

*A Trek through the Bible*  
*From Genesis to Revelation*



*with Pastor Randy Rozelle*



## Fundamental Truths Regarding the Holy Scriptures

- 1) All Scripture (100%) is God's Word (2 Timothy 3:16; 1 Thess 2:13).
- 2) Both the writers (2 Peter 1:21) and the words of Scripture (2 Tim 3:16; 1 Cor 2:13) were divinely inspired; there are more than 40 writers, yet ONE Divine Author!
- 3) God's Word is eternal and unchanging (Isaiah 40:8; Matthew 24:35).
- 4) God's Word is authoritative; the authority of the Sovereign God stands behind it (Hebrews 1:1-2).
- 5) Scripture has real, divine power (Romans 1:16; Hebrews 4:12; John 17:17).
- 6) God's Word is inerrant (Titus 1:2; Matt 7:24-27; 2 Peter 1:16-19). The Bible in all of its history and teachings does NOT contain any myths, fables, errors, or out-of-date truths.
- 7) God's Word is efficacious; it has the power to accomplish its purpose—even in mankind's heart and life (Isaiah 55:9-11; Jer 23:29; 1 Thess 1:5; Roman 3:20; 10:17; 2 Tim 3:15).
- 8) God's Word is all-sufficient; it has all we need to make us wise unto salvation and to lead us in a life of righteousness and God's holy ways (2 Tim 3:15-17; Luke 16:29; Acts 20:27; John 20:30-31).
- 9) God's Word alone is the source for all of our Christian beliefs and doctrines (Deut 29:29; John 8:31-32; 1 Tim 1:13-14; 4:6, 16; 2 Thess 2:15).
- 10) We dare not add to it nor subtract from it (Deut 4:2; Rev 22:18-19).

**\*\*Submissiveness to God's Word is itself an act of \_\_\_\_\_.**

## Fundamental Guidelines to Interpret the Bible Correctly

- 1) There is only one intended meaning in a text yet several applications.
  - ❖ Ask: What's the one *Big Idea* or *Meaning* here? Then ask: How does this apply to my life?
- 2) Scripture interprets Scripture.
  - ❖ Do NOT interpret Scripture with the daily newspaper! Stay "in-bounds".
  - ❖ Interpret unclear passages in light of clear passages; interpret *Revelation* in light of the Gospels and the other 61 books of Scripture.
- 3) Always pay attention to its surrounding context; never divorce a section of Scripture from those before and after it!
  - ❖ Interpret parts of Scripture in light of the whole Bible.
  - ❖ Verse—Paragraph—Chapter—Book—Author—Bible.
  - ❖ Scripture has a fundamental one-ness and unity with all 66 books.
- 4) Distinguish between descriptive passages and prescriptive passages!
  - ❖ Ask: Is this text of Scripture describing something? Or is this passage prescribing something?
  - ❖ Don't turn a descriptive into a prescriptive passage and vice-versa.
- 5) Distinguish between the Law and the Gospel.
  - ❖ Ask: Is this passage stating something I must do/not do? Or, is this passage Good News about what God has done, given, made, or will do in Jesus Christ?
  - ❖ The Law shows us our sin and inability to obey God's will.
  - ❖ The Gospel shows us our Savior who freely forgives and pardons.
  - ❖ There is Law and Gospel in BOTH Testaments!!! The OT is not merely Law and the NT merely Gospel!
- 6) Interpret the Bible Christologically!
  - ❖ All Scripture points us to Jesus Christ! He is the heart, core and center of the Scriptures.
  - ❖ Ask: How do these Old (First) Testament persons, events and institutions point to Jesus Christ?
- 7) Interpret the Old Testament in light of the New Testament; do not reverse it!
  - ❖ Always start with Jesus Christ revealed in the NT and then go back to the OT to interpret its passages.
- 8) Keep in mind the difference between genres within the Bible.
  - ❖ Examples: historical narrative, wisdom literature, poetry, proverbs, parables, prophecy, apocalyptic literature, etc.
  - ❖ For example: We do not interpret apocalyptic literature like we do historical narrative; apocalyptic literature is predominantly symbolic.

# A TREK THROUGH THE BIBLE

## Introduction

The goal – both \_\_\_\_\_ and \_\_\_\_\_

The emphasis and focus – \_\_\_\_\_

Hebrews 4:12 "For the word of God is living and active, sharper than any double-edged sword. It penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart."

Revelation 1:16 "In his right hand he held seven stars, and out of His mouth came a sharp double-edged sword. His face was like the sun shining in all its brilliance."

Ephesians 6:17 "Take...the sword of the Spirit, which is the word of God."



# The Old Testament Bookshelf

The word "testament" means "will" or "covenant." The term "Old Testament," therefore, refers first to God's covenant or promise-law to bless mankind through the Jewish nation. It has also come to refer to the *writings about* the Old Covenant, although, strictly speaking, these ancient books are the Old Covenant *Scriptures*.

## Purpose/Theme:

The Scriptures of the Old Testament record the story of God's chosen people, Israel, and their relationship to His covenant to bless all nations through them.

### The Books of Law

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

### The Books of History

Joshua
Judges
Ruth
First Samuel
Second Samuel
First Kings
Second Kings
First Chronicles
Second Chronicles
Ezra
Nehemiah
Esther

### The Books of Poetry

Job
Psalms
Proverbs
Ecclesiastes
Song of Songs

### The Books of Major Prophets

Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel

### The Books of Minor Prophets

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

## The First Testament

Why even bother reading the Old Testament?

- **Luke 24:27, 44-48**
- **John 5:39, 46**
- **Acts 8:26-35**
- **Acts 10:43**
- **Acts 13:32-39**
- **2 Corinthians 1:20**

All Scripture \_\_\_\_\_ to \_\_\_\_\_!

Hence, not Old and New...but \_\_\_\_\_ and \_\_\_\_\_!

Typology— (from the root word “type”: how is “such and such” a type of Christ?)

### Principles of Typology:

- The N.T. shows us how to recognize Christ in the O.T. through “typology.”
- Hebrews 13:8 -- God acts in the same way throughout history.
- The future is better than the past! The promised Messiah will transform the “bronze” into “platinum”.

**Three “things” or “types” that point to Christ in the Old Testament –**  
(Key to remember: It always gets better with Christ!)

A.

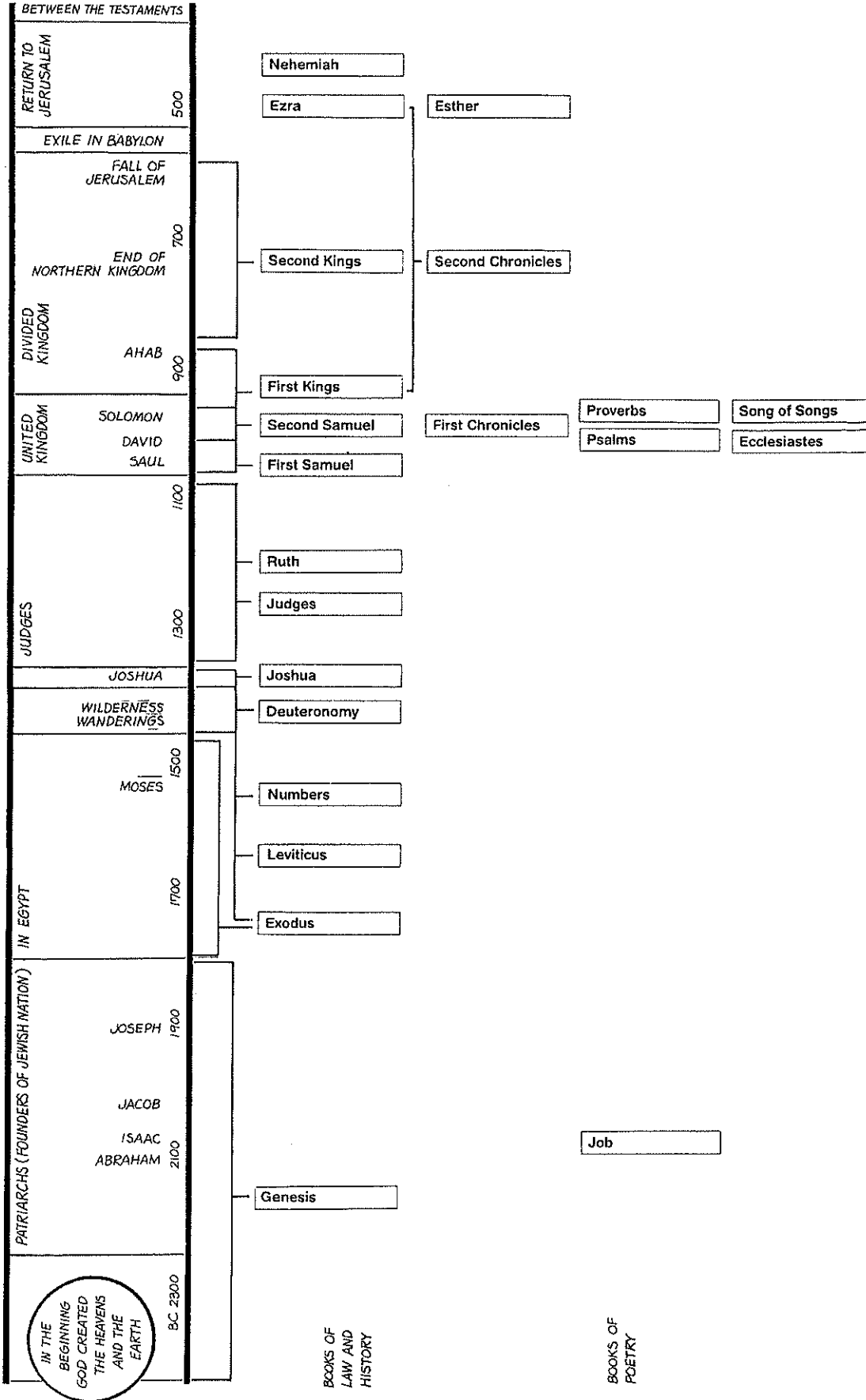
B.

C.

1 Cor. 13:8ff “But where there are prophecies, they will cease...for we know in part and we prophecy in part...now we see but a poor reflection as in a mirror, then we shall see face to face.”

# When Old Testament Events Happened

APPROXIMATE TIMES WHEN EVENTS IN EACH BIBLE BOOK HAPPENED



The Books of Prophecy tell about events during the Divided Kingdom, Exile and Return to Jerusalem.

## Genesis

### Creation –

Day 1 (1:1-5) – 1. Heavens & the Earth                      2.

Day 2 (1:6-8) –

Day 3 (1:9-13) – 1. Waters are gathered                      2.

Day 4 (1:14-19) –

Day 5 (1:20-23) – 1. Aquatic life                                      2.

Day 6 (1:24-31) – 1.    2.

Day 7 (2:1-3) – God ceased (literally “Sabbathed”)

### Scripture teaches –

- Before the creation of the world nothing existed at all except the Triune God (Ps. 90:2; Col. 1:17; Rom. 4:17).
- God created all through His powerful word (Genesis 1:3; Ps 8:3 & 33:6-9; Isaiah 55:11; Acts 14:15; Acts 17:24; Hebrews 11:3).
- Humanity is the highpoint of creation (Genesis 1:26-30). Man is made in God’s image (holy; righteous) and given responsibility to manage God’s creation. Moreover, Gen 2:4-25 retells the story of creation from a different perspective, which focuses on God’s creation of humanity.
- Creation was completed in six days, evening and morning (Ex 20:11; 31:17).
- It was very good (Genesis 1:31)!
- The Bible moves from creation (Gen. 1-2) to new creation in Christ (2 Cor 5:17) to the new heavens and new earth when Jesus returns in visible glory to judge both the living and the dead (Is 65:17ff; 2 Peter 3:13; Rev 21)

**Hebrews 11:3** “By faith we understand that the universe was formed at God’s command, so that what is seen was not made out of what was visible.”

\*\*We know the 6-day creation by \_\_\_\_\_? No! But by \_\_\_\_\_!



## Creation and Evolution Compared

	<b>Creation</b>	<b>Evolution</b>
Time:		
Method:		
People:		
Purpose:		
Responsibility:		

How does creation point to Christ?

- *John 1:1-3, 10*
- *Colossians 1:15-17*

## The Fall into Sin and its Effects -

### **Genesis 3:1-15: A Poor Grip on God's Word**

Gene 3:1 (NIV) Now the serpent was more crafty than any beast of the field which the LORD God had made. He said to the woman, "**Did God really say**, 'You must not eat from any tree in the garden'?"

2 The woman said to the serpent, "We may eat fruit from the trees in the garden,  
3 but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'"

4 "You will not surely die," the serpent said to the woman.

5 "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

6 When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it.

7 Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

8 Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden.

9 But the LORD God called to the man, "Where are you?"

10 He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid."

11 And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"

12 The man said, "The woman you put here with me--she gave me some fruit from the tree, and I ate it."

13 Then the LORD God said to the woman, "What is this you have done?"

The woman said, "The serpent deceived me, and I ate."

14 So the LORD God said to the serpent, "Because you have done this, "Cursed are you above all the livestock and all the wild animals! You will crawl on your belly and you will eat dust all the days of your life.

15 And I will put enmity between you and the woman, and between your seed and hers; he will crush { [15] Or strike } your head, and you will strike his heel."

**Sin** (v6) –

**Judgment** (v3, 19) –

**Grace** (15) –

Genesis 4:1-16 Cain and Abel

**Sin** (v 8) –

**Judgment** (v 12, 14)–

**Grace** (v 15) –

Genesis 6 – 9:17 The Flood

**Sin** (6:5, 11-12) –

**Judgment** (6:13, 17; 7:23) –

**Grace** (6:14; 8:21-9:2; 9:11-17) –

## Genesis 11-12 Tower of Babel

**Sin** (11:4) –

**Judgment** (11:7-9) –

**Grace** (12:1-3) –

### Discussion Questions:

1. What evidence have your eyes of faith seen this week of God's creation? What evidence have your physical eyes seen of the fall and its effects?
2. Can you think of a time, maybe recently, that you, like Adam and Eve, rationalized, embellished, defended, or justified something even though you knew you were wrong?
3. Check your five fingers! How is your grip on God's Word?
4. Since all of God's Word points to Christ, what difference does it make in my day when God's Word is not present?

## An Approximate Reconstruction of Old Testament Times

- A. The Patriarchs 2166-1805 BC
  1. Abraham 2166-1991
  2. Isaac 2066-1886
  3. Jacob 2006-1859
  4. Joseph 1915-1805
- B. Migration to Egypt 1876 (Gen 45:6)
- C. Egyptian Sojourn 1876-1446 (Ex 12:40)
- D. The Exodus 1446 BC
- E. Wilderness Wanderings 1446-1406 BC (Acts 7:36)
- F. Conquest and Judges 1406-1050 BC
- G. United Kingdom 1050-931 BC

## Abram's Call -

Gene 12:1 (NIV) The LORD had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you.

2 "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing.

3 I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

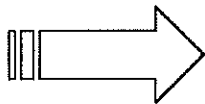
### The 7-fold Structure of Blessings

1. I will make you into a great \_\_\_\_\_.
2. I will \_\_\_\_\_ you.
3. I will make your \_\_\_\_\_ great.
4. You will be a \_\_\_\_\_.
5. Whoever blesses you I will \_\_\_\_\_.
6. Whoever curses you I will \_\_\_\_\_.
7. All peoples on earth will be blessed through you.

### What who will do/be for whom

- What \_\_\_\_\_ will do for \_\_\_\_\_.
- What \_\_\_\_\_ will do for \_\_\_\_\_.
- What \_\_\_\_\_ will do for \_\_\_\_\_.
- What \_\_\_\_\_ will be for the \_\_\_\_\_.
- What \_\_\_\_\_ will do for \_\_\_\_\_.
- What \_\_\_\_\_ will do for \_\_\_\_\_.
- What \_\_\_\_\_ will be for the \_\_\_\_\_.

**Gospel  
Powered  
Mission**



\_\_\_\_\_ slots are what the LORD will do/be for Israel.

\_\_\_\_\_ slots are what Israel will be for the world!

### The 3-fold Promise

1. \_\_\_\_\_ Gen 12:1; 15:7; 17:8
2. \_\_\_\_\_ Gen 12:2; 15:5
3. \_\_\_\_\_ Gen 12:3

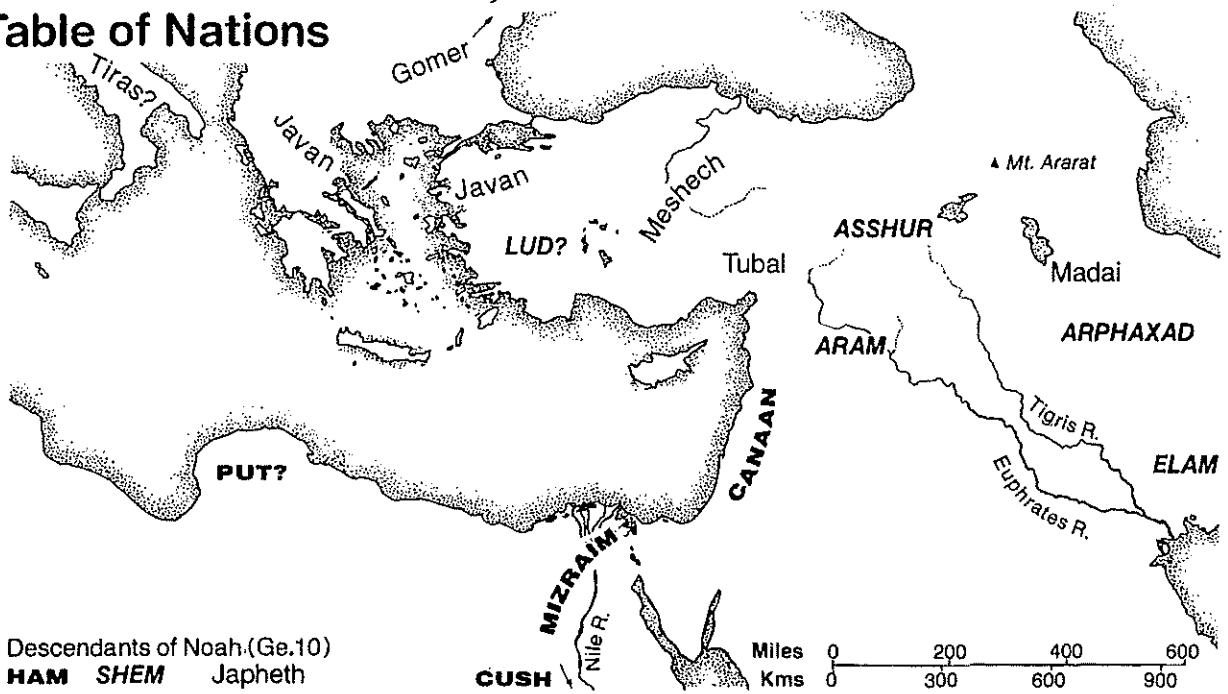
### Promise kept

- Joshua 24:13
- Exodus 1:7
- Exodus 12:38; Josh 6:22-25, etc.

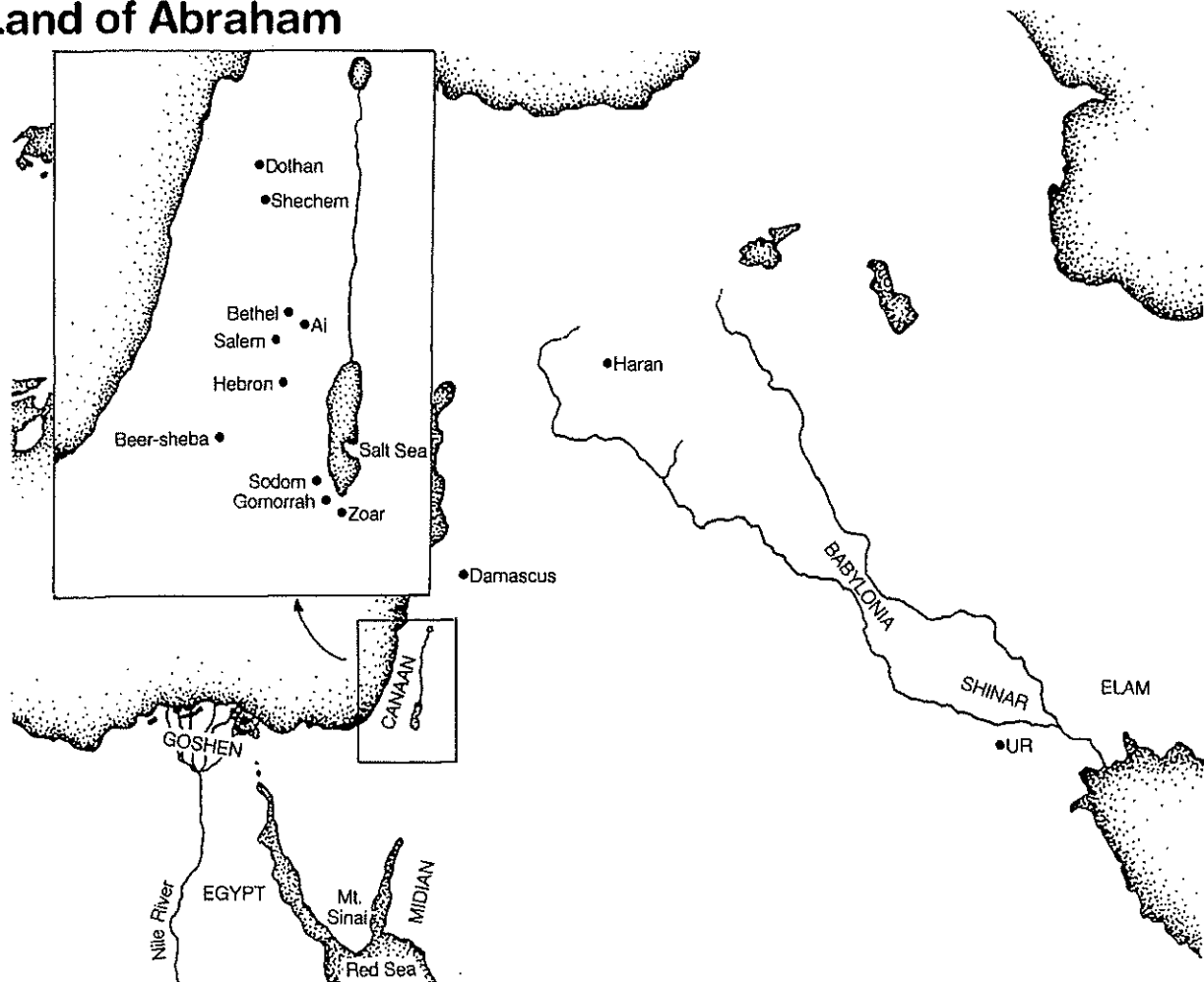
**\*\*Ultimate Fulfillment of the Promises to Abram is in \_\_\_\_\_!**

1. Rev 21:1-5                      There will be a NEW Heaven and Earth (Promise Land).
2. Rom 9:6-8; Gal 3:29        All believers in Christ are Abraham's offspring.
3. Rev 7:9                         The whole Israel of God will be an uncountable multitude.

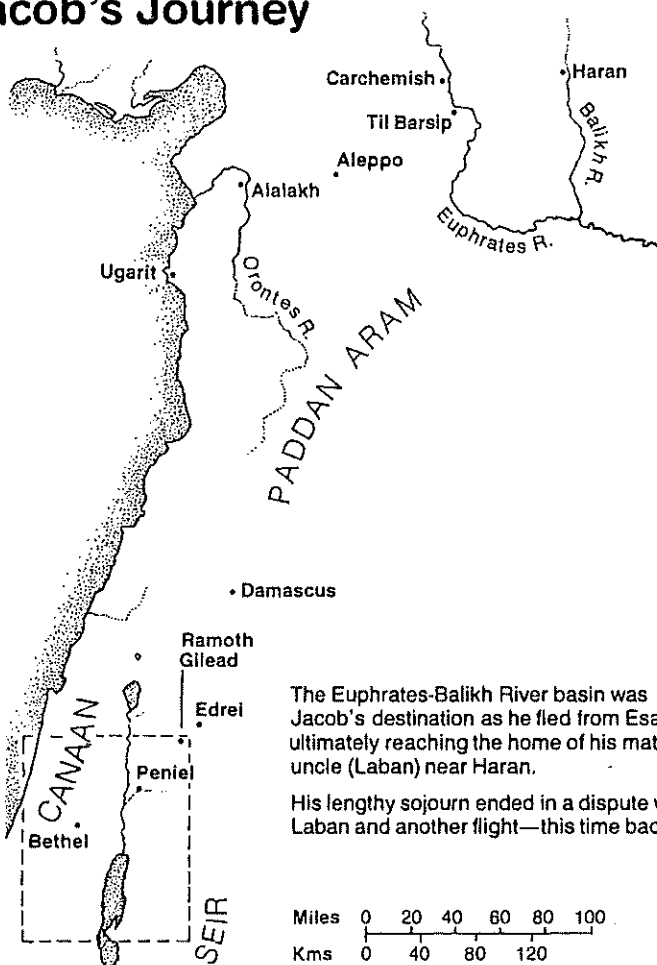
### Table of Nations



### Land of Abraham

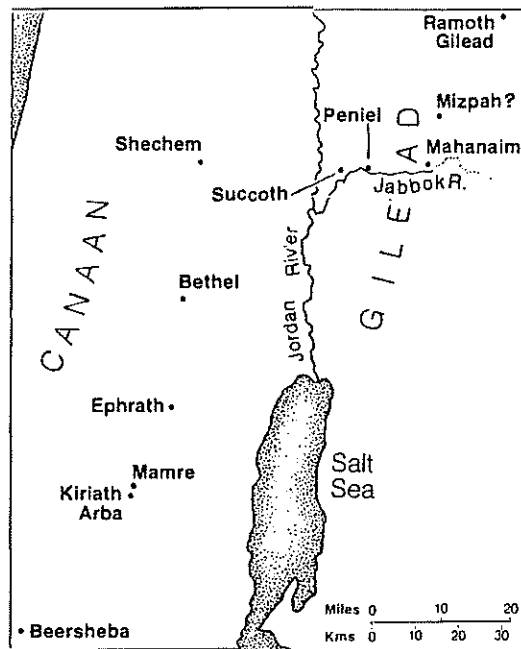


# Jacob's Journey



The Euphrates-Balikh River basin was Jacob's destination as he fled from Esau, ultimately reaching the home of his maternal uncle (Laban) near Haran.

His lengthy sojourn ended in a dispute with Laban and another flight—this time back to

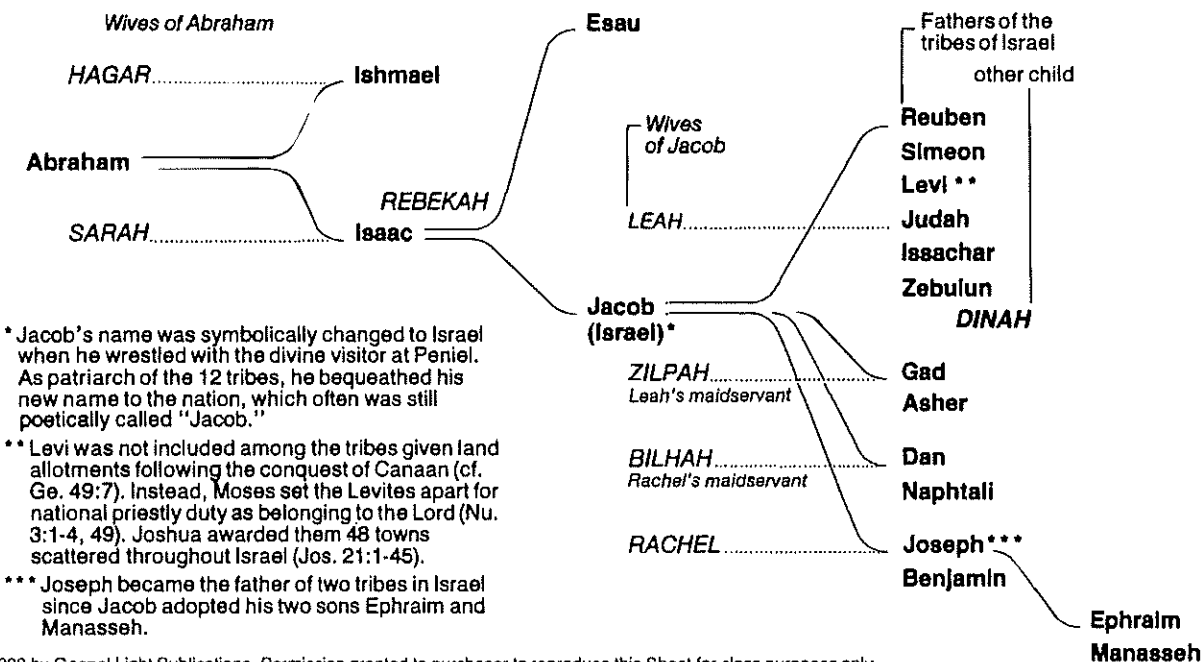


Canaan. His route likely took him toward Aleppo, then to Damascus and Edrei before reaching Peniel on the Jabbok River.

He and his dependents reached the hill country of Gilead before their caravan was overtaken by Laban. The covenant at Mizpah was celebrated on one of the hills later used as a border station between Aramean and Israelite territories.

Jacob tarried at Succoth, entered Canaan and proceeded to Shechem, where he erected an altar to the Lord.

# The Tribes of Israel



\* Jacob's name was symbolically changed to Israel when he wrestled with the divine visitor at Peniel. As patriarch of the 12 tribes, he bequeathed his new name to the nation, which often was still poetically called "Jacob."

\*\* Levi was not included among the tribes given land allotments following the conquest of Canaan (cf. Ge. 49:7). Instead, Moses set the Levites apart for national priestly duty as belonging to the Lord (Nu. 3:1-4, 49). Joshua awarded them 48 towns scattered throughout Israel (Jos. 21:1-45).

\*\*\* Joseph became the father of two tribes in Israel since Jacob adopted his two sons Ephraim and Manasseh.

## Some Examples of Typology in Genesis -

How Genesis 22:1-19 (Isaac) points to/typifies Christ:

- |  |  |
|--|--|
| • Only son sacrifice                               | God not spare His only Son--Rom 8:32                     |
| • Isaac's silence                                  | Jesus' silence--Is 53:7; Matt 27:15                      |
| • Isaac carries his wood                           | Jesus' carries cross--John 19:16b-18a                    |
| • Mt. Moriah                                       | Jesus' sacrificed at Mt. Zion--2 Chr 3:1;<br>Lk 18:31-33 |
| • "Moriah" means "God will appear"                 | God Himself appeared in Jesus--Jn 14:9                   |
| • Abraham names the place: "The LORD will provide" | God provided Christ for the sacrifice--<br>1 Jn 4:10     |

How Gen 37-50 (Joseph) points to/typifies:

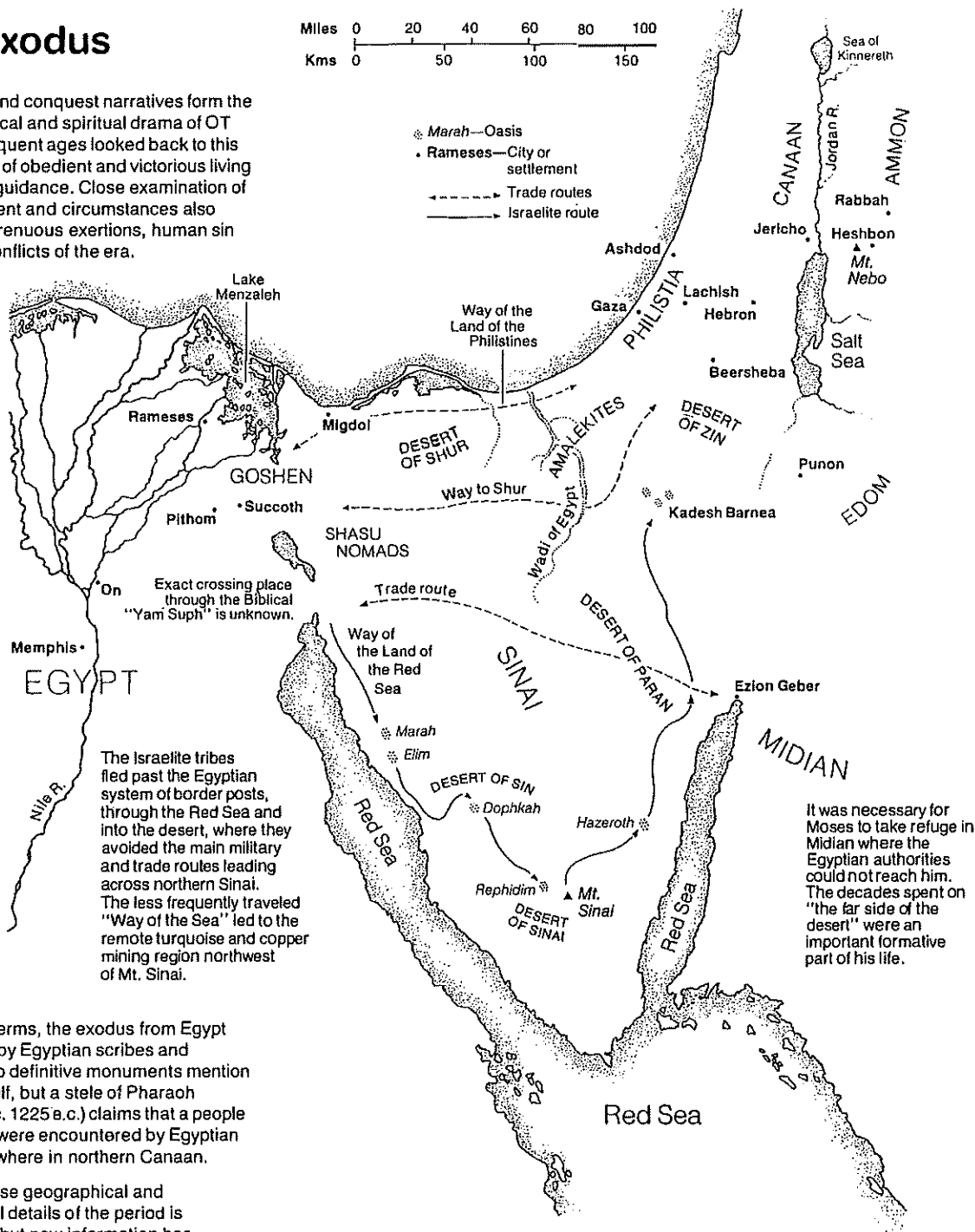
- |   |  |
|---|--|
| • Stripped of robes--Gen 37:23          | Jesus' stripped--Matt 27:28            |
| • Sold for money--Gen 37:28             | Jesus sold for money--Matt 26:14-16    |
| • Falsely accused--Gen 39:16-18         | Jesus falsely accused-- Matt 27:4, 19  |
| • Humiliated then exalted--Gen 37:18-20 | Jesus humiliated then exalted--Jn 1:11 |
| • God intended to save lives--Gen 50:20 | God saved lives--John 3:16-17          |

### Discussion Questions

1. Abraham's descendants were to "be a blessing" to others. We are Abraham's descendants through Christ (Gal 3:29). In what ways are we to "be a blessing" to people? In what ways are you "being a blessing"?
2. In Genesis 22:1-19 Abraham renames the place where the LORD provided for him to "The LORD will Provide." What place or time in your life would you like to rename to "the LORD will Provide?"
3. In Genesis 50:20 we learn that all which happened to Joseph God intended for the bringing of good. Romans 8:28 says, "We know that in all things God works for the good of those who love Him and who have been called according to His purpose." How easy is it to trust this when the "chips are down" in your life?

# The Exodus

The exodus and conquest narratives form the classic historical and spiritual drama of OT times. Subsequent ages looked back to this period as one of obedient and victorious living under divine guidance. Close examination of the environment and circumstances also reveals the strenuous exertions, human sin and bloody conflicts of the era.



In historical terms, the exodus from Egypt was ignored by Egyptian scribes and recorders. No definitive monuments mention the event itself, but a stele of Pharaoh Merneptah (c. 1225 b.c.) claims that a people called Israel were encountered by Egyptian troops somewhere in northern Canaan.

Finding precise geographical and chronological details of the period is problematic, but new information has emerged from vast amounts of fragmentary archaeological and inscriptional evidence. Hittite cuneiform documents parallel the ancient covenant formula governing Israel's "national contract" with God at Mount Sinai.

The Late Bronze Age (c. 1550-1200 b.c.) was a time of major social migrations. Egyptian control over the Semites in the eastern Nile delta was harsh, with a system of brickmaking quotas imposed on the labor force, often the landless, low-class "Apiru." Numerous

Canaanite towns were violently destroyed. New populations, including the "Sea Peoples," made their presence felt in Anatolia, Egypt, Palestine, Transjordan, and elsewhere in the eastern Mediterranean.

Correspondence from Canaanite town rulers to the Egyptian court in the time of Akhenaten (c. 1375 b.c.) reveals a weak structure of alliances, with an intermittent Egyptian military presence and an ominous fear of people called "Habiru" ("Apiru").

Exodus 12:31—Deuteronomy 34:12  
(Summary: Numbers 33:1-48)



## Biblical Covenant Forms -

1) Divine Commitment: Unconditional Grace

Gen 9:11 to Noah  
Gen 15:7 to Abram  
2 Sam 7:16 to David  
Jer 31:31-34 to Israel

**Gospel  
Motivated**



2) Human Response: Vocational Obedience

Gen 17:9 with Abraham  
Ex 19:5-6 with Israel

## The Exodus -

**Genesis 15:13-14 The Exodus was always the LORD's plan.**

15:13 (NIV) Then the LORD said to him [Abraham], 'Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years. 14 But I will punish the nation they serve as slaves, and afterward they will come out with great possessions.'"

**\*\*This is how God works throughout the Scriptures, isn't it? The way to great possessions is through slavery. The way to the wisdom of God is the foolishness of the cross (1 Cor 1:18ff). The way to glory is through suffering (Rom 8:18). The way to exaltation is humiliation (Phil 2:5-11). The way to richness is through poverty (2 Cor 8:9).**

Exod 6:1 (NIV) Then the LORD said to Moses, "Now you will see what I will do to Pharaoh: Because of my mighty hand he will let them go; because of my mighty hand he will drive them out of his country."

2 God also said to Moses, "I am the LORD.

3 I appeared to Abraham, to Isaac and to Jacob as God Almighty, but by my name 'the LORD' I did not make myself known to them.

4 I also established my covenant with them to give them the land of Canaan, where they lived as aliens.

5 Moreover, I have heard the groaning of the Israelites, whom the Egyptians are enslaving, and I have remembered my covenant.

6 "Therefore, say to the Israelites: 'I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment.

7 I will take you as my own people, and I will be your God. Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians.

8 And I will bring you to the land I swore with uplifted hand to give to Abraham, to Isaac and to Jacob. I will give it to you as a possession. I am the LORD.'"

## God's Motivation: Is it "Law" or "Gospel"?

(v1) \_\_\_\_\_ of My mighty hand...(v6) \_\_\_\_\_ I will bring you

What is means for Israel and for us to be the LORD's people:

1. (v6) Freedom from \_\_\_\_\_ (cf. John 8:31-36).
2. (v7) A \_\_\_\_\_ relationship, not a religion to follow (cf. John 10:14)!
3. (v8) The gift of \_\_\_\_\_ (cf. Hebrews 11:9-11).

How did the first two 40 years of Moses' life prepare him for the last 40 years of his life?

- Acts 7:22-23
- Acts 7:28-30
- Acts 7:36

## An Example of an "Event" Pointing to Christ – The Exodus

1. Abram                      Gen. 12:10 – Famine in the land; Abram goes down to Egypt  
                                     Gen. 12:15 – Problems with Pharaoh  
                                     Gen. 12:17 – Yahweh plagues Pharaoh  
                                     Gen. 12:16-20 – Abram departs with gifts
2. Moses                      Exodus 1-15                      Famine in the land; they go to Egypt; enslaved by Pharaoh; the LORD sends Moses; the LORD plagues Pharaoh; Israel departs with the spoils
3. Exiles in Babylon      Isaiah 43:16-21

Exodus Language

Isa. 43:16 (NIV) This is what the LORD says-- he **who made a way through the sea**, a path through the mighty waters,  
 17 **who drew out the chariots and horses**, the army and reinforcements together, and **they lay there, never to rise again, extinguished**, snuffed out like a wick:  
 18 "Forget the former things; do not dwell on the past.

A New Exodus

19 See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the desert and streams in the wasteland.

20 The wild animals honor me, the jackals and the owls, because I provide water in the desert and streams in the wasteland, to give drink to my people, my chosen,

21 the people I formed for myself that they may proclaim my praise.

4. \_\_\_\_\_

Matt 2:15 (NIV) where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: "**Out of Egypt I called my son.**"

Luke 9:31 (NIV) appeared in glorious splendor, talking with Jesus. They spoke about **His departure [Gk: exodon]**, which he was about to bring to fulfillment at Jerusalem.

John 20:1 (NIV) Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance.

5. \_\_\_\_\_

Rev 15:3 (NIV) and sang **the song of Moses the servant of God** and the song of the Lamb: "Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages."

\*\*\*The final exodus celebration is \_\_\_\_\_!

### Exodus to Deuteronomy: God's People in the Wilderness

Note: From Exodus 19 to Numbers 10:10, the Israelites are encamped at Mt. Sinai (1/2 the Pentateuch deals with Israel's 13 months at Sinai). In Numbers 10:11, the Israelites leave Mt. Sinai for Canaan, the Promised Land.

### The Wilderness: 40 Years Characterized by Grumbling—

Exodus 16:2b-4 (NIV) "In the desert the whole community grumbled against Moses and Aaron. 3 The Israelites said to them, 'If only we had died by the LORD's hand in Egypt! There we sat around pots of meat and ate all the food we wanted, but you have brought us out into this desert to starve this entire assembly to death.'" 4 Then the LORD said to Moses, "**I will rain down bread from heaven for you...**"

Exodus 16:11-15 (NIV) "The LORD said to Moses, 12 'I have heard the grumbling of the Israelites. Tell them, 'At twilight you will eat meat, and in the morning you will be

filled with bread. **Then you will know that I am the LORD your God.**” 13 That evening quail came and covered the camp, and in the morning there was a layer of dew around the camp. 14 When the dew was gone, thin flakes like frost on the ground appeared on the desert floor. 15 When the Israelites saw it, they said to each other, “What is it?” For they did not know what it was. Moses said to them, “It is the bread the LORD has given you to eat.”

\*\*For similar grumbling cf. Numbers 11:1-9!

**The Israelites' Problem:** \_\_\_\_\_ is not good enough! **BUT HE IS!**

**How does this “manna” provision point to Christ: Jesus is the \_\_\_\_\_ of**

\_\_\_\_\_!

John 6:48-51 “I am the bread of life. 49 Your forefathers at the manna in the desert, yet they died. 50 But here is the bread that comes down from heaven, which a man may eat and not die. 51 I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world.”

**At Mount Sinai/Horeb (cf. Ex 3:12) -**

- God gives the Israelites the \_\_\_\_\_ (Ex 19-24) and the \_\_\_\_\_ (Ex 25-31; 35-40).

Exod 19:3 (NIV) Then Moses went up to God, and the LORD called to him from the mountain and said, “This is what you are to say to the house of Jacob and what you are to tell the people of Israel:

4 ‘You yourselves have seen **what I did** to Egypt, and **how I carried you** on eagles’ wings and **brought you to myself**.

5 Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. **Although the whole earth is mine,**

**6 you will be for me a kingdom of priests and a holy nation.’** These are the words you are to speak to the Israelites.”

### The LORD's Covenant with Israel at Mt. Sinai

Form: Like Ancient Near East Hittite Treaties

**Two known Hittite Treaty forms -**

1. Parity Treaties: Two equal kings bound each other to identical obligations.

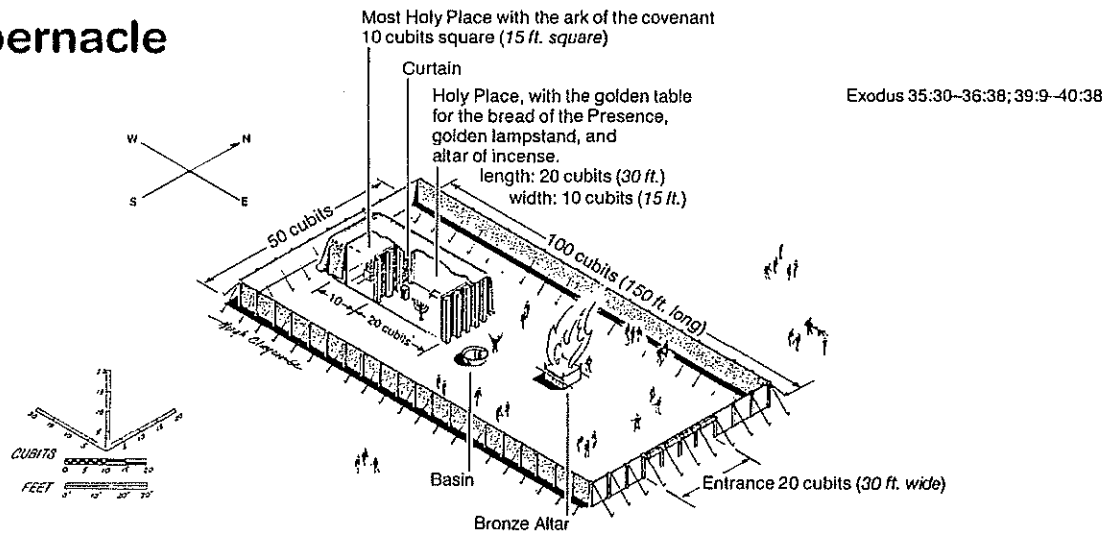
2. Suzerainty Treaties: Between two unequals, usually a strong king and his vassals

A Suzerainty Treaty consists of -

1. \_\_\_\_\_: Identifies the source of the treaty, the initiator  
Ex 19:3 "...the LORD called to him..."
2. \_\_\_\_\_ Prologue: Lists what the greater party has done for the lesser  
Ex 19:4 "You yourselves have seen what I did..."
3. \_\_\_\_\_: Lesser party's expected response based upon the previous  
Ex 19:5a "Now if you obey Me..."; also Ex 20:1-17 "Ten Comm."
4. \_\_\_\_\_ and Rereading: Kept in a safe place & often read in public  
Deut 10:5 Kept in the *Ark of the Covenant*  
Deut 16:16; 31:9-13 Reread before all Israel
5. \_\_\_\_\_: Various gods would be called upon as witness  
Deut 30:19 "I call heaven and earth as witnesses against you"  
Cf. Deut 31:28; 32:1; Is 1:2)
6. \_\_\_\_\_ and Curses: Blessings for keeping the treaty, curses if broken  
Deut 30:19 "...I have set before you...the blessing and the curse..."  
Leviticus 26 and Deuteronomy 28

Key: God's covenant at Sinai is not a matter of the people's status, but of their vocation! In other words, "Listen to My voice and do what I command, and in so doing you will show yourselves to be My people and as for My part, I will be your God and perform the oath sworn to the ancestors! The nations will see this relationship and by faith some will become a part of My chosen people."

# The Tabernacle



The new religious observances taught by Moses in the desert centered on rituals connected with the tabernacle, and amplified Israel's sense of separateness, purity and oneness under the Lordship of Yahweh.

A few desert shrines have been found in Sinai, notably at Serabit el-Khadem and at Timnah in the Negev, and show marked Egyptian influence.

Specific cultural antecedents to portable shrines carried on poles and covered with thin sheets of gold can be found in

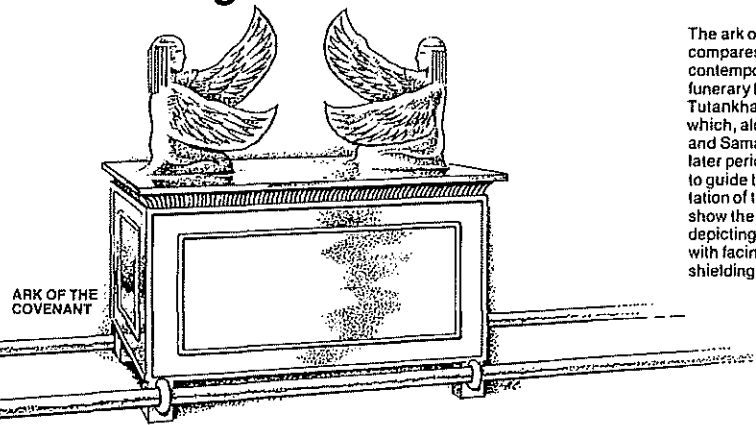
ancient Egypt as early as the Old Kingdom (2800-2250 B.C.), but were especially prominent in the 18th and 19th dynasties (1570-1180). The best examples come from the fabulous tomb of Tutankhamun, c. 1350.

Comparisons of construction details in the text of Ex 25-40 with the frames, shrines, poles, sheathing, draped fabric covers, gilt rosettes, and winged protective figures from the shrine of Tutankhamun are instructive. The period, the Late Bronze Age, is equivalent in all dating systems to the era of Moses and the exodus. © Hugh Claycombe 1981

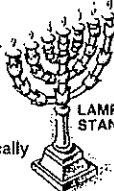
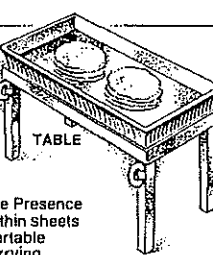
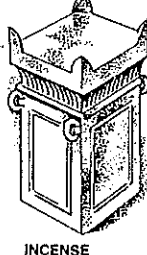
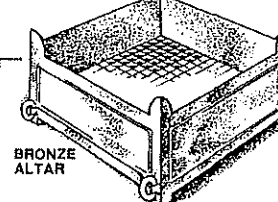
# The Tabernacle Furnishings

Exodus 37-38:8

The symbolism of God's redemptive covenant was preserved in the tabernacle, making each element an object lesson for the worshiper. The Levitical priests, including some with Egyptian names and perhaps Egyptian training, gave meticulous attention to facts about the shrine. Reconstruction of the furnishings is possible because of extremely detailed descriptions and precise measurements recorded in Ex 25-40.



The ark of the Testimony compares with the roughly contemporary shrine and funerary furniture of King Tutankhamun (c. 1350 B.C.), which, along with the Nimrud and Samaria ivories from a later period, have been used to guide the graphic interpretation of the text. Both sources show the conventional way of depicting extreme reverence, with facing winged guardians shielding a sacred place.

<p>The traditional form of the lampstand is not attested archaeologically until much later.</p>  <p>LAMP- STAND</p>	 <p>TABLE</p>	 <p>INCENSE ALTAR</p>	 <p>BRONZE ALTAR</p> <p>The altar of burnt offering was made of wood overlaid with bronze. The size, five cubits square and three cubits high, matches altars found at Arad and Beersheba from the period of the monarchy.</p>
--	--	--	---

## Old Testament Sacrifices

NAME	OT REFERENCES	ELEMENTS	PURPOSE
<b>BURNT OFFERING</b>	Lev 1; 6:8-13; 8:18-21; 16:24	Bull, ram or male bird (dove or young pigeon for poor); wholly consumed; no defect	Voluntary act of worship; atonement for unintentional sin in general; expression of devotion, commitment and complete surrender to God
<b>GRAIN OFFERING</b>	Lev 2; 6:14-23	Grain, fine flour, olive oil, incense, baked bread (cakes or wafers), salt; no yeast or honey; accompanied burnt offering and fellowship offering (along with drink offering)	Voluntary act of worship; recognition of God's goodness and provisions; devotion to God
<b>FELLOWSHIP OFFERING</b>	Lev 3; 7:11-34	Any animal without defect from herd or flock; variety of breads	Voluntary act of worship; thanksgiving and fellowship (it included a communal meal)
<b>SIN OFFERING</b>	Lev 4:1-5:13; 6:24-30; 8:14-17; 16:3-22	<ol style="list-style-type: none"> <li>1. Young bull: for high priest and congregation</li> <li>2. Male goat: for leader</li> <li>3. Female goat or lamb: for common person</li> <li>4. Dove or pigeon: for the poor</li> <li>5. Tenth of an ephah of fine flour: for the very poor</li> </ol>	Mandatory atonement for specific unintentional sin; confession of sin; forgiveness of sin; cleansing from defilement
<b>GUILT OFFERING</b>	Lev 5:14-6:7; 7:1-6	Ram or lamb	Mandatory atonement for unintentional sin requiring restitution; cleansing from defilement; make restitution; pay 20% fine

When more than one kind of offering was presented (as in Nu 6:16, 17), the procedure was usually as follows: (1) sin offering or guilt offering, (2) burnt offering, (3) fellowship offering and grain offering (along with a drink offering). This sequence furnishes part of the spiritual significance of the sacrificial system. First, sin had to be

dealt with (sin offering or guilt offering). Second, the worshiper committed himself completely to God (burnt offering and grain offering). Third, fellowship or communion between the Lord, the priest and the worshiper (fellowship offering) was established. To state it another way, there were sacrifices of expiation

(sin offerings and guilt offerings), consecration (burnt offerings and grain offerings) and communion (fellowship offerings—these included vow offerings, thank offerings and freewill offerings).

# Old Testament Feasts and Other Sacred Days

NAME	OT REFERENCES	OT TIME	MODERN EQUIVALENT	DESCRIPTION	PURPOSE	NT REFERENCES
Sabbath	Ex 20:8-11; 31:12-17; Lev 23:3; Dt 5:12-15	7th day	Same	Day of rest; no work	Rest for people and animals	Mt 12:1-14; 28:1; Lk 4:16; Jn 5:9; Ac 13:42; Col 2:16; Heb 4:1-11
Sabbath Year	Ex 23:10-11; Lev 25:1-7	7th year	Same	Year of rest; fallow fields	Rest for land	
Year of Jubilee	Lev 25:8-55; 27:17-24; Nu 36:4	50th year	Same	Canceled debts; liberation of slaves and indentured servants; land returned to original family owners	Help for poor; stabilize society	
Passover	Ex 12:1-14; Lev 23:5; Nu 9:1-14; 28:16; Dt 16:1-3a, 4b-7	1st month (Abib) 14	Mar.-Apr.	Slaying and eating a lamb, together with bitter herbs and bread made without yeast, in every household	Remember Israel's deliverance from Egypt	Mt 26:17; Mk 14:12-26; Jn 2:13; 11:55; 1Co 5:7; Heb 11:28
Unleavened Bread	Ex 12:15-20; 13:9-10; 23:15; 34:18; Lev 23:6-8; Nu 28:17-25; Dt 16:3b, 4a, 8	1st month (Abib) 15-21	Mar.-Apr.	Eating bread made without yeast; holding several assemblies; making designated offerings	Remember how the Lord brought the Israelites out of Egypt in haste	Mk 14:1, 12; Ac 12:3; 1Co 5:6-8
Firstfruits	Lev 23:9-14	1st month (Abib) 16	Mar.-Apr.	Presenting a sheaf of the first of the barley harvest as a wave offering; making a burnt offering and a grain offering	Recognize the Lord's bounty in the land	Ro 8:29; 1Co 15:20-23
Weeks (Pentecost) (Harvest)	Ex 23:16a; 34:22a; Lev 23:15-21; Nu 28:26-31; Dt 16:9-12	3rd month (Sivan) 6	May-June	A festival of joy; mandatory and voluntary offerings, including the firstfruits of the wheat harvest	Show joy and thankfulness for the Lord's blessing of harvest	Ac 2:1-4; 20:16; 1Co 16:8
Trumpets (Later: Rosh Hashanah—New Year's Day)	Lev 23:23-25; Nu 29:1-6	7th month (Tishri) 1	Sept.-Oct.	An assembly on a day of rest, commemorated with trumpet blasts and sacrifices	Present Israel before the Lord for his favor	
Day of Atonement (Yom Kippur)	Lev 16; 23:26-32; Nu 29:7-11	7th month (Tishri) 10	Sept.-Oct.	A day of rest, fasting and sacrifices of atonement for priests and people and atonement for the tabernacle and altar	Cleanse priests and people from their sins and purify the Holy Place	Ro 3:24-26; Heb 9:7; 10:3, 19-22
Tabernacles (Booths) (Ingathering)	Ex 23:16b; 34:22b; Lev 23:33-36a, 39-43; Nu 29:12-34; Dt 16:13-15; Zec 14:16-19	7th month (Tishri) 15-21	Sept.-Oct.	A week of celebration for the harvest; living in booths and offering sacrifices	Memorialize the journey from Egypt to Canaan; give thanks for the productivity of Canaan	Jn 7:2, 37
Sacred Assembly	Lev 23:36b; Nu 29:35-38	7th month (Tishri) 22	Sept.-Oct.	A day of convocation, rest and offering sacrifices	Commemorate the closing of the cycle of feasts	
Purim	Est 9:18-32	12th month (Adar) 14, 15	Feb.-Mar.	A day of joy and feasting and giving presents	Remind the Israelites of their national deliverance in the time of Esther	

On Kislev 25 (mid-December) Hanukkah, the feast of dedication or festival of lights, commemorated the purification of the temple and altar in the Maccabean period (165/4 B.C.). This feast is mentioned in Jn 10:22.

© 1989 by Gospel Light Publications. Permission granted to purchaser to reproduce this Sheet for class purposes only.



### Moses as a “Type” of Christ?

- Performs the function of \_\_\_\_\_ (Deut 18:15; 34:10-12; Heb 1:1-2)
- Performs the function of \_\_\_\_\_ (Ex 32:31-35; Rom 8:34; 1 Tim 2:5)
- Performs the function of \_\_\_\_\_ (Deut 33:4-5; Revelation 19:16)
- Both in danger of being killed by the king in infancy (Ex 1:22; Matt 2:16)

### Themes in the Pentateuch

1. God’s grace, mercy and faithfulness to all of His covenant promises
2. God’s choosing of the Israelites to be His treasured peoples and their vocation as His missionaries/witnesses to the nations and His giving of the Promised Land is pure grace/Gospel! (Cf. Deut 7:6-8; 1 Cor 1:26-31; 1 Pet 2:9-12)
3. The LORD alone (Cf. Deut 6:4-6)
4. One sanctuary/place of worship (Cf. Deut 12:4-5)
5. Vocational Blessings and Curses as God’s people (Cf. Deut 30:19-20)

### Summary of the Pentateuch –

Genesis: \_\_\_\_\_; the Fall; the \_\_\_\_\_, the Patriarchs

Exodus: \_\_\_\_\_; Covenant (Law and the Tabernacle)

Leviticus: 1) Provisions for forgiveness through various sacrifices for transgressing God’s will in the Sinai Cov’t

2) Teaching to be in a relationship with God and one’s neighbors as the redeemed people of God

Numbers: \_\_\_\_\_ in the wilderness, from Egypt’s border to the Promised Land

Deuteronomy: Re-teaching and renewal of God’s covenant with His people

### Discussion Questions

1. We noticed that the LORD established his covenant with Israel following a form familiar and ordinary to them. In what other ways does God work through the ordinary or familiar to do his work? What prevents us from seeing that?
2. There is a strong emphasis in the Pentateuch of teaching, re-teaching, and remembering the works of the Lord and his covenant. How do we do this; in our church; in our families? How could we do better?
3. God told the Israelites to seek the place where he would place his name and there he would dwell for them and there they were to worship him (Deuteronomy 12:4-5, I Kings 9:3). How is this fulfilled in Christ (See acts 4:12)? What does this say about our pluralistic (multiple religion) culture and our mission it?
4. God chose to give Israel the Land even though they were a “stiff-necked people.” Likewise Christ died “for the ungodly” (Romans 5:6), you and me. That is Gospel. How does this influence our approach to obedience as God’s chosen people?

### Joshua: The Conquest and Settlement -

Background Info: Read Ex 23:32-33; Deut 7:1-8; 1 Cor 15:33

Josh 1:2 (NIV) "Moses my servant is dead. Now then, you and all these people, get ready to cross the Jordan River into the land I am about to give to them--to the Israelites.

3 I will give you every place where you set your foot, as I promised Moses.

5 No one will be able to stand up against you all the days of your life. As I was with Moses, so I will be with you; I will never leave you nor forsake you.

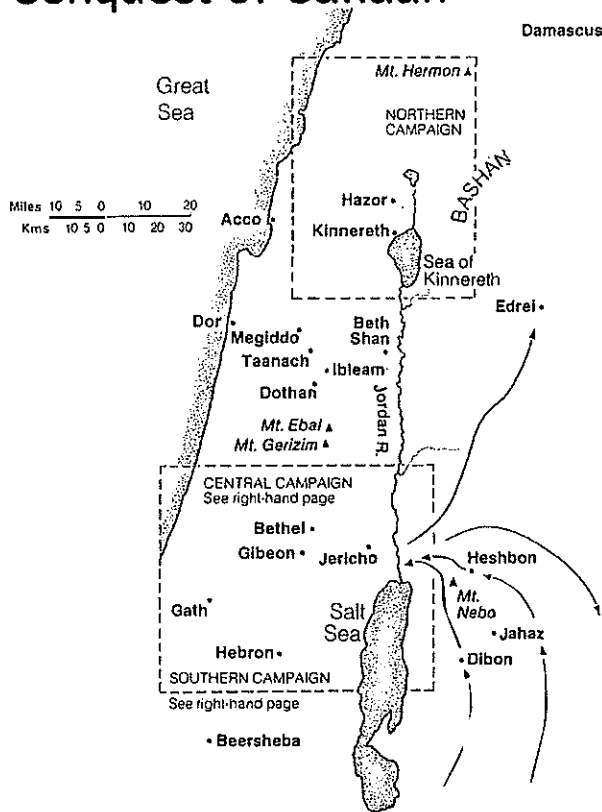
6 **"Be strong and courageous, because you will lead these people to inherit the land I swore to their forefathers to give them.**

7 Be strong and very courageous. Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or to the left, that you may be successful wherever you go.

8 Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful.

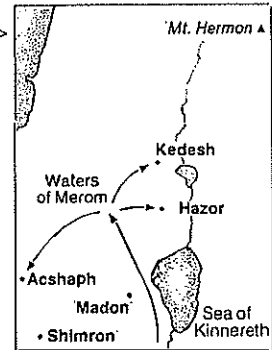
- **ISRAEL COULDN'T \_\_\_\_\_ THE LAND; BUT THEY  
COULD \_\_\_\_\_ THE LAND. IT'S A GIFT!**
- **A NEW \_\_\_\_\_ AND A NEW \_\_\_\_\_!**

# Conquest of Canaan



## 4. THE NORTHERN CAMPAIGN

Late Bronze Age Hazor was burned by Joshua (Jos 11:13). Excavations have revealed three clearly datable destruction layers, one of which may provide the strongest evidence yet for a historically verifiable date for the conquest. The excavator thought Joshua burned the latest level (c. 1230 B.C.), but others argue that it must actually have been the earliest of the three levels, c. 1400 B.C.



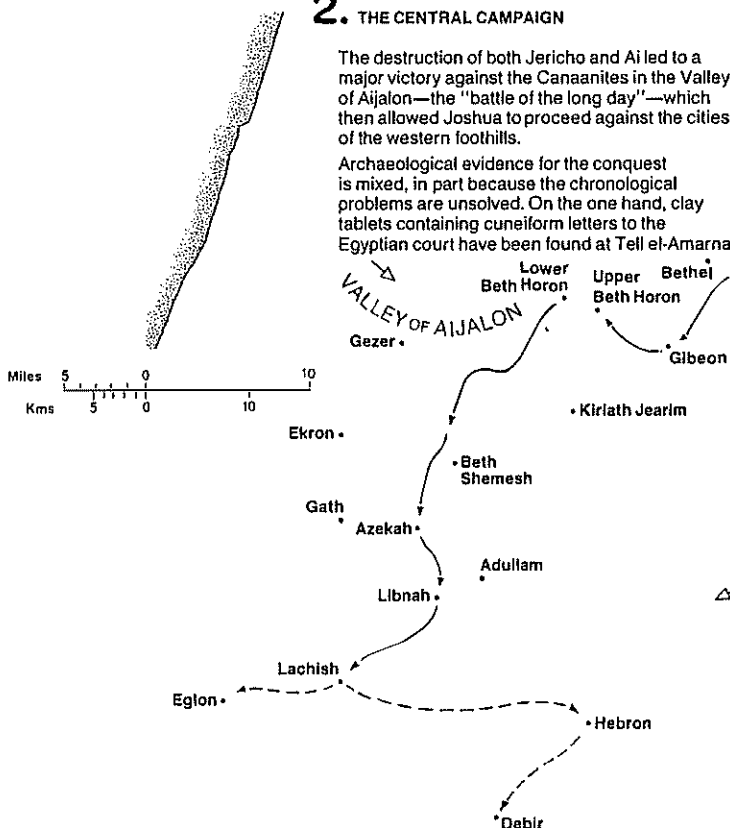
## 1. ENTRY INTO CANAAN

When the Israelite tribes approached Canaan after four decades of desert existence, they had to overcome the two Amorite kingdoms on the Medeba plateau and in Bashan. Under Moses' leadership, they also subdued the Midianites in order to consolidate their control over the Transjordanian region. The conquest of Canaan followed a course that in retrospect appears as though it had been planned by a brilliant strategist. Taking Jericho gave Israel control of its strategic plains, fords and roads as a base of operations. When Israel next gained control of the Bethel, Gibeon and the Upper Beth Horon region, she dominated the center of the north-south Palestinian ridge. Subsequently, she was able to break the power of the allied urban centers in separate campaigns south and north.

## 2. THE CENTRAL CAMPAIGN

The destruction of both Jericho and Ai led to a major victory against the Canaanites in the Valley of Aijalon—the "battle of the long day"—which then allowed Joshua to proceed against the cities of the western foothills. Archaeological evidence for the conquest is mixed, in part because the chronological problems are unsolved. On the one hand, clay tablets containing cuneiform letters to the Egyptian court have been found at Tell el-Amarna

in Egypt from c. 1375 B.C. These mention bands of *Habiru* who threaten many of the cities of Palestine and create fear among the Canaanite inhabitants. On the other hand, numerous towns were destroyed c. 1230 B.C. by unknown assailants, presumably the "Sea Peoples," but possibly including the Israelites as well. The Biblical chronology based on 1Ki 6:1 seems to demand an even earlier dating, near the end of the 15th century (see Introduction to Joshua: Historical Setting).



## 3. THE SOUTHERN CAMPAIGN

Lachish, Debir, Libnah, Eglon and Makkedah (a town near Beth Shemesh and Azekah, whose exact location is unknown) were all captured by Joshua in his attack on the lowland foothills controlling the approaches to the Judahite plateau. Several of these towns, most notably Lachish, contain destruction evidence that might possibly be correlated with the Israelite conquest, but with Jericho and Ai, the historical implications are not clear.

### Four-fold structure of the book of Joshua

1. (1:1-5:12) \_\_\_\_\_ the land

\*\*Read 1:6-9 Keep a \_\_\_\_\_ on God's Word!

2. (5:13-12:24) \_\_\_\_\_ the land

3. (13:1-21:45) \_\_\_\_\_ the land

4. (22:1-33) \_\_\_\_\_ the land

Josh 6:1 (NIV) Now Jericho was tightly shut up because of the Israelites. No one went out and no one came in.

2 Then the LORD said to Joshua, "See, I have delivered Jericho into your hands, along with its king and its fighting men.

3 March around the city once with all the armed men. Do this for six days.

4 Have seven priests carry trumpets of rams' horns in front of the ark. On the seventh day, march around the city seven times, with the priests blowing the trumpets.

5 When you hear them sound a long blast on the trumpets, have all the people give a loud shout; then the wall of the city will collapse and the people will go up, every man straight in."

### Holy War -

1. The LORD \_\_\_\_\_ for His People. Deut 9:3 "Know...that He who goes before you as a consuming fire is the LORD your God. He will destroy them and subdue them for you. So you shall drive them out..."

Exodus 15:3 "The LORD-man of war"

2. The Israelites simply \_\_\_\_\_.

3. \_\_\_\_\_ destruction Deut 7:2 "When the LORD your God has delivered them over to you...you must destroy them totally. Make no treaty with them and show them no mercy."

4. The LORD can fight \_\_\_\_\_ or \_\_\_\_\_ them (cf. John 14:21; Rev 2:16)

**For:** Josh 10:14 "...the LORD fought for Israel." (cf. 10:42; 2 Sam 5:20, 24; 1 Kg 14:24; 1 Chron 5:22, etc)

**Against:** 2 Chron 25:20 "...it was God, in order that He might give them into the hand of their enemies." (cf. Judg 2:14; 1 Sam 4:3; 2 Kg 15:37; 17:8; Ezra 5:12, etc)

5. \_\_\_\_\_ was no better. Deut 9:5-6 "It is **not because of your righteousness** of your integrity that are going in to take possession of their land; but **on account of the wickedness of these nations**, the LORD your God will drive them out before you, **to accomplish what He swore to your fathers**, to Abraham, Isaac and Jacob. Understand then, that it is not because of your righteousness that...God is giving you this good land to possess, for **you are a stiff-necked people.**"
6. Whole \_\_\_\_\_ often involved. Josh 10:10-15 hailstones, sun & moon stop; Matt 27:45 darkened in midday; Joel 2:10; Rev 6:12-13
7. Done in one \_\_\_\_\_. Isa 37:33-37

### The book of Joshua points to Christ-

- \_\_\_\_\_ (Hebrew) & \_\_\_\_\_ (Greek) are the same name  
**Joshua = Jesus = "The LORD saves" (Matt 1:21)**
- Both Joshua and Jesus lead God's people to \_\_\_\_\_ (1 Cor 15:57; Rev 19)

### Judges: God Raises up "saviors" - (Spans 300 years)

- Judges 1:27-36 contains a reoccurring phrase that is key to understanding the book of Judges and the remainder of the Old Testament:

"...but they did not \_\_\_\_\_ the..."

## Canaanite Religion

Baal = chief \_\_\_\_\_ god, portrayed as a bull and as a storm god with a , lightning rod in his hand; means "lord" or "master"

Ashteroth = Baal's \_\_\_\_\_; a wooden pole next to Baal idols

## The Cycle of the book of Judges--

Judg 2:10 (NIV) After that whole generation had been gathered to their fathers, **another generation grew up, who knew neither the LORD nor what he had done for Israel.**

11 Then the Israelites did evil in the eyes of the LORD and served the Baals.

12 **They forsook the LORD, the God of their fathers, who had brought them out of Egypt. They followed and worshiped various gods of the peoples around them.** They provoked the LORD to anger

13 because they forsook him and served Baal and the Ashtoreths.

14 In his anger against Israel **the LORD handed them over to raiders who plundered them.** He sold them to their enemies all around, whom they were no longer able to resist.

15 **Whenever Israel went out to fight, the hand of the LORD was against them to defeat them,** just as he had sworn to them. They were in great distress.

16 Then the LORD raised up **judges, who saved them** out of the hands of these raiders.

17 Yet they would not listen to their judges but prostituted themselves to other gods and worshiped them. Unlike their fathers, they quickly turned from the way in which their fathers had walked, the way of obedience to the LORD's commands.

18 Whenever the LORD raised up a judge for them, he was with the judge and saved them out of the hands of their enemies as long as the judge lived; **for the LORD had compassion on them as they groaned under those who oppressed and afflicted them.**

19 But when the judge died, the people returned to ways even more corrupt than those of their fathers, following other gods and serving and worshiping them. **They refused to give up their evil practices and stubborn ways.**

- People served \_\_\_\_\_ instead of the LORD (v11-13)
- The LORD sends \_\_\_\_\_ (v14)
- People cry out for \_\_\_\_\_ (v18)
- The LORD sends \_\_\_\_\_ (v16, 18)

- The LORD gives them \_\_\_\_\_ in the Land (Salvation) (v18)
- People prostitute themselves even more \_\_\_\_\_ and \_\_\_\_\_ (v19)

The ongoing refrain –

“In those days Israel had no king; everyone did as **he** saw fit.”  
(Judges 17:6, 18:1, 21:25)

“Judges” were interesting “saviors”

\_\_\_\_\_ Reluctant farmer

\_\_\_\_\_ Disowned son of a harlot

\_\_\_\_\_ Prophetess

\_\_\_\_\_ Sex-addicted Nazirite

\_\_\_\_\_ Left-handed assassin

\_\_\_\_\_ Ox-goad warrior

Samson is a type of Christ-

- Both are Nazarites (Judges 13:7; Matt 2:21-23)
- Both births are announced by angels and both possess unique power (Judges 13:3ff; Matt 1:20ff; Luke 1:26ff)
- Both save God's people from the enemy through their deaths (Judges 13:5; 16:27-30; John 3:16-17)

I & II Samuel: The Davidic Kingdom – (Read 1 Sam 7:3-12; 8:1-20)

- *Samuel* covers history from (1070-960B.C.)

- The key is the emergence of the "Sea Peoples", the \_\_\_\_\_.
- The burning question is: "Should Israel have a \_\_\_\_\_?"  
1) Reject LORD as King (1 Sam 8:7); 2) Reject Word of Samuel/LORD (8:8-19)

#### SAMUEL -

- \_\_\_\_\_ born child (1 Sam 2; Luke 1)
- \_\_\_\_\_ to serve the LORD by Hannah
- \_\_\_\_\_ judge in Israel (1 Sam 7:15-17)
- \_\_\_\_\_ classical prophet (1 Sam 3:19-1 Sam 28)
- \_\_\_\_\_ Saul as 1<sup>st</sup> king then David to replace him (1 Sam 10, 16)

#### These threads run through the narrative -

- Samuel never called \_\_\_\_\_ or David a \_\_\_\_\_ **only**  
a \_\_\_\_\_. (1 Sam 9:16; 10:1; 12:12; Ps 47:7; 145:1)
- There is a power struggle between the \_\_\_\_\_ and the \_\_\_\_\_.

1Sam 15:3, 9, 22 (NIV) God to Saul, "Now go, attack the Amalekites and totally destroy all that belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels and donkeys.... But Saul and the army spared Agag and the best of the sheep and cattle, the fat calves and lambs—everything that was good. These they were unwilling to destroy completely, but everything that was despised and weak they totally destroyed... Samuel replied: "Does the LORD delight in burnt offerings and sacrifices as much as in obeying the voice of the LORD? To obey is better than sacrifice, and to heed is better than the fat of rams. 23 For rebellion is like the sin of divination, and arrogance like the evil of idolatry. **Because you have rejected the word of the LORD, He has rejected you as king.**"

- The successor to the \_\_\_\_\_ is key.



2Sam 7:12 (NIV) When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom.

13 He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever.

14 I will be his father, and he will be my son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men.

15 But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you.

16 Your house and your kingdom will endure forever before; your throne will be established forever."

**\*\*David is given the \_\_\_\_\_ and the \_\_\_\_\_ from the LORD for an eternal descendant on his throne. (Read Acts 13:21-23)**

## 2 Samuel 7 to 2 Kings: Who will succeed David? One of his sons?

- Amnon: killed by Absalom for raping his sister Tamar (2 Sam 13)
- Absalom: rebels against David and is killed by David's commander Joab (2 Sam 18)
- Adonijah: attempted to be king after David, but is killed by Solomon's orders
- \_\_\_\_\_: anointed King by Zadok the High Priest and Nathan the Prophet on David's orders (1 Kings 1)

## Three passages from Deuteronomy with significance to 1 & 2 Samuel--

### Deuteronomy 17:14-20

**Envisions a day when Israel would have a king & it sets forth principles under which a king should rule.**

"<sup>15</sup>be sure to appoint over you the king the LORD your God chooses...<sup>16</sup> The king, moreover, must not acquire great numbers of horses for himself or make the people return to Egypt to get more of them, for the LORD has told you, "You are not to go back that way again." <sup>17</sup> He must not take many wives, or his heart will be led astray. He must not accumulate large amounts of silver and gold...he is to write for himself on a scroll a copy of this law, taken from that of the priests...<sup>19</sup> It is to be with him, and he is to read it all the days of his life so that he may learn to revere the LORD his God..."

### Deuteronomy 12: 8-14

**Speaks of a day when Israel will have rest and God will choose one place for His people to bring offerings and worship.**

"<sup>8</sup>You are not to do as we do here today, everyone as he sees fit, <sup>9</sup> since you have not yet reached the resting place and the inheritance the LORD your God is giving you. <sup>10</sup> But you will...settle in the land the LORD your God is giving you as an inheritance, and he will give you rest from all your enemies around you...<sup>11</sup> Then to the place the LORD your God will choose as a dwelling for his Name...bring your burnt offerings and sacrifices, your tithes and special gifts...<sup>14</sup> Offer them only at the place the LORD will choose"

### Deuteronomy 28:1-68

**Speaks of God's response to His people based on their response to what he has given them (Gospel).**

"<sup>1</sup>If you fully obey the LORD your God and carefully follow all his commands I give you today, the LORD your God will set you high above all the nations on earth. <sup>2</sup> All these blessings will come upon you and accompany you...<sup>15</sup> However, if you do not obey the LORD your God and do not carefully follow all his commands and decrees I am giving you today, all these curses will come upon you and overtake you..." (NIV)

### Discussion Questions

1. Despite what The LORD told his people to do in Deuteronomy, we heard that a whole generation grew up that did not know The LORD or what he had done for Israel. How do we pass on to our children what The LORD has done for us? In what ways do we fail to do that in our day?
2. God chooses the flawed and unlikely to be his “saviors” for Israel in Judges, in fact he does so throughout scripture. When have you felt yourself to be a flawed and unlikely candidate for The LORD’s service? How does Paul address this in 2 Corinthians 3:4-6?
3. After The LORD’s promise to David, the people would continue to disobey God because they thought God would always bless them because of David regardless of their actions. They wanted all Gospel with none of God’s Law. Dietrich Bonhoeffer, in our century, called this attitude, “cheap grace.” How do we see this attitude in our society and in our church today?

### 1 & 2 Kings: Solomon and the Divided Kingdom -

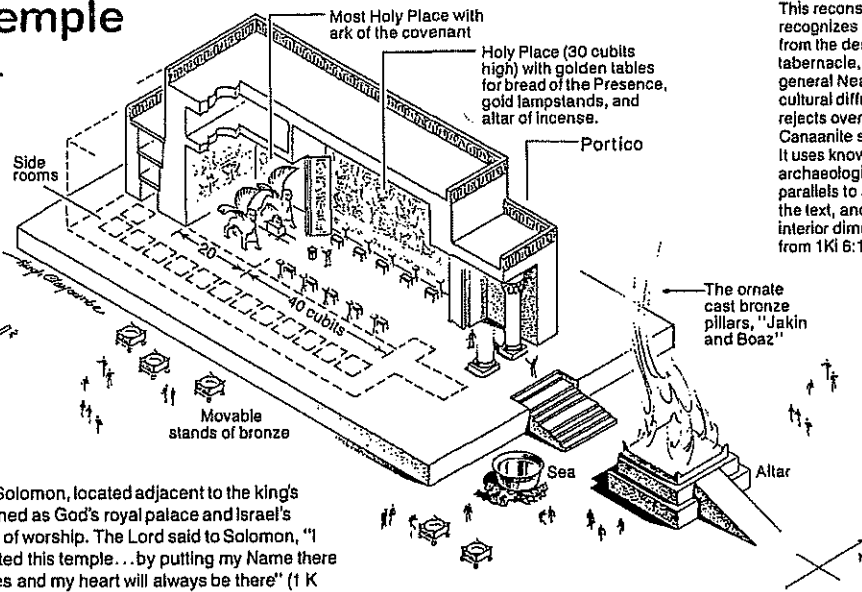
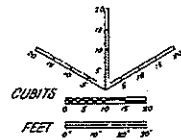
#### Solomon –

- Anointed king in \_\_\_\_\_ B.C.
- Man of God-given \_\_\_\_\_ (1 Kings 4:29-31).
- God's chosen one to build the \_\_\_\_\_
  - Twice as big as the tabernacle
  - Set up on Mt. Zion
  - Two pillars - Jakin and Boaz
  - Bronze sea placed on 12 oxen
  - Cherubim now face outward toward the worshipper
  - Altar of burnt offering is much more complex
  - Holy of Holies is now called “the most holy place”
- Spent \_\_\_\_\_ years building the Temple (The LORD's house)
- Spent \_\_\_\_\_ years building the Palace (1 Kg 7:1)

# Solomon's Temple

960-586 B.C.

Temple source materials are subject to academic interpretation, and subsequent art reconstructions vary.



This reconstruction recognizes influence from the desert tabernacle, accepts general Near Eastern cultural diffusion, and rejects overt pagan Canaanite symbols. It uses known archaeological parallels to supplement the text, and assumes interior dimensions from 1Ki 6:17-20.

The temple of Solomon, located adjacent to the king's palace, functioned as God's royal palace and Israel's national center of worship. The Lord said to Solomon, "I have consecrated this temple... by putting my Name there forever. My eyes and my heart will always be there" (1 K 9:3). By its cosmological and royal symbolism, the sanctuary taught the absolute sovereignty of the Lord over the whole creation and his special headship over Israel.

The floor plan is a type that has a long history in Semitic religion, particularly among the West Semites. An early example of the tripartite division into *'ulam, hekal, and debir* (portico, main hall, and inner sanctuary) has been found at Syrian Ebla (c. 2300 B.C.) and, much later but more contemporaneous with Solomon, at Tell Tainat in the Orontes basin (c. 900 B.C.). Like Solomon's, the

later temple has three divisions, contains two columns supporting the entrance, and is located adjacent to the royal palace.

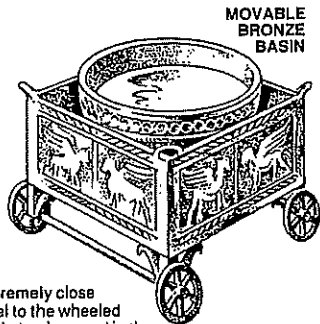
Many archaeological parallels can be drawn to the methods of construction used in the temple, e.g., the "stone and cedar beam" technique described in 1Ki 6:36. Interestingly, evidence for the largest bronze-casting industry ever found in Palestine comes from the same locale and period as that indicated in Scripture: Zarethan in the Jordan Valley c. 1000 B.C.

© Hugh Claycombe 1986

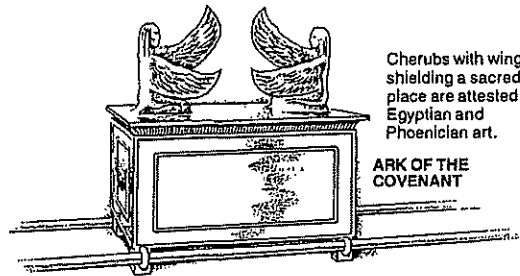
## Temple Furnishings

Glimpses of the rich ornamentation of Solomon's temple can be gained through recent discoveries that illumine the text of 1 Ki 6-7.

1 Kings 7:13-51

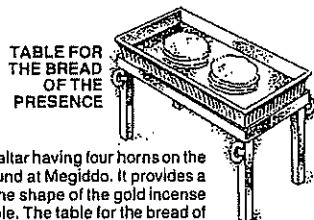
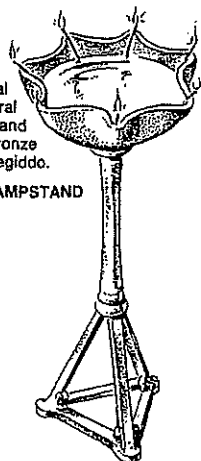


An extremely close parallel to the wheeled portable basins used in the courtyard of the temple has come from archaeological excavations on Cyprus. This representation combines elements from the Biblical text with the archaeological evidence.

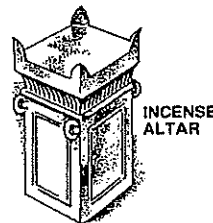


Cherubs with wings shielding a sacred place are attested in Egyptian and Phoenician art.

Ten lampstands were in the temple, five on each side of the sanctuary (1 Ki 7:49), to which were added ten tables (2 Ch 4:8). Ritual sevenfold lamps have been found at several places in Palestine, including Hazor and Dothan. The stand itself is modeled on bronze ones from the excavations at Megiddo.



A stone incense altar having four horns on the corners was found at Megiddo. It provides a clear idea of the shape of the gold incense altar in the temple. The table for the bread of the Presence was also made of gold.



## The Great Dedication of the Temple-

The LORD is in, with,  
and under his temple!

- 1 Kings 8:10-13** “When the priests withdrew from the Holy Place, the cloud filled the temple of the LORD. <sup>11</sup> And the priests could not perform their service because of the cloud, for the **glory of the LORD filled his temple.** <sup>12</sup> Then Solomon said, ‘The LORD has said that he would dwell in a dark cloud; <sup>13</sup> I have indeed built a magnificent temple for you, **a place for you to dwell forever.**’” (NIV)
- 1 Kings 8:27-30** “**But will God really dwell on earth? The heavens, even the highest heaven, cannot contain you.** How much less this temple I have built! <sup>28</sup> Yet give attention to your servant's prayer and his plea for mercy, O LORD my God. Hear the cry and the prayer that your servant is praying in your presence this day. <sup>29</sup> May your eyes be open toward this temple night and day, this place of which you said, ‘My Name shall be there,’ so that you will hear the prayer your servant prays toward this place. <sup>30</sup> Hear the supplication of your servant and of your people Israel when they pray toward this place. Hear from heaven, your dwelling place, and **when you hear, forgive.**” (NIV)
- 1 Kings 9:3** “The LORD said to him: ‘I have heard the prayer and plea you have made before me; I have consecrated this temple, which you have built, by **putting my Name there** forever. My eyes and my heart will always be there.’” (NIV)

Balance between God's \_\_\_\_\_ and God's \_\_\_\_\_.

**The Eternal, All-present, All-powerful God dwells on earth for his people.**

### Solomon's Disobedience (cf. Deuteronomy 17:16-17)

- ❖ Accumulated much \_\_\_\_\_ and \_\_\_\_\_ (1 Kg 10:23-25)
- ❖ Went to Egypt for \_\_\_\_\_ and \_\_\_\_\_ (1 Kg 10:26-29)
- ❖ Took numerous \_\_\_\_\_ and \_\_\_\_\_ (1 Kg 11:1-11)
- ❖ Worshipped other \_\_\_\_\_ (1 Kg 11:10)

1 Kings 11:11-13

**Sin**  
**Judgement**  
**Grace**

“So the LORD said to Solomon, ‘Since this is your attitude and you have not kept my covenant and my decrees, which I commanded you, I will most certainly tear the kingdom away from you and give it to one of your subordinates. <sup>12</sup> Nevertheless, for the sake of David your father, I will not do it during your lifetime. I will tear it out of the hand of your son. <sup>13</sup> Yet I will not tear the whole kingdom from him, but will give him one tribe for the sake of David my servant and for the sake of Jerusalem, which I have chosen.’” (NIV)

### The Divided Kingdom (922 B.C.)–

1 Kings 12:1-16

1 Kings 11:29-31

“About that time Jeroboam was going out of Jerusalem, and Ahijah the prophet of Shiloh met him on the way... Ahijah took hold of the new cloak he was wearing and tore it into twelve pieces. <sup>31</sup> Then he said to Jeroboam, “**Take ten pieces for yourself, for this is what the LORD, the God of Israel, says: ‘See, I am going to tear the kingdom out of Solomon's hand and give you ten tribes.’**” (NIV)

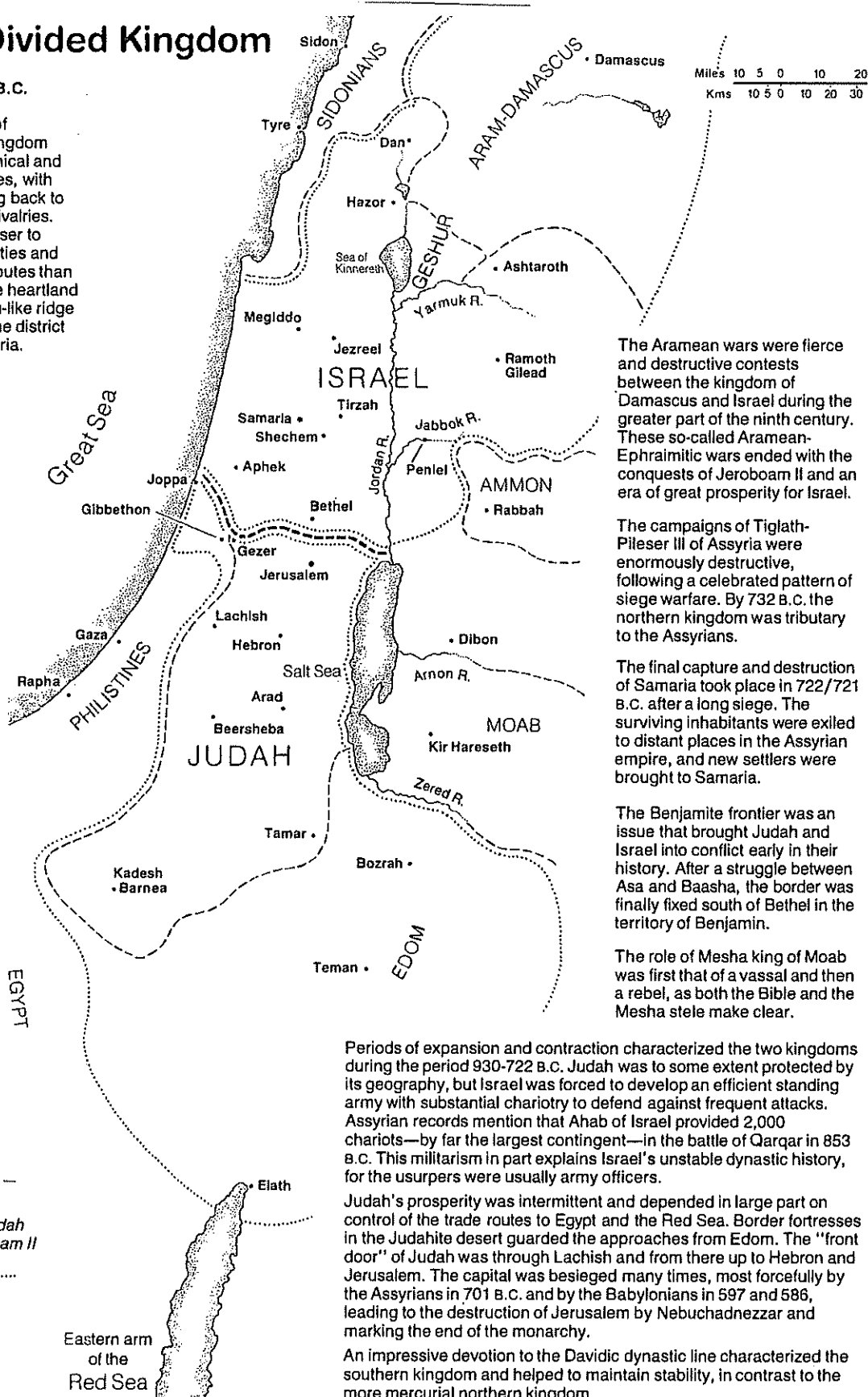
“Rehoboam went to Shechem, for all the Israelites had gone there to make him king. <sup>2</sup> When Jeroboam son of Nebat heard this (he was still in Egypt, where he had fled from King Solomon), he returned from Egypt. <sup>3</sup> So they sent for Jeroboam, and he and the whole assembly of Israel went to Rehoboam and said to him: <sup>4</sup> “Your father put a heavy yoke on us, but now lighten the harsh labor and the heavy yoke he put on us, and we will serve you.” <sup>5</sup> Rehoboam answered, “Go away for three days and then come back to me.” So the people went away. <sup>6</sup> Then **King Rehoboam consulted the elders** who had served his father Solomon... But Rehoboam rejected the advice the elders gave him and **consulted the young men who had grown up with him** and were serving him... <sup>14</sup> **he followed the advice of the young men and said, “My father made your yoke heavy; I will make it even heavier. My father scourged you with whips; I will scourge you with scorpions.”** <sup>15</sup> So the king did not listen to the people, for this turn of events was from the LORD, to fulfill the word the LORD had spoken to Jeroboam son of Nebat through Ahijah the Shilonite. <sup>16</sup> When all Israel saw that the king refused to listen to them, they answered the king: “What share do we have in David, what part in Jesse's son? To your tents, O Israel! Look after your own house, O David!” So the Israelites went home.” (NIV)

\_\_\_\_\_ succeeds Solomon when he dies after 40 years as king; he  
rules Judah (South), and \_\_\_\_\_ rules Israel (North).

# The Divided Kingdom

930-586 B.C.

The division of Solomon's kingdom had geographical and political causes, with roots reaching back to earlier tribal rivalries. Israel was closer to Phoenician cities and major trade routes than Judah, whose heartland was a plateau-like ridge higher than the district around Samaria.



The Aramean wars were fierce and destructive contests between the kingdom of Damascus and Israel during the greater part of the ninth century. These so-called Aramean-Ephraimic wars ended with the conquests of Jeroboam II and an era of great prosperity for Israel.

The campaigns of Tiglath-Pileser III of Assyria were enormously destructive, following a celebrated pattern of siege warfare. By 732 B.C. the northern kingdom was tributary to the Assyrians.

The final capture and destruction of Samaria took place in 722/721 B.C. after a long siege. The surviving inhabitants were exiled to distant places in the Assyrian empire, and new settlers were brought to Samaria.

The Benjamite frontier was an issue that brought Judah and Israel into conflict early in their history. After a struggle between Asa and Baasha, the border was finally fixed south of Bethel in the territory of Benjamin.

The role of Mesha king of Moab was first that of a vassal and then a rebel, as both the Bible and the Mesha stele make clear.

Periods of expansion and contraction characterized the two kingdoms during the period 930-722 B.C. Judah was to some extent protected by its geography, but Israel was forced to develop an efficient standing army with substantial chariotry to defend against frequent attacks. Assyrian records mention that Ahab of Israel provided 2,000 chariots—by far the largest contingent—in the battle of Qarqar in 853 B.C. This militarism in part explains Israel's unstable dynastic history, for the usurpers were usually army officers.

Judah's prosperity was intermittent and depended in large part on control of the trade routes to Egypt and the Red Sea. Border fortresses in the Judahite desert guarded the approaches from Edom. The "front door" of Judah was through Lachish and from there up to Hebron and Jerusalem. The capital was besieged many times, most forcefully by the Assyrians in 701 B.C. and by the Babylonians in 597 and 586, leading to the destruction of Jerusalem by Nebuchadnezzar and marking the end of the monarchy.

An impressive devotion to the Davidic dynastic line characterized the southern kingdom and helped to maintain stability, in contrast to the more mercurial northern kingdom.

Original borders  
c. 930 B.C.

Borders of Israel and Judah  
under Jeroboam II  
and Uzziah

Eastern arm  
of the  
Red Sea

# Rulers of Israel and Judah

## DATA AND DATES IN ORDER OF SEQUENCE

1. 1KI 12:1-24 14:21-31	Rehoabam (Judah)	17 years	930-913		22. 2KI 14:1-22	Amaziah (Judah)	2nd of Jehoash	29 years	796-767 792-767
2. 1KI 12:25-14:20	Jeroboam I (Israel)	22 years	930-909		23. 2KI 14:23-29	Jeroboam II (Israel)		41 years	793-782 793-753
3. 1KI 15:1-8	Abijah (Judah)	3 years	913-910				15th of Amaziah	52 years	782
4. 1KI 15:9-24	Asa (Judah)	41 years	910-869		24. 2KI 15:1-7	Azariah (Judah)		6 months	792-767
5. 1KI 15:25-31	Nadab (Israel)	2 years	909-908				27th of Jeroboam	2 years	767
6. 1KI 15:32-16:7	Baasha (Israel)	24 years	908-886		25. 2KI 15:8-12	Zechariah (Israel)		1 month	753
7. 1KI 16:8-14	Elijah (Israel)	2 years	886-885		26. 2KI 15:13-15	Shallum (Israel)		10 years	752
8. 1KI 16:15-20	Zimri (Israel)	7 days	885		27. 2KI 15:16-22	Menahem (Israel)		2 years	752-742
9. 1KI 16:21-22	Tibni (Israel)		885-880	Overlap with Omri	28. 2KI 15:23-28	Pekahiah (Israel)		20 years	742-740
10. 1KI 16:23-28	Omri (Israel)	12 years	885-880	Made king by the people	29. 2KI 15:27-31	Pekah (Israel)		15 years	752-732
11. 1KI 16:29-22:40	Ahaz (Israel)	22 years	874-853	Official reign = 11 actual years	30. 2KI 15:32-39 2KI 15:30	Jotham (Judah)		16 years	732-715
12. 1KI 22:41-50	Jehoshaphat (Judah)	25 years	872-869 872-848 869	Overlap with Tibni Official reign = 11 actual years Beginning of sole reign			52nd of Azariah	9 years	732-722
13. 1KI 22:51- 2KI 1:18	Ahaziah (Israel)	2 years	853-852	Official reign = 1 yr. actual reign	31. 2KI 16	Ahaz (Judah)		29 years	715-686
14. 2KI 1:17	Joram (Israel)	12 years	852-841	Official reign = 11 actual years	32. 2KI 15:30 2KI 17	Hoshea (Israel)		55 years	686-642
15. 2KI 8:16-24	Jehoram (Judah)	8 years	848-841	Official reign = 7 actual years	33. 2KI 18:1-20,21	Hezekiah (Judah)		2 years	642-640
16. 2KI 8:25-29 2KI 9:29	Ahaziah (Judah)	1 year	841	Nonaccession-year reckoning	34. 2KI 21:1-18	Manasseh (Judah)		31 years	640-609
17. 2KI 9:30-10:36	Jehu (Israel)	28 years	841-814	Accession-year reckoning	35. 2KI 21:19-26	Amon (Judah)		3 months	609
18. 2KI 11	Athaliah (Judah)	7 years	841-835		36. 2KI 22:1-23,30	Josiah (Judah)		11 years	609-598
19. 2KI 12	Josiah (Judah)	40 years	835-796		37. 2KI 23:31-33	Jehoahaz (Judah)		3 months	598-597
20. 2KI 13:1-9	Jehoahaz (Israel)	17 years	814-798		38. 2KI 23:34-24:7	Jehoahaz (Judah)		11 years	597-586
21. 2KI 13:10-25	Jehoash (Israel)	15 years	798-782		39. 2KI 24:8-17	Jehoahaz (Judah)		11 years	
					40. 2KI 24:18-25:26	Zedekiah (Judah)			

\*These data arise when the reign of Hoshea is thrown 12 years in advance of its historical position.

*Italics denote kings of Judah.*

Non-italic type denotes kings of Israel.

Adapted from: A Chronology of the Hebrew Kings by Edwin R. Thiele.

© 1977 by The Zondervan Corporation. Used by permission.

### Jeroboam's Sin (I Kings 12:25-33)

- Rival shrines are dedicated at Dan and Bethel; golden calves are placed in the shrines as substitutes for the Ark of the Covenant.
- High places are tolerated in local village culture (Baal and Ashteroth worship).
- Non-Levites serve as priests.
- New rival religious festival are established.

### Major Themes in Kings -

Kings measured against \_\_\_\_\_ Israel's history is not \_\_\_\_\_  
 Worship is only to be in \_\_\_\_\_ History is shaped by the \_\_\_\_\_  
 Prophet trumps the \_\_\_\_\_ Written to \_\_\_\_\_ in Babylon

### Josiah's Reform - 640-609 B.C. (II Kings 22-23:30) -

❖ Prophesied by name \_\_\_\_\_ years ahead of time.

**1 Kings 13:1-2**      "By the word of the LORD a man of God came from Judah to Bethel, as Jeroboam was standing by the altar to make an offering. <sup>2</sup> He cried out against the altar by the word of the LORD: 'O altar, altar! This is what the LORD says: `A son named Josiah will be born to the house of David. On you he will sacrifice the priests of the high places who now make offerings here, and human bones will be burned on you.'"

- ❖ \_\_\_\_\_ falls to the Assyrians in 721 BC. (II Kings 17:22)
- ❖ Josiah is the grandson of Judah's worst King \_\_\_\_\_. (II Kings 21:1-17)
- ❖ The \_\_\_\_\_ of the \_\_\_\_\_ is found in the temple during Josiah's reign in 622 BC.
- ❖ Josiah repairs and cleanses the \_\_\_\_\_ of false gods and altars.
- ❖ Josiah destroys the \_\_\_\_\_; the places of Baal worship.
- ❖ Josiah destroys \_\_\_\_\_ Jeroboam's rival altar.
- ❖ Celebrates \_\_\_\_\_, which there is no record of since they came out of Egypt!



❖ Renews the \_\_\_\_\_ of The LORD with the people. (2 Kings 23:1-3)

## Josiah Gets a Grip on the Word

**2 Kings 23:25**      “Neither before nor after Josiah was there a king like him who turned to the LORD as he did—with all his heart and with all his soul and with all his strength, in accordance with all the Law of Moses.” (Matt 22:36-37)

Josiah's Temple Cleaning points to Jesus -

1. Josiah (2 Kings 23:4)
2. Jesus in John 2 & Mark 11:15-18
3. Christians are the cleansed temple (1 Corinthians 6)

### Discussion Questions

1. Where else in scripture can we recall that our All-Present, All-Powerful, all All-Knowing God became present for his people and to his people on earth? How in our lives does God, whom “the highest heaven cannot contain,” make himself present for us?
2. Judah's worst king Manasseh filled Judah with “syncretism,” worship of multiple god's in the presence of The LORD. He even erected Asherah poles and altars to the stars in the temple of The LORD. In what ways do we struggle with this same temptation, among Christianity in general? ...Among our own church? ...In our own lives?
3. **John 2:19-21**, which says, “**Jesus answered them, "Destroy this temple, and I will raise it again in three days."** <sup>20</sup> **The Jews replied, 'It has taken forty-six years to build this temple, and you are going to raise it in three days?'** <sup>21</sup> **But the temple he had spoken of was his body.**”(NIV), shows Jesus is the fulfillment of God's presence for his people at the Temple. What now are we, who are in Christ Jesus, read **1 Corinthians 6:11 and 19**? What affect does knowing that have on how you and I live our lives?

## The Prophets Are Sent -

The point of reference is \_\_\_\_\_.

**Deuteronomy 18:15** “The LORD your God will raise up for you a prophet like me from among your own brothers. You must listen to him.” Basis of Prophecy

- ❖ Based upon the LORD’s Covenant with Abraham, the Israelites, and David.
- ❖ Prophets apply Leviticus 26 and Deuteronomy 28 \_\_\_\_\_ and \_\_\_\_\_.
- ❖ Prophets say Israel \_\_\_\_\_ has disobeyed the LORD’s covenant at Sinai.
- ❖ The LORD will \_\_\_\_\_ them (with foreign armies etc...)
- ❖ Prophets call the people to \_\_\_\_\_ and promise the LORD’s \_\_\_\_\_.

### **Summary of Sins Confronted by Prophets**

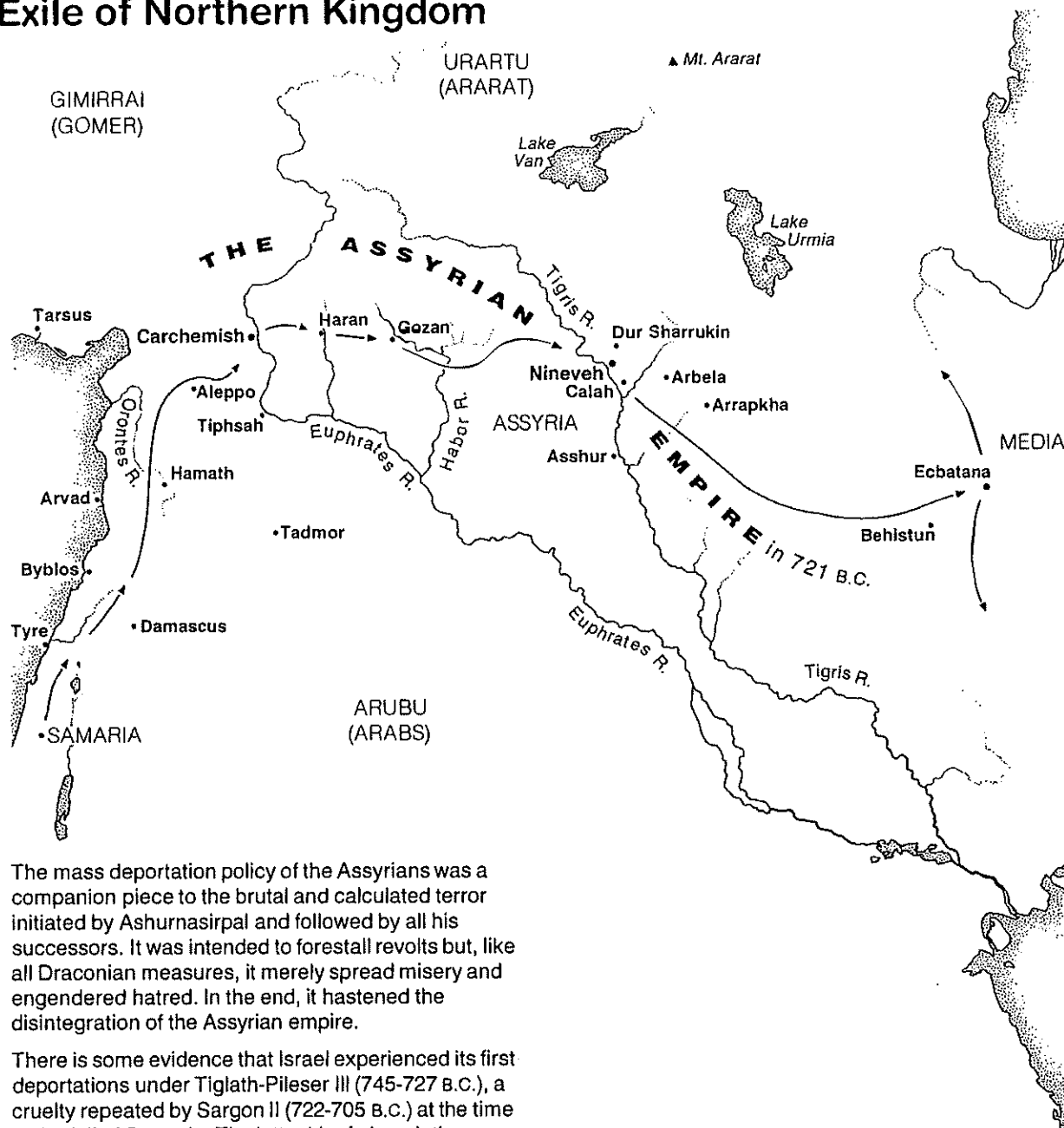
- ❖ Worship of false \_\_\_\_\_ (Jer 11:10-17; Micah 1:7)
- ❖ \_\_\_\_\_ Immorality (Jer 3:1-5; 23:14; Hosea 4:10ff)
- ❖ Societal \_\_\_\_\_ (Isa 28:1-7)
- ❖ \_\_\_\_\_ and pampering of the upper class (Isa 3:14-26)
- ❖ Not reading the \_\_\_\_\_ (Hosea 4:6)
- ❖ False prophets in it for \_\_\_\_\_ (Micah 3:1-11)
- ❖ No concern or justice for \_\_\_\_\_, \_\_\_\_\_, or \_\_\_\_\_ (Isa 1:17, 23)
- ❖ Dishonest \_\_\_\_\_ (Amos 8:4-6) & \_\_\_\_\_ Stewardship (Malachi 1:6-14)

**They wanted Gospel but not the new life.**

### **Judgment & Exile (2 Kg 17:7-23)-**

- In 721 B.C. Samaria, the capital city of Israel, falls to the Assyrians under Shalmanesser V ending the Northern Kingdom.

## Exile of Northern Kingdom



The mass deportation policy of the Assyrians was a companion piece to the brutal and calculated terror initiated by Ashurnasirpal and followed by all his successors. It was intended to forestall revolts but, like all Draconian measures, it merely spread misery and engendered hatred. In the end, it hastened the disintegration of the Assyrian empire.

There is some evidence that Israel experienced its first deportations under Tiglath-Pileser III (745-727 B.C.), a cruelty repeated by Sargon II (722-705 B.C.) at the time of the fall of Samaria. The latter king's inscriptions boast of carrying away 27,290 inhabitants of the city "as booty." According to 2Ki 17:6, they were sent to Assyria, to Halah (Calah?), to Gozan on the Habor River, and apparently to the eastern frontiers of the empire (to the towns of the Medes, most probably somewhere in the vicinity of Ecbatana, the modern Hamadan).

The sequel is provided by the inscriptions of Sargon: "The Arabs who live far away in the desert, who know neither overseers nor officials, and who had not yet brought their tribute to any king, I deported . . . and settled them in Samaria."

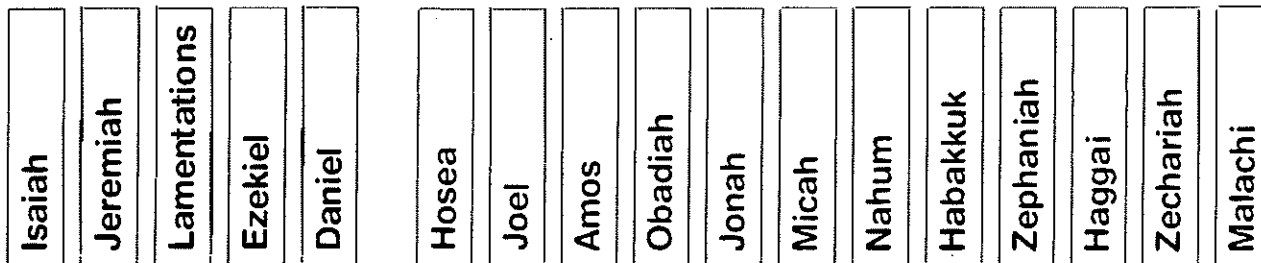
Miles 0 100 200 300  
Kms 0 100 200 300 400

Much mythology has developed around the theme of the so-called ten lost tribes of Israel. A close examination of Assyrian records reveals that the deportations approximated only a limited percentage of the population, usually consisting of noble families. Agricultural workers, no doubt the majority, were deliberately left to care for the crops (cf. the Babylonian practice, 2Ki 24:14; 25:12).

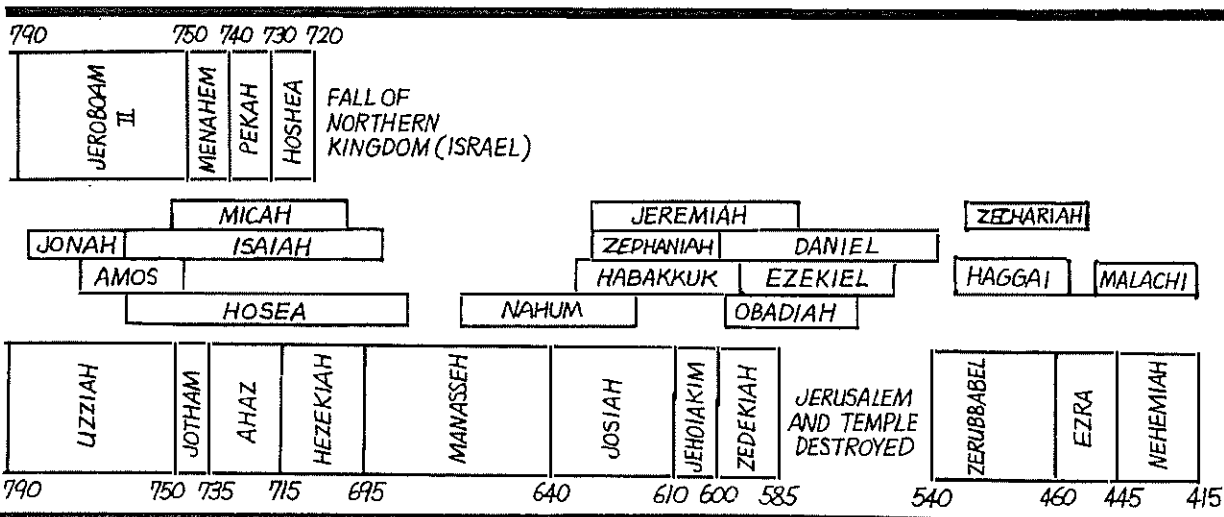
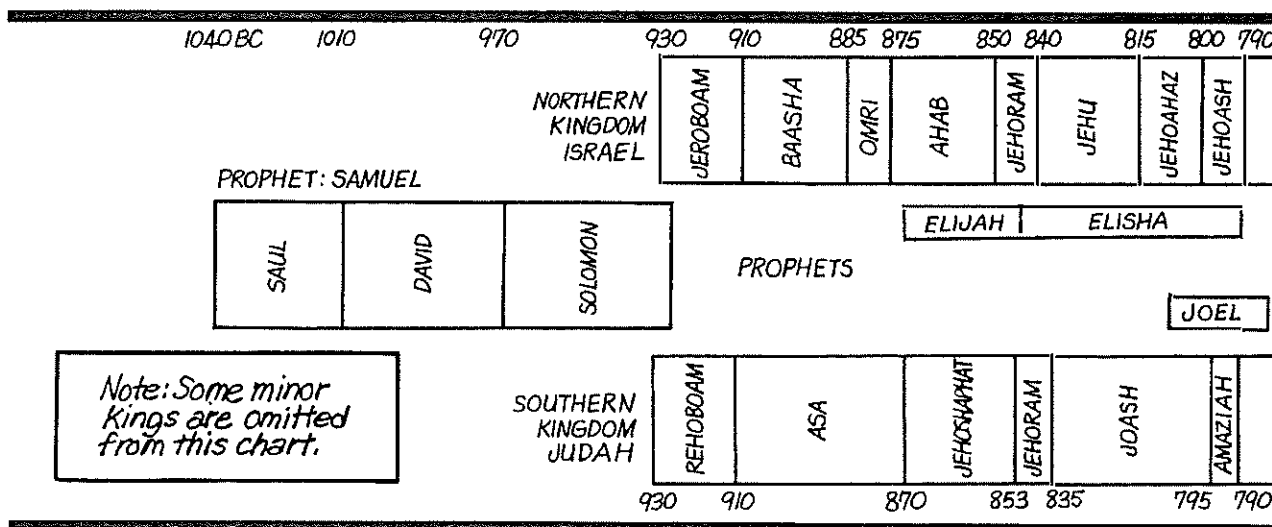
# Times of the Prophets

Books of Major Prophets

The Books of Minor Prophets



Israel's prophets are a built-in "reformation" aspect of Old Testament faith. The word "prophet" means "to speak out"—to *forth-tell* God's word as much as to foretell the future. They spoke out against hypocrisy, injustice, immorality and idolatry, warning God's people that He would punish them for such continued disobedience. The prophets also foretold the time when God would save a remnant of His people through whom all nations would be blessed.



## What is a prophet? (Heb 1:1) –

Exod 4:14 (NIV) Then the LORD's anger burned against Moses and he said, "What about your brother, Aaron the Levite? I know he can speak well. He is already on his way to meet you, and his heart will be glad when he sees you.

15 You shall speak to him and put words in his mouth; **I will help both of you speak** and will teach you what to do.

16 He will speak to the people for you, and it will be as if he were your mouth and as if you were God to him.

Exod 7:1 (NIV) Then the LORD said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet.

2 **You are to say everything I command you**, and your brother Aaron is to tell Pharaoh to let the Israelites go out of his country.

Other earlier prophets include –

- Abraham (Gen. 20:7)
- Moses (Deut. 34:10)
- Miriam and Deborah (Ex. 15:20; Jdg. 4:40)

Early “classical” prophets include –

- Samuel
- Nathan
- Gad
- Ahijah
- Miciah
- Elijah
- Elisha

## Jesus is the Ultimate Fulfillment of This

**John 1:14a** “The Word became flesh and made his dwelling among us”

**John 8:28** “So Jesus said, ‘When you have lifted up the Son of Man, then you will know that I am [the one I claim to be] and that **I do nothing on my own but speak just what the Father has taught me.**’” (NIV)

Isaiah (cf. John 12:41-42) -

**Isaiah 6:1-13** “In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple. <sup>2</sup> Above him were seraphs, each

**Revelation 4:8**

"...Day and night they never stop saying: 'Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come.'" (NIV)

with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. <sup>3</sup> And they were calling to one another: "Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory." <sup>4</sup> At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke. <sup>5</sup> "Woe to me!" I cried. "I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the LORD Almighty." <sup>6</sup> Then one of the seraphs flew to me with a live coal in his hand, which he had taken with tongs from the altar. <sup>7</sup> With it he touched my mouth and said, "See, this has touched your lips; your guilt is taken away and your sin atoned for." <sup>8</sup> Then I heard the voice of the Lord saying, "Whom shall I send? And who will go for us?" And I said, "Here am I. Send me!" <sup>9</sup> He said, "Go and tell this people: "Be ever hearing, but never understanding; be ever seeing, but never perceiving.' <sup>10</sup> Make the heart of this people calloused; make their ears dull and close their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts, and turn and be healed." <sup>11</sup> Then I said, "For how long, O Lord?" And he answered: "Until the cities lie ruined and without inhabitant, until the houses are left deserted and the fields ruined and ravaged, <sup>12</sup> until the LORD has sent everyone far away and the land is utterly forsaken. <sup>13</sup> And though a tenth remains in the land, it will again be laid waste. But as the terebinth and oak leave stumps when they are cut down, so the holy seed will be the stump in the land."

**LAW  
JUDGEMENT  
EXILE**

## **GOSPEL** Themes in Isaiah

- ❖ Isaiah's \_\_\_\_\_ are forgiven and cleansed before he preaches.
- ❖ For the sake of God's promise to \_\_\_\_\_ a remnant will return.
- ❖ A \_\_\_\_\_ will be born, he will be: *"Immanuel"* **"God with us"** *Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace...He will reign on David's throne and over his kingdom...from that time on and forever" Isaiah 9:6-7*  
*Isaiah 7:14*
- ❖ A \_\_\_\_\_ will come up from the stump of Jesse; David's father (Isaiah 11:1)
- ❖ \_\_\_\_\_ will characterize the kingdom  
**"The will beat their swords into plowshares and their spears into pruning hooks" Isaiah 2:4**  
**"The wolf will live with the lamb, the leopard will lie down with the goat" Isaiah 11:8-9**
- ❖ The \_\_\_\_\_ / \_\_\_\_\_ will come to restore Israel (Isaiah 61:1-3).
- ❖ \_\_\_\_\_ too will be gathered into Israel by the Messiah  
**"In the last days the mountain of The LORD's temple will be established as chief among the mountains and all nations will stream to it" Isaiah 2:2**  
**"My house will be called a house of prayer for all nations" Isaiah 56:7**
- ❖ The LORD's \_\_\_\_\_ will accomplish this;  
4 Servant Songs (Isaiah 42:1-4, 49:1-6, 50:4-9, 52:13-53:12)

## Jeremiah -

**Jeremiah 1:1-10** “The words of Jeremiah son of Hilkiah, one of the priests at Anathoth in the territory of Benjamin. <sup>2</sup> The word of the LORD came to him in the thirteenth year of the reign of Josiah son of Amon king of Judah, <sup>3</sup> and through the reign of Jehoiakim son of Josiah king of Judah, down to the fifth month of the eleventh year of Zedekiah son of Josiah king of Judah, when the people of Jerusalem went into exile. <sup>4</sup> The word of the LORD came to me, saying, <sup>5</sup> “Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations.” <sup>6</sup> “Ah, Sovereign LORD,” I said, “**I do not know how to speak; I am only a child.**” <sup>7</sup> But the LORD said to me, “Do not say, ‘I am only a child.’ You must go to everyone I send you to and say whatever I command you. <sup>8</sup> Do not be afraid of them, for I am with you and will rescue you,” declares the LORD. <sup>9</sup> **Then the LORD reached out his hand and touched my mouth** and said to me, “Now, **I have put my words in your mouth.** <sup>10</sup> See, today I appoint you over nations and kingdoms **to uproot and tear down, to destroy and overthrow, to build and to plant.**” (NIV; cf. 2 Chron 36:12)

## **Law & Gospel**

### Themes in Jeremiah -

- ❖ \_\_\_\_\_ is tipping toward Jerusalem from the North = Babylon (Jeremiah 1:13)
- ❖ Jeremiah \_\_\_\_\_ his prophecy (also seen with the books of Hosea & Ezekiel)
- ❖ Judah must \_\_\_\_\_ to Babylon and go to exile; that is The LORD’s will
- ❖ Jehoiakim, Jehoiachin, and Zedekiah (Josiah’s sons) \_\_\_\_\_ Jeremiah’s message
- ❖ \_\_\_\_\_ & \_\_\_\_\_ ministry; “uproot and tear down”; “build and plant”
- ❖ The LORD will establish a \_\_\_\_\_ with his people (Jeremiah 31:31-34)

### High-(Low)-Lights

- ❖ Jeremiah’s rotten \_\_\_\_\_. (Jeremiah 13:1-11)  
 “Wear it without washing it, bury it, and then dig it up. That is what Judah will be like.”
- ❖ Vision of good and bad \_\_\_\_\_. Good ones go to Babylon, bad ones stay behind. (Jeremiah 24:1-10)

*“If anyone would come after me, he must deny himself, take up his cross, and follow me”*

## Theology of the Cross

The people of God will go through \_\_\_\_\_ and \_\_\_\_\_. That is part of God’s Plan!

**1 Peter 4:12-13** “Dear friends, do not be surprised at the painful trial you are suffering, as though something strange were happening to you. <sup>13</sup> But rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed.” (NIV)

- ❖ Jeremiah’s thrown into \_\_\_\_\_. (Ch 20)
  - ❖ Jeremiah wears a \_\_\_\_\_. (Ch 27)
  - ❖ While he’s in prison and the city is about to fall, Jeremiah buys a \_\_\_\_\_. (Jeremiah 32)
- Shows Faith in God's Promise to Restore**

### Ezekiel -

**Ezekiel 2:7-3:4** “**You must speak my words to them**, whether they listen or fail to listen, for they are rebellious. <sup>8</sup> But you, son of man, listen to what I say to you. Do not rebel like that rebellious house; open your mouth and eat what I give you.” <sup>9</sup> Then I looked, and I saw a hand stretched out to me. In it was a scroll, <sup>10</sup> which he unrolled before me. On both sides of it were written words of lament and mourning and woe. <sup>3:1</sup> And he said to me, “**Son of man, eat what is before you, eat this scroll; then go and speak to the house of Israel.**” <sup>2</sup> So I opened my mouth, and he gave me the scroll to eat. <sup>3</sup> Then he said to me, “Son of man, eat this scroll I am giving you and fill your stomach with it.” So I ate it, and it tasted as sweet as honey in my mouth. <sup>4</sup> He then said to me: “Son of man, **go now to the house of Israel and speak my words to them.**” (NIV)

### Themes in Ezekiel

- ❖ Ezekiel has visions of the \_\_\_\_\_ of the \_\_\_\_\_ (Ezekiel 1)
- ❖ Ezekiel \_\_\_\_\_ his prophecy (Ezekiel 4-5, 12, 24)
- ❖ The LORD’s glory departs from the \_\_\_\_\_ (Ezekiel 10)
- ❖ \_\_\_\_\_ will be destroyed.
- ❖ The LORD himself will \_\_\_\_\_ Israel through his servant \_\_\_\_\_ (Ezekiel 34)

**Jesus says,  
“I am the Good Shepherd”  
John 10:14**

- ❖ There will be a \_\_\_\_\_ for God’s people. (Ezekiel 37)

**“Son of Man, can these dry bones live?  
O Sovereign LORD, you alone know!” Ezekiel 37:3**



- ❖ There will be a new \_\_\_\_\_ and a \_\_\_\_\_ of \_\_\_\_\_ flowing from it.  
(Ezekiel 40-48)

**"...and the name of the city from that time on will be THE LORD IS THERE" Ezekiel 48:35**

<p><b>Revelation 21:2-3</b> "And I saw the Holy City the new Jerusalem... 'Now the dwelling of God is with men'" (NIV)</p>	<p><b>Revelation 21:22</b> "And I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple" (NIV)</p>	<p><b>Revelation 22:1</b> "Then the angel showed me the river of the water of life flowing from the throne of God and of the Lamb down the middle of the great city" (NIV)</p>
--	--	--

586 BC is the "Watershed" of OT History:

\_\_\_\_\_ is Sacked!!!

In 586 B.C. the Babylonians destroy Jerusalem under Nebuchadnezzar and take the Southern Kingdom into exile!!!

### Discussion Questions

1. We saw the importance of cleansing of the prophets mouth to speak God's word. **James 3:9-10** says, "With the tongue we praise our Lord and Father, and with it we curse men, who have been made in God's likeness...My brothers this should not be." Like Isaiah, we too have "unclean lips" but our sin has been atoned for and our guilt taken away. Yet, we still struggle. When is it most difficult for you to live and speak with a cleansed mouth?
2. God had a plan to restore Judah from her sinfulness and redeem her, yet Judah would have go to exile, that was God's plan. God's plan of salvation is a way through suffering. Jesus suffered for our salvation, and he tells us that we, who follow him, will also undergo trials and suffering. Knowing that, how do we view the struggles, trials, and suffering in our life? What gives us hope and joy even in the hard times?
3. The prophets often preached with their lives not just their words, for example; Jeremiah's rotten loincloth (**Jeremiah 13**) or Ezekiel's response to his wife's death (**Ezekiel 24:15-26**), we are also given a message to preach with our lives. In what ways has your life been a faithful preacher, and in what situations or areas of your life is that most difficult?

# Exile of the Southern Kingdom

Knowledge about the destiny of the captives from Israel and Judah is sparse in the period following the capture of Samaria and the later destruction of Jerusalem.

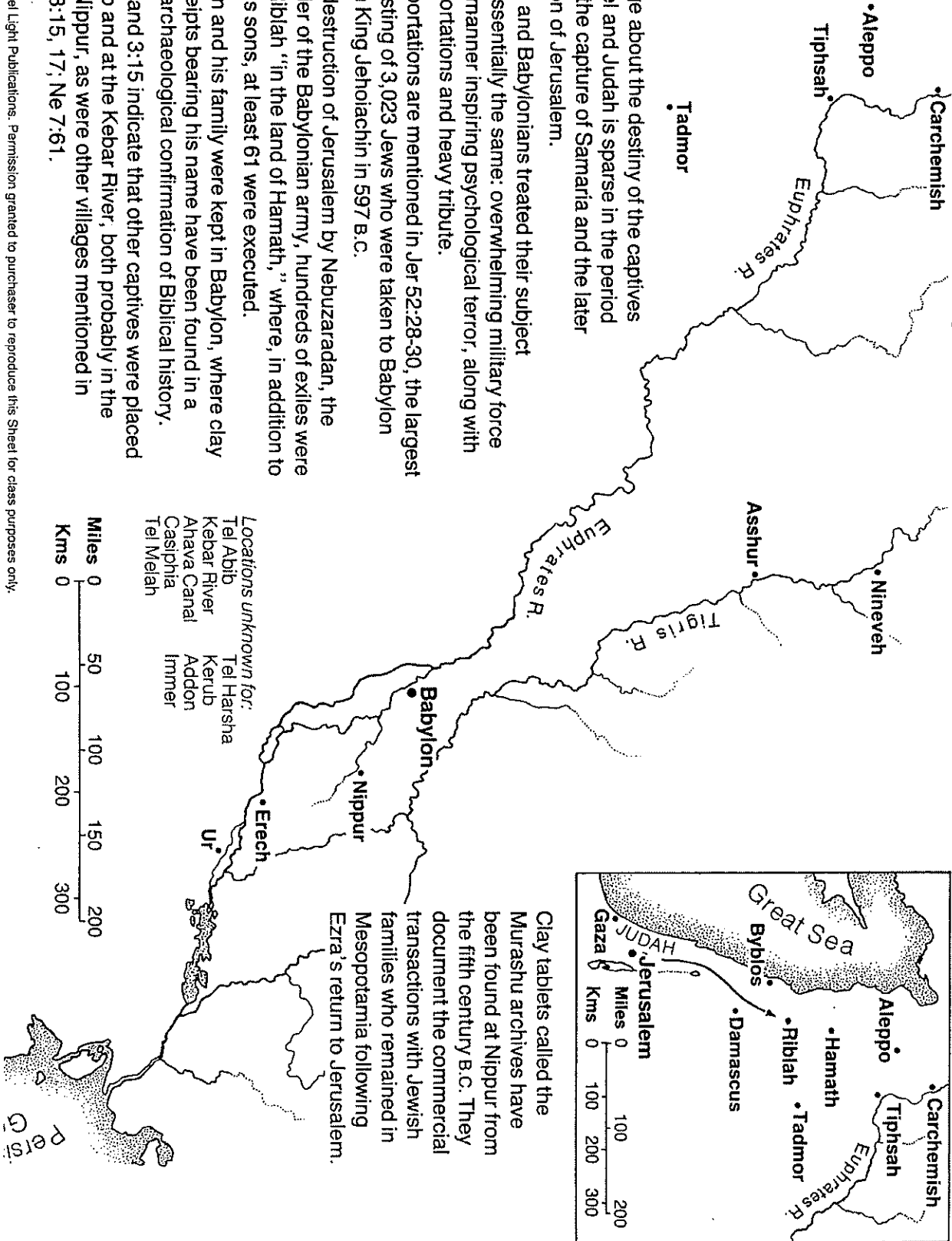
Assyrians and Babylonians treated their subject peoples essentially the same: overwhelming military force used in a manner inspiring psychological terror, along with mass deportations and heavy tribute.

Three deportations are mentioned in Jer 52:28-30, the largest one consisting of 3,023 Jews who were taken to Babylon along with King Jehoiachin in 597 B.C.

After the destruction of Jerusalem by Nebuzaradan, the commander of the Babylonian army, hundreds of exiles were taken to Riblah "in the land of Hamath," where, in addition to Zedekiah's sons, at least 61 were executed.

Jehoiachin and his family were kept in Babylon, where clay ration receipts bearing his name have been found in a dramatic archaeological confirmation of Biblical history.

Eze 1:1-3 and 3:15 indicate that other captives were placed at Tel Abib and at the Kebar River, both probably in the locale of Nippur, as were other villages mentioned in Eze 2:59; 8:15, 17, Ne 7:61.



Clay tablets called the Murashu archives have been found at Nippur from the fifth century B.C. They document the commercial transactions with Jewish families who remained in Mesopotamia following Ezra's return to Jerusalem.

- ❖ There will be a new \_\_\_\_\_ and a \_\_\_\_\_ of \_\_\_\_\_ flowing from it.  
(Ezekiel 40-48)

**"...and the name of the city from that time on will be THE LORD IS THERE" Ezekiel 48:35**

### Discussion Questions

1. We saw the importance of cleansing of the prophets' mouth to speak God's word. **James 3:9-10** says, "With the tongue we praise our Lord and Father, and with it we curse men, who have been made in God's likeness...My brothers this should not be." Like Isaiah, we too have "unclean lips" but our sin has been atoned for and our guilt taken away. Yet, we still struggle. When is it most difficult for you to live and speak with a cleansed mouth?
2. God had a plan to restore Judah from her sinfulness and redeem her, yet Judah would have to go to exile, that was God's plan. God's plan of salvation is a way through suffering. Jesus suffered for our salvation, and he tells us that we, who follow him, will also undergo trials and suffering. Knowing that, how do we view the struggles, trials, and suffering in our life? What gives us hope and joy even in the hard times?
3. The prophets often preached with their lives not just their words, for example; Jeremiah's rotten loincloth (**Jeremiah 13**) or Ezekiel's response to his wife's death (**Ezekiel 24:15-26**), we are also given a message to preach with our lives. In what ways has your life been a faithful preacher, and in what situations or areas of your life is that most difficult?

**586 BC is the "Blackeye" of First Testament History:**

\_\_\_\_\_ is Sacked!!!

The Babylonians destroy Jerusalem under Nebuchadnezzar and take the Southern Kingdom into exile!!! Who moved? Did God refute His promises or did Israel refute the LORD and His Word?

## 1 and 2 Chronicles -

- ❖ Written after the \_\_\_\_\_ from \_\_\_\_\_ possibly 430 BC.
- ❖ Written to give hope again in \_\_\_\_\_.
- ❖ Shows what The LORD intended for his people had they not \_\_\_\_\_.
- ❖ Shows how The LORD has been faithful to them even despite their \_\_\_\_\_.
- ❖ Contrast to the books of Samuel I & II and Kings I & II:

**Samuel and Kings purpose:** "Israel, this is why you're in exile"

**Chronicles purpose:** "Israel, you're still God's people; He is faithful"

## Restoration -

### 2 Chronicles 36:20-23

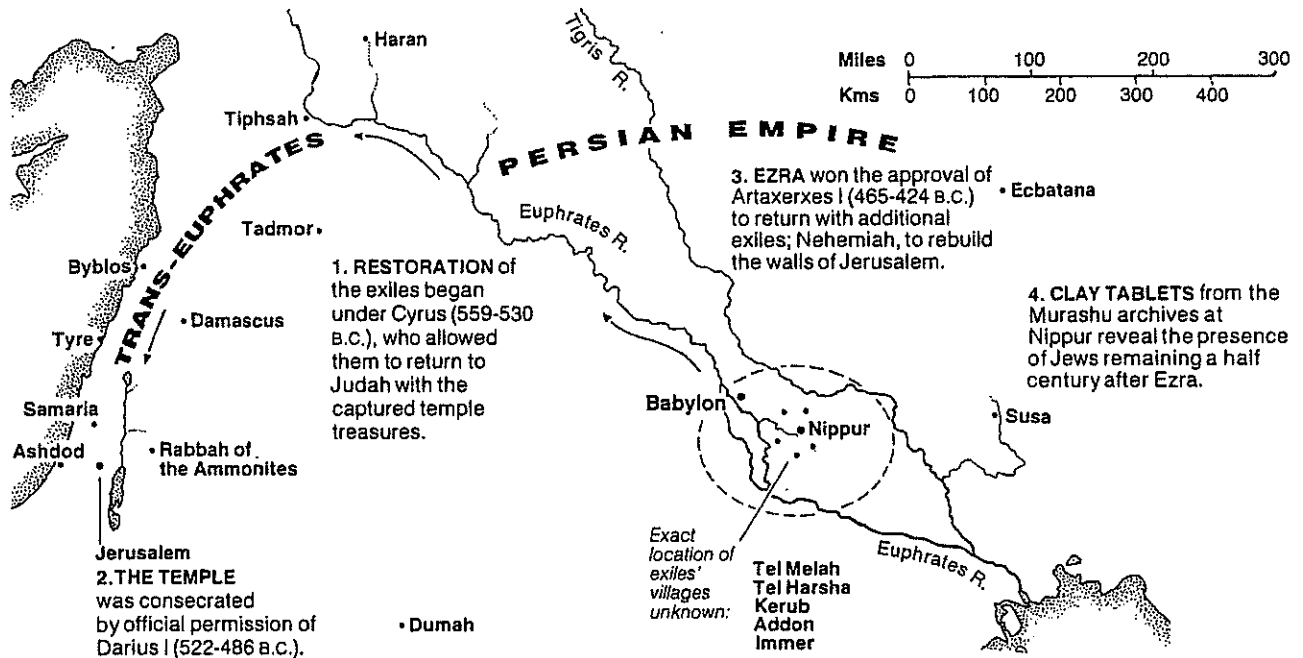
"He carried into exile to Babylon the remnant, who escaped from the sword, and they became servants to him and his sons until the kingdom of Persia came to power. <sup>21</sup> The land enjoyed its sabbath rests; all the time of its desolation it rested, until the seventy years were completed in fulfillment of the word of the LORD spoken by Jeremiah. <sup>22</sup> In the first year of Cyrus king of Persia, in order to fulfill the word of the LORD spoken by Jeremiah, the LORD moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and to put it in writing: <sup>23</sup> "This is what Cyrus king of Persia says: "The LORD, the God of heaven, has given me all the kingdoms of the earth and he has appointed me to build a temple for him at Jerusalem in Judah. Anyone of his people among you--may the LORD his God be with him, and let him go up." (NIV)

## Ezra -

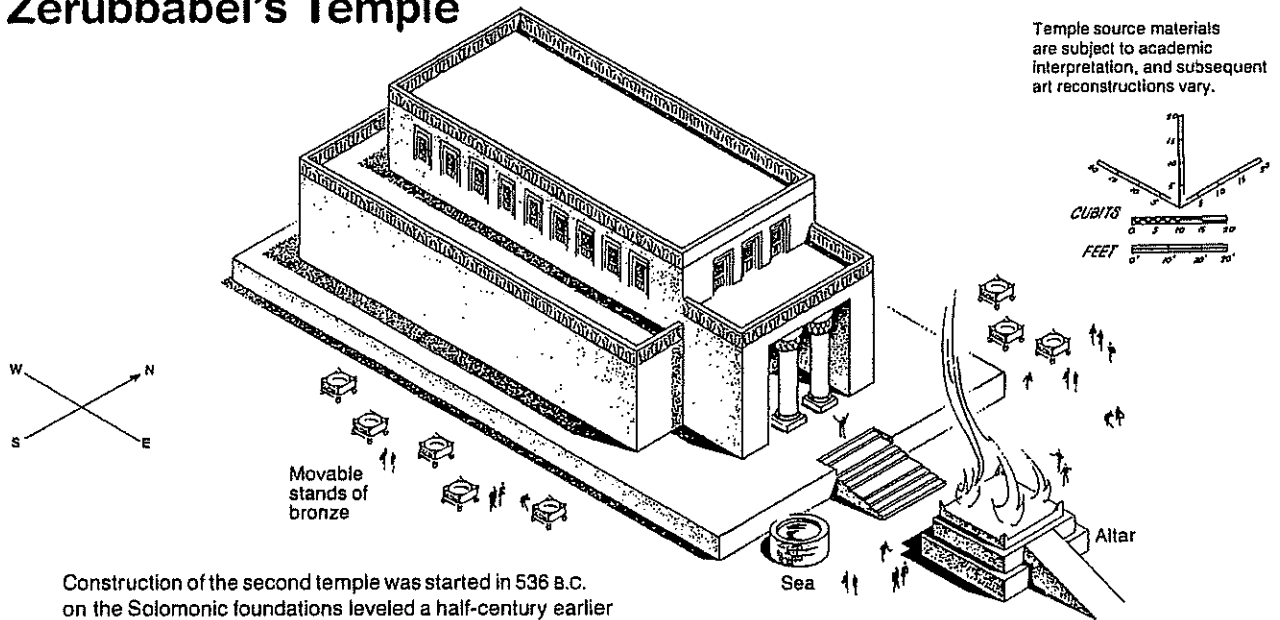
- ❖ \_\_\_\_\_ in the Promise Land: 1<sup>st</sup> wave of exiles return 536 BC (Ezra 1-2)
- ❖ \_\_\_\_\_ is rebuilt (535 to 516 BC) (Ezra 3:1 to 6:15)
  - Temple is dedicated (Ezra 6:16)
  - A sin offering is made; 1 male goat for each tribe (Ezra 6:17)
  - The Passover is celebrated (Ezra 6:19-22)
- ❖ \_\_\_\_\_ rebirth: Ezra leads 2<sup>nd</sup> wave of exiles to Jerusalem in 458 BC (Ezra 7-8)
- ❖ \_\_\_\_\_ Unfaithfulness (Ezra 9)

**Ezra 9:1-2** "After these things had been done, the leaders came to me and said, 'The people of Israel, including the priests and the Levites, **have not kept themselves**

# Return from Exile



# Zerubbabel's Temple



Construction of the second temple was started in 536 B.C. on the Solomonic foundations leveled a half-century earlier by the Babylonians. People who remembered the earlier temple wept at the comparison (Ezr 3:12). Not until 516 B.C., the 6th year of the Persian emperor Darius I (522-486), was the temple finally completed at the urging of Haggai and Zechariah (Ezr 6:13-15).

Archaeological evidence confirms that the Persian period in Palestine was a comparatively impoverished one in terms of material culture. Later Aramaic documents from Elephantine in Upper Egypt illustrate the official process of gaining permission to construct a Jewish place of worship, and the opposition engendered by the presence of various foes during this period.

Of the temple and its construction, little is known. Among the few contemporary buildings, the Persian palace at Lachish and the Tobiad monument at Iraq el-Amir may be compared in terms of technique.

Unlike the more famous structures razed in 586 B.C. and A.D. 70, the temple begun by Zerubbabel suffered no major hostile destruction, but was gradually repaired and reconstructed over a long period. Eventually it was replaced entirely by Herod's magnificent edifice.

## Chronology: Ezra-Nehemiah

Dates below are given according to a Nisan-to-Nisan Jewish calendar (see chart on "Hebrew Calendar," p. 21).

Roman numerals represent months; Arabic numerals represent days.

540 B.C.

	YEAR	MONTH	DAY	EVENT	REFERENCE
530	539 B.C.	Oct.	12	Capture of Babylon	Da 5:30
	538	Mar.	24	Cyrus's first year	Ezr 1:1-4
520	537	to Mar.	11		
	537(?)			Return under Sheshbazzar	Ezr 1:11
	537	VII		Building of altar	Ezr 3:1
510	536	II		Work on temple begun	Ezr 3:8
	536-530			Opposition during Cyrus's reign	Ezr 4:1-5
	530-520			Work on temple ceased	Ezr 4:24
500	520	VI =Sept.	24 21	Work on temple renewed under Darius	Ezr 5:2; Hag 1:14
	516	XII =Mar.	3 12	Temple completed	Ezr 6:15
490					
480	458	I =Apr.	1 8	Ezra departs from Babylon	Ezr 7:6-9
		V =Aug.	1 4	Ezra arrives in Jerusalem	Ezr 7:8-9
	IX =Dec.	20 19	People assemble	Ezr 10:9	
		X =Dec.	1 29	Committee begins investigation	Ezr 10:16
470	457	I =Mar.	1 27	Committee ends investigation	Ezr 10:17
460	445	Apr.	13	20th year of Artaxerxes I	Ne 1:1
	444	to Apr.	2		
450	445	I =Mar.-Apr.		Nehemiah approaches king	Ne 2:1
		Aug.(?)		Nehemiah arrives in Jerusalem	Ne 2:11
	VI =Oct.	25 2	Completion of wall	Ne 6:15	
440	VII	=Oct. to Nov.	8 5	Public assembly	Ne 7:73-8:1
		=Oct.	15-22 22-28	Feast of Tabernacles	Ne 8:14
	VII =Oct.	24 30	Fast	Ne 9:1	
430 B.C.	433	Apr.	1	32nd year of Artaxerxes;	Ne 5:14; 13:6
	432	to Apr.	19	Nehemiah's recall and return	

**separate from the neighboring peoples with their detestable practices**, like those of the Canaanites, Hittites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians and Amorites. <sup>2</sup> They have taken some of their daughters as wives for themselves and their sons, and have mingled the holy race with the peoples around them. And **the leaders and officials have led the way in this unfaithfulness.**” (NIV)

❖ \_\_\_\_\_ Renewal (Ezra 10)

**Ezra 10:10-11** “Then Ezra the priest stood up and said to them, ‘**You have been unfaithful**; you have married foreign women, adding to Israel's guilt.

<sup>11</sup> **Now make confession to the LORD**, the God of your fathers, and do his will. Separate yourselves from the peoples around you and from your foreign wives. <sup>12</sup> The whole assembly responded with a loud voice: “**You are right! We must do as you say.**” (NIV)

## Nehemiah -

❖ Led the \_\_\_\_\_ return to Jerusalem of Babylonian exiles

❖ \_\_\_\_\_ of Jerusalem

- Rebuilt the walls of Jerusalem in \_\_\_\_\_ days (Nehemiah 6:15-16)
- \_\_\_\_\_ the city (Nehemiah 7:4-5)

❖ \_\_\_\_\_ rededication

- \_\_\_\_\_ God's Word

## **Reading**

**Nehemiah 8:7-8**

“The Levites...instructed the people in the Law while the people were standing there. <sup>8</sup> **They read** from the Book of the Law of God, making it clear **and giving the meaning so that the people could understand what was being read.**” (NIV)

## **Preaching**

- \_\_\_\_\_ with great joy (Nehemiah 8:12)
- \_\_\_\_\_ of their sin and of their father's (Nehemiah 9)
- \_\_\_\_\_ and \_\_\_\_\_ re-instituted at Zerubbabel's Temple—the second temple
- \_\_\_\_\_ of the covenant to obey God's Word is drawn up and signed (Nehemiah 9:38-10:39)

2 Pillar Covenants in the Old Testament –

- 1. (Gen 15:5-21; 17:4-8; 18:18-19; 22:17-18)
- 2. (2 Samuel 7:8-16)

Intertestamental Period Between Malachi & Matthew

Historical Outline -

Persian Rule 450-330 BC. Time of relative \_\_\_\_\_.

Hellenistic (Greek) Period 330-166 BC \_\_\_\_\_ over Israel

Pinnacle Point: Antiochus Epiphanies \_\_\_\_\_ Judaism (175-164BC)

2 Maccabees 7:1 “It happened also that seven brothers and their mother were arrested and were being compelled by the king [Antiochus], under torture with whips and thongs, to partake of unlawful swine's flesh. <sup>2</sup> One of them, acting as their spokesman, said, "What do you intend to ask and learn from us? For we are ready to die rather than transgress the laws of our ancestors." <sup>3</sup> The king fell into a rage, and gave orders to have pans and caldrons heated. <sup>4</sup> These were heated immediately, and he commanded that the tongue of their spokesman be cut out and that they scalp him and cut off his hands and feet, while the rest of the brothers and the mother looked on. <sup>5</sup> When he was utterly helpless, the king ordered them to take him to the fire, still breathing, and to fry him in a pan. The smoke from the pan spread widely, but the brothers and their mother encouraged one another to die nobly, saying, <sup>6</sup> "The Lord God is watching over us and in truth has compassion on us, as Moses declared in his song that bore witness against the people to their faces, when he said, "And he will have compassion on his servants...."<sup>14</sup> One cannot but choose to die at the hands of mortals and to cherish the hope God gives of being raised again by him.”

(NRA)

Hasmonean (Jewish) Period 166-63 BC Mattathias and his sons (Judas Maccabeus) lead a \_\_\_\_\_

Hanukah (Day the temple was cleansed)

Roman Period 63 BC through Christ Pompey invades \_\_\_\_\_



# Between the Testaments

Malachi c. 430 B.C.

## THE PERSIAN PERIOD 450-330 B.C.

For about 200 years after Nehemiah's time the Persians controlled Judah, but the Jews were allowed to carry on their religious observances and were not interfered with. During this time Judah was ruled by high priests who were responsible to the Jewish government.

## THE HELLENISTIC PERIOD 330-166 B.C.

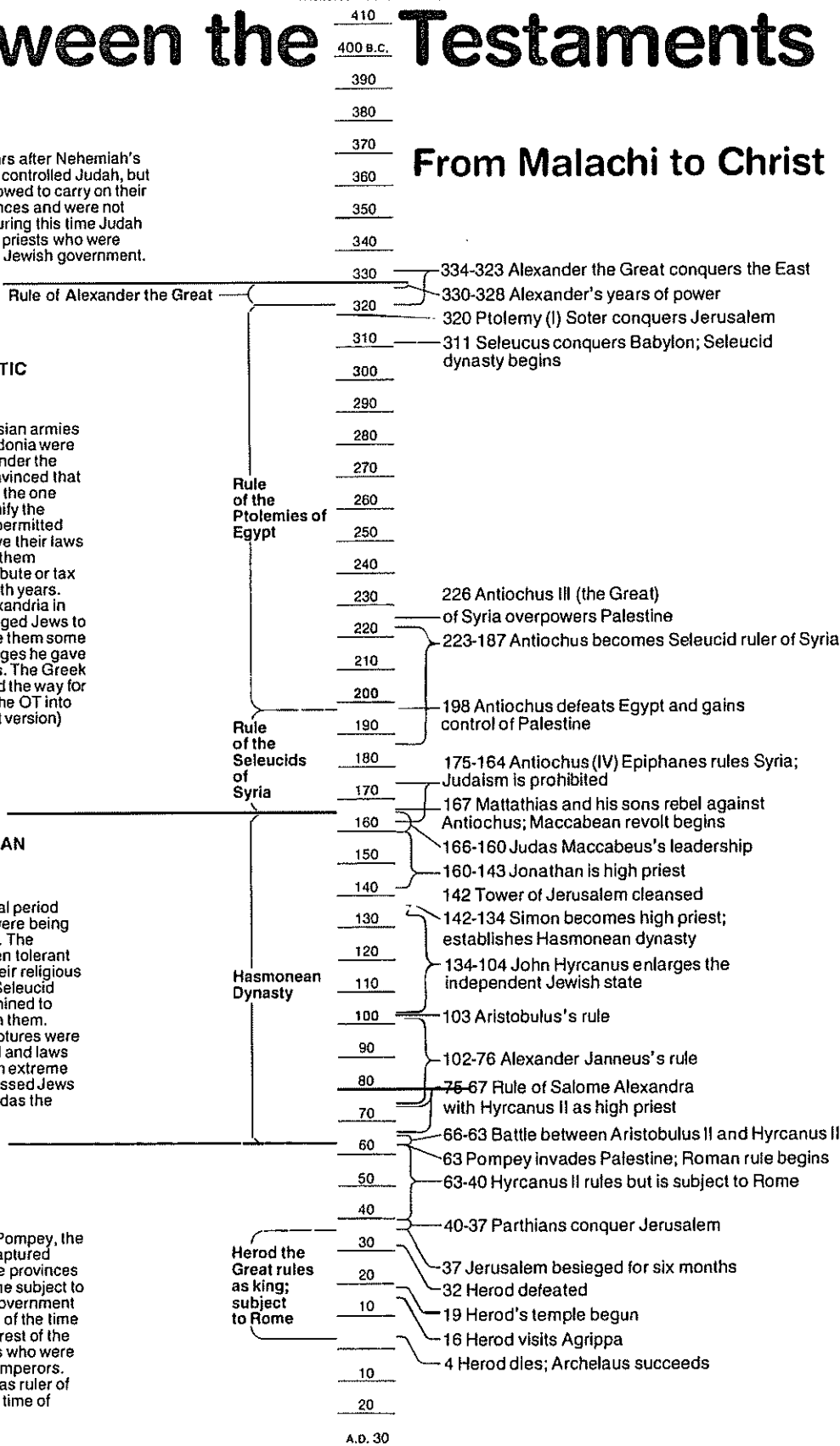
In 333 B.C. the Persian armies stationed in Macedonia were defeated by Alexander the Great. He was convinced that Greek culture was the one force that could unify the world. Alexander permitted the Jews to observe their laws and even granted them exemption from tribute or tax during their sabbath years. When he built Alexandria in Egypt, he encouraged Jews to live there and gave them some of the same privileges he gave his Greek subjects. The Greek conquest prepared the way for the translation of the OT into Greek (Septuagint version) c. 250 B.C.

## THE HASMONEAN PERIOD 166-63 B.C.

When this historical period began, the Jews were being greatly oppressed. The Ptolemies had been tolerant of the Jews and their religious practices but the Seleucid rulers were determined to force Hellenism on them. Copies of the Scriptures were ordered destroyed and laws were enforced with extreme cruelty. The oppressed Jews revolted, led by Judas the Maccabee.

## THE ROMAN PERIOD 63 B.C. . . .

In the year 63 B.C. Pompey, the Roman general, captured Jerusalem, and the provinces of Palestine became subject to Rome. The local government was entrusted part of the time to princes and the rest of the time to procurators who were appointed by the emperors. Herod the Great was ruler of all Palestine at the time of Christ's birth.

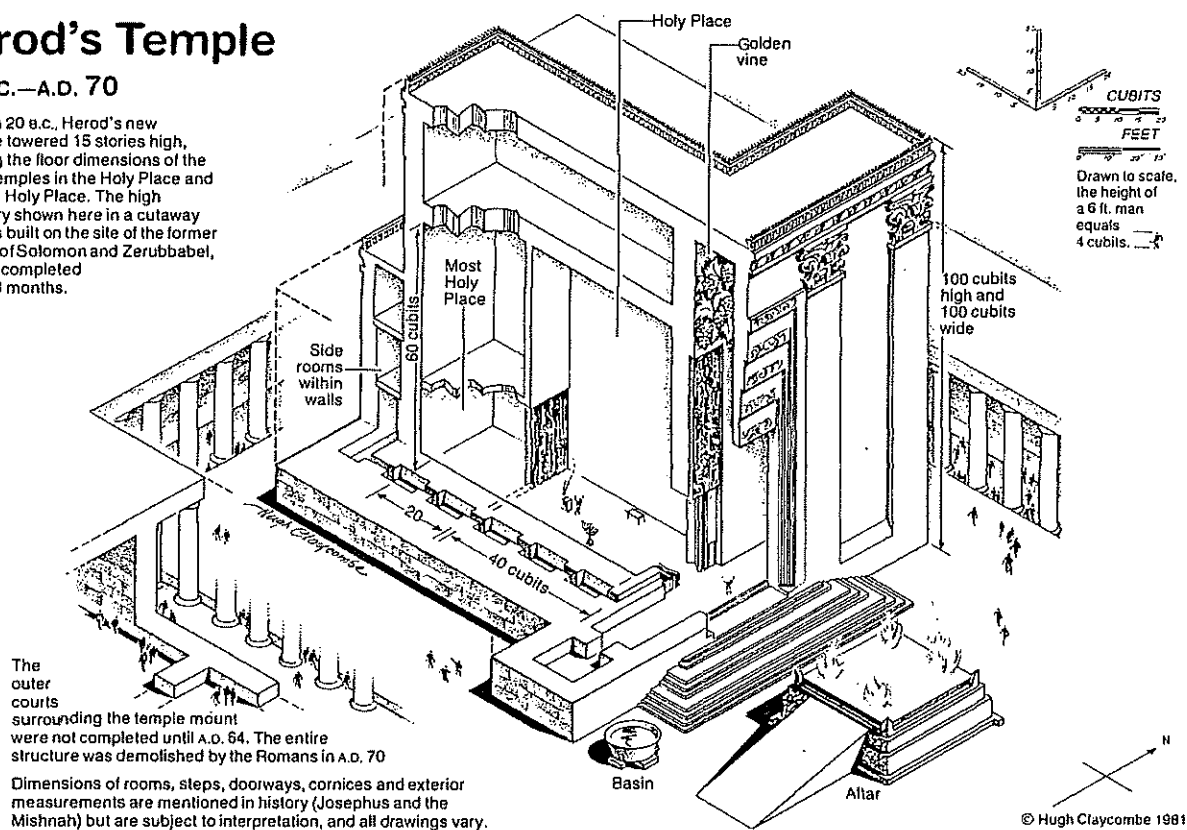


Matthew

## Herod's Temple

20 B.C.—A.D. 70

Begun in 20 a.c., Herod's new structure towered 15 stories high, following the floor dimensions of the former temples in the Holy Place and the Most Holy Place. The high sanctuary shown here in a cutaway view was built on the site of the former temples of Solomon and Zerubbabel, and was completed in just 18 months.



## Jewish Sects

### PHARISEES

Their roots can be traced to the second century B.C.—to the Hasidim.

1. Along with the Torah, they accepted as equally inspired and authoritative, all material contained within the oral tradition.
2. On free will and determination, they held to a mediating view that made it impossible for either free will or the sovereignty of God to cancel out the other.
3. They accepted a rather developed hierarchy of angels and demons.
4. They taught that there was a future for the dead.
5. They believed in the immortality of the soul and in reward and retribution after death.
6. They were champions of human equality.
7. The emphasis of their teaching was ethical rather than theological.

### SADDUCEES

They probably had their beginning during the Hasmonean period (166-63 B.C.). Their demise occurred c. A.D. 70 with the fall of Jerusalem.

1. They denied that the oral law was authoritative and binding.
2. They interpreted Mosaic law more literally than did the Pharisees.
3. They were very exacting in Levitical purity.
4. They attributed all to free will.
5. They argued there is neither resurrection of the dead nor a future life.
6. They rejected a belief in angels and demons.
7. They rejected the idea of a spiritual world.
8. Only the books of Moses were canonical Scripture.

### ESSENES

They probably originated among the Hasidim, along with the Pharisees, from whom they later separated (I Maccabees 2:42; 7:13). They were a group of very strict and zealous Jews who took part with the Maccabees in a revolt against the Syrians, c. 165-155 B.C.

1. They followed a strict observance of the purity laws of the Torah.
2. They were notable for their communal ownership of property.
3. They had a strong sense of mutual responsibility.
4. Daily worship was an important feature along with a daily study of their sacred scriptures.
5. Solemn oaths of piety and obedience had to be taken.
6. Sacrifices were offered on holy days and during sacred seasons.
7. Marriage was not condemned in principle but was avoided.
8. They attributed all that happened to fate.

### ZEALOTS

They originated during the reign of Herod the Great c. 6 B.C. and ceased to exist in A.D. 73 at Masada.

1. They opposed payment of tribute for taxes to a pagan emperor, saying that allegiance was due only to God.
2. They held a fierce loyalty to the Jewish traditions.
3. They were opposed to the use of the Greek language in Palestine.
4. They prophesied the coming of the time of salvation.

# The New Testament Bookshelf

The term "New Testament" refers first to the covenant God made with all people to save them through His Son, Jesus Christ. It has also come to refer to the *writings about* that promise-law.

## Purpose/Theme:

The Scriptures of the New Testament show how God's Old Covenant is fulfilled in Jesus Christ. It describes how the early Christians became the Church, and how to live in the light of the risen presence of Christ.

### The Gospels

Matthew  
Mark  
Luke  
John

### History

Acts

### Letters by Paul

Romans  
First Corinthians  
Second Corinthians  
Galatians  
Ephesians  
Philippians  
Colossians  
First Thessalonians  
Second Thessalonians  
First Timothy  
Second Timothy  
Titus  
Philemon

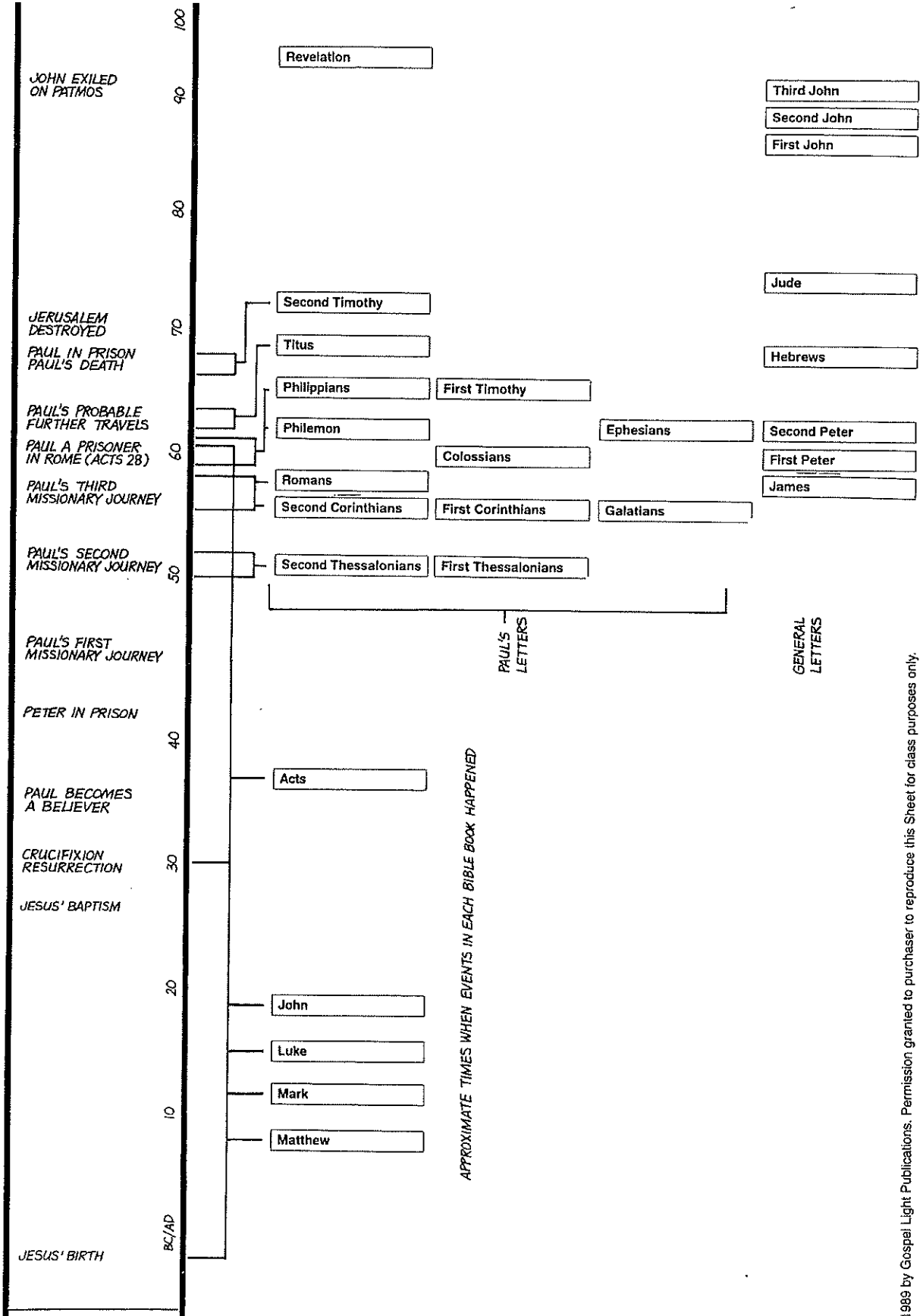
### General Letters

Hebrews  
James  
First Peter  
Second Peter  
First John  
Second John  
Third John  
Jude

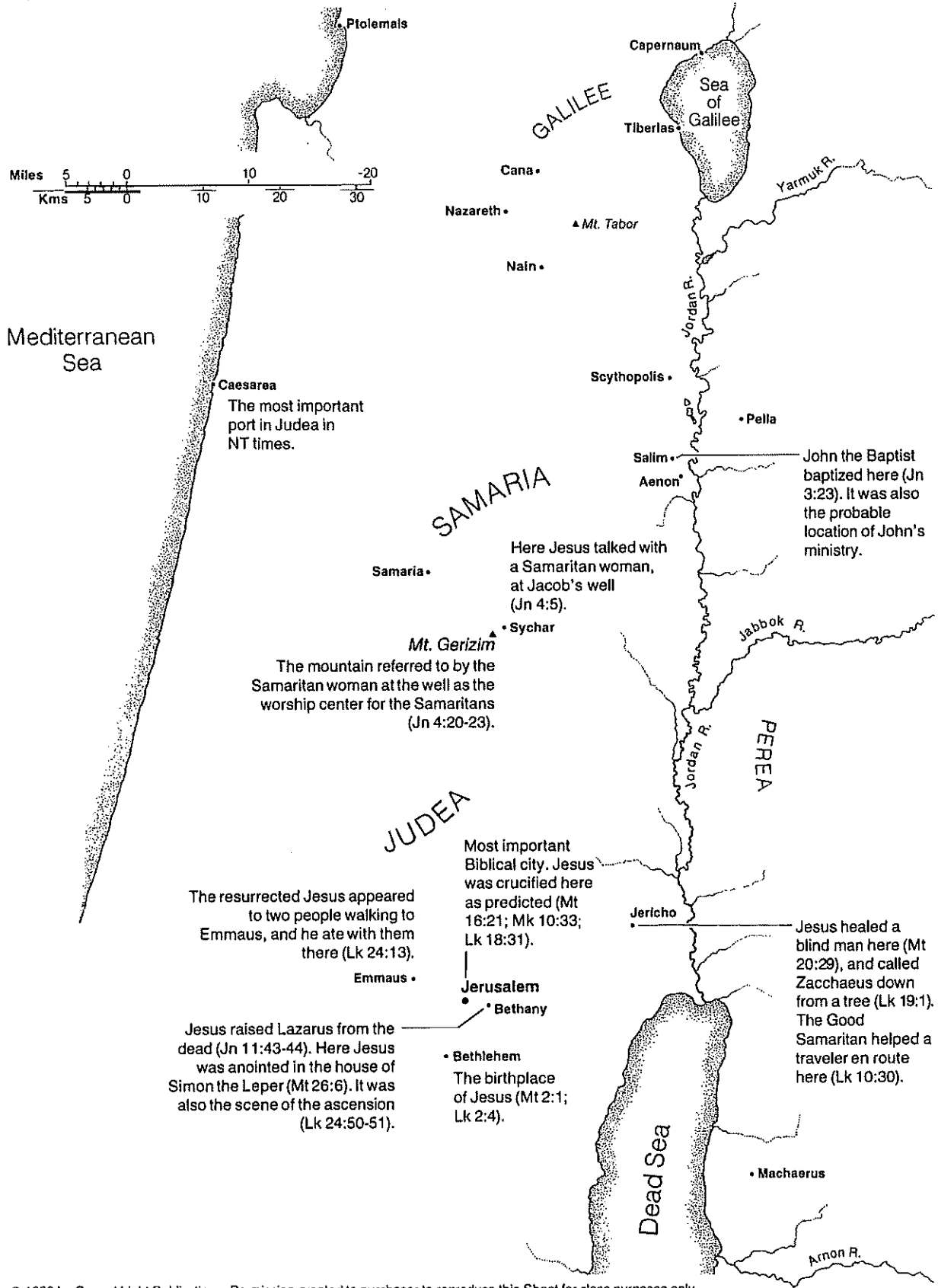
### Prophecy

Revelation

# When New Testament Events Happened



# Jesus in Judea and Samaria



## The New Testament: The Story Continues

The actual storyline of the New Testament as continued from the Old Testament is nicely summed up in the following two parts of the *Apostle's Creed*:

- 1) "For the most part," the *Second Article* summarizes the storyline of the Four Gospels:

And in Jesus Christ, His only Son, our Lord,  
 who was conceived by the Holy Spirit,  
 born of the virgin Mary,  
 suffered under Pontius Pilate,  
 was crucified, died, and was buried.  
 He descended into hell.  
 The third day He rose again from the dead.  
 He ascended into heaven  
 and sits at the right hand of God the Father Almighty.  
 From thence He will come to judge the living and the dead.

- 2) "For the most part," the *Third Article* summarizes the storyline from Acts – Revelation:

I believe in the Holy Spirit,  
 the holy Christian Church,  
 the communion of saints,  
 the forgiveness of sins,  
 the resurrection of the body,  
 and the life everlasting. Amen.

NOTE: Where are we in the Bible's story? Thus, the Bible's story is our story too; we are just as much a part of the story as Adam and Eve were in Genesis!

## The Rise of Modern Judaism -

- ❖ 613 laws devised on how to keep \_\_\_\_\_
- ❖ Law seen as a means to \_\_\_\_\_ God's favor no longer a \_\_\_\_\_ to his favor
- ❖ Rise of Jewish \_\_\_\_\_; God loves Jews not Gentiles, not Samaritans
- ❖ View that when the \_\_\_\_\_ comes he will destroy Israel's oppressors (Romans)

### **Is there any wonder when Jesus that came they questioned him?**

Mark 7:5      "So the Pharisees and teachers of the law asked Jesus, "**Why don't your disciples live according to the tradition of the elders** instead of eating their food with 'unclean' hands?...He replied...<sup>8</sup>**You have let go of the commands of God and are holding on to the traditions of men.**" (NIV)

### Discussion Questions

1.            The Israelites returning from exile needed to be reminded that they were God's people and that he would still be faithful to his promises. In what situations in your life have you needed that reminder? Where did that reminder come from? How can we help be that reminder for other people in a way that does not make light of their situation or how abandoned they might feel?
  
2.            In Nehemiah God's Word had a great affect on the people when they heard it, for example: **Nehemiah 8:9 "For all the people had been weeping as they listened to the words of the Law"** and **Nehemiah 8:12 "then the people went away to eat and drink, to send portions of food and to celebrate with great joy, because now they understood the words that had been made known to them."** How does God's word affect me? Is it appropriate to have an emotional response to God's Word? What kind of affect should it have on us?
  
3.            In the Intertestamental Period we find that the people had attempted to uphold God's ways but in doing so drifted from them. Two examples; the law became a means to earn God's favor, so it was expanded upon and they felt they should be separate from other nations because God only loved them (instead of, because of the influence of the other nation's sinful practices). In what ways are we as God's people today in danger of drifting from God's ways even amidst our attempts at serving him?

## Summary of the Temple -

1. Solomon builds the first temple in 10<sup>th</sup> Century B.C.
2. Solomon's Temple is destroyed in 586 B.C. with the Babylonian exile
3. The temple is rebuilt from 535 – 515 B.C. after the remnant's return from Babylonian exile
4. Herod expands and enlarges the second temple during his reign
5. The second temple was destroyed by the Romans in 70 A.D., and they left the western wall to show others their might.

## *The Second Testament*

### The Gospels

- ❖ \_\_\_\_\_ Gospels all written within the first \_\_\_\_\_ years after Jesus death, resurrection, and ascension
- ❖ All four tell the \_\_\_\_\_ of \_\_\_\_\_ for the salvation of the world
- ❖ God has given us four \_\_\_\_\_ perspectives and experiences of Jesus
- ❖ Not written as \_\_\_\_\_ history (though certainly containing true history)
- ❖ They are the \_\_\_\_\_ of Jesus and about Jesus in written form.
- ❖ His \_\_\_\_\_ and \_\_\_\_\_ are focal points in all four Gospels

The Synoptic Gospels – The Synoptic Gospels are Matthew, Mark and Luke, which reflect many similarities to each other, in contrast to John's Gospel, which provides a different, yet complementary picture of Jesus.



## The Gospel According to Matthew –

### A Simple Outline

1. (1:1-4:16) - Focus on the \_\_\_\_\_ of Jesus Christ
2. (4:17-16:20) - Focus Jesus' \_\_\_\_\_, main ministry and responses to Him
3. (16:21-28:20) – Focus on the \_\_\_\_\_ of Jesus Christ

### How Jesus, the chief character in Matthew, is portrayed –

- An authoritative \_\_\_\_\_ (7:28-29)
- the \_\_\_\_\_ of \_\_\_\_\_ (3:17, 4:3, 17:5)
- the \_\_\_\_\_ Servant of Isaiah 53 (8:17, 27:12, 27-31)

### The goal and fulfillment of Israel's history and major figures

- \_\_\_\_\_ Sermon on the Mount (5-7)
- \_\_\_\_\_ Prophetic call to repentance (4:17; 16:14; 17:3-8; Mal 4:5-6)
- Son of \_\_\_\_\_ repeatedly (1:1, 20:30, 21:9, 22:42; Ez 34:23)
- God's \_\_\_\_\_ themselves: Jesus goes down to Egypt and returns; He's tempted for 40 days; and addressed as God's Son (1:1-16; 3:15-17; Ex 4:23; Jer 31:9, 20)
- The \_\_\_\_\_ Himself: He does what Scripture says the LORD will do (9:2; 11:2-6; Is 35:5-6) \_\_\_\_\_

## The Gospel According to Mark – [a companion of Paul and follower of Peter]

### A Simple Outline: A Drama in Three Acts

1. (1:1) The Heading: “The Gospel of Jesus Christ, the Son of God”
2. (1:2-13) The Prologue: Setting the Scene
3. (1:14-8:21) Act One: Jesus’ ministry in and around Galilee
4. (8:22-10:52) Act Two: Jesus on the road to Jerusalem
5. (11:1-16:8) Act Three: Jesus’ fate is played out in Jerusalem

### Distinctive traits of Mark’s Gospel

- ❖ No \_\_\_\_\_ narrative in Mark, begins with John the Baptist
- ❖ No \_\_\_\_\_ resurrection appearances of Jesus narrated in Mark’s short ending

### How Jesus, the chief character in Mark, is portrayed –

- Man of \_\_\_\_\_ (1:18, 22, 27)
- Man of \_\_\_\_\_
  - over \_\_\_\_\_ (1:34; 5:29; 6:56)
  - over \_\_\_\_\_ (4:35-41)
  - over \_\_\_\_\_ (6:35-44 & Ch 8)
  - over \_\_\_\_\_ (1:23, 34; 5:1-20; Ch 7)
- Man to be \_\_\_\_\_ (1:24; 5:7, 17)
- Man who is \_\_\_\_\_ (1:1; 5:7; 15:39)
- Man who is truly \_\_\_\_\_ (3:5; 5:30-32; 6:5; 8:25)
- Man who is really \_\_\_\_\_ (1:45; 6:48; 11:14)
- Man who is \_\_\_\_\_ by His disciples and by God (14:50ff; 15:34)

## The Gospel According to Luke – [companion of Paul on his missionary journeys]

**Purpose** – Luke 1:1-4 “Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus, **so that you may know the certainty of the things you have been taught.**”

### A Simple Outline

1. (1:1-4) The Introduction/Prologue
2. (1:5-4:13) The origin of Jesus and the Spirit indwelling of Him
3. (4:14-9:50) Jesus’ ministry in Galilee and the gathering of witnesses for the ministry
4. (9:51-19:28) Travel Narrative: on the way to Jerusalem
5. (19:29-21:38) Jesus’ ministry in Jerusalem
6. (21:39-End) Accomplishing the main events to be witnessed

### How Jesus, the chief character in Luke, is portrayed –

- As a \_\_\_\_\_ (4:16-30; 5:32; 7:11-16; 13:33; 24:19)
- The key figure for \_\_\_\_\_ destiny (2:34)
- The \_\_\_\_\_ of all OT Scriptures and Promises (24:44-46)
- \_\_\_\_\_ death (22:70; 23:46)/ \_\_\_\_\_ death (23:41)
- As mighty, powerful and assured (4:16-30; 22:50-51; 23:46)
- As empowered by \_\_\_\_\_ (4:1, 14, 18)
- As one in \_\_\_\_\_ with the Father (3:21; 6:12; 9:29; 22:42)
- As a great \_\_\_\_\_ (Ch 10ff)
- As a chief \_\_\_\_\_ to the disciples (9:1-5; 10:1-2; 19:28; 22:34, 39-41)

## The Gospel According to John –

**Purpose:** John 20:30-31 “Jesus did many other miraculous signs in the presence of His disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His name.” (NIV)

### A Simple Outline

1. (1:1-18) The Prologue: Summarizing the message and themes
2. (1:19-3:36) He came to His own: Jesus’ 1<sup>st</sup> journey to the Jerusalem
3. (4:1-5:47) He came to His own: Jesus’ 2<sup>nd</sup> journey to Jerusalem
4. (6:1-10:42) He came to His own: Jesus 3<sup>rd</sup> journey to Jerusalem
5. (11:1-20:30/31\*) He came to His own: Jesus’ final journey to Jerusalem
6. (21:1-25) The Epilogue: Jesus returns to the Father (v22)

### John Chooses \_\_\_\_\_ Signs

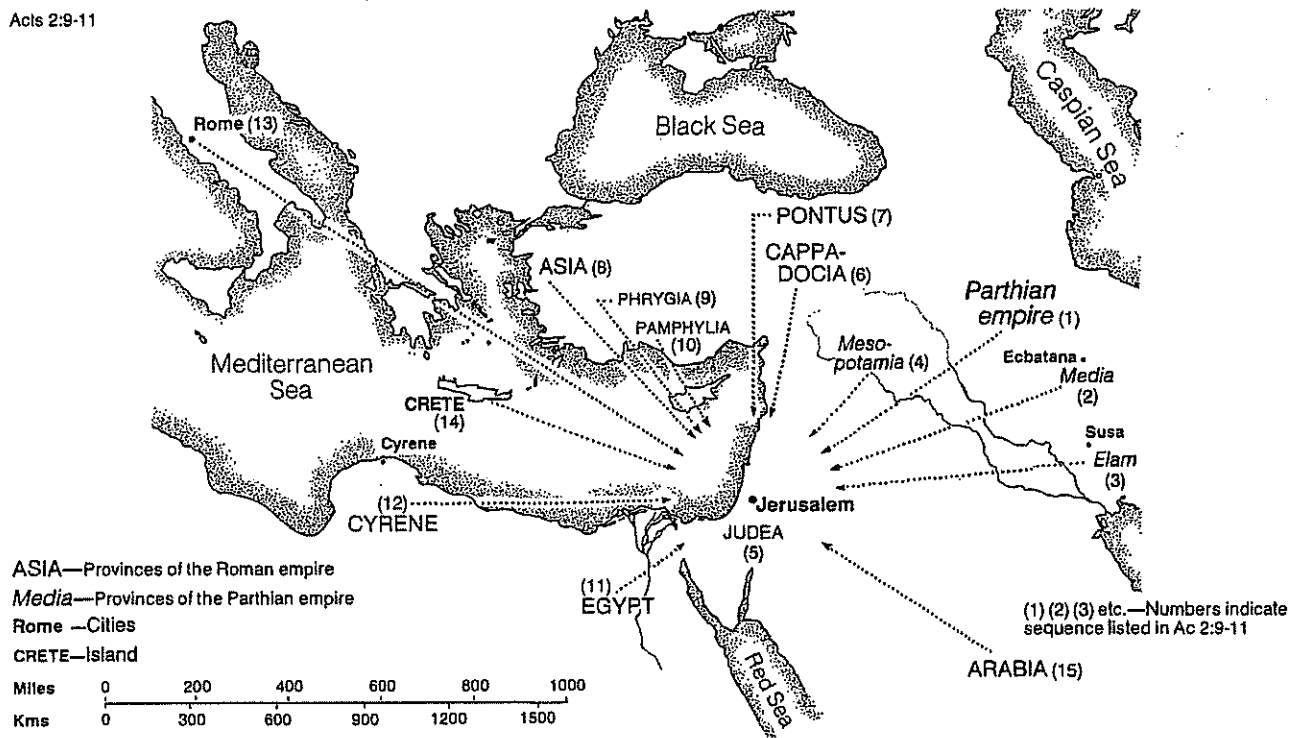
1. \_\_\_\_\_ into \_\_\_\_\_ (Jn 2)
2. Healing of the \_\_\_\_\_ (Jn 4)
3. Healing the \_\_\_\_\_ (Jn 5)
4. \_\_\_\_\_ of the \_\_\_\_\_ (Jn 6)
5. Jesus \_\_\_\_\_ on \_\_\_\_\_ (Jn 6)
6. Healing the \_\_\_\_\_ man (Jn 9)
7. Raising of \_\_\_\_\_ (Jn 11)

### A Question of Identity -- The \_\_\_\_\_ “I AMs” -

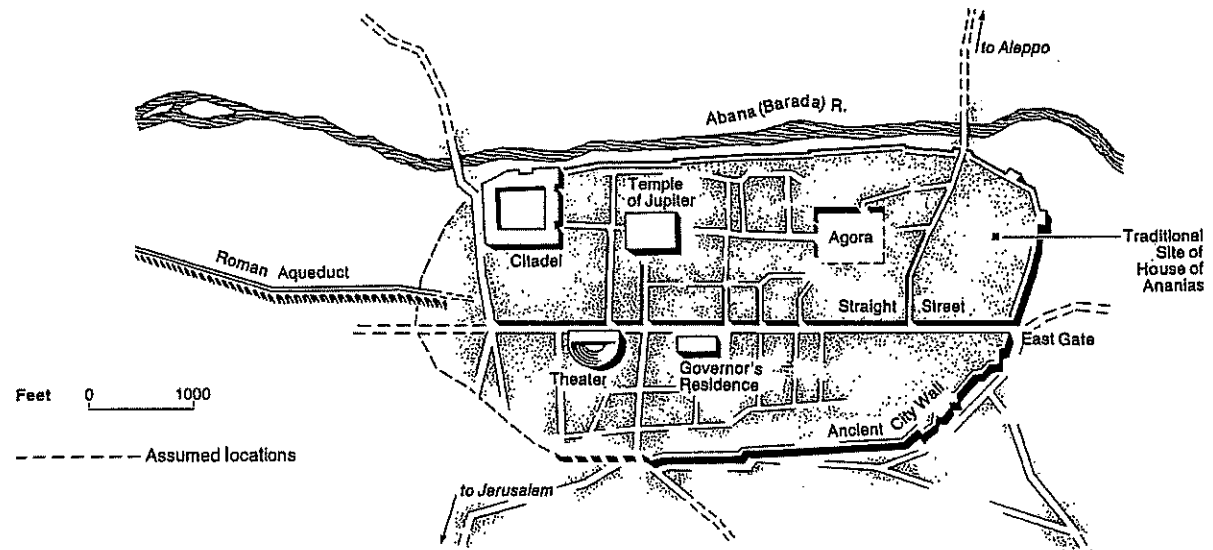
- |                                  |   |
|----------------------------------|---|
| > _____ of Life (6:35)           | > the Resurrection & _____ (11:25)      |
| > _____ of the World (8:12)      | > the Way, the Truth & the _____ (14:6) |
| > the _____ (10:7, 9)            | > the True _____ (15:1, 5)              |
| > the _____ Shepherd (10:11, 14) |   |

# Countries of People Mentioned at Pentecost

Acts 2:9-11



## Roman Damascus



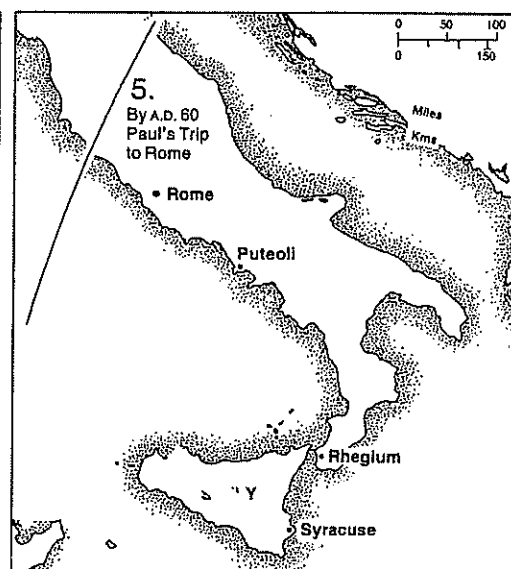
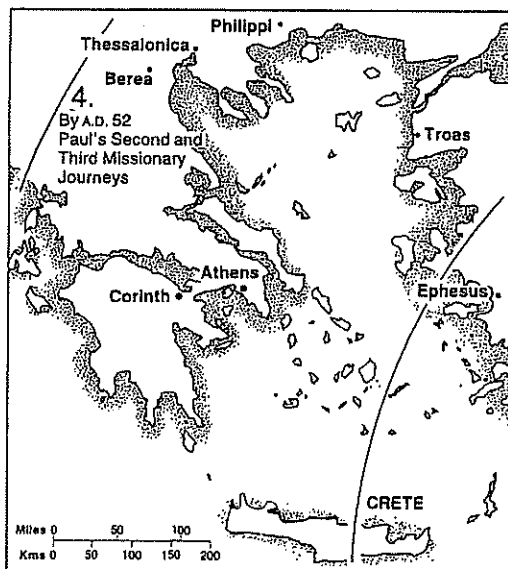
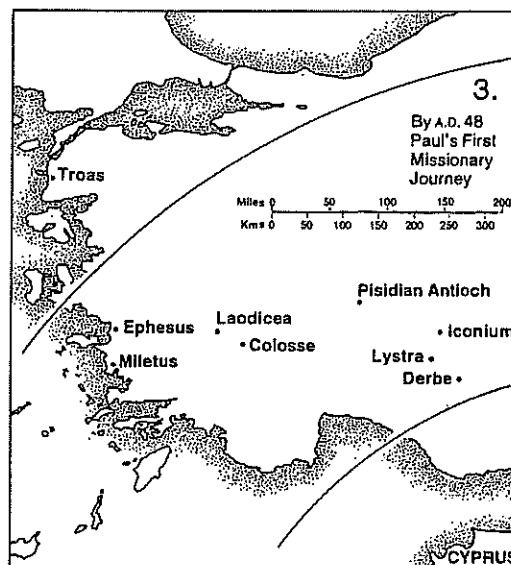
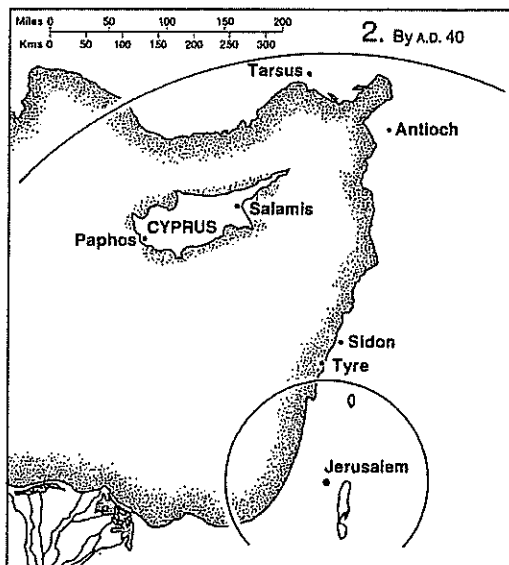
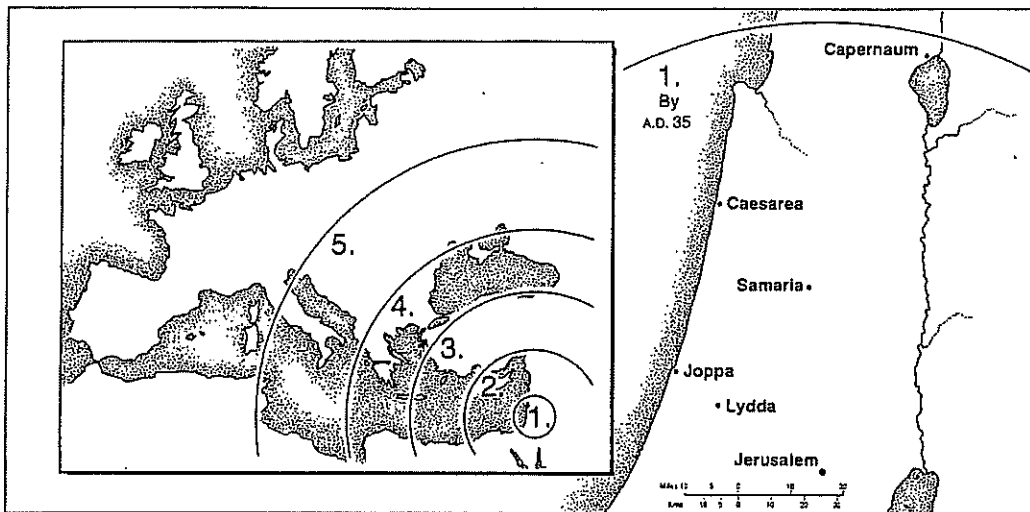
Damascus represented much more to Saul, the strict Pharisee, than another stop on his campaign of repression. It was the hub of a vast commercial network with far-flung lines of caravan trade reaching into north Syria, Mesopotamia, Anatolia, Persia and Arabia. If the new "Way" of Christianity flourished in Damascus, it would quickly reach all these places. From the viewpoint of the Sanhedrin and of Saul, the arch-persecutor, it had to be stopped in Damascus.

The city itself was a veritable oasis, situated in a plain watered by the Biblical rivers Abana and Pharpar.

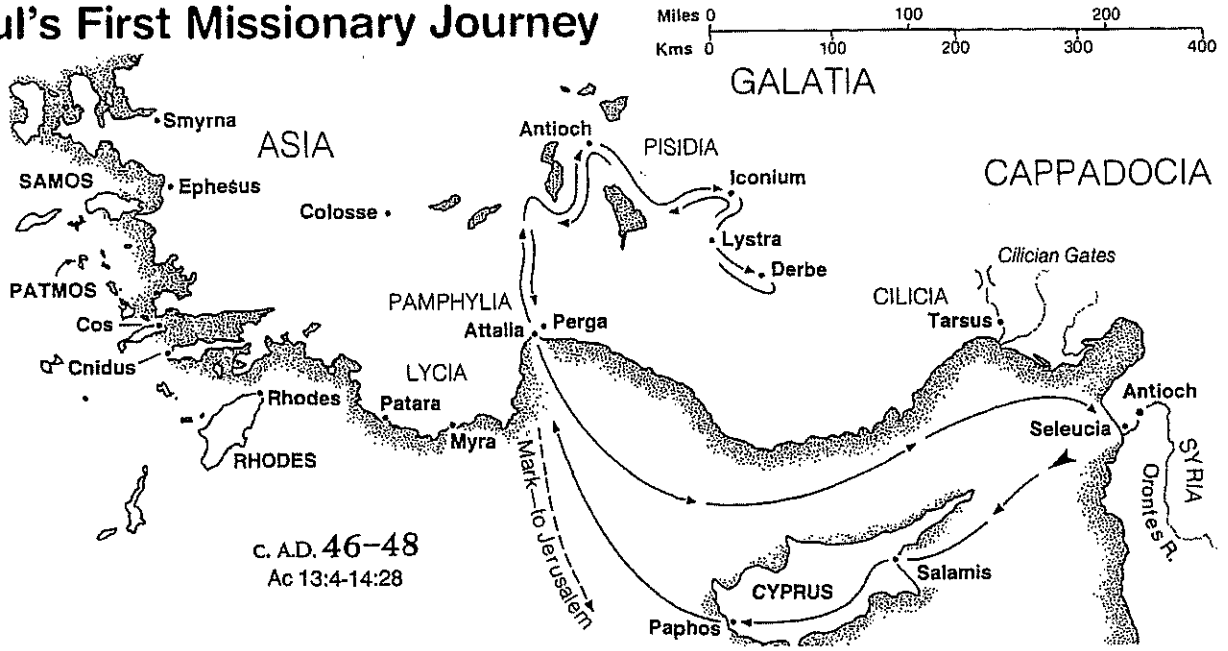
Roman architecture overlaid the Hellenistic town plan with a great temple to Jupiter and a mile-long colonnaded street, the "Straight Street" of Ac 9:11. The city gates and a section of the town wall may still be seen today, as well as the lengthy bazaar that runs along the line of the ancient street.

The dominant political figure at the time of Paul's escape from Damascus (2 Co 11:32-33) was Aretas IV, king of the Nabateans (9 B.C.-A.D. 40), though normally the Decapolis cities were attached to the province of Syria and were thus under the influence of Rome.

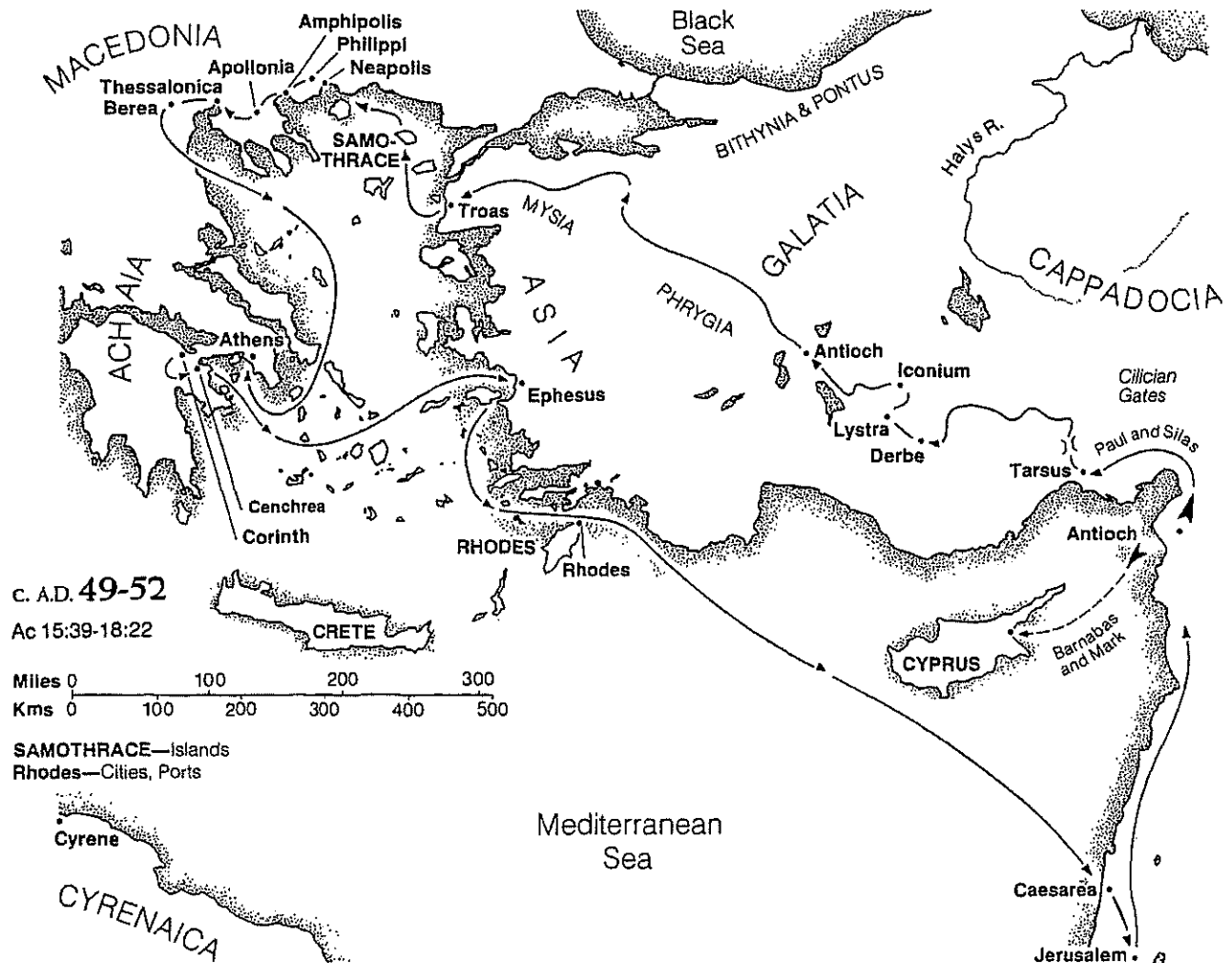
# The Spread of the Gospel



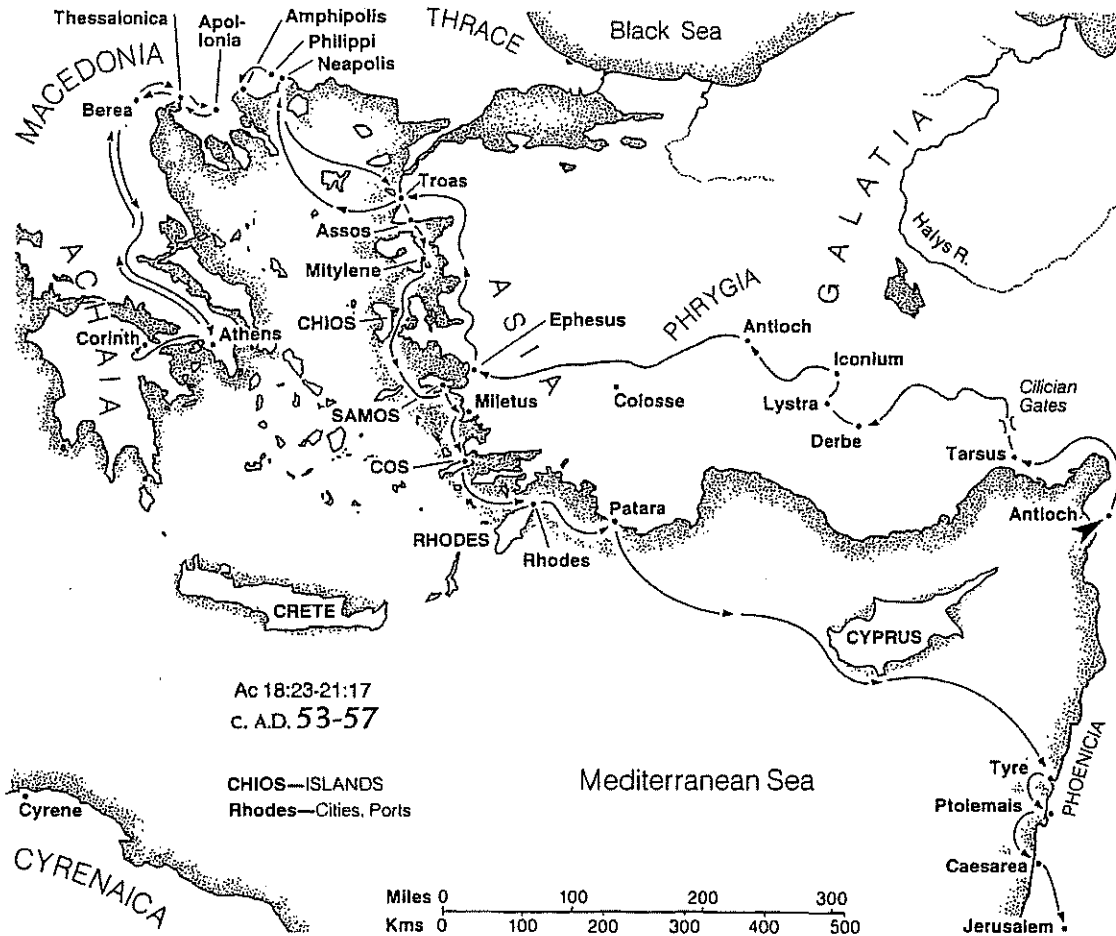
### Paul's First Missionary Journey



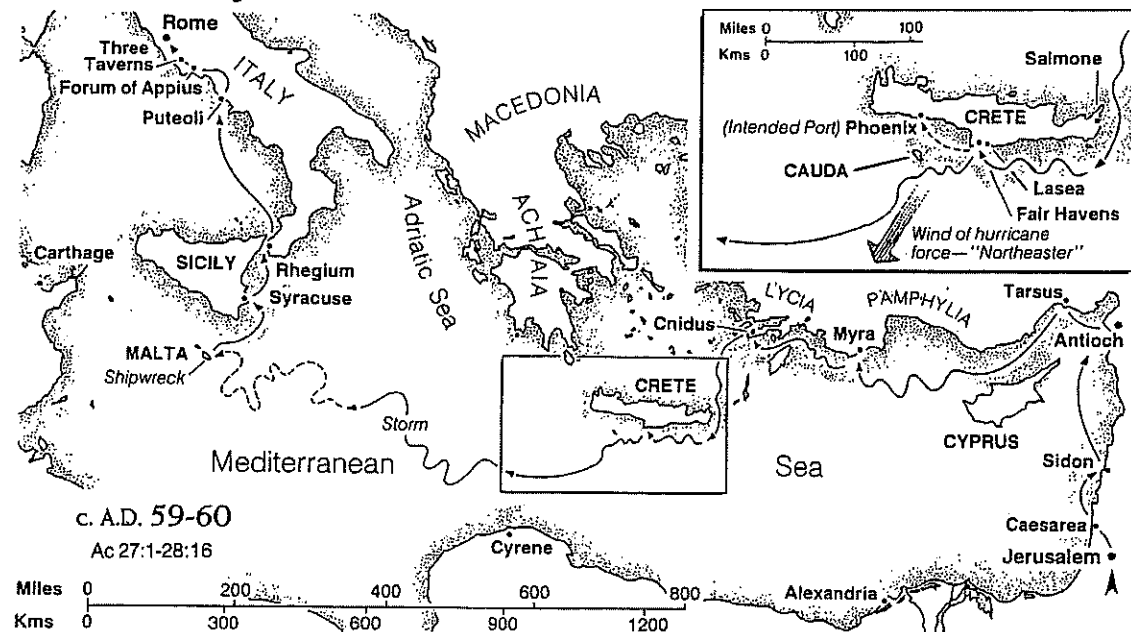
### Paul's Second Missionary Journey



# Paul's Third Missionary Journey



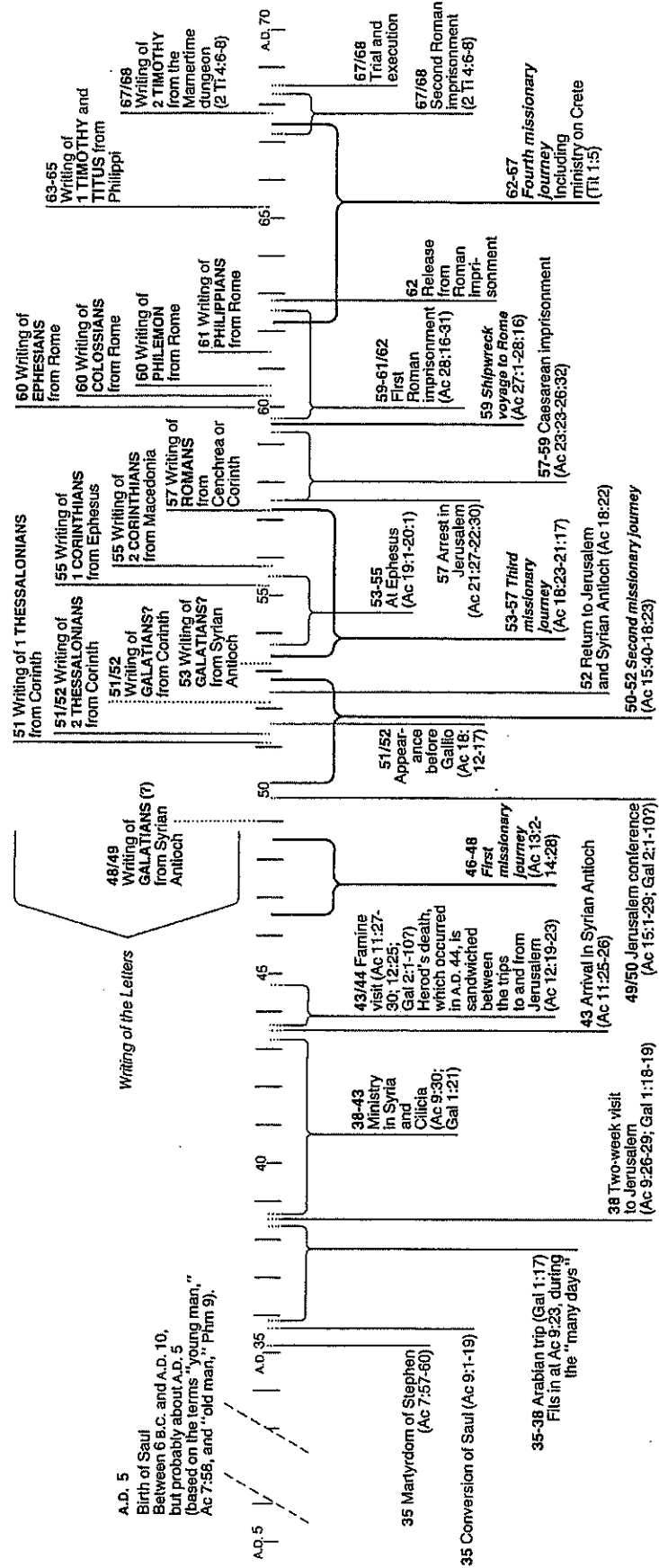
# Paul's Journey to Rome





# Time Line of Paul's Life

Lines, brackets and dotted lines help show sequence of events, but are not meant to point to precise months or days within a given year, since exact dating is difficult.



## Acts of the Apostles: Birth of the Church & its Unity in Christ

*Acts* portrays the impact of the risen and exalted Christ upon the whole \_\_\_\_\_; it continues the story of Christ (by Luke).

Acts 1:1 (NIV) In my former book, Theophilus, I wrote about all that Jesus began to do and to teach

2 until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen.

3 After his suffering, he showed himself to these men and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God.

4 On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about.

5 For John baptized with water, but in a few days you will be baptized with the Holy Spirit."

6 So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?"

7 He said to them: "It is not for you to know the times or dates the Father has set by his own authority.

8 But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

### Themes in Acts -

1. \_\_\_\_\_ replaces Judas (1:21-26)

2. \_\_\_\_\_ Pentecost (Ch 2)

3. \_\_\_\_\_ receive the Holy Spirit (8:1; 11:19-21)

4. \_\_\_\_\_ "Pentecost" (10:44-46)

5. \_\_\_\_\_ Conversion (9:1-19)

6. \_\_\_\_\_ 3 Missionary Journeys (13:4-14:28; 15:39-18:22; 18:23-21:17)

### Discussion Questions

1. In the Gospels Jesus disciples often misunderstand him and have to be re-taught and reminded of what Jesus said. In what ways does he re-teach and remind me?

2. Many Christians over the course of history have tried to harmonize the Gospels; meld them altogether into one. What might that do to the picture of Jesus God has given to us? How does having four different presentations of the story of Jesus enable God's Word to meet us where we are in our lives?
3. Acts is a continuation of the story of Jesus displayed in the life and growth of the church. In what ways is the story of Jesus continued and displayed in our life? How does that shape our witness of him to the "ends of the earth"?

## Pauline Epistles -

### Romans: To a church Paul longs to visit

Roma 3:19 (NIV) Now we know that whatever the law says, it says to those who are under the law, **so that every mouth may be silenced and the whole world held accountable to God.**

20 Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin.

21 But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify.

22 **This righteousness from God comes through faith in Jesus Christ to all who believe.** There is no difference,

23 for all have sinned and fall short of the glory of God,

24 and **are justified freely by his grace through the redemption that came by Christ Jesus.**

### Simple Outline –

#### 1. (Ch 1:1-8:39) Paul outlines what he means by "righteousness."

**A.** (1:18-3:20) The \_\_\_\_\_ knocks us all flat and \_\_\_\_\_ us our sin (v 19-20).

**B.** (3:21-8:39) The \_\_\_\_\_ shows us our Savior and how we are \_\_\_\_\_: freely by God's grace through faith on account of Christ's redemption (v 22-24).

**2.** (Ch 9:1-16:27) How our righteousness in Christ applies to \_\_\_\_\_ life

**B.** (Ch 12) Relating to other believers.

**C.** (Ch 13) How we relate to Church and State: \_\_\_\_\_ and \_\_\_\_\_.

D. (Ch 14-15) How we are to treat a \_\_\_\_\_ brother or sister

## I Corinthians: To a church with major problems

1Cor 15:3 (NIV) For what I received I passed on to you as of **first importance** that Christ died for our sins according to the Scriptures,  
 4 that he was buried, that he was raised on the third day according to the Scriptures,  
 5 and that he appeared to Peter, and then to the Twelve.  
 6 After that, he appeared to **more than five hundred** of the brothers at the same time, most of whom are still living, though some have fallen asleep.  
 7 Then he appeared to James, then to all the apostles,  
 8 and last of all he appeared to me also, as to one abnormally born.  
 20 But **Christ has indeed been raised from the dead, the first-fruits of those who have fallen asleep.**  
 21 For since death came through a man, **the resurrection of the dead comes** also through a man.  
 22 For as in Adam all die, **so in Christ all will be made alive.**

### Themes –

1. (Ch 1-11) Christian \_\_\_\_\_ problems in the church

**“You are not your own; you were bought at a price. Therefore honor God with your body.”**

(NIV)

**I Corinthians 6:19-20**

- ❖ divisions, sexual immorality, denigration of marriage, lawsuits, drunkenness at the Lord’s Supper
- ❖ extolled their freedom in Christ as a license to live as they pleased

2. (Ch 12-14) Spiritual gifts and \_\_\_\_\_

**“...the manifestation of the Spirit is given for the common good.”** (NIV) **I Corinthians 12:7**

- using their spiritual gifts for selfish reasons

3. (Ch 15) \_\_\_\_\_ in the certainty of Christ’s \_\_\_\_\_ and ours

## Ephesians – The Implications of God’s Grace

Eph 2:1 (NIV) As for you, you were dead in your transgressions and sins,  
 2 in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient.

3 All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath.

4 But because of his great love for us, God, who is rich in mercy,

5 made us alive with Christ even when we were dead in transgressions--it is by grace you have been saved.

6 And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus,

7 in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus.

**8 For it is by grace you have been saved, through faith--and this not from yourselves, it is the gift of God--**

**9 not by works, so that no one can boast.**

**10 For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.**

### Themes -

1. (Eph 1:3-2:10) We are saved by grace, not by \_\_\_\_\_
2. (Eph 2:11-2:22; 4:1-4:16) through \_\_\_\_\_, which makes us \_\_\_\_\_
3. (Eph 4:17-6:9) for acts of \_\_\_\_\_, as imitators of \_\_\_\_\_!

### Philippians: to Paul's "partners in the Gospel"

Phil 2:1 (NIV) If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion,

**The word Joy  
used  
18 times**

2 then make **my joy** complete by **being like-minded, having the same love, being one in spirit and purpose.**

3 Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves.

4 Each of you should look not only to your own interests, but also to the interests of others.

**5 Your attitude should be the same as that of Christ Jesus:**

**humbled even unto  
death...  
the name above every  
name**

6 Who, being in very nature {[6] Or in the form of} God, did not consider equality with God something to be grasped,

7 but made himself nothing, taking the very nature of a servant, being made in human likeness.

8 And being found in appearance as a man, he humbled himself and became obedient to death-- even death on a cross!

Press on toward the goal for which Jesus Christ took hold of me

9 Therefore God exalted him to the highest place and gave him the name that is above every name,  
10 that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,  
11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Themes -

- 1. \_\_\_\_\_; Paul is joyful because they put God's grace into practice
- 2. \_\_\_\_\_ and \_\_\_\_\_ of Jesus
- 3. Exhortation to \_\_\_\_\_ (humility) and an attitude of service

II Timothy: To a young pastor and his church at Ephesus

II Timothy 3:14- 4:4 "But as for you, **continue in what you have learned** and have become convinced of, because you know those from whom you learned it, <sup>15</sup> and how from infancy you have known **the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus.** <sup>16</sup> **All Scripture is God-breathed** and is useful for teaching, rebuking, correcting and training in righteousness, <sup>17</sup> so that the man of God may be thoroughly equipped for every good work. <sup>4:1</sup> In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, **I give you this charge: <sup>2</sup> Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction. <sup>3</sup> For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. <sup>4</sup> They will turn their ears away from the truth and turn aside to myths."** (NIV)

All Scripture  
is  
God-breathed

Preach the Word  
in Season and  
out of Season

Themes -

- ❖ Be \_\_\_\_\_ to God's Word entrusted to you
- ❖ Train \_\_\_\_\_ pastors & laity, who can teach others
- ❖ Endure \_\_\_\_\_, even in hardship

### Discussion Questions

1. Many in the Corinthian Church no longer believed in the resurrection of Christ or their own. What would change about our approach to life if we had no certainty of the resurrection (or, what benefits do we receive from our certainty of resurrection in Christ)?
2. In Philippians, Paul is clear to show that Jesus humbled himself unto death for us. Then, he encourages the Corinthian church to continue in humility and service to God. Sometimes I have trouble humbling myself unto saying, "I'm sorry. You're right and I'm wrong." In what areas in life do we find it most difficult for us to be humble, or to show humility? What comfort do we receive from Jesus' humility?
3. Paul warns Timothy that the time is coming when people will gather around themselves teachers who will say what their "**itching ears want to hear.**" What do our itching ears want to hear? Why is it important that we, like Timothy, continue to "**Preach the Word,**" God's Word?

## Catholic (Universal) Epistles –

### Hebrews: To Jewish Christians (probably in Rome) –

Heb 10:19 (NIV) Therefore, brothers, since **we have confidence to enter the Most Holy Place by the blood of Jesus,**  
 20 **by a new and living way opened for us through the curtain,** that is, his body,  
 21 and **since we have a great priest** over the house of God,  
 22 let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

**See Exodus 26:33 & Leviticus 16:2**

**only on Yom Kip'pur<sup>uf</sup> Could they approach God**

Therefore, we have \_\_\_\_\_ to God, always!

1 Peter: To the Churches in Asia Minor from Peter in Rome

1Pet 2:20 (NIV) But how is it to your credit if you receive a beating for doing wrong and endure it? But **if you suffer for doing good and you endure it, this is commendable before God.**

21 To this you were called, because **Christ suffered for you, leaving you an example, that you should follow in his steps.**

22 "He committed no sin, and no deceit was found in his mouth." {[22] Isaiah 53:9}

23 When they hurled their insults at him, **he did not retaliate**; when he suffered, **he made no threats**. Instead, he entrusted himself to him who judges justly.

24 He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.

1 Pet 4:12 (NIV) **Dear friends, do not be surprised at the painful trial you are suffering**, as though something strange were happening to you.

13 But **rejoice that you participate in the sufferings of Christ**, so that you may be overjoyed when his glory is revealed.

**God's people will endure \_\_\_\_\_!**

**In suffering you are \_\_\_\_\_ to Christ!**

Revelation: The Culmination of the Entire Story of Salvation

**Apocalyptic Literature –**

**1,000 Years**

**First Heavens & First Earth  
Pass Away  
New Heavens & New Earth**

**The Woman  
and The Dragon  
Rev. 12**

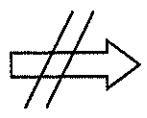
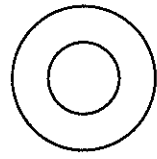
- Intense dualism
- The entire cosmos is involv
- It mostly looks at the consumn
  - The theme – Stand firm!
  - Full of visions
  - Use of angels and demons
    - Coming woes
  - Numbers are important
    - Bizarre symbolism
- The Exalted Lamb and His Imminent Return are the Focus

**144,000**



The Key to understanding *Revelation*: it is written *cyclically*, not *linearly*.

The cycles to be noted are as follows –



o Seven \_\_\_\_\_ (4:1-8:1)

o Seven \_\_\_\_\_ (8:2-11:18)

o Seven \_\_\_\_\_ (11:19-15:4)

o Seven \_\_\_\_\_ (15:5-16:21)

o Seven \_\_\_\_\_ (17:1-20:15)



Each Cycle Tells a  
Vision of History from  
the Cross to the End

Rev 5:1 (NIV) Then I saw in the right hand of him who sat on the throne a scroll with writing on both sides and sealed with seven seals.

2 And I saw a mighty angel proclaiming in a loud voice, "**Who is worthy to break the seals and open the scroll?**"

3 But no one in heaven or on earth or under the earth could open the scroll or even look inside it.

4 I wept and wept because no one was found who was worthy to open the scroll or look inside.

5 Then one of the elders said to me, "**Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals.**"

6 Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders. He had seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth.

7 He came and took the scroll from the right hand of him who sat on the throne.

8 And when he had taken it, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the saints.

9 And they sang a new song: "**You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.**

10 **You have made them to be a kingdom and priests to serve our God, and they will reign on the earth.**"

Beginning of the 1st  
Cycle

You will be for me a kingdom  
of priests and a holy nation  
Exodus 19:6

Revelation 20:13 – 21:6

"The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done. <sup>14</sup> Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. <sup>15</sup> If anyone's name was not found written in the book of life, he was thrown into the lake of fire. <sup>21:1</sup> Then I saw a new heaven and a

Completion of the Last Cycle

among you... and I will walk among you and will be your God, and you shall be My people." **Leviticus 26:11-12**

PEOPLE. THEN THE NATIONS WILL know that I am the LORD who sanctifies Israel, when My sanctuary is in their midst forever." **Ezekiel 37:27-28**

**new earth, for the first heaven and the first earth had passed away**, and there was no longer any sea. <sup>2</sup> I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. <sup>3</sup> And I heard a loud voice from the throne saying, **'Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God.'** <sup>4</sup> He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.' <sup>5</sup> He who was seated on the throne said, **'I am making everything new!'** Then he said, 'Write this down, for these words are trustworthy and true.' He said to me: **'It is done. I am the Alpha and the Omega, the Beginning and the End.'**" (NIV)

### Themes -

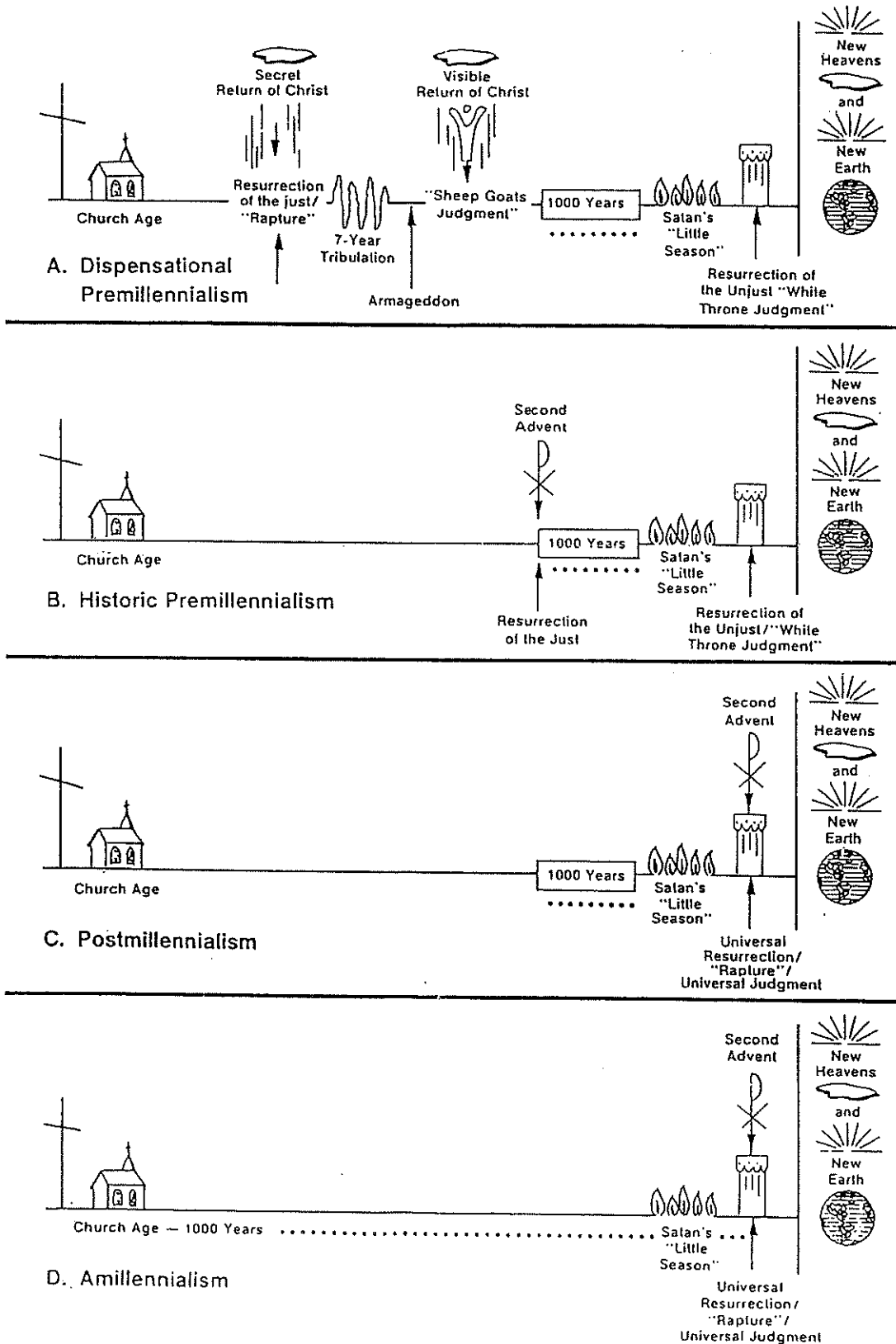
1. Empire-wide \_\_\_\_\_
2. Apostasy = \_\_\_\_\_ from God's Word
3. Encouragement of Revelation: \_\_\_\_\_!  
Revelation 2:10
4. Why?            "I am coming soon!"    Revelation 22:7  
                      "I am coming soon!"    Revelation 22:12  
                      "I am coming soon!"    Revelation 22:20
5. Our Response: \_\_\_\_\_!    Revelation 22:20

*New Heavens & New Earth*

### Discussion Questions

1. The epistle of Hebrews encourages us that we have open access to God and his forgiveness through Jesus Christ. Have you ever felt like you did not have open access to come to God; in prayer, in scripture reading, in worship, or in any other way? What caused that feeling? What kind of comfort does this Word of God bring to us when we feel that way?
2. John's first epistle tells us what it means that "God is Love." In what ways does our society, and in what ways do we misinterpret and distort what love is and what God's love is?
3. In Revelation we are encouraged to live in eager expectation that Jesus is coming soon. How does that expectation show up in our day-to-day lives as Christians, or over the course of our Christian life?

# Diagrams of Millennial Views



**Amillennialism.** The view that there will be no ("a") 1000 ("mille") year visible earthly kingdom of "millennium." This view is better termed "realized millennialism" since it teaches that the *symbolically* understood 1000 years of Revelation 20 began at Christ's first advent.

**Armageddon.** Derived from Hebrew *har megiddo*, "the hill of Megiddo," in Palestine, Armageddon refers to the battle mentioned in Rev. 16:16.

**Apocalyptic Literature.** Derived from the Greek word *apokalypsis* (Rev. 1), "uncovering" or "revelation," this type of literature, most notably found in Daniel and Revelation, uses highly symbolic imagery.

**Dispensationalism.** Also called *dispensational premillennialism*, this is a system of theology which divides history into distinct dispensations or periods of time in which God gives a specific revelation and man is tested with respect to his obedience of it. All dispensationalists are premillennialists, but not all premillennialists are dispensationalists.

**Eschatology.** Derived from the Greek word *eschator*, "end" eschatology is the study of the end times. *Eschatological* means "pertaining to the end."

**Millennium.** Derived from the Latin words *mille*, "a thousand," and *annus*, "a year" (Revelation 20), millennialism teaches that there will be a 1000-year, visible kingdom of God on earth. It is also called *chiliasm* from the Greek word *chilia*, "a thousand."

**Postmillennialism.** This is the view that Christ's second advent will occur after ("post") the "millennium," understood as a golden age on earth but not necessarily lasting 1000 years.

**Premillennialism.** This is the view that Christ's second advent will occur before ("pre") the "millennium," understood as a 1000-year rule of Christ on earth.

**Rapture.** This refers to the event described in 1 Thess. 4:14-

17 when believers will be "raptured" or "caught up" (Latin: *rapiemur*) in the clouds to meet Christ in the air. The "pre-tribulation rapture" view holds that the rapture will occur before a seven-year tribulation; the "mid-tribulation rapture" view places the rapture in the middle of a seven-year tribulation; the "post-tribulation" view holds that the rapture will occur after the tribulation.

**Tribulation.** This refers to the intensified persecution against God's people preceding Christ's second advent. Dispensationalists understand it as a seven-year persecution against the Jewish nation, while amillennialists see it as a persecution of unknown duration against the church.

*The End Times--A Study on Eschatology and Millennialism*  
A Report of the Commission on Theology and Church  
Relations of the Lutheran Church-Missouri Synod, September  
1989, p.53

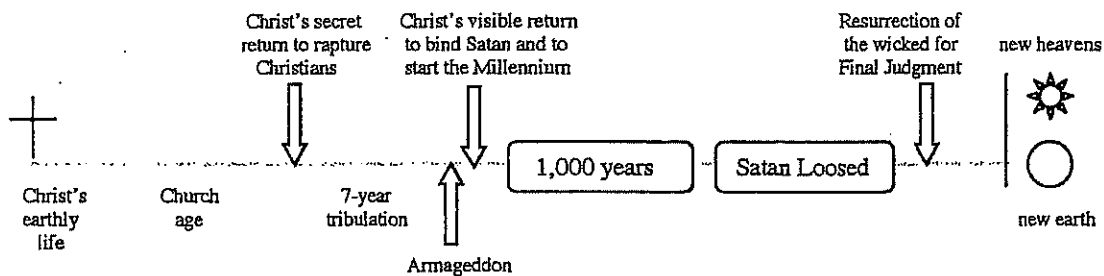
**SCRIPTURE INTERPRETS SCRIPTURE:  
A COMPARISON OF 1 THESSALONIANS 4 - 5 WITH MATTHEW 24 - 25**

	<b>1 Thessalonians</b>	<b>Matthew</b>
Christ returns	4:16	24:30; 25:31
from heaven	4:16	24:30
accompanied by angels	4:16	24:31; 25:31
with a trumpet of God	4:16	24:31
believers gathered to Christ	4:17	24:31, 40-41; 25:32-34
in clouds	4:17	24:30
time unknown	5:1-2	24:36, 50; 25:13
coming like a thief	5:2-4	24:37-39, 43, 50; 25:10, 19
unbelievers unaware of impending judgment	5:3	24:37-39
judgment likened to birth/labor pains	5:3	24:8
eternal blessings for believers	4:17; 5:9-10	24:46-47; 25:34, 46
unbelievers will not escape	5:3, 9	24:51; 25:41, 46
believers to be watchful and sober	5:6-8	24:44; 25:13

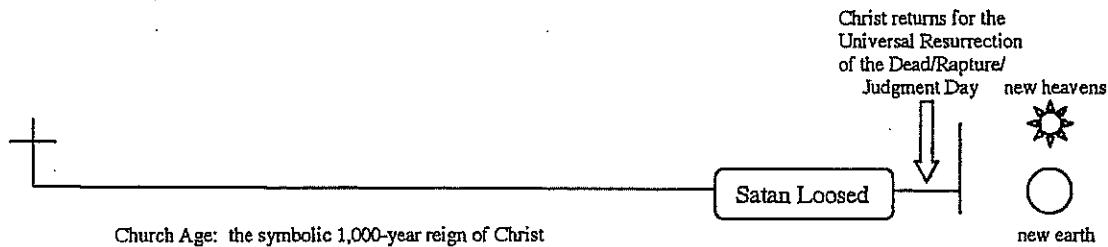
[Table adapted and expanded from: G.K. Beale. *1-2 Thessalonians*. Downers Grove: IVP, 2003 (page 137).]

### THE END-TIME TIMELINES

#### PD Timeline:



#### Scriptural Timeline:



## Review –

1. God \_\_\_\_\_ everything very good!
2. Mankind \_\_\_\_\_ into \_\_\_\_\_
3. God's covenant \_\_\_\_\_ in Genesis 12/15 and 2 Samuel 7.
4. Exile and \_\_\_\_\_.
5. The "Promised \_\_\_\_\_" (Genesis 3:15) is incarnate/born!
6. Jesus dies \_\_\_\_\_ and rises again!
7. The Holy Spirit is \_\_\_\_\_ to dwell in us & to seal us!
8. Jesus' is \_\_\_\_\_ to usher in a New Heavens and New Earth, our eternal home of righteousness!

### Wrap-up Discussion

1. We looked at **John 1:1**, which says, "**In the beginning was the Word, and the Word was with God, and the Word was God**" and **John 1:14** "**The Word became flesh and made his dwelling among us.**" What, if any, influence has our "trek" in God's Word had on your perspective of or appreciation for these verses?
2. As we have "trekked" through the Word, what have you noticed about the integrity of the scriptural witness at each point, in each book, and in each writing? What is it that holds them together as one unified witness?
3. What can happen to that witness, discussed in the question above, if we entertain the idea that the scriptures are not one unified witness; that is, that some parts may not truly be God's Word?
4. As we moved through the Scriptures, did you notice glaring differences in the way God dealt with his people in the "First Testament" (Old Testament) from the way he dealt with his people in the "Second Testament" (New Testament) or did you notice remarkable similarity? In what way?

5. God's Word is not always simple to understand. Even **2 Peter 3:15-16** says **"Bear in mind that our Lord's patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him. He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction."** How can the principle "Scripture interprets Scripture" help us? How have you noticed that principle helping us as we have made our "trek" through the Word?
  
6. In **Genesis 3:1-15** we saw that Satan's first temptation upon humanity began with **"Did God really say?"** Then humans followed what they thought was **"pleasing to the eye"** and **"desirable for gaining wisdom"** rather than what God said. As we have traveled through the Scriptures what examples have stood out to you that show this pattern continuing? Is it still continuing today? What does it take to break this pattern?
  
7. As we started this course, we noted that God's Word is both "informational" and "transformational" and we referenced **Hebrews 4:12**; **"For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart."** We have certainly covered a good amount of Biblical information in these past weeks. As that has integrated into what you've already known what has been most transformational for you? What insights from God's Word have penetrated you?
  
8. Returning to the five-fingered grip on God's Word that we began this study with; hear it, read it, study it, memorize it, and do what it says, how will you continue to grip or improve your grip on God's Word?

### **Some Aids for Getting and Keeping a Grip on the Word**

- ❖ **Lutheran Service Book (Hymnal) page 299 "Daily Lectionary"**—A reading guide that will take you through the Bible in one year.
  
- ❖ **"Today's Light" Bible** – Published by Concordia Publishing House, it is divided up for 15 minute daily readings that will take you through the Bible in two years
  
- ❖ **Concordia Self-Study Bible** – Contains introductions to each book of the bible, study notes to go along with many verses, extensive cross referencing, and a concordance in the back for looking up many words in the Bible.

Taken from the *Holy Bible* (NIV) © 1984 by I.B.S. Used by permission of Zondervan Publishing House. All rights reserved.