a man named **Theophilus** (1:3). It is not clear who Theophilus was, although some believe he may have been a Roman official, and the book of Luke is the last **Jewish** and most **universal** of the four Gospels.

The apostle traces the genealogy of Jesus back to Abraham, the patriarch of the Jews, to Adam, "the descendant of God" (Luke 3:8), the common ancestor of all.

The birth and mission of **John the Baptist** and Jesus Christ are prophesied. The witnesses testify that the baby Jesus is the Messiah.

Jesus Christ is tempted in the **desert**. In Nazareth he proclaims himself the **Messiah** and is rejected. He calls the Twelve Apostles and teaches his disciples. He forgives **sins** and performs many **miracles**. The Twelve Apostles are sent to preach the gospel and heal.

Jesus Christ feeds more than **5,000** people and is transfigured on a mountain. He calls the seventy and sends them out to preach. He teaches about **discipleship**, **hypocrisy**, and **judgment**. Jesus Christ teaches by parables. He teaches about offenses, faith and forgiveness. He heals **10 lepers** and teaches about the Second Coming.



Luke also demonstrates Jesus' compassion for all people, including Roman soldiers, widows, the chronically ill, lepers, and many others, including a convicted criminal who died on the cross alongside Jesus.



Along with the other gospels, Luke demonstrates the resurrection of Jesus, adding detailed accounts of his appearances to two believers on the road to Emmaus and to the 11 remaining disciples.

PARABLES FROM THE BOOK OF LUKE

- The Good Samaritan – Luke 10:30-37
- The Lost Sheep – Luke 15:4-7
- The Lost Coin - Luke 15:8-10
- The Prodigal (Lost) Son—Luke 15:11-32
- The Dishonest Manager—Luke 16:1-8
- The rich man and Lazarus - Luke 16:19-31
- The Duty of the Employee - Luke 17:7-10
- The widow and the judge – Luke 18:2-5
- The talents - Luke 19:12-27
- Wicked Farmers—Luke 20:9-16
- The New Clothes - Luke 5:36
- The new wine - Luke 5:37-38
- The Two Foundations—Luke 6:47-49
- The Two Debtors—Luke 7:41-43

- The Sower - Luke 8:5-8
- The lamp - Luke 8:16-18
- The Alert Servants—Luke 12:35-40
- The Persistent Friend—Luke 11:5-8
- The rich fool - Luke 12:16-21
- The Faithful Employee - Luke 12:42-48
- The fig tree without figs - Luke 13:6-9
- The fig tree without leaves - Luke 21:29-31
- The mustard seed - Luke 13:18-19
- Yeast - Luke 13:20-21
- The guests at the wedding feast - Luke 14:7-14
- The Great Feast – Luke 14:16-24
- Building a tower - Luke 14:28-33
- The Pharisee and the Tax Collector—Luke 18:10-14

Jonh

The authorship of this book is not affirmed, but it is traditionally attributed to John “**that disciple loved by Jesus**” Son of Zebedee and brother of James (Mt 4:21)

While the books of Matthew, Mark, and Luke have many similarities, the book of John is unique.

The fourth Gospel does not contain parables and only seven miracles of Jesus are added. Instead, John emphasizes Jesus' reasons for coming to earth, his intimate relationship with the Father, and his own feelings about the work he came to do.

John places special emphasis on Jesus' patient treatment of the disciple Thomas, who doubted the resurrection, and Peter, who had denied the Lord.
Jesus Christ turns water into wine. He teaches Nicodemus about spiritual rebirth and testifies to the woman at the fountain that He is the Christ.

The Savior heals an invalid at the Pool of Bethesda and proclaims his divine power and authority. He feeds over 5,000 people in preparation for his Bread of Life speech, proclaims that He is the Messiah, and declares at the Feast of Tabernacles that only those who receive Him can attain eternal life.

Jesus Christ, now resurrected, appears to Mary Magdalene in the Garden of the Sepulcher and then to some of his disciples in Jerusalem. He appears to seven of his disciples at the Sea of Galilee and commissions Peter to take his disciples to minister to the people.

MIRACLES OF JESUS IN THE BOOK OF JOHN

Turning water into wine (John 2:1-11)

The healing of the official son (John 4:46-54)

The healing of the paralytic at Bethesda (John 5:1-9)

The healing of a blind man (John 9:1-7)

The resurrection of Lazarus (John 11:17-44)

The second great catch (John 21:1-14)

He walked on water (John 6:16-21)

Jesus' first miracle, the turning of water into wine at the wedding at Cana in Galilee, is recorded only in the Gospel of John (John 2:1-12).

Just as he raised Lazarus from the dead (John 11:1-44), he healed a man born blind (John 9:1-38), and he healed a nobleman's son from afar (John 4:46-54).

The Gospel of John is also the only one that mentions Nicodemus, who heard Jesus teach about being born again.

THE CRUCIFIXION OF JESUS



I'm sure you know the story of Jesus' crucifixion, so let's test how much you know about it. Some questions are curiosities, others are pure biblical content. So I advise you to answer in pencil, the answers will be fine at the end of the questions and then you can correct what is wrong.

What happened during the week of Jesus' crucifixion? Name the events you remember:

At what time does Jesus take his last breath and give his life?

When Jesus asked for water, what did they give him to drink?

What Roman official judges Jesus?

We all know that Jesus carried his cross, can you imagine how many kilos it weighed? Write below how much weight you think Jesus had to bear:

Who was near the cross when Jesus was already hanging?

What does the expression mean: "Eli, Eli, lama sabachthani?"

Curiosities and knowledge about the crucifixion and death of Jesus Christ...

WHAT HAPPENED THE WEEK OF JESUS' CRUCIFIXION?

1 He arrived in Jerusalem on Sunday...

- Jesus enters Jerusalem riding a donkey, fulfilling the prophecies.

Rejoice greatly, daughter of Zion; shout for joy, daughter of Jerusalem; behold, your King will come to you, Just and Savior, humble, and riding on a donkey, even on a colt the foal of a donkey.

Zechariah 9:9

Tell the daughter of Zion: Behold, your King comes to you, meek, and sitting on a donkey, and on a colt, the son of a yoke beast.

Matthew 21:5



The cross weighed approximately 136 kg

Weight equivalent to 4.5 bags of cement, or a 160cc motorcycle

Weight equivalent to a backpack of more than 50 books

Curiosities and knowledge about the crucifixion and death of Jesus Christ...

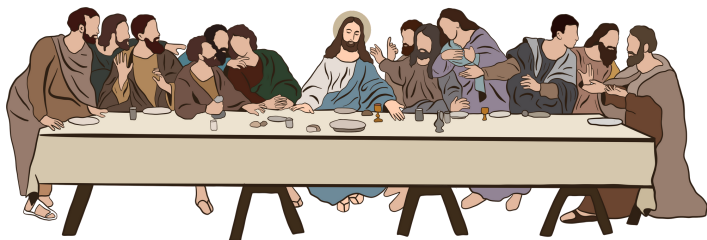
WHAT HAPPENED THE WEEK OF JESUS' CRUCIFIXION?

2 He had his last supper with the disciples...

- The Last Supper was recounted by the four canonical gospels in:

Matthew 26:17-30 | Mark 14:12-26 |
Luke 22:7-39 | John 13:1 to John 17:26

Additionally, it also appears in 1
Corinthians 11:23-26



3 He is betrayed by Judas Iscariot

- He was betrayed by a close friend.

And he who betrayed him had given them a sign, saying, Whom I kiss, that is it; catch him And as soon as he came to Jesus, he said: You find joy, Master. And he kissed him. And Jesus said to him: Friend, why do you come? Then they came and laid hands on Jesus and arrested him.

Matthew 26:48-50

- Judas received 30 pieces of silver.

And I said to them: If it seems good to you, give me my wages; and if not, leave it. And they valued my salary at thirty pieces of silver.

Zechariah 11:12

Then one of the twelve, whose name was Judas Iscariot, went to the chief priests and said to them, What do you want to give me, and I will give it to you? And they showed him thirty pieces of silver.

Matthew 26:14,15

4 Trapped by a crowd in the middle of the night

- His disciples abandoned him

O sword, wake up on the shepherd, and on the man who is my companion, says the LORD of hosts. Strike the shepherd, and the sheep will be scattered; and I will turn my hand on the little ones.

Zechariah 13:7

But all this is done, that the Scriptures of the prophets may be fulfilled. Then all the disciples fled, leaving him.

Matthew 26:56

Curiosities and knowledge about the crucifixion and death of Jesus Christ...

WHAT HAPPENED THE WEEK OF JESUS' CRUCIFIXION?

5 Jesus before the Council

- Jesus was accused by false witnesses

**False witnesses arose; They demanded from me what I didn't know;
Psalms 35:11**

**And the chief priests, and the elders, and the whole council, sought false testimony against Jesus, to hand him over to death; and they did not find it, although many false witnesses came, they still did not find it; but in the end two false witnesses came [...]
Matthew 26:59,60**

6 Jesus before Pilate

- Jesus was silent while he suffered accusations

**He was distressed and afflicted, and did not open his mouth. Like a sheep, he was led to the slaughter; and like a lamb before his shearers he was silent; and he opened not his mouth.
Isaiah 53:7**

And when he was accused by the chief priests and by the elders, he answered nothing. Pilate then said to him: Don't you hear how many things they testify against you?

**And he did not answer him a word; in such a way that the governor was greatly astonished.
Matthew 27:12-14**

7 Sentenced to death by Pilate

- They spit on Jesus

**I gave my body to the wounders; and my cheeks to the peelers; I did not hide my face from insults and spit.
Isaiah 50:6**

**And spitting on him, they took the reed and struck him on his head.
Matthew 27:30**

8 Jesus carries his cross to Calvary

- He carried a cross weighing approximately 136 kg for about 400 meters.

Curiosities and knowledge about the crucifixion and death of Jesus Christ...

WHAT HAPPENED THE WEEK OF JESUS' CRUCIFIXION?

9 Jesus is hanging on the cross

What happened at 09:00

- CRUCIFIED WITH CRIMINALS

Therefore I will give him a share with the great, and he will distribute the spoils to the strong; for he poured out his soul unto death, and was numbered with the rebels, having borne the sin of many, and prayed for the transgressors.

Isaiah 53:12

And they hung two thieves with him on stakes, one on his right hand, and the other on his left hand. And the Scripture was fulfilled, which says, And he was numbered with the wicked.

Mark 15:27,28

- A THIEF WAS FORGIVEN ON THE CROSS

And he said to Jesus: Lord, remember me when you come into your Kingdom. Then Jesus said to him: Truly I say to you, today you will be with me in paradise.

Luke 23:42,43

- SOLDIERS BET ON THEIR CLOTHES

And after they had hanged him on the tree, they divided his clothes by casting lots, so that what was spoken by the prophet might be fulfilled: They divided my clothes among themselves, and they cast lots for my clothes.

Matthew 27:35

- JESUS PRAYED FOR HIS PERSECUTORS

And Jesus said: Father, forgive them, for they do not know what they do. And they divided their clothes and cast lots.

Luke 23:34

- HE SPOKE WITH HIS MOTHER AND JUAN

And when Jesus saw the mother, and the disciple whom he loved, who was present, he said to his mother: Woman, behold your son. Then he says to the disciple: Behold your mother. And from that hour the disciple received her with him.

John 19:26,27

Curiosities and knowledge about the crucifixion and death of Jesus Christ...

WHAT HAPPENED THE WEEK OF JESUS' CRUCIFIXION?

- **FELT THIRST**

Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, "I am thirsty."
John 19:28

- **THEY GAVE VINEGAR TO JESUS TO DRINK**

And there was a glass full of vinegar; Then they wet a sponge with vinegar, and surrounded it with a piece of hyssop, and put it in their mouths. When Jesus took the vinegar, he said, It is finished. And bowing his head, he gave the Spirit.
John 19:29,30

They also gave me gall for food, and in my thirst they gave me vinegar to drink.
Psalms 69:21

Curiosities and knowledge about the crucifixion and death of Jesus Christ...

WHAT HAPPENED THE WEEK OF JESUS' CRUCIFIXION?

What happened at 12:00

- DARKNESS FALLS OVER THE ENTIRE EARTH

And it will come to pass on that day, says the Lord GOD, that I will cause the sun to set at noon, and I will cover the earth with darkness on the clear day.

Amos 8:9

And from the sixth hour there was darkness over all the land until the ninth hour.

Matthew 27:45

- JESUS PRAY ("My God, my God, why have you forsaken me?")

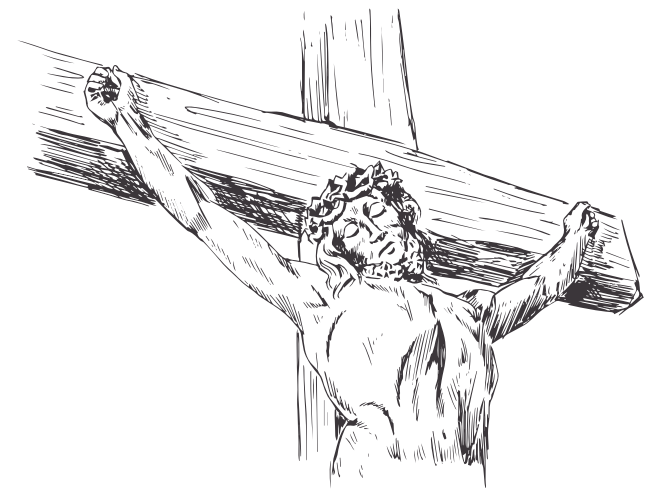
And about the ninth hour, Jesus cried out with a loud voice, saying: Eli, Eli, lama sabachthani? This is: My God, my God, why have you forsaken me?

Matthew 27:46

The statement "My God, my God, why have you forsaken me?" It was a cry that expresses all the anguish of Jesus on the cross. This phrase shows the full depth of the suffering he endured there.

But it is necessary to know that this phrase does not refer to the physical suffering of Jesus, even though this suffering was immense. This phrase refers to the unimaginable suffering of separation from the Father that the Son had to experience. From all eternity the Son had enjoyed the fullest and most perfect love in his relationship with the Father, but on the cross he had to be abandoned.

The Father abandoned him because at that moment Jesus Christ had become sin, and sin implies separation from God. The Bible says that God's holiness is such that his eyes cannot see iniquity (Habakkuk 1:13). This explains why Jesus tasted divine abandonment.



Curiosities and knowledge about the crucifixion and death of Jesus Christ...

WHAT HAPPENED THE WEEK OF JESUS' CRUCIFIXION?

- JESUS PRAYED ("FATHER, INTO YOUR HANDS I COMMIT MY SPIRIT")

**I will entrust my spirit into your hand; You
will redeem me, O LORD, God of truth.**

Psalms 31:5

**Then Jesus, crying with a loud voice, said,
Father, into your hands I commit my spirit.
And having said this, he gave up the spirit.**

Luke 23:46

This was a common phrase in Jewish culture, said before going to bed. With this phrase Jesus said: "I trust in you, my Father, and I know that tomorrow you will wake me up."

Jesus was rejected, betrayed and denied by men, but he found comfort and refuge in the Father, he faced death with tranquility, because he trusted the one who would take care of his spirit.

Curiosities and knowledge about the crucifixion and death of Jesus Christ...

WHAT HAPPENED THE WEEK OF JESUS' CRUCIFIXION?

What happened at 3:00 p.m.

- IT IS FINISHED

A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. 30 When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit.
John 19:29,30

- THE BONES OF JESUS WERE NOT BROKEN

Saving all his bones; Not one of them is broken.
Psalms 34:20

But when they came to Jesus, seeing him already dead, they did not break his legs;
John 19:33

- YOUR BODY HAS BEEN HIT

And I will pour out on the House of David, and on the inhabitants of Jerusalem, the Spirit of grace and prayer; and they will look upon me whom they have pierced, and they will weep over him, as weeping over the only begotten, grieving over him as one grieving over the firstborn.
Zechariah 12:10

but one of the soldiers opened his side with a spear, and then blood and water came out.

And he who saw it bears witness, and his testimony is true; and he knows that he speaks truth, so that you also may believe.

For these things were done that the Scripture might be fulfilled: You shall not break a bone of it. And also another Scripture says: They will see him whom they pierced.

João 19:34-37

Curiosities and knowledge about the crucifixion and death of Jesus Christ...

WHAT HAPPENED THE WEEK OF JESUS' CRUCIFIXION?

- **YOUR LIFE IS SPILLED OUT**

I have drained away like water, and all my bones are out of joint; My heart was like wax, slipping in the middle of my bowels.

Psalms 22:14

but one of the soldiers opened his side with a spear, and then blood and water came out.

John 19:34

- **THERE WAS A BIG EARTHQUAKE**

And behold, the veil of the Temple was rent in two, from top to bottom; and the earth trembled, and the stones split;

Matthew 27:51

- **A CENTURION FOUND FAITH**

And we, in truth, justly suffer; because we received what our deeds deserved; but this one did no harm.

Luke 23:41

- **GRAVES OPENED AND PEOPLE WERE RAISED FROM THE DEAD**

and the tombs were opened, and many bodies of saints who had fallen asleep arose; and coming out of the tombs, after his resurrection, they came to the holy city, and appeared to many.

Matthew 27:52,53

- **THE VEIL OF THE TEMPLE HAS BEEN TORN**

The veil separated the holy of holies from the rest of the temple. God's presence was now accessible to all.

Curiosities and knowledge about the crucifixion and death of Jesus Christ...

WHAT HAPPENED THE WEEK OF JESUS' CRUCIFIXION?

10 JESUS IS BURIED IN A TOMB

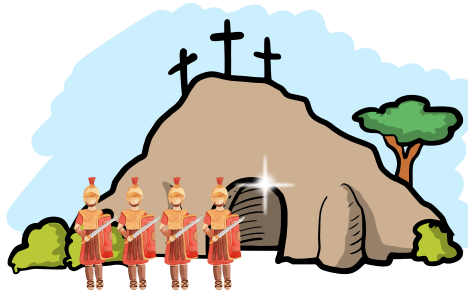
- Buried in a rich man's grave

And he placed his grave with the wicked, and his death with the rich; although he never did evil, nor was there deceit in his mouth.

Isaiah 53:9

When the evening of the day came, a rich man from Arimathea came, named Joseph, who had also been a disciple of Jesus. He came to Pilate and asked for the body of Jesus. Then Pilate ordered that the body be given to him. And Joseph took the body, and wrapped it in a clean linen cloth, and laid it in his new tomb, which he had hewn in the rock; and having rolled over a large stone at the door of the tomb, he left.

Matthew 27:57-60



The tomb was guarded by at least four Roman soldiers and was closed with a special seal, which could only be broken under penalty of death.

The stone was 1.22 to 1.83 meters wide and 30 cm thick. It weighed about 1,300 kg. This weight is equivalent to a popular car today.

Curiosities and knowledge about the crucifixion and death of Jesus Christ...

- JESUS SPENT THREE DAYS IN THE TOMB

On the third day there was a great earthquake. An angel of the Lord rolled away the stone from the entrance to the tomb and sat on it.

The Roman soldiers, who were guarding the tomb, were terrified.

The chief priests asked them to say that Jesus' disciples came at night and stole his body while the soldiers were sleeping.

- WHAT DO WE LEARN FROM NUMBER 3?

There were 3 divisions in the tabernacle
Jonah spent 3 days in the belly of a great fish

Jesús esperó 3 días para resucitar a
Lázaro de entre los muertos
(Juan 11:38-44)

En la cultura judía, era costumbre esperar 3 días para asegurar que una persona fallecida estaba verdaderamente muerta. De esta manera, asumimos que habíamos sido testigos de un verdadero milagro.

The differences between the 4 Gospels

MATTHEW

Matthew wrote mainly for a Jewish audience, presenting Jesus of Nazareth as the long-awaited Messiah and the legitimate king of Israel. His genealogy, unlike Luke's, focuses on the real offspring of Jesus of the greatest king of Israel, David.

Only Mateo uses the expression "Kingdom of Heaven." Then, Matthew wrote his gospel to strengthen faith among Jewish Christians and this provides an useful apologetic resource for Jewish evangelism.

LUKE

Lucas wrote for a broader gentle audience. As educated Greek, Lucas wrote using a more sophisticated Greek language than any other author of the New Testament.

Luke portrays Jesus as the son of man (title that appears 26 times). The response to the needs and hopes of the human race, which came to seek and save lost sinners (Lk 9,56; 19,10).

MARK

Marcos was pointing to the Gentile audience, especially to the Roman. Marcos is an action gospel. The frequent use of "immediately" and "then" maintains its narrative in constant movement.

Jesus appears in Mark like the servant (Mark 10:45) who came to suffer for the sins of many. The rapid rhythm of Marcos's approach would especially attract practical and action-oriented Romans.

JOHN

John, the last gospel that was written, emphasizes the deity of Jesus Christ. It includes scenes that are not found in the other gospels, as Jesus turning water into wine in the weddings of Cana, the resurrection of Lázaro, Jesus washing his disciples feet and several visits to Jerusalem.

In the fourth Gospel, Mary, the Mother of Jesus, although it is often mentioned, is never identified by name. For John, the city of origin of Jesus is irrelevant, since he comes from beyond this world, but from God the Father.

Acts

The authorship is not declared, but traditionally attributed to Lucas, a gentle doctor, missionary in the company of the apostle Paul (2 Timothy 4:11), and author of the Gospel of Luke. Covering events that took place between 30 d. C. and 60 d. C., the book of facts was probably written between 62 d. C. and 80 d. C.

Officially called "Acts of the Apostles", the book of facts is a bridge between the history of Jesus in the Gospels and the life of the Church in the follows that follow. In chapter two, God sent the Holy Spirit at the Pentecost feast and the Church was born.

The last persecutor, Saul, became a Christian after meeting Jesus on the way to Damascus. Saul becomes and his ministry begins. In Jerusalem, Paul is arrested and continues to testify from Jesus Christ. The Lord appears again to Paul. Many Jews plan to kill Paul.

Jesus Christ Minister to her disciples for forty days after his resurrection and then rises to heaven. Obeying Jesus, staying in Jerusalem, the apostles call Matías to fill the vacancy in the quorum of the twelve apostles, since Judas had died.

Through the Spirit, the disciples were able to preach bravely about Jesus, and three thousand people became Christian that day. Jewish leaders, fearing the so -called new movement of the road, began persecuting Christians, who extended to other regions, spreading good news by much of the known world.

Facts speaks of the first Christian martyr, Esteban, who was stoned for blaming Jewish leaders for the death of Jesus.

It also describes the transition from the gospel of a purely Jewish message to one that reaches all the people and the beginnings of a Christian missionary movement.

Información extra:

28 chapters

1007 verses

2 hours and 45
minutes are needed
to read this whole
book

Explaining the Scriptures

Epistles

22
Books

Approximate
reading time

7 hours and 31 minutes

143
Chapters

The next 13 books were written by the apostle Paul ...

Romans

It was written around the year 57 A.D.
I had the help of Tertius to write
Summary: sinners are saved only by faith in Jesus Christ

Galatians

It was written around the year 49 A.D.
The authorship of this book is attributed to the apostle Paul (1: 1)
Summary: Christians are free of restrictive Jewish laws

Colossians

It was written around the year 60 A.D.
The authorship of this book is attributed to the apostle Paul in Timothy (1: 1)
Summary: Jesus Christ is supreme: above all and everyone

1 Timothy

It was written around the year 63 A.D.
The authorship of this book is attributed to the apostle Paul
Summary: Pastors learn to drive their lives and congregations

1 Corinthians

It was written around 55 and 57 A.D.
He had the help of Sóstenes to write
Summary: An apostle addresses sin in the church of Corinth

Ephesians

It was written around the year 62 A.D.
The authorship of this book is attributed to the apostle Paul (1: 1)
Summary: Christians are members of Jesus' body: the Church

1 Thessalonians

It was written around the year 50 A.D.
The authorship of this book is attributed to the apostle Paul along with Silas and Timothy (1: 1)
Summary: Jesus will return and gather his followers by your side

2 Timothy

It was written around the year 60 A.D.
The authorship of this book is attributed to the apostle Paul
Summary: Paul's word to his beloved co-worker

2 Corinthians

It was written around 55 and 57 A.D.
He had Timothy help to write
Shortly after writing 1 Corinthians
Summary: Paul defends his ministry before the problematic church of Corinth

Philippians

It was written around the year 60 A.D.
He had Timothy help to write
Shortly after writing 1 Corinthians
Summary: Friendship letter between the apostle and his beloved church

2 Thessalonians

It was written around the year 50 A.D.
The authorship of this book is attributed to the apostle Paul together with Silas and Timothy (1: 1)
Summary: Christians must work until Jesus returns

Titus

It was written around the year 63 A.D.
The authorship of this book is attributed to the apostle Paul
Summary: Church leaders are instructed in their lives and preaching

Philemon

It was written around the year 63 A.D.
The authorship of this book is attributed to the apostle Paul
Summary: Pablo begs mercy by a fugitive slave converted to Christianity

Romans

La autoría de este libro es del apóstol Pablo (Romanos 1:1) con la ayuda de Tercio (Romanos 16:22). Aproximadamente en el año 57 d.C. Fue durante este tiempo en Corinto que Pablo escribió la Epístola a los Romanos.

This epistle was not written by any event that has occurred in the Church, but is about the general truths of Christianity and the duties of a Christian life.

The intention of the apostle Paul is to clarify the gospel of Christ in his deep fundamental principles, as a plan of salvation available for all men and to unite Jews and Gentiles in one body.

The apostle shows that both Jews and Gentiles are under the domain of sin and both depend also on salvation by the grace of God.

The Epistle to the Romans is the longest of Paul's epistles and many consider it the best. This epistle contains the most complete explanation of the doctrine of justification by faith in Jesus Christ, instead of Moses' law. It contains many teachings on the doctrines of salvation and the practical application of these doctrines in daily life.

Paul begins by describing the wrath of God against human sin, pointing out that no one is up to divine norms, but God himself offers a unique way of overcoming this sin: "But now, without the law, God's justice has been manifested, testified by law and by the prophets; justice, I say, of God for the faith of Jesus the Christ, for all and over all those who believe in Him Romans 3: 21,22.

By doing the right thing for faith in Christ Jesus, we can consider ourselves dead to the world of sin but alive for God.

Paul shows that the law cannot give freedom to the sinful man, or free him from sin, but that God's justice for faith in Christ Jesus frees man from both the weight of the law and the power of sin, taking him to a state of Justification, sanctification and holy communion with God.

The Epistle to the Romans is directed to the members of the Church in Rome. The origin of the Church in Rome is unknown, but it probably goes back shortly after the day of Pentecost, when Jewish visitors of Rome heard preach to Pedro.

Some call the book of Romans the book of theology of the primitive Church for their stories of Christian life.

1 Corinthians

46th
BOOK

DATE
55 to 57 A.D.

The authorship of this epistle is from the apostle Paul with the help of Sosthenes (1 Corinthians 1: 1)

The first epistle to the Corinthians is one of the writings of the apostle Paul who above all defends the norm of Christian ethics. Here we found the problems faced by the first Gentile Christians and how Paul presented the solution to the Christian problems and situations of real life.

1 Corinthians is a advice letter. On the occasion that Paul was in Ephesus, he finds out about the problems of the Christian congregation in the city of Corinth, through a member of the Church, called Cloe and, through it, he passes several instructions on various topics. After treating the problems of the Church that faced dissensions and a situation of disorder, Paul goes on to answer the doubts of the Christians of that Church.

Paul warns against disagreements within the Church and emphasizes the importance of unity among members. It warns members against sexual immorality, teaches that the body is the temple of the Holy Spirit and encourages self-discipline.

Paul teaches that we must look for the gifts of the spirit. It reminds the members of the Church in Corinth for the importance of the apostles, the prophets and the teachers, as well as the care that members must have for each other.

Another very important issue that is addressed in the epistle is the resurrection of the dead.

Paul teaches that if there was no resurrection of Christians, both faith and works to preach the gospel would be in vain.

"If in this life we only expect in Christ, we are the most miserable of all men."

1 Corinthians 15:19

In contradicting the opponents who questioned his apostolate, Paul insists that he is an apostle as well as the original disciples of Jesus. **"Am I not apostle? Am I not free? I have not seen Jesus the Christ the Lord of ours? Are you my work in the Lord?"**

He asks in 1 Corinthians 9: 1

In chapter 13 of the Epistle Paul speaks Grandaria de Amor (in Greek agape) that, in some translations, appears with the word charity.

2 Corinthians

47th
BOOK

DATE
55 to 57 A.D.

The authorship belongs to the apostle Paul, who wrote this epistle to the members of the Church in Corinth (2 Corinthians 1: 1). Apparently, he wrote 2 Corinthians while in Macedonia, around 55 to 57 A.D.

In his second letter to the Corinthians, Paul stands as a humble servant of Christ, remembering the beginning of his relationship with the Church of Corinth, which was always whole and erect.

Paul firmly attacks the false teachers who sought to deceive the Christians of that church, moving them away from the true purposes of the preached gospel.

Thus, Paul demonstrates his authority as an apostle and lovingly urges Corinthians to undergo the divine truth, rejecting false doctrines. In addition, Pablo encourages the Church to face the evidence, reminding them that when they arrive at heaven they will receive new bodies and ask that donations be made to the poor of the Church of Jerusalem.

This epistle of the Apostle Paul to the members of the Church in Corinth stands out for their themes such as the comfort that is in the midst of affliction, the strength in the midst of weakness and the ability to discern the true teachers of the false teachers .

While he was in Macedonia on his third missionary trip, Tito informed Paul that his previous letter to the Corinthians had been well received by the members of the Church in that city.

Paul testifies that God comforts his children in all his problems. He challenges church members to love and forgive each other. Paul encourages the Christians of Corinth to go through moments of adversity and remember them the eternal nature of the love and glory of God. It helps you understand the need to reconcile with God through the atonement of Jesus Christ.

Glory in the Lord and shares details about his tribulations and his faith in Jesus Christ. Finally, he writes about his vision of the third sky and invites church members to examine themselves to see if they remain in faith.

Given the criticisms and opposition of false teachers, Paul defends his sincerity as a servant of the Lord and invites his readers to separate from the world. Paul thanks the church members in Corinth for their contributions in favor of the poor in Jerusalem, encouraging them to continue doing generous donations.

Galatians

The authorship of this book belongs to the apostle Paul (Galatians 1: 1). Pablo probably wrote his epistle to the Galatians while traveling through Macedonia during his third missionary trip, around 55 to 57 A.D.

The epistle of the Apostle Paul to the Galatians was written to the Jewish Christians who were moving away from the Lord by relying again in the works of the law of Moses. The apostle Paul sought to correct this problem by emphasizing the difference between the heavy yoke of the law of Moses, which led to spiritual slavery, and the gospel of Jesus Christ, which led to spiritual freedom.

Paul writes to the Christians of Galatia because they departed from the Lord and adopted false teachings. Defend his vocation of Apostle, recounting his initial opposition to the Church and his conversion. He emphasizes that he received revelation directly from God and clarifies that his ministry to the Gentiles was approved by the apostles.

Paul defends the gospel message. He teaches that Abraham was an example of a person who was justified by faith and not by the works of the law of Moses. Through the atonement, Jesus Christ redeemed all humanity from the curse of the law.

Paul calls the faithful to stand firm, living in the Gospel propitiated by Christ. Paul contrasts the life of a person who is involved in "The works of the flesh" (Galatians 5:19) with someone who enjoys the "fruit of the spirit" (Galatians 5:22). It teaches that the faithful must carry the loads of each other and not get tired of doing good. We reap what we sow.

Through faith and baptism, the faithful receive the blessings of salvation, they enter the Pact of the Gospel, they become heirs of God through Christ, and they are no longer servants but children of God.

The fruit of the spirit is

Love	Peace	goodness
faithfulness	Joy	forbearance
gentleness	self-control	kindness

**There is no law that condemns these things...
Galatians 5:22**

Ephesians

The authorship of this book is the apostle Paul (Ephesians 1: 1). It is possible that this epistle has been written when Paul was first imprisoned in Rome, approximately between the 60s and 62 BC.

The great blessing was that in Ephesus the Gospel of Christ prospered, by the power of the Holy Spirit. The apostle Paul remained in the city for a considerable period and his ministry there was decisive for the dissemination of the Gospel in that region of Asia Minor.

From the greeting to the recipients to the final blessing, every word of Paul's letter to the Ephesians is of the utmost importance for the Church of the Lord in all times and places.

The letter to the Ephesians is one of the prison letters, that is, it is among Paul's letters that were written when the apostle was first imprisoned in Rome.

By greeting the recipients of the letter to the Ephesians, we read: **"To the saints who are in Ephesus, and the faithful in Christ Jesus who are in Ephesus"** (Ephesians 1: 1). the western and eastern parts of the Roman Empire.

Ephesians is an epistle for everyone, for Jews and Gentiles, for husband and wife, for parents and children, for servants and lords. It is the declaration of God's word and will on Paul's days and is the voice of inspiration in our days and is an epistle of universal appeal and application.

Ephesus was widely known for its monumental structure, its bustling port and its prosperous economy driven by industry and commerce. But all this had a close relationship with his religious life. In Ephesus was the great temple of the goddess Diana, one of the seven wonders of the ancient world.

Paul encourages Christians to apply true doctrines to their daily lives. It encourages them to shed the old man, that is, of his previous sins, and to cover himself from the new man, in which they have become through Christ. Give advice to women Married women, husbands, children, parents, servants, masters and congregations. It encourages Christians to put "all the armor of God."



Philippians

Although Timothy is mentioned with Paul in the greeting of the epistle (Philippians 1: 1), Paul wrote the epistle to the Philippians. Pablo probably wrote Philippians at some point between the 60s and 62nd A.D. while he was imprisoned in Rome.

In his epistle to the Philippians, the apostle Paul encouraged the Christians of Philippi and urged them to remain firm in faith in unity and to work together to defend faith.

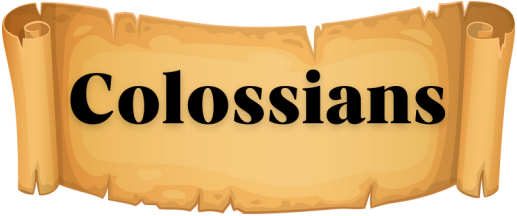
Perhaps one of the most important principles that Paul taught the Philippians is that praying and trusting God brings "the peace of God, which surpasses all understanding."

Paul also encourages them to be united and highlights the example of Jesus Christ, who agreed to come to the world as a man, as an example of love, obedience and humility. One day, everyone will recognize Jesus Christ as Lord. Paul directs church members to work in their own salvation.

Paul expresses gratitude for the communion of Philippian Christians. He teaches that the opposition he felt while serving the Lord, including his imprisonment, had advanced the cause of the Gospel. Encourages church members to remain firm in unity by defending faith.

He describes his past as Pharisee and how he left everything to follow Jesus Christ. He urges Christians to follow their example and continue firm towards salvation. Paul explains that Jesus Christ will transform our physical bodies into glorious bodies as his.

Paul encourages Christians to always rejoice in the Lord. He urges them to replace anxiety for prayer and thanksgiving, promising that they will enjoy the peace of God, which surpasses all understanding. Paul warns the members of the Church to think about things that are honest, fair, true, pure, friendly, of good reputation and virtuous. He acknowledges that even before the difficulty, or before the provision, having a lot or having little, he can in Jesus Christ, who strengthened him.



Colossians

Paul wrote his own greeting at the end of the epistle, indicating that a scribe, maybe Timothy, helped him write the body of the letter. Pablo wrote the epistle to the Colossians the first time he was arrested in Rome, around 60-62 A.D.

The apostle Paul wrote the epistle to Colossians due to a report that they were making a serious mistake. False teachings and practices in colossia were influencing Christians there and undermining their faith. Similar cultural pressures are also challenges for church members today. Part of the value of this epistle is how to identify and expose falsehoods while emphasizing the deity of Jesus Christ and the work of salvation.

Paul greets Christians in Colossi and declares that Jesus Christ is the Redeemer, the firstborn of all creation, the creator and lord of all divine perfection, in whom is the reconciliation of the universe. Paul encourages Christians to establish their faith in Jesus Christ.

Paul warns against believing in false philosophies or traditions of men, including the worship of angels, and reaching extremes such as refraining from basic physical needs as a form of spiritual discipline.

Paul encourages Christians to put their hearts in things above, to become their previous sins and to show each other with each other. Give instructions on how to worship and then advise wives, husbands, children, parents, servants and masters. Close the epistle to the Colossians with praise, greetings, final instructions and blessings.

1 Thessalonians

The authorship of this epistle is the apostle Paul (1 Thessalonians 1: 1). Paul wrote the epistles to the Thessalonians from Corinth during his second missionary trip, around 50–51 A.D.

It is believed that the first epistle of Thessalonians is the first of Paul's existing epistles and can be the oldest book in the New Testament. Paul's teachings in this epistle focus mainly on the second coming of Jesus Christ, including the difficulties that the followers of Jesus Christ will face before their return.

Paul remembers the readers of his ministry and express joy for his faithfulness. Encourages Christians to grow in love for each other and for all people.

Paul explains that when the Lord returns, those who have been faithful in the testimony of Christ, both the living and the dead, will rise to meet the Lord. The apostle reminds the members of the Church to prepare and be attentive to the day when Christ returns.

The converts of Thessalonika were the first Europeans to accept the Gospel and, as a result, suffered persecution. They also had many questions about the second coming. Therefore, in his letter to the Thessalonians, Paul wrote words of encouragement and strength and answered his questions about the second coming of Jesus Christ.

2 Thessalonians

The authorship of this letter belongs to the apostle Paul, who wrote it when he was in Corinth, during his **second missionary trip**, towards the **50s and 51 D.C.**

In his second epistle to the Thessalonians, Paul wrote advice and clarifications to the members of the Church who did not understand some aspects of the second coming of Jesus Christ.

Paul advises church members to work to meet their temporary needs and not get tired of doing good.

The second epistle to the Thessalonians, is the nineteenth book of the New Testament, and the second letter that the apostle Paul, along with Silas and Timothy Roman .

Paul greets and congratulates the Christians of Thessaloniki. He teaches that the evil will feel the Lord's revenge on the second coming. Pablo corrects the false idea that the second coming has already happened and prophesies that an apostasy will occur before the Lord returns. It encourages the Thessalonians to remain faithful.

1 Timothy

The authorship of this letter belongs to the apostle Paul, being directed to Timothy. It was probably written between 64 and 65 A.D., maybe while I was in Macedonia.

Paul wrote this epistle to Timothy, who had served him during his second missionary trip. After his mission, Timothy remained a faithful missionary and church leader and one of Paul's greatest confidence associates. Paul referred to Timothy as his true son in faith.

Paul's letters known as 1 Timothy, 2 Timothy and Tito are often called pastoral epistles because they contain Paul's advice to the shepherds or church leaders.

Paul warns against false teachings. He rejoices in the Lord Jesus Christ, who had great mercy to save him. Paul refers to himself as the worst of sinners, mentioning his persecution of Christians before his conversion. Paul assures others that Christ's mercy will also help them.

Paul teaches about the need for prayer and adequate worship. He teaches that Jesus Christ is our rescue and our mediator with the Father. I instruct men and women about how to behave during worship. Define the grades for bishops and deacons.

Pablo warns Timothy that some people will be deceived by false teachings about marriage and dietary practices. He speaks of the importance of marriage and receiving God's creations with gratitude. Pablo teaches Timothy how to deal with the false teachings of his time and those that would come soon.

Paul advises Timothy to help him meet the needs of the elderly, young people, widows, elders and slaves. He warns that "love for money is the root of all evils" (1 Timothy 6:10) and instructs Timothy on how Christians can get eternal life.

2 Timothy

The authorship of this letter belongs to the apostle Paul, being directed to Timothy. It was written in the prison of Rome, probably in 67 AD, where Paul was imprisoned for the second time, shortly before his death.

This letter is one of the pastoral epistles, along with 1 Timothy and Titus, and contains the latest words of the apostle and shows the great courage and confidence with which he faced death.

The second epistle to Timothy is the second letter that the apostle Paul sent to Timothy and Paul's last epistle in chronological order.

In this letter, Paul emphasizes the power that comes from having a living testimony of Jesus Christ in our lives.

Paul talks about the gift and power of God that is received through ordination to the priesthood. He teaches that "the spirit of fear" (2 Timothy 1: 7) does not come from God and that we should not be ashamed of our testimony of Jesus Christ.

Pablo describes the terrible conditions of the last days and encourages Timothy to use the Scriptures in his function as leader of the priesthood.

In his letter, Paul encouraged Timothy and gave him strength to help him continue after his imminent death. Pablo knew that his time approached and longed for seeing Timothy, who figuratively called "my beloved son" (2 Timothy 1: 2).

Paul uses the image of a good soldier, a victorious athlete and a working farmer to illustrate the need to support the difficulties in receiving eternal glory. The contrasts true and false teachers and glasses for honor and dishonor.

He warns Timothy to avoid controversy and to patience those who need to repent.

Titus

The authorship of this letter is attributed to the apostle Paul addressed to his "son in faith" Titus. Pablo would have written around the 63rd and 65th A.D. It is likely that at that time Paul was in Macedonia.

Tito was a Gentile Greek Christian who helped in Paul's ministry. When Paul left Syria's Antioch to defend his gospel in Jerusalem, he took Tito with him.

It is believed that Tito worked with Pablo in Ephesus during his third missionary trip. From Ephesus, Paul sent him to help the Church of Corinth.

Paul advises Tito to instruct the most experienced members of the Church to be an example for young people. He also asks Tito to teach servants to undergo their master. Paul explains the way in which the disciples must live to prepare for the coming of the Lord. Describe the redemption that is only possible through Jesus Christ.

Paul teaches that church members must be good citizens and faithful followers of Jesus Christ. Through baptism, we can receive eternal life by the grace of the Lord.



Philemon

The authorship of this letter is attributed to the apostle Paul, when he was imprisoned for the first time, in Rome, towards 60-62 A.D.

Paul wrote to Filemon, who had the lordship of slaves, encouraging him to receive Onesimus as a brother in the Gospel, without the severe punishments that would normally be inflicted on fugitive slaves.

In this case, showing that our relationship with Jesus Christ makes our relationship with all other followers of Christ also familiar and highlights the importance of mercy and forgiveness.

The Epistle to Philemon is a private letter that tells the story of Onesimo, an overloaded slave, and not wanting to continue suffering anymore, he decided to flee from his master.

Paul even offered to compensate for any financial loss that Onesimo would have caused to Filemon.

In the epistle at least two main issues are developed: the need for forgiveness and the application of Christian values to social reality.

Filemón, was already a Christian and had to become during one of the missionary trips of the apostle Paul. The Bible does not say how this story ends, but it is a great lesson about forgiving with all our hearts and, like Paul, being the ones who bring reconciliation.

In the midst of this escape, Onesimo was arrested and ended in jail where the apostle Paul was. Converted to the gospel through Paul, and convinced of his duty to restore, returning to Philemon, Onesimo needed a defense letter for his

I love, who, according to the law and practice of the time, could punish him severely, or even make him execute.

Filemon is the shortest epistle and perhaps Paul's most personal. It is a letter addressed to a particular person and, as such, does not include much doctrinal content. However, Paul's plea so that Philemon reconciles with the Onesimo slave demonstrates how the gospel doctrines apply to everyday life.

Hebrews

The authorship of this letter is not declared, but many accept Paul as the author of Hebrews. However, if Paul wrote this epistle, why are his style and language different from his other letters? Who wrote it was influenced by the ideas of the apostle, because the doctrines of Hebrews agree with those found in their other letters.

It was written between 60 and 62 d. C., almost at the same time as Paul's letters to the Philippians, Colossians, Ephesians and Filemon. Apparently, when the epistle was written to the Hebrews, the temple still existed and the rituals were regularly performed. We know that the temple was destroyed around the year 70 A.D. In the fall of Jerusalem. Then, the most likely date for the composition of this epistle is before this period.

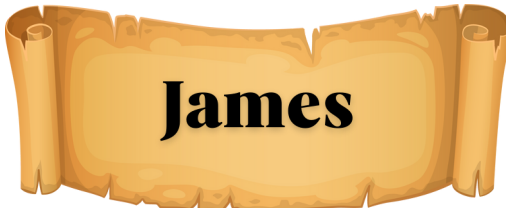
The main purpose of the Epistle to the Hebrews is to encourage the faithfulness to Christ and his new covenant. Here Christ is presented as the new, last and superior high priest.

Instead of strictly an epistle, Hebrews is more a long sermon that repeatedly quotes Israelite writings and practices. It is the longest sermon of the Scriptures about why and how Jesus Christ is superior to all things.

Hebrews teaches that Jesus Christ is greater because he gave the law. Hebrews also teaches that the prophets were empowered through faith in him, that he was the greatest high priest to whom the sacrifices of the times of the Old Testament were fulfilled, that he is greater than the angels, and that through His scape sacrifice, we can receive the remission of sins.

The author urges believers, whether Jews or Gentiles, to take care to return to his old customs, to iniquity or some lower religion. The clear revelation of God has already been given to us and is found in Christ. He is superior to the angels and prophets, being both the creative power and the sustaining power. It offers God's salvation.

- Christ is superior to Los Angeles (1: 1-2: 18)
- Christ is superior to Moses (3: 1-4: 13)
- Christ is superior to Aaron (4: 14-7: 28)
- Christ is superior to the priestly ministry (8: 1-10: 18)
- Called to persevere in faith (10: 19-12: 29)
- Closing (13: 1-25)



James

The Epistle declares that the author is "**James, Servant of God and the Lord Jesus Christ**" (James 1: 1).

The Epistle of Santiago is one of the New Testament letters, as well known because they were written as circular letters of Paul's epistles that were sent to specific churches or specific individuals. However, it is evidenced by the content of the letter that the author directs his advice to the newly converted Jewish Christians.

The main difficulty of the Church was that many of the Christian Jews did not fulfill their profession of faith in Jesus Christ. In addition, the language also caused serious problems, to the point of generating conflicts and divisions in the congregation. Another problem was related to worldly thinking and the need to renew the mind.

The Universal Epistle of Santiago has sometimes been classified as sapiential literature, similar to the book of Proverbs in the Old Testament. The text of the letter contains brief explanations of principles for a Christian life.

Santiago presents the main themes of his epistle, such as supporting the evidence, seeking wisdom and living according to the faith we have. It also illustrates the destructive nature of the lack of self-dominance in speech and contrasts with the fruit of justice of those who promote peace. He warns readers who are not friends from the world, but resist the devil and approach God.

"Brothers, if someone among you has mistaken the truth, and someone turns him, I know this that the one who had made the sinner of the error of his way, will save a soul of death, and cover a multitude of sins."
"Santiago 5: 19,20.

The Jewish Christians whom Santiago addressed faced personal and other problems in their congregations due to the religiosity and hypocrisy of some of them. In this context, they went through great evidence and temptations.

Some Christians paid absolute attention to the rich, while others were stolen by the rich. The Christian Jews, for having spent many years attached to the local religion, still competed for leadership positions between the congregations, which confirmed their immaturity in the faith of Christ.

Santiago advised Jewish Christians who already had spiritual maturity to help the weakest in faith to return to the practice of the true Gospel of Christ and thus such a brother would receive from God his due reward.



1 Peter

The authorship of this letter is Peter, Apostle of Jesus Christ (1 Peter 1: 1).

One of the themes addressed in the first Epistle of Peter is that, through the sacrifice of Jesus Christ, disciples can support suffering and persecution in faith. Each chapter of 1 Pedro talks about evidence or suffering, and Pedro taught that enduring tests with patience is a quality, more precious than gold and would help believers to obtain the salvation of souls.

Pedro wrote this epistle to the members of the Church who lived in five Roman provinces of Asia Minor, located in the current Turkey.

Pedro's advice was very conducive, since the members of the Church were on the verge of an intense persecution. Until approximately 64 A.D., when Pedro wrote this epistle, the Roman government generally tolerated Christianity.

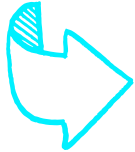
In July of that year, a fire destroyed much of Rome and rumors circulated that Emperor Nero himself had given orders to start the fire. In an attempt to divert the guilt of tragedy, some Romans quickly accused Christians of being responsible. This led to a great persecution of Christians throughout the Roman Empire.

Pedro writes about the need for Christians to grow spiritually to receive eternal rewards. The promise of salvation is only possible through the precious blood of Jesus Christ. The people of God is the chosen lineage, the royal priesthood, the holy nation, the people bought (1 Peter 2: 9) who have reached the mercy of God.

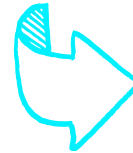
The disciples of Jesus Christ seek to honor all men and submit to civil laws and authorities. Peter writes for specific groups: free citizens, servants, husbands and wives.

When the persecution causes suffering, they must remember the example of Jesus Christ, who suffered and then obtained exaltation. Church leaders must follow the example of Jesus Christ taking care of God's flock.

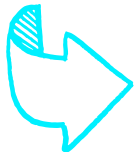
2 Peter



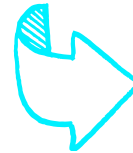
The authorship of the second Epistle of Peter is Simón Pedro, the main apostle of Jesus Christ (2 Peter 1: 1). Probably in the late 60s AD, shortly before the execution of Pedro.



Divided into three chapters, the Epistle briefly addresses the certainty about the return of Jesus Christ, making an interesting comparison with the flood in Noah's time, explaining that the earth will be judged by fire.



The recipients of the letter would be the Church as a whole, Gentiles and Christian Jews distributed by Asia Minor, which would be the same communities of the first epistle, where Gnosticism proliferated.



Pedro warns the members of the Church about the false prophets and the false teachers who would come between them and try to divert them from the teachings of Jesus.

Peter affirms that Christ will come in his own time, clean the earth, destroy the wicked and save the workers of the work and the faithful. Pedro encourages people to grow in the grace and knowledge of Jesus Christ.



The purpose of the work is to warn Christians against the teachings of false teachers, urging them to continue growing in the faith and knowledge of Christ, which shows a strong similarity with the epistle of Judas. Knowing that they would kill him for his faith, Pedro says he would look for ways for his messages to continue spreading after his martyrdom.

1 John

The authorship of the epistle is attributed, by Christian tradition, to the apostle John. The probable date on which this epistle was written would be between the years 85 and 92 of the common era, in Ephesus.

The lack of a special dedication and greeting indicates that the letter was to circulate, probably sent to the churches of the province of Asia Minor, near Ephesus, where, according to an old tradition, Juan spent his last days.

Juan's object when writing was to expose the heresy of false teachers and confirm the faith of true believers. Juan declares that he wrote to give security of eternal life to those who believe in the name of the Son of God.

This letter from 1 John addresses a strange heresy that affirmed that Jesus had been on earth only in spirit and not present in body.

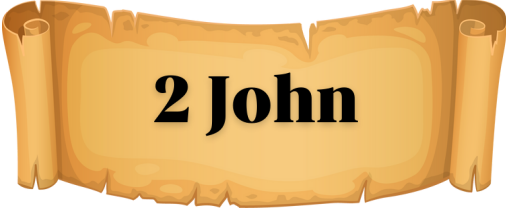
At that time, false teachers had created a division in the region and a message was spreading in the Church. A particular philosophy that was gaining popularity was docetism, which was part of a broader movement known as gnosticism. One of the main teachings of the many forms of gnosticism was that the spirit was absolutely good and that matter, including the physical body, was absolutely bad.

Gnosticism followers believed that salvation was not achieved freeing us from sins, but freeing the spirit of matter, that is, from the physical body. They also believed that salvation was achieved through special knowledge and not through faith in Jesus Christ.

Although the apostle John refuted these false teachings in 1 John, persisted and spread among the members of the Church. These and other false doctrines are the ones that led to the great apostasy.

As one of the apostles of Jesus Christ, John was a special witness of the resurrected Savior. John began this letter declaring that he had personally seen, heard and touched Jesus Christ.

John teaches that through obedience we can know God, have communion with him and become like him.



2 John

The author of this letter is the apostle John. It is presented as the old man. In the years of his old age, Juan served as an old man in the church of Ephesus. The obvious similarities with the first epistle of John and the gospel of John suggest that the same person wrote the three books.

The second epistle of John deals with the relationship of Christian truth with the hospitality that is given to teachers who travel from church to church. The false teachers, probably of the same group that is treated in the first epistle of John, were confusing the communion of Christians.

In that letter John draws attention against the false teachers who had entered the church. Advises members who do not listen to these people or walk in their company.

Letter addressed to the designated lady and her descendants, perhaps a real family or figuratively a church. John addresses the heretical idea that Jesus was not physically present on earth.

João instructed what itinerant teachers welcome and which ones to reject. The true Christians, who could be recognized for the severity of their message, are worthy of help, but the Blassphans masters must be rejected.

John reminds the Church to love each other. He warns against false teachers and deceiving within the Church and advises members to not allow such people to remain in their congregations.

3 John

The author identified himself as the old man (3 John 1: 1), which is traditionally understood as the apostle John.

The third epistle of John is a private letter written by an old man and addressed to a man named Gayo, recommending his hospitality to a group of Christians led by Demetrio, who had preached the Gospel in the area where Gayo lived.

The purpose of the letter is to encourage and strengthen Gayo and treat Diótrefes, who refused to cooperate with the author of the letter.

There is no doctrine established in 3 John, which is strictly a personal letter, but the general issue is the importance of hospitality, especially when it comes to men who were working to spread the Gospel. Third of John is the shortest book in the Bible in terms of number of words. It is the only New Testament book that does not contain the names of Jesus or Christ.

In 3 John we see John's concern about the apostates in the Church. We also see Juan's love and joy for those who had chosen a life of obedience.



Judas

The authorship of this epistle is Judas (Judas 1: 1). The purpose of Judas is to rebuke those who have abandoned faith and promote disagreements between the people of God. From there we encourage us to strive to have and maintain healthy faith.

Heretical teachings were everywhere, so the emphasis of this letter is teaching in favor of sanctification, submission to the leaders and communion of the Church.

The connoisseurs denied Jesus' sovereignty and lived in sin. In addition, they rebelled against all authority, they lived according to their own passions, worried more for themselves and promoted divisions.

He explains that some had infiltrated false doctrines and promoting wicked practices. He warns of the judgments that will come on those who depart from God and advise the members to build their faith and remain in the love of God.

A point of the letter that attracts attention is verse 9 that speaks of a dispute between the archangel Miguel and the devil through the body of Moses, an incident that is not registered anywhere else in writing.

Revelation

»»»»»»»»»» The authorship of this book is attributed to Juan (1: 1). The book was probably written between 95 and 96 AD, during the Government of the Roman Emperor Domiciano. This was a period in which the Church was severely persecuted. All the apostles had already been killed, with the exception of John, who was the only apostle who still lived, but was a prisoner of the Roman Empire.

«««««««««« Seven letters are directed at the seven churches, which originally received the book, each of which describes the conditions of the particular church to which it is directed, with instructions, warnings and promises. These letters can prophesy seven periods of ecclesiastical history, but certainly reflect the real conditions of the Christian Church when the book was written.

»»»»»»»»»» Apocalypse's book was written at a time when Christians faced false teachings, apathy and severe persecution. This persecution probably came to Roman officials, in the last two decades of the 1st century A.D. John has a vision of Jesus Christ and writes individual messages to the seven churches of Asia. These messages include praise, criticism, recommendations and promises to the faithful.

«««««««««« It is important to remember that we cannot classify the apocalypse as a manual about the future, because the Church of Christ at that time was facing a very large tribulation and needed an answer. Imagine the satisfaction and hope of those brothers when they heard the news that the apostle John had had revelations of God, registered such revelations and sent them the content.

»»»»»»»»»» The book of Apocalypse has as its main objective to comfort the Church of Christ before the evidence of this world, showing that God is attentive to his tears and afflictions, and that there is a much greater spiritual war than he imagines, however, the Victory of Christ and his Church over Satan, his agents and followers are guaranteed. The Apocalypse clearly teaches the Church that there is nothing to fear.

««««««««««

The seven churches

The list of the seven churches is found in Chapter 1 of the Apocalypse book, are: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea. It is worth knowing that Asia Minor is currently the western region of Türkiye.

Ephesus

- Praise: for your good job, for rejecting evil, for your perseverance and for being patient
- Review: Cooling your first love
- Recommendation: That the Church regrets and re -practic the first works
- Promise: Receive the tree of life as a promise.

Smyrna

- Praise: for supporting the great suffering to which it was being subjected.
- Review: Do not receive reviews
- Recommendation: That they are faithful to death and resist persecution
- Promise: Receive the crown of life as a promise

Pergamum

- Praise: for maintaining faith and trust in Christ
- Criticism: for tolerating immorality, idolatry and heresies
- Recommendation: It is an invitation to repentance
- Promise: receives as promise the hidden mana and a stone with a new name

Thyatira

- Fulfilled: it is praised for love, faith and patience that demonstrates. Also for the service provided, and
- The good works that have improved from the beginning
- Criticism: for tolerating idolatry and immorality
- Recommendation: They are faithful, because the trial is close
- Promise: They will be promised that they will govern nations and receive the morning star.

Sardis

- Press: In the church of Sardis some have been faithful
- Criticism: It is very criticized for being a dead church
- Recommendation: They have to repent and strengthen what they still have
- Promise: The faithful are promised white dresses

Philadelphia

- Mention: for persevere in faith, obey Christ and honor his name
- Review: Do not receive reviews
- Recommendation: The recommendation is that they are faithful
- Promise: promised a place in the presence of God, a new name and the new Jerusalem.

Laodicea

- Complimented: not praised at all.
- Criticism: They criticize her for being warm, indifferent and for not realizing her own miserable condition.
- Where are you
- Recommendation: Repent and be jealous
- Promise: They will be promised that they will share the throne of Christ