



## THE STORY OF LIFE

This booklet contains class notes by Daniel Cherry.

While these notes have not been copywritten, there are a some copywritten pages and maps included within this booklet which are indicated with names of authors/publishers on their respective pages.

This booklet is intended as a personal reference for this class and not for a wider distribution.

May these notes lead you to a better understanding of  
God's inspired and inerrant Word.  
And may they draw you deeper into His  
Story of Life

*“For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope.”*  
**Romans 15:4 (NIV)**

Daniel Cherry  
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# THE STORY OF LIFE

## Introduction

What elements make up a story?

What makes a *good* story?

In your own words, briefly tell the story of the Bible.

### Genesis 2:4-9

Two Trees → 1. Tree of Life                      2. Tree of the knowledge of good and evil  
(In Hebrew “knowledge” is equal to “\_\_\_\_\_”)

### Genesis 3:21-24

1. Because they ate from the Tree of *Knowledge*, they were \_\_\_\_\_ from the Tree of Life.

### Revelation 22:1-5

One Tree → 1. Tree of \_\_\_\_\_ - Where is this tree?



### “The Story and the Song”, *Jesus Storybook Bible*, Sally Lloyd Jones

*The Bible is a library of writings that tell the story of God’s interaction with people between the trees. It contains the beginning, the middle and the end. The question from the story of the Bible is “How will you live life between the trees?”*



## The Unique Reliability of the Bible’s Testimony in a Snapshot

- The Bible is a library of 66 books.
- Written by 40+ different authors.
- They had many different occupations and social Levels.

Moses - Shepherd	Solomon - King	Habakkuk - Prophet
Joshua - Leader	Lemuel - King	Zephaniah - Prophet
Samuel - Servant	Agur - Poet	Haggai - Prophet
Nathan - Prophet	Isaiah - Prophet	Zechariah - Prophet
Abiathar? - Priest	Jeremiah - Prophet	Malachi - Prophet
Jeremiah - Prophet	Ezekiel - Priest	Matthew - Tax Collector
Ezra - Priest	Daniel - Royal Advisor	John Mark - Missionary
Nehemiah - Cup Bearer	Hosea - Prophet	Luke - Doctor
Mordecai - Royal Scribe	Joel - Unknown	John - Fisherman
Job - Land Owner	Amos - Rancher	Paul - Scholar
David - Shepherd	Obadiah - Prophet	Peter - Fisherman
Asaph - Musician	Jonah - Prophet	Other Unknown
Korah’s Sons - Musicians	Micah - Prophet	Authors
Ethan - Advisor	Nahum - Prophet	

- Written over the course of 1,500+ - Job (c.2k bc) – Revelation (c. 95 ad) – covering 4k+ years of history.
- 3 Languages: Hebrew, Aramaic, Greek
- 3 Continents: Asia, Africa, Europe
- During 7 Empires: Sumerian, Hittite, Egyptian, Assyrian, Babylonian, Medo-Persian, Roman
- They tell **ONE STORY** about **ONE GOD** with **ONE PLAN** achieved by **ONE HERO – JESUS CHRIST**
- Subsequent authors do not contradict each other’s testimony but rather continue to point forward.
- None of the authors prospered from their contribution to scripture.
- Most of the authors suffered lifelong persecution/rejection for their testimony.
- Almost all of the authors testified to what they had personally witnessed, not just what they *believed* to have happened. People are not usually willing to suffer and die for known lies.
- None of the authors put themselves at the center of the story. Instead, God and His plan – and especially Jesus Christ – always take center stage.
- The commands relayed to people in scripture focus on faithfulness to God, not to the authors themselves. Experience teaches that man-made religions serve personal agendas.
- The authority of the authors was validated by public miracles and prophecies that came true.
- The historical and geographical accuracy of scripture has been tested and scrutinized more than any other book and found to agree with historical evidence.
- Biblical testimony is brutally honest about the weaknesses of its own heroes and leaders. History shows that most histories tend to glorify the people or heroes of the people who write them.
- The Hero of the Story – JESUS CHRIST – never wrote a word. The New Testament is the testimony of others about what Jesus did and taught. This is rare for founders of world religions.



## Subject of Each Book of the Old Testament

- [Genesis](#): Book of Origins – a Promise and the Founding of Israelite Nation
- [Exodus](#): God saves the Israelites and establishes a covenant
- [Leviticus](#): God’s Laws for governing the Israelite Nation
- [Numbers](#): Israelites’ 40 years in the desert
- [Deuteronomy](#): Repeating of Laws before crossing into the Promised Land
- [Joshua](#): Entering and taking the land of Canaan, the Promised Land
- [Judges](#): The First 300 years in Canaan with no King
- [Ruth](#): Humble beginning of the King’s family tree
- [1 Samuel](#): Beginning of the Kingdom of Israel
- [2 Samuel](#): The reign of King David
- [1 Kings](#): The Reign of Solomon and the dividing of the Kingdom of Israel
- [2 Kings](#): The history of the divided Kingdom
- [1 Chronicles](#): Repeated history of the reign of King David
- [2 Chronicles](#): Repeated history of the Southern Kingdom of Judah
- [Ezra](#): Israelites (Jews) return from captivity
- [Nehemiah](#): Rebuilding the wall around Jerusalem
- [Esther](#): A Jewish girl becomes a Persian queen and saves the Jews from genocide
- [Job](#): A parable of suffering in the life of one man
- [Psalms](#): Israel’s song book (top 150)
- [Proverbs](#): Practical, godly wisdom from king Solomon and others
- [Ecclesiastes](#): An exploration of the meaning of life
- [Song of Songs](#): Celebration of a godly marriage relationship
- [Isaiah](#): Preparing the Jews for a Messiah
- [Jeremiah](#): Last warning for Jerusalem and announcement of a New Covenant
- [Lamentations](#): Jeremiah’s funeral song for the desolation of Jerusalem
- [Ezekiel](#): “Son of Man” reassures the captive Jews with God’s future deliverance
- [Daniel](#): The prophet to Babylon
- [Hosea](#): Unfaithfulness of Israel (Northern Kingdom)
- [Joel](#): Announcement of the Holy Spirit at the time of the New Covenant
- [Amos](#): Announcement to Israel of punishment and promise of future restoration
- [Obadiah](#): Warning to Edom (cousins to Jews) for participating in Jerusalem’s downfall
- [Jonah](#): A parable of God’s mercy in the life of Jonah
- [Micah](#): Description of God’s anger against Israel and Judah – promise of remnant
- [Nahum](#): A celebration of the destruction of Nineveh (capital of Assyria)
- [Habakkuk](#): A conversation with God about His justice in the face of punishment
- [Zephaniah](#): A warning of Jerusalem’s coming destruction
- [Haggai](#): The returned captives encouraged to rebuild the temple in Jerusalem
- [Zechariah](#): Returned captives should rebuild the temple and prepare for the Messiah
- [Malachi](#): A final warning to the Jews to live godly lives



## II. Creation-Babel (Genesis 1-11)

Genesis - **Book of Origins – a Promise and the Founding of Israelite Nation**

### A. The Bible Project Video:

1. Genesis “Design” Part 1: God and the whole \_\_\_\_\_ (1-11)  
     Part 2: God and \_\_\_\_\_ Family (12-50)
  2. Creation: “Adam” is the Hebrew word for “\_\_\_\_\_”  
     “Eve” is the Hebrew word for “\_\_\_\_\_” } **Meant to Reflect God’s nature in the world.**
  3. Genesis 1-11 Traces a downward spiral as humans try to define \_\_\_\_\_ and \_\_\_\_\_ by themselves.
- B. Genesis 1 – God creates order from \_\_\_\_\_. God’s word for His order is “\_\_\_\_\_”

- |   |   |
|---|---|
| <p>_____</p> <p>Day 1 – _____</p> <p>Day 2 – _____ from _____</p> <p>Day 3 – _____ and _____</p> <p>Day 7 – _____ and _____</p> | <p>_____</p> <p>Day 4 – _____, _____, _____</p> <p>Day 5 – _____ creatures in _____/_____</p> <p>Day 6 – _____-dwelling creatures</p> |
|---|---|

### C. The Downward Spiral

1. The \_\_\_\_\_: \_\_\_\_\_ is defined by \_\_\_\_\_. (Genesis 2)
2. The \_\_\_\_\_: \_\_\_\_\_ was introduced by \_\_\_\_\_. (Genesis 3)
3. \_\_\_\_\_ 1: God \_\_\_\_\_ His \_\_\_\_\_ creation. (Genesis 3:21-24)
4. The \_\_\_\_\_: Human \_\_\_\_\_ brings \_\_\_\_\_ (evil) (Genesis 4:1-9)
5. \_\_\_\_\_ 2: God restores \_\_\_\_\_ (good) (Genesis 4:10-16, 25-26)
6. The \_\_\_\_\_: Human \_\_\_\_\_ brings \_\_\_\_\_ (evil) (Genesis 6:1-8)
7. \_\_\_\_\_ 3: God restores \_\_\_\_\_ (good) (Genesis 6:9-9:28)
8. The \_\_\_\_\_: Human \_\_\_\_\_ breeds \_\_\_\_\_ (Genesis 11:1-4)
9. \_\_\_\_\_ 4: God restores \_\_\_\_\_ ordered (good) \_\_\_\_\_ (Genesis 11:5-9)
10. That God is so persistent, suggests there is a \_\_\_\_\_ for God’s order.

### D. As the Story begins we see a pattern developing in the relationship between God and man.

- 1. How does this pattern compare to your relationship with God?**
- 2. Why is God’s planned order for creation and us important?**





### III. Abraham – Jacob – The Promise

A. "Genesis" Means " \_\_\_\_\_ " Book of Origins – a Promise and the Founding of Israelite Nation

B. Gen 12 - The call of \_\_\_\_\_ (Gen 12:1-3) - **Three parts to the promise?**

1. I will bless you into a \_\_\_\_\_ .
2. You will be a \_\_\_\_\_ which will make your name \_\_\_\_\_ .
3. All people on earth will be \_\_\_\_\_ through you.

C. Abram tests the promise.

1. Abram lies to \_\_\_\_\_ in order to save \_\_\_\_\_. (Gen 12:10-20)  
God re-\_\_\_\_\_ Abram. (Gen 15:1-7)
2. Abram \_\_\_\_\_ with \_\_\_\_\_ in order to have a \_\_\_\_\_. (Gen 16:1-4, 15-16)  
God re-\_\_\_\_\_ Abraham. (Gen 17:1-8, 15-16)
3. Abram lies to \_\_\_\_\_ in order to save \_\_\_\_\_. (Gen 20:1-5, 11-13)  
God \_\_\_\_\_ Abram with the birth of \_\_\_\_\_. (Gen 21:1-7)
4. God tells Abram to \_\_\_\_\_ Isaac. (Gen 22:1-10)  
God provides a \_\_\_\_\_. (Gen 22:11-14)

D. Gen 26 – The call of \_\_\_\_\_ (Gen 26:1-5) – Three parts to God’s promise to Isaac

1. I will \_\_\_\_\_ you & your descendants with \_\_\_\_\_ (Gen 26:2-3)
2. I will make your descendants \_\_\_\_\_ .
3. All \_\_\_\_\_ on earth will be \_\_\_\_\_ through you.

E. Gen 27 – The blessing passed to \_\_\_\_\_

1. Promise passed by \_\_\_\_\_. (Gen 27:28-29)
2. Success confirmed by \_\_\_\_\_. (Gen 32:28)  
"Jacob" becomes " \_\_\_\_\_ " → \_\_\_\_\_ *with God*
3. Promise confirmed by \_\_\_\_\_. (Gen 46:1-4)

F. From creation through Babel people willfully disobeyed God, but Abraham was different.

1. Abraham shows a desire to be \_\_\_\_\_ – initially does exactly what God says.
2. Abraham tries to do something \_\_\_\_\_ to "help" God accomplish His \_\_\_\_\_ .
3. As The Story continues, God confirms a promise that will take many \_\_\_\_\_ to fulfill.
4. God affirms His patience and desire to work with weak, unstable, and faltering people.





## IV. Joseph – Egyptian Bondage

### A. The Story of Joseph (Genesis 37-50)

1. Joseph is next to the \_\_\_\_\_ son of Jacob/Israel. (Gen. 30:22-24, 35:18)
2. Jacob/Israel \_\_\_\_\_ Joseph and his brother Benjamin \_\_\_\_\_ his other sons. (Gen. 37)
3. Joseph receives a special \_\_\_\_\_ from his dad and \_\_\_\_\_ over his brothers by telling them dreams he's had about his eventual \_\_\_\_\_ over them. (Gen 37:3)
4. Joseph's \_\_\_\_\_ brothers \_\_\_\_\_ him to Egyptian slave traders. (Gen. 37:12-36)
5. He becomes a slave to \_\_\_\_\_, captain of Pharaoh's guard, but \_\_\_\_\_ as a slave. (Gen. 39)
6. Potiphar's wife tries to \_\_\_\_\_ Joseph, but lies about him when he will not \_\_\_\_\_ with her.
7. Joseph is thrown into \_\_\_\_\_ where he \_\_\_\_\_ as an inmate. (Gen. 39:19-23)
8. Joseph \_\_\_\_\_ Pharaoh's dream, gets put in second \_\_\_\_\_ position in Egypt. (Gen. 41)
9. Joseph organizes Egyptian \_\_\_\_\_ relief. (Gen. 41:41-57)
10. Eventually, his \_\_\_\_\_ come to Egypt for help. (Gen. 42)
11. Joseph moves Jacob's \_\_\_\_\_ down to Egypt where they will live \_\_\_\_\_ years. (Gen. 46-50)

### B. Lessons and Application

1. Joseph's life appears to be under the control of a force greater than himself.  
In Genesis 50:20-21, what does Joseph tell us about God?
2. Though people continually intended to destroy the life of Joseph, how did Joseph keep succeeding?  
(Genesis 39:2, 3, 21, 23)  
\* There is great blessing in God being \_\_\_\_\_ His people.
3. The outstanding lesson from the life of Joseph is that God can work through all circumstances to bring about His will. How does this lesson affect the way we can approach life?

### C. Conclusions for Genesis

1. In Genesis, God outlined His \_\_\_\_\_ and His \_\_\_\_\_ for all humanity
  - **His** \_\_\_\_\_: to form a people in His image with whom He can relate by bringing order from Chaos.
  - **His** \_\_\_\_\_: to build a family, a people, and a nation through Abraham to bless the world.
2. The events in Genesis demonstrate that God \_\_\_\_\_ His plan at all costs.
3. God proved that He is patient and forgiving towards those who want to \_\_\_\_\_ to His plan.



**V. Exodus –** God saves the Israelites and establishes a covenant

**A. The Book of Exodus (c. 1446bc)** – Composed by \_\_\_\_\_ and the Israelite Community

1. The Story of the Exodus is the most \_\_\_\_\_ event and story throughout the rest of the Bible.
2. Examples: 1 Sam 10:18, 1 Kgs 8:51, Ps 114, 135:8-9, Dan 9:15, Lk 22:19-20, Rev 16:13, 1 Cor 10:1-4

**B. Exodus Outline**

**1-18 – The Exodus from Egypt**

- 1 – Israel’s sojourn in Egypt has become a \_\_\_\_\_.
- 2-6 – Birth – Call of Moses → Increased \_\_\_\_\_  
(5:22-23) Moses \_\_\_\_\_ to God  
(6:1-11) God Repeats the \_\_\_\_\_ to Moses
- 7-11 – Moses and Aaron (his brother) bring God’s demands to \_\_\_\_\_.

As Pharaoh refuses, God answers with **Ten Plagues on the Egyptians**

- |                    |                      |                        |                         |
|--------------------|----------------------|------------------------|-------------------------|
| 1. Blood (7:14-24) | 4. Flies (8:20-32)   | 7. Hail (9:13-35)      | 10. Firstborn (11:1-10) |
| 2. Frogs (8:1-15)  | 5. Livestock (9:1-7) | 8. Locusts (10:1-20)   |                         |
| 3. Gnats (8:16-19) | 6. Boils (9:8-12)    | 9. Darkness (10:21-29) |                         |

- 12-15 – The \_\_\_\_\_ from Egypt
- 16-18 – \_\_\_\_\_ in the Wilderness

**19 – Acceptance of the Covenant between \_\_\_\_\_ and \_\_\_\_\_**

- 19:1-9 - God/Israel agree to \_\_\_\_\_ with each other– (19:6) “A kingdom of \_\_\_\_\_”
- 19:16-20 - God comes into the \_\_\_\_\_ of Israel for the first time in forever!

**20-40 – \_\_\_\_\_ the Covenant on the Mountain**

- 20-24 – Basic \_\_\_\_\_ about living in God’s presence
- 25-31 – Regulations for building the \_\_\_\_\_ (Tent of Meeting)
- 32 – Golden Calf – Israel breaks the \_\_\_\_\_ before Moses even gets back!
- 33 – Moses “convinces” God to \_\_\_\_\_ again
- 34 – Moses receives the basic \_\_\_\_\_ again and makes new stone tablets
- 35-40:33 – Israel builds the \_\_\_\_\_ according to God’s regulations
- 40:34-35 – Moses is not allowed into the Tabernacle because of Israel’s \_\_\_\_\_.
- 40:36-38 – God continues to \_\_\_\_\_ his people.

**By the end of Exodus Israel has experienced the \_\_\_\_\_ of God – but has no way to \_\_\_\_\_ Holy...**

**C. The Exodus is so important for the future of Israel because it confirms:**

1. God’s \_\_\_\_\_ - To have a people with whom He could have a \_\_\_\_\_.
2. God’s \_\_\_\_\_ - To build this \_\_\_\_\_ through the seed of Abraham.
3. God’s \_\_\_\_\_ - To stand up to the most \_\_\_\_\_ forces known to humanity.
4. God’s \_\_\_\_\_ - To care for His people without the help of any \_\_\_\_\_.
5. God’s \_\_\_\_\_ - To be unified under the common \_\_\_\_\_ of God.
6. God’s \_\_\_\_\_ - To “tabernacle” with His people regardless of their “\_\_\_\_\_.”



## VI. Leviticus

Leviticus - God's Laws for governing the Israelite Nation

### A. Context

1. Israel is in the desert with the \_\_\_\_\_ and \_\_\_\_\_ to be in God's presence.
2. Israel has no way to actually *be* in God's presence because of their \_\_\_\_\_ – an impasse.
3. Ancient views of god(s)
  - a. \_\_\_\_\_ – “many gods” – Most acknowledged spiritual realm, but with no “\_\_\_\_\_” way to understand it they came up with various explanations/religions.
  - b. \_\_\_\_\_ – inconsistently deal with people – never know if they are going to bless or curse!
  - c. \_\_\_\_\_ – Tied to a specific \_\_\_\_\_ and not transferable across cultures.
4. Levitical Law “\_\_\_\_\_” that there is one reliable God, who locates Himself with \_\_\_\_\_ not *places*.

### B. By the end of Exodus Israel has experienced the Holiness of God – but has no way to *be* Holy...

1. Problem 1: Relationship with God is impossible without \_\_\_\_\_! (Un-holiness comes from \_\_\_\_\_)  
Solution 1: God is using the family of \_\_\_\_\_ to establish/restore relationship with mankind.
2. Problem 2: Abraham's family is unholy because of sin. (Not even \_\_\_\_\_ can go into God's presence)  
Solution 2: God devises a \_\_\_\_\_ solution for Israel's holiness problem – \_\_\_\_\_ Law

### C. Three Solutions in Levitical Law for Israel's inability to be in God's presence

1. \_\_\_\_\_
  - a. \_\_\_\_\_ - “\_\_\_\_\_ You” – Grain Offering, Fellowship Offerings  
- “I'm \_\_\_\_\_” – Burnt Offering, Sin Offering, Guilt Offering
  - b. \_\_\_\_\_ - Sacred \_\_\_\_\_  
- Festivals
2. \_\_\_\_\_ – Special representatives who can *carefully* go into God's presence on behalf of the people.
  - a. \_\_\_\_\_ into the Priesthood
  - b. Standards of Priestly \_\_\_\_\_
3. \_\_\_\_\_ – Clean v Unclean – determines who can \_\_\_\_\_ be near God
  - a. Physical (non-\_\_\_\_\_) factors
  - b. Spiritual (\_\_\_\_\_) factors

### D. Leviticus Outline – Designed around the concept of making a virtual presence of God possible.

- 1-7** - \_\_\_\_\_ – Sacrifices
- 8-10** - \_\_\_\_\_ – Ordination into Priesthood
- 11-15** - \_\_\_\_\_ – (Physical) Associated with life and death
- 16-17** – **Day of Atonement** – **Blood Sacrifice/Scapegoat** – **At the Center of Holiness is a \_\_\_\_\_**
- 18-20** - \_\_\_\_\_ – (Spiritual) Associated with moral living
- 21-22** - \_\_\_\_\_ – Standards of Priestly Living
- 23-27** - \_\_\_\_\_ – Celebrations – Reminders of God's interaction with His People



# THE STORY OF LIFE



## VII. Numbers

Numbers - Israelites' 40 years in the desert

### A. Introduction

1. The trip from Egypt to the Promised Land would normally take about \_\_\_\_\_ weeks on foot.
2. However, because of the events of Numbers, the journey took \_\_\_\_\_ years.

### B. Chapter Outline – organized around three locations with travel narratives in between

#### 1-10 \_\_\_\_\_

1. Where God first appeared to the people of Israel
  2. Where covenant was made (Exodus 19)
  3. Where Israel received the 10 commandments (Exodus 20)
  4. Where Israel built the tabernacle
- } Israel had spent a \_\_\_\_\_ at Sinai
5. Israel received instructions on:
    - a. How to organize the \_\_\_\_\_ with the \_\_\_\_\_ at the center
    - b. How to travel with the ark of the covenant in \_\_\_\_\_.

#### 10-12 Travel from the Desert of \_\_\_\_\_ to the Desert of \_\_\_\_\_

1. The people complain against Moses about lack of \_\_\_\_\_ – God gorges them on \_\_\_\_\_
2. Even Aaron and Miriam complain against Moses – God gives Miriam leprosy

#### 13-20 \_\_\_\_\_

1. \_\_\_\_\_ ordered Israel to send leaders to spy out the land (13:2-3)
2. Spies traveled from Paran to \_\_\_\_\_ (circ. \_\_\_\_\_ miles) – returned to Israel at Kadesh. (13:26)
3. Israel believed \_\_\_\_\_ pessimistic spies so God promised they would not enter Canaan (14:20-23)
4. Korah, Dathan and Abiram roused \_\_\_\_\_ rebels and were \_\_\_\_\_ by the earth (16:1-35)
5. The People complain about \_\_\_\_\_, Moses \_\_\_\_\_ the rock, dishonoring God (20:1-12)

#### 20-21 Travel from the Desert of \_\_\_\_\_ to the Desert of \_\_\_\_\_

1. Miriam died before they left Kadesh and Aaron dies on the Road – Eleazar anointed Priest
2. Israel complained again and God sent venomous snakes.

#### 22-36 \_\_\_\_\_

1. Upon Israel's arrival \_\_\_\_\_ (king of \_\_\_\_\_) summoned Balaam (a non-Israelite prophet) to curse Israel, but Balaam could not curse them because God had blessed them. (22-24)
2. Israelites seduced into \_\_\_\_\_ idolatry at Shittim – so God has them destroy the Moabites
3. The people take another census and receive more regulations on living as God's \_\_\_\_\_.



## VIII. Deuteronomy

Deuteronomy - Repeating of Laws before crossing into the Promised Land

### A. Introduction

1. The Israelites are encamped across the Jordan River from \_\_\_\_\_ – in the plains of Moab
2. After \_\_\_\_\_ years in the desert, this speech prepares Israel to move into the Promised Land.
3. The Promised Land (\_\_\_\_\_) is full of \_\_\_\_\_ (many gods), \_\_\_\_\_ people.
4. Key passage: 6:4-5 – The \_\_\_\_\_ (שָׁמַע) “Hear/Listen” – listen and \_\_\_\_\_ – Obey/Love

### B. Chapter Outline

- 1-11
  - a. Moses reminds the people of their \_\_\_\_\_ over the last 40 years.
  - b. Then he challenges Israel to be \_\_\_\_\_ from their parents.
  - c. Announces the conquering of the land of Canaan because of Canaanite \_\_\_\_\_ (9:4-6).
- 12-26
  - a. Repeating the laws which will set Israel \_\_\_\_\_ from everyone else. (12:4-5, 13-14, 31-32)
  - b. Cancellation of \_\_\_\_\_ (15:1-6)
  - c. The Future \_\_\_\_\_ (17:14-20) and Future \_\_\_\_\_ (18:14-22)
  - d. The dual leadership of \_\_\_\_\_/\_\_\_\_\_ eventually led the Israelites to expect two \_\_\_\_\_.
- 27-34
  - a. \_\_\_\_\_ code Blessings/Curses for Obeying/Disobeying God
    - i. “The \_\_\_\_\_ of the Law” (Gal. 3:8-10)
    - ii. Rest of Old Testament history is often referred to as “\_\_\_\_\_ History”
  - b. Mantle of leadership is passed from \_\_\_\_\_ to \_\_\_\_\_
  - c. \_\_\_\_\_ goes up on a mountain and dies looking into the Promised Land

### C. Conclusion

1. The Torah (Law) ends in \_\_\_\_\_ as Moses gazes into Canaan – the symbol of God’s promise to \_\_\_\_\_.
2. In a symbolic way, the foundational law code for Israel leaves them in \_\_\_\_\_ of \_\_\_\_\_ promise.
3. Everything in the Old Testament points forward to the \_\_\_\_\_ of \_\_\_\_\_ promise (Gen. 12:1-3)



## IX. The Law (Leviticus, Numbers, Deuteronomy)

*Pentateuch* – First “five books” of the Old Testament (Gen., Ex., Lev., Num., Deut.)

### A. Books of Law in relation to the desert wanderings

1. Genesis – _____	Book of Origins – a Promise and the Founding of Israelite Nation
2. Exodus – _____	God saves the Israelites and establishes a covenant
3. Leviticus – _____	God’s Laws for governing the Israelite Nation
4. Numbers – _____	Israelites’ 40 years in the desert
5. Deuteronomy – _____	Repeating of Laws before crossing into the Promised Land

### B. 7 Major Bodies of Law in the *Pentateuch*

- 10 Commandments** (Decalogue) (Ex. 20, Deut 5:6-21)
  - Guidelines forming a foundation for the rest of the Law.
- Covenant Code** (Ex. 20:18-23:33)
  - Formal laws governing conduct in Israel.
  - Given before tabernacle was built so lacks formal sacrifices and priestly stipulations.
- Ritual Decalogue** (Ex. 34:11-26)
  - “Little covenant code” simply restates Covenant Code.
- Deuteronomic Code** (Deut. 12-26)
  - Bulk of the Law governing Israel & Moses’ last speeches
- Holiness Code** (Lev. 17-26)
  - “Because I Am Holy” – specific call for Israelites to be different from their neighbors. (Lev. 20:23-24)
- Priestly Code** (Lev. 1-16, 27, Num. 1-10)
  - Comprises 1/3 of the commands of the Law of Moses
  - Laws for how priests are to conduct themselves, worship, and keep order among the Israelites.
- Curses Code** (Deut. 27:14-26)
  - A code for the Levites to recite to the people when they cross into the promise land.

### C. Some major aspects of the Old Covenant

- Scope:** the \_\_\_\_\_ – not the whole world
- \_\_\_\_\_ – by animal, not \_\_\_\_\_
- \_\_\_\_\_ of Atonement – \_\_\_\_\_ feast
- Day of** \_\_\_\_\_ – Sabbath (7<sup>th</sup> day)
- Mode of worship** – \_\_\_\_\_, led by priests
- Priesthood** (represent man to God) – Levites, specialized, \_\_\_\_\_
- Intercessor** – Moses and Priests, \_\_\_\_\_ only

### D. What we learn from the Law of Moses

- God has \_\_\_\_\_ for how we should live.
- God cares about \_\_\_\_\_ part of our lives (i.e. physical, \_\_\_\_\_, mental, \_\_\_\_\_)
- God reaches out to us \_\_\_\_\_, and He expects a \_\_\_\_\_ in return.
- God is \_\_\_\_\_ and \_\_\_\_\_ with us.
- We \_\_\_\_\_ on God to tell us His will because we cannot \_\_\_\_\_ it on our own.

### Conclusion:

- Law of Moses established a people to live out God’s commands and be a testimony of God to the world.
- Thus, the emphasis was less about \_\_\_\_\_ salvation, and more about \_\_\_\_\_ living.
- Thus, the Law “\_\_\_\_\_ forward” to something else to come...something \_\_\_\_\_.

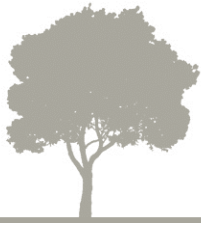
### Deuteronomy 30:11-16





**X. Joshua** Entering and taking the land of Canaan, the Promised Land  
First Old Testament Book of \_\_\_\_\_

- A. God had prepared a huge \_\_\_\_\_ of people. They were now ready to become a \_\_\_\_\_. (1:1-5)
- B. The people had been trained to \_\_\_\_\_ God's appointed \_\_\_\_\_. (1:16-18)
- C. Chapter 3 – Israel crosses the \_\_\_\_\_ river and comes to \_\_\_\_\_. (5:13ff)
- D. Chapter 6 – The fall of Jericho [video: Excerpt from *IS THE BIBLE RELIABLE* "Lesson 3: The Israelite Conquest" with Dr. Stephen Meyer]
  - 1. Archeological evidence at Jericho evidence dates siege around \_\_\_\_\_ bc. (Joshua 5:6)
  - 2. \_\_\_\_\_ mention pharaohs who weren't alive in 1500 bc.
  - 3. Wall fell \_\_\_\_\_ and created a \_\_\_\_\_. (Joshua 6:20)
  - 4. No \_\_\_\_\_ was looted in the siege. (Joshua 6:17)
  - 5. There was a subsequent \_\_\_\_\_. (Joshua 6:24)
- E. The rest of Joshua is the story of God \_\_\_\_\_ Israel through a \_\_\_\_\_ of the land. (See map on back)
  - 1. Each tribe was given a different section of the land to be \_\_\_\_\_ down through generations.
  - 2. Based on what we have discussed about God's plan, why do you think the land was divided this way?
  - 3. What problems would we face today if our land was divided this way?
- F. Joshua Chapter Outline
  - 1-5 – Joshua's \_\_\_\_\_ of Israel
  - 6-12 – Israelites Drive out the Inhabitants of \_\_\_\_\_
  - 13-22 – Joshua \_\_\_\_\_ up the Land among the Israelites
  - 23-24 – Joshua's \_\_\_\_\_ Words
- G. Lessons from Joshua
  - 1. God is \_\_\_\_\_ to His promises.
  - 2. Part of God's \_\_\_\_\_ is for us to be a part of God's \_\_\_\_\_!
- H. Current issue with Joshua: It seems \_\_\_\_\_ to \_\_\_\_\_ out people groups like this.  
How can we justify this action?
  - 1. This was \_\_\_\_\_ decision, not the \_\_\_\_\_.
  - 2. The Canaanites sacrificed \_\_\_\_\_.
  - 3. The Canaanites participated in widespread temple \_\_\_\_\_.



# THE STORY OF LIFE



## THE CONQUEST OF CANAAN

JOSHUA 2:1 - 11:16

### CENTRAL CAMPAIGN

- 1 JOSHUA SENDS SPIES TO JERICHO (2:1-24)
- 2 ISRAELITE CAMP IS ESTABLISHED AT GILGAL (4:19)
- 3 JERICHO FALLS OPENING THE WAY INTO CANAAN (6:1-27)
- 4 BATTLE OF AI - INITIAL ATTACK FAILS BUT AMBUSH DEFEATS THE CITY (8:1-29)

### SOUTHERN CAMPAIGN

- 5 ISRAEL ATTACKS AMORITE COALITION AS PART OF TREATY WITH GIBEON (9-10:10)
- 6 AMORITES FLEE TO VALLEY OF AJJALON WHERE THE SUN STANDS STILL (10:11-14)
- 7 CAPTURED AND DESTROYED THE CITY OF MAKKEDEH (10:16-28)
- 8 WARRED AGAINST THE CITY OF LIBNAH (10:29-30)
- 9 BESIEGED LACHISH & DESTROYED KING OF GEZER (10:31-33)
- 10 TOOK THE CITY OF EGLON (10:34-35)
- 11 WENT UP TO HEBRON & ATTACKED (10:36-37)
- 12 CONQUERED DEBIR (10:38-39)
- 13 JOSHUA DEFEATED THE CANAANITES FROM KADESH-BARNEA TO GAZA (10:41)

### NORTHERN CAMPAIGN

- 14 ISRAEL SURPRISES NORTHERN COALITION BY THE WATERS OF MEROM (11:7)
- 15 ISRAEL PURSUES RETREATING ENEMY TO SIDON AND THE VALLEY OF MIZPAH (11:8)
- 16 JOSHUA TURNED BACK AND TOOK HAZOR (11:10)

### SUMMARY OF LAND CONQUERED (11:16)

JOSHUA TOOK THE HILL COUNTRY

JOSHUA TOOK THE WHOLE SOUTHLAND

JOSHUA TOOK THE WHOLE LAND OF GOSHEN

JOSHUA TOOK THE LOWLAND

JOSHUA TOOK THE VALLEY

JOSHUA TOOK THE HILL COUNTRY OF ISRAEL WITH ITS LOWLAND





# THE STORY OF LIFE



## Life and Death

### I. What is Life?

- A. Physical life: The \_\_\_\_\_ from God – Gen. 2:7, Ezekiel 37:4-10, **Luke 1:39-45**  
 B. Spiritual Life: The \_\_\_\_\_ from God – John 6:63 (Spirit - “breath” gives life)

### II. Whose is Life?

- A. Physical Life: Since God gave life, life belongs to \_\_\_\_\_ – John 21:22-23, Acts 9:41, Rom. 9  
 1. Is God justified in giving life to whomever He chooses?  
 B. Spiritual Life: Since God gave life, Life belongs to \_\_\_\_\_ – John 17:1-3, Romans 6:23

### III. What is Death?

- A. Physical Death: At its core, death is nothing but the \_\_\_\_\_ of Life.  
 1. Physically, death is a \_\_\_\_\_ of life from the body – a \_\_\_\_\_ phenomenon  
 2. Some say, physical death is a result of the \_\_\_\_\_ – that is true to a certain extent,  
 a. However, God did not create their bodies \_\_\_\_\_ to die, but to \_\_\_\_\_  
 b. In the garden He did not provide eternal life, but an \_\_\_\_\_ to death (Gen 3:24 – guard the way)  
 B. Spiritual Death: \_\_\_\_\_ of Spiritual Life – Eph. 2:1-2, Rev. 14:11 - Eternal

### IV. Whose is Death?

- A. Physical Death: If physical \_\_\_\_\_ belongs to God, who does \_\_\_\_\_ belong to?  
 1. God brought \_\_\_\_\_ (Genesis 18-19)  
 2. God commanded \_\_\_\_\_ (1 Sam. 15) – Got angry w/ Saul for not \_\_\_\_\_ Agag  
 a. Some people think OT God is \_\_\_\_\_ – but he is giver of \_\_\_\_\_,  
 b. Does God have total \_\_\_\_\_ over \_\_\_\_\_?  
 c. What about innocent \_\_\_\_\_ and \_\_\_\_\_?  
 3. What is the basic rule of any civilization (Gen. 9:6)?  
 a. Later in the Law of Moses – \_\_\_\_\_ Capital Offenses - Civil/Religious/Sexual – God’s rule  
 b. “\_\_\_\_\_ be on him” – those carrying out death sentence are neutral 3<sup>rd</sup> parties...  
 4. “Thou shall not \_\_\_\_\_” – Commandment # 6 (Ex. 20:13)  
 a. What killing does this include? What killing does this not include?  
 b. What does Prov. 17:15 say God detests? \_\_\_\_\_  
 c. What is the job of government? Romans 13:4 What does this mean? \_\_\_\_\_  
 d. What does Romans 1:32 refer to? \_\_\_\_\_  
 B. Spiritual Death: If Spiritual life belongs to God, then so also does spiritual \_\_\_\_\_ – Mat. 7:21-23



# THE STORY OF LIFE

## XI. Judges The First 300 years in Canaan with no King

Judge – A religious leader in Israel who acted under the authority of the Law

- A. The people began their life in the promise land as a \_\_\_\_\_ community (1:1-3).
- B. The Cycle of Apostasy (2:6-19)
1. \_\_\_\_\_
  2. \_\_\_\_\_
  3. \_\_\_\_\_
- C. Resembles The Cycle of Freedom- (H.W. Prentis, National Association of Manufacturers, Mar. 18, 1943)
1. \_\_\_\_\_
  2. \_\_\_\_\_
  3. \_\_\_\_\_
  4. \_\_\_\_\_
  5. \_\_\_\_\_
  6. \_\_\_\_\_
  7. \_\_\_\_\_
  8. \_\_\_\_\_
  9. \_\_\_\_\_
  10. \_\_\_\_\_
- D. Judges Chapter Outline
- 1-2 Israel fails to obey God by not fully driving out the \_\_\_\_\_.
- 3-16 Cycle of apostasy as judges become increasingly \_\_\_\_\_.
- 17-21 Israel becomes \_\_\_\_\_ to the core without good spiritual \_\_\_\_\_.
- E. The Judges: Othniel, Ehud, Shamgar, \_\_\_\_\_, \_\_\_\_\_, Tola, Jair, \_\_\_\_\_, Ibzan, Elon, Abdon, \_\_\_\_\_.
- F. The Four “Major” Judges – More \_\_\_\_\_ given to their story
1. \_\_\_\_\_ – 4:1-5:31 – \_\_\_\_\_ whose general was a \_\_\_\_\_
  2. \_\_\_\_\_ – 6:1-8:35 – Defeated Midianites with \_\_\_\_\_ men
  3. \_\_\_\_\_ – 10:6-12:7 – Rejected by own people until they \_\_\_\_\_ him, made a rash \_\_\_\_\_.
  4. \_\_\_\_\_ – 13:1-16:31 – Known for physical \_\_\_\_\_, killed many Philistines, seduced by \_\_\_\_\_
- G. Issue with Judges: \_\_\_\_\_ Jephthah’s daughter? → Perhaps not a human \_\_\_\_\_
1. Against God’s Law, condemned in scripture (Lev 18:21, Deut. 12:29-31, Ps. 106:37-38, Isa. 57:3-5)
    - a. The \_\_\_\_\_ would never have committed such an act.
    - b. God \_\_\_\_\_ Samson after having his hair cut (Judges 16:21-22)
    - c. God \_\_\_\_\_ Jephthah after fulfilling this vow (Judges 12:1-7)
  2. Jephthah was never \_\_\_\_\_ in scripture, but \_\_\_\_\_ (Hebrews 11:32-33)
    - a. “Through faith” – acting with the Lord’s \_\_\_\_\_
    - b. “Gained what was promised.” - Isa. 57:13 – God will not help a person who \_\_\_\_\_ children
  3. What was lamented was her \_\_\_\_\_ (11:39) not her \_\_\_\_\_
  4. Jephthah’s vow (11:31) is \_\_\_\_\_ – His fulfillment (11:39) is \_\_\_\_\_
    - a. May suggest he fulfilled it \_\_\_\_\_
  5. Perhaps she went to \_\_\_\_\_ at the \_\_\_\_\_. (Ex. 38:8, Nm. 18:14-17, 1 Sam. 1:22, Lk 2:36-37)
- H. Lessons from Judges
1. God’s people are no \_\_\_\_\_ from all other people in our human \_\_\_\_\_.
  2. God gives us many chances and is patient through cycles of \_\_\_\_\_ / \_\_\_\_\_.
  3. Even God’s \_\_\_\_\_ are imperfect. Yet, God is determined to accomplish His \_\_\_\_\_!
  4. This cycle leads Israel to call for a \_\_\_\_\_, which continues God’s development of the nation.
  5. Shows \_\_\_\_\_ and \_\_\_\_\_ from Deuteronomy 28



# THE STORY OF LIFE



## XII. Ruth Humble beginning of the King's family tree

### A. Three Main Characters

1. \_\_\_\_\_
  - a. Moved to \_\_\_\_\_ with husband Elimelech and two sons
  - b. Widowed and returned to \_\_\_\_\_
2. \_\_\_\_\_
  - a. Naomi's \_\_\_\_\_, widowed daughter-in-law
  - b. Refuses to take the \_\_\_\_\_ way and go home to her \_\_\_\_\_
  - c. A humble woman of \_\_\_\_\_ character (3:11) who married \_\_\_\_\_
  - d. Great-Grandmother of King \_\_\_\_\_
3. \_\_\_\_\_
  - a. A wealthy relative of \_\_\_\_\_ (2:1)
  - b. A godly man who fulfilled his duty as a \_\_\_\_\_ redeemer
  - c. Married \_\_\_\_\_
  - d. Great-Grandfather of King \_\_\_\_\_

### B. Chapter Overview

- 1 – \_\_\_\_\_
- 2 – \_\_\_\_\_
- 3 – \_\_\_\_\_
- 4 – \_\_\_\_\_

### C. Issue in Ruth: The \_\_\_\_\_ Redeemer (Deuteronomy 25:5-10)

1. Insured the \_\_\_\_\_ would be taken care of
2. It kept the \_\_\_\_\_ in the family to preserve the \_\_\_\_\_

### D. Lessons from Ruth

1. Shows Blessings from Deuteronomy 28:1-14
2. Provides a clear picture of complete faithfulness. (Ruth 1:16-17)
3. Shows that \_\_\_\_\_ can be redeemed
4. Provides an important link in the family tree of \_\_\_\_\_ (Matthew 1:5)
5. Connects Jesus' family lineage to \_\_\_\_\_ (Ruth 1:2, Micah 5:2)
6. Paints a picture of the \_\_\_\_\_ of David's family





### XIII. 1 Samuel

1 Samuel: Beginning of the Kingdom of Israel

Judges 21:25 – “In those days Israel had no king; everyone did as he saw fit.”

\* Before we meet the first \_\_\_\_\_, we must meet the last \_\_\_\_\_ who appointed the first \_\_\_\_\_

#### A. Samuel

1. Mom, \_\_\_\_\_ barren, prays for child, dedicated him to God (1 Samuel 1)
2. Samuel grows and ministers in tabernacle at \_\_\_\_\_. (1 Samuel 2:26, 3:20)
3. Leads Israel for most of his life – Then Israel asks for a \_\_\_\_\_ (1 Samuel 8:1-22)
  - a. \_\_\_\_\_ wanted to be their king (Exodus 14:14)
  - b. But the people were not ready for the reign of \_\_\_\_\_.
  - c. God had provided a glimpse into His goal and a step to get there. (Deut. 17:14-20)

#### B. Saul

1. Saul won the “\_\_\_\_\_ Choice” award (1 Samuel 9:1-2)
2. Saul was a huge \_\_\_\_\_ (1 Samuel 13:13-14)

#### C. David

1. David won the “\_\_\_\_\_ Choice” award (1 Samuel 16:7)
2. What was God looking for? (1 Samuel 17:45-47) – A man of Godly \_\_\_\_\_
  - a. He \_\_\_\_\_ upon God (1 Samuel 13:14; 23:2, 4, 9-13)
  - b. He \_\_\_\_\_ in God (1 Samuel 17:34-37)
  - c. He gave \_\_\_\_\_ to God (1 Samuel 17:45-47)
  - d. He was \_\_\_\_\_ to others (1 Samuel 20:41-42; 2 Samuel 9:1, 6-7)
  - e. He respected those in \_\_\_\_\_ (1 Samuel 24:1-7; 26:1-25)

#### D. 1 Samuel Chapter Outline

- 1-7 – Samuel – “The Last \_\_\_\_\_”
- 1-3 – The Prophet/\_\_\_\_\_ Samuel is born
- 4-7 – \_\_\_\_\_ vs Israel – Samuel leads in struggle over the \_\_\_\_\_ of the LORD
- 8-31 – Birth of a \_\_\_\_\_
- 8-10 – The Rise of \_\_\_\_\_ (\_\_\_\_\_ Choice) – \_\_\_\_\_ Attractiveness
- 11-15 – The Reign and \_\_\_\_\_ of Saul – “\_\_\_\_\_ choice fails”
- 16-17 – The Rise of \_\_\_\_\_ (\_\_\_\_\_ Choice) – \_\_\_\_\_ Attractiveness
- 18-31 – The iconic struggle between \_\_\_\_\_ Champion and \_\_\_\_\_ Champion





# THE STORY OF LIFE



## XIV. 2 Samuel

2 Samuel - The reign of King David

### A. 2 Samuel is a Continuation of 1 Samuel

1. Saul Had ruled from about 1050-1010bc – \_\_\_\_\_ year reign
2. David becomes king in about 1010bc – \_\_\_\_\_ year reign

### B. 2 Samuel Outline

**1-20 – David's \_\_\_\_\_ and \_\_\_\_\_ as King**

**1-10** David's \_\_\_\_\_ and Blessings

1-6 - David's \_\_\_\_\_ is established

7 – God's Promise to David of an \_\_\_\_\_ Kingdom

8-10 – David's victories, blessings and Mephibosheth (Saul's grandson)

**11-20** David's Sin and Failure

11 – David Sins with \_\_\_\_\_, kills Uriah, and takes \_\_\_\_\_ as his wife

12 – David confronted by \_\_\_\_\_ – and immediately repents

13-14 – David's \_\_\_\_\_ falls apart, Amnon rapes Tamar, and then killed by Absalom

15-18 – Absalom so upset with David he tries to \_\_\_\_\_ David's throne

19-20 – Absalom is killed in the conflict by David's commander, \_\_\_\_\_

**21-24 – Reflection and Promise from David's life**

21a – Failure of \_\_\_\_\_ → leads to the harm of the Gibeonites (Gibeonites got revenge)

21b – David's Mighty Men vs. The Philistines – \_\_\_\_\_ of his men – the “\_\_\_\_\_ of Israel” (v. 17)

22-23 – David's Poems: God's \_\_\_\_\_, Covenant \_\_\_\_\_, and Hope for \_\_\_\_\_

23b – David's Mighty Men vs. The Philistines – \_\_\_\_\_ of his men

24 – Failure of \_\_\_\_\_ (Counts men, see Exodus 30:12) → Harms the \_\_\_\_\_

- One may only count what belongs to him – this is “\_\_\_\_\_’s” army, not \_\_\_\_\_’s



## XV. 1-2 Kings

- 1 Kings - The Reign of Solomon and the dividing of the Kingdom of Israel
- 2 Kings - The history of the divided Kingdom

### A. 1-2 Kings Chapter Outline

- 1 Kings 1-11 – \_\_\_\_\_ Reign
  - 1-2 \_\_\_\_\_ Succeeds David
  - 3-4 Solomon Asks for \_\_\_\_\_
  - 5-8 Solomon Builds the \_\_\_\_\_
  - 9-11 Solomon's \_\_\_\_\_
- 1 Kings 12-16 – \_\_\_\_\_ Splits in Two
  - 12-14 \_\_\_\_\_ and \_\_\_\_\_ Part Ways
  - 15-16 Succession of first kings of \_\_\_\_\_ Kingdom
- 1 Kings 17 – 2 Kings 13 Israel's Kings vs. \_\_\_\_\_ and \_\_\_\_\_
  - 1K 17 – 2K 2 \_\_\_\_\_
  - 2K 2-13 \_\_\_\_\_
- 2 Kings 13-17 – Israel's Road to Exile → \_\_\_\_\_
- 2 Kings 18-25 – Judah's Road to Exile → \_\_\_\_\_
  - 18-20 \_\_\_\_\_
  - 21 \_\_\_\_\_
  - 22-23 \_\_\_\_\_
  - 24-25 \_\_\_\_\_ destroyed and Taken to \_\_\_\_\_

### B. Postscript – 2 Kings 25:27-30

1. God's people are left wondering:
  - a. "Is God going to be faithful to his Promise to \_\_\_\_\_?"
  - b. "Is God going to be faithful to his Promise to \_\_\_\_\_?"
2. How does Exile fit into God's Plan? – This is the message of the \_\_\_\_\_ ... (Isaiah-Malachi)



## XVI. 1-2 Chronicles

1 Chronicles - Repeated history of the reign of King David

2 Chronicles - Repeated history of the Southern Kingdom of Judah

### A. Date: Probably between 445- \_\_\_\_\_ bc

1. Lists of gatekeepers in 1 Chron. 9:2-17 comes from \_\_\_\_\_ 11:3-19 in 445bc
2. Genealogy of Jehoiachin (1 Chron. 3:17-24) contains generations from as late as \_\_\_\_\_ bc

### B. Purpose: To \_\_\_\_\_ Israel's history in order to call people back to their roots

1. Highlights mostly the positive side of the Davidic story to set stage for ideal Priest and King \_\_\_\_\_
2. A \_\_\_\_\_ retelling of Israel's decline reminds them that God has been active all along
3. God seeks \_\_\_\_\_ hearts, is faithful to His promise to David and still present in His temple.
4. Chronicles' references to other sources indicate the writer was not \_\_\_\_\_ the stories he left out.
  - a. \_\_\_\_\_ – 1 Chron. 9:1, 2 Chron 16:11, 24:27, 25:26, 27:7, 28:26, 32:32, 35:27, 36:8, etc.
  - b. \_\_\_\_\_ – 1 Chron 29:29, 2 Chron. 9:29, 12:15, 13:22, 20:34, 26:22, 33:19, etc

### C. Chapter Outline

#### 1 Chronicles

- 1-9 Genealogy from Adam → Jews return from \_\_\_\_\_
- 10-17 David's \_\_\_\_\_ to king
- 18-21 David's victories due to a \_\_\_\_\_ heart
- 22-29 David \_\_\_\_\_ for the Temple

#### 2 Chronicles

- 1 Solomon's \_\_\_\_\_ to King
- 2-8 Solomon \_\_\_\_\_ the Temple
- 9 Solomons' Greatness and Death
- 10-12 The kingdom \_\_\_\_\_
- 13-36 Judah's rise and decline to \_\_\_\_\_

### D. Accounting for Extremely Large Numbers in the Hebrew Bible

1. Lists of HUGE numbers are used as evidence against the \_\_\_\_\_ of Biblical accounts.
2. Numbers are \_\_\_\_\_ specific to every language and used differently in ancient times.
3. As each list is \_\_\_\_\_ separately with culture and language the numbers make more sense.
4. 1 Chr. 27 - David listed as having \_\_\_\_\_ k soldiers (24k from each tribe)
5. 2 Chr. 13:3 - Abijah - \_\_\_\_\_ k - Jeroboam - \_\_\_\_\_ k soldiers (156k Allied infantry on D Day)
6. 2 Chr. 13:17 - Jeroboam suffered 500k in losses – This would be absolutely \_\_\_\_\_
7. 2 Chr. 14:8-9 - Asa had \_\_\_\_\_ soldiers – vs Zerah of (1 \_\_\_\_\_ = 1k x 1k) soldiers and 300 chariots
8. The Meaning of Alph אֶלֶף – Vowel markings were not added to Hebrew until \_\_\_\_\_ ad
  - אֶלֶף - Aleph – 1<sup>st</sup> letter of the \_\_\_\_\_ alphabet
  - אֵלֶף - Eleph – ox, cattle or a \_\_\_\_\_
  - אֲלֶף - Alaph – \_\_\_\_\_, learn, tame, domesticate or bring forth thousands
  - אֻלֶף - Alluph – leader, ruler, chief, master, teacher, guide, \_\_\_\_\_ trained person
9. Case Study: Assuming Alph means “specially trained warriors” in 2 Chr. 14:8-9:
  - a. Asa had \_\_\_\_\_ armed spearmen from Judah and \_\_\_\_\_ specially armed bowmen from Benjamin
  - b. Zerah had \_\_\_\_\_ specially trained warriors or chiefs and \_\_\_\_\_ chariots.



## Overview/Review – THE STORY OF LIFE

**Genesis 1-11** God Creates everything – brings \_\_\_\_\_ from \_\_\_\_\_ – establishes His dominion over humanity

**Genesis 12:2-3** – God presents His ultimate plan for redeeming humanity

1. Make Abraham into a great \_\_\_\_\_
2. Make Abraham's \_\_\_\_\_ great
3. Bless "all \_\_\_\_\_ on earth" through him (them)

**Stage One:** By the end of Genesis Abraham's \_\_\_\_\_ had become great, and would continue to become greater as his offspring increase through Stage Two.

**Stage Two:** God spends the rest of the Old Testament building His definition of a " \_\_\_\_\_ "

A. God brought Abraham's Kids, Grandkids and Great Grandkids to \_\_\_\_\_ (Genesis 12-50)

1. Here the family grew in \_\_\_\_\_ while living safely in a \_\_\_\_\_ location
2. They lived among a people but kept \_\_\_\_\_ pure

B. After \_\_\_\_\_ years, they went from a big family to \_\_\_\_\_ distinct tribes of people (Exodus)

1. God led them out of Egypt to give a \_\_\_\_\_ code and teach them to follow Him (Lev-Deut)

C. After \_\_\_\_\_ years He gave them a \_\_\_\_\_ in which to build this nation (Joshua, Judges, Ruth)

D. God allowed about \_\_\_\_\_ yrs for them to rise/fall under \_\_\_\_\_ leadership (1 Samuel-2 Chronicles)

1. God let the people learn what happens when you follow an \_\_\_\_\_ King – we stray from God

E. God finally let His nation suffer the consequences of rejecting His \_\_\_\_\_ (Esther, Isaiah-Malachi)

The message of the prophets prepares His people for Stage Three:

- 1.
- 2.
- 3.

F.

**Stage Three:**

A.

- 1.
- 2.
- 3.
- 4.

B.

C.

D.

- 1.



## XVII. The Early Divided Kingdom, Elijah (1 Kings 15-22, 2 Chronicles 13-22)

**1 Kings** – The Reign of Solomon and the dividing of the Kingdom of Israel

**1 Chronicles** – Repeated history of the reign of King David

**2 Chronicles** – Repeated history of the Southern Kingdom of Judah

### A. Kings of Judah and Israel Chart

1. All the Kings of Judah were from \_\_\_\_\_ line
2. 1 and 2 Chronicles only deal with the \_\_\_\_\_ kingdom of Judah (\_\_\_\_\_ line)
3. All the Northern Kings (of Israel) were \_\_\_\_\_, while some of the Southern kings were \_\_\_\_\_.
4. Jeroboam
  - a. Jeroboam established two places of \_\_\_\_\_ (Dan and Bethel) – (1 Kings 12:25-33)
  - b. Set up golden \_\_\_\_\_ (Ex. 20:4, 1 Kings 12:28)
  - c. Gen. 28:18-22, Judges 18:30 – Bethel and Dan
  - d. Jeroboam's son \_\_\_\_\_, assassinated by \_\_\_\_\_.
  - e. \_\_\_\_\_'s son, Elah was assassinated by \_\_\_\_\_, who was deposed by Omri
5. Baasha threatened king \_\_\_\_\_ by building up \_\_\_\_\_ a few miles north of Jerusalem
  - a. Asa sought help from \_\_\_\_\_ (Syria)
  - b. Asa then fortified Mizpah – North of \_\_\_\_\_
6. House of Omri (In Assyrian records Israel was referred to as the "Land of \_\_\_\_\_")
  - a. Omri built \_\_\_\_\_ as new capital of Israel (1 Kings. 16:23-28)
  - b. Ahab – son of Omri, married Sidonian princess Jezebel – started \_\_\_\_\_ worship throughout Israel  
- Under Ahab, Israel began to experience constant threat from \_\_\_\_\_
  - c. Ahaziah – Ahab's \_\_\_\_\_ – continued in his father's footsteps (1 Kings 22:51-53)
7. Judah
  - a. Jehoshaphat – tried to make peace with \_\_\_\_\_, but Ahab died in battle against Aram (1 Kings 22)
  - b. Jehoram – Jehoshaphat's son married \_\_\_\_\_ daughter Athaliah (2 Kings 8, 2 Chron. 21)
  - c. Ahaziah – Jehoram's son by Athaliah, continued being influenced by \_\_\_\_\_.

### B. Observations

1. Although Israel operated without \_\_\_\_\_ or king of God, God continued to send them prophets.
  - a. Reminded \_\_\_\_\_ that they were still part of the Kingdom of God; blessing, responsibility.
  - b. Elijah – the most famous prophet - Advocated against Ahab who established Baal worship.
2. Kings/Chronicles are not intended to be comprehensive \_\_\_\_\_ of Israel and Judah. (e.g. 15:7, 23, 31)
  - a. They are focused on the \_\_\_\_\_, not the \_\_\_\_\_ history
  - b. They give us a strong \_\_\_\_\_ picture of \_\_\_\_\_ kingship.
  - c. What are God's people \_\_\_\_\_ during this period?
    - i. They need God's \_\_\_\_\_, only leader not motivated by greed, and weakness
    - ii. The problem wasn't with the Law – but not \_\_\_\_\_ it (i.e. God's rule)

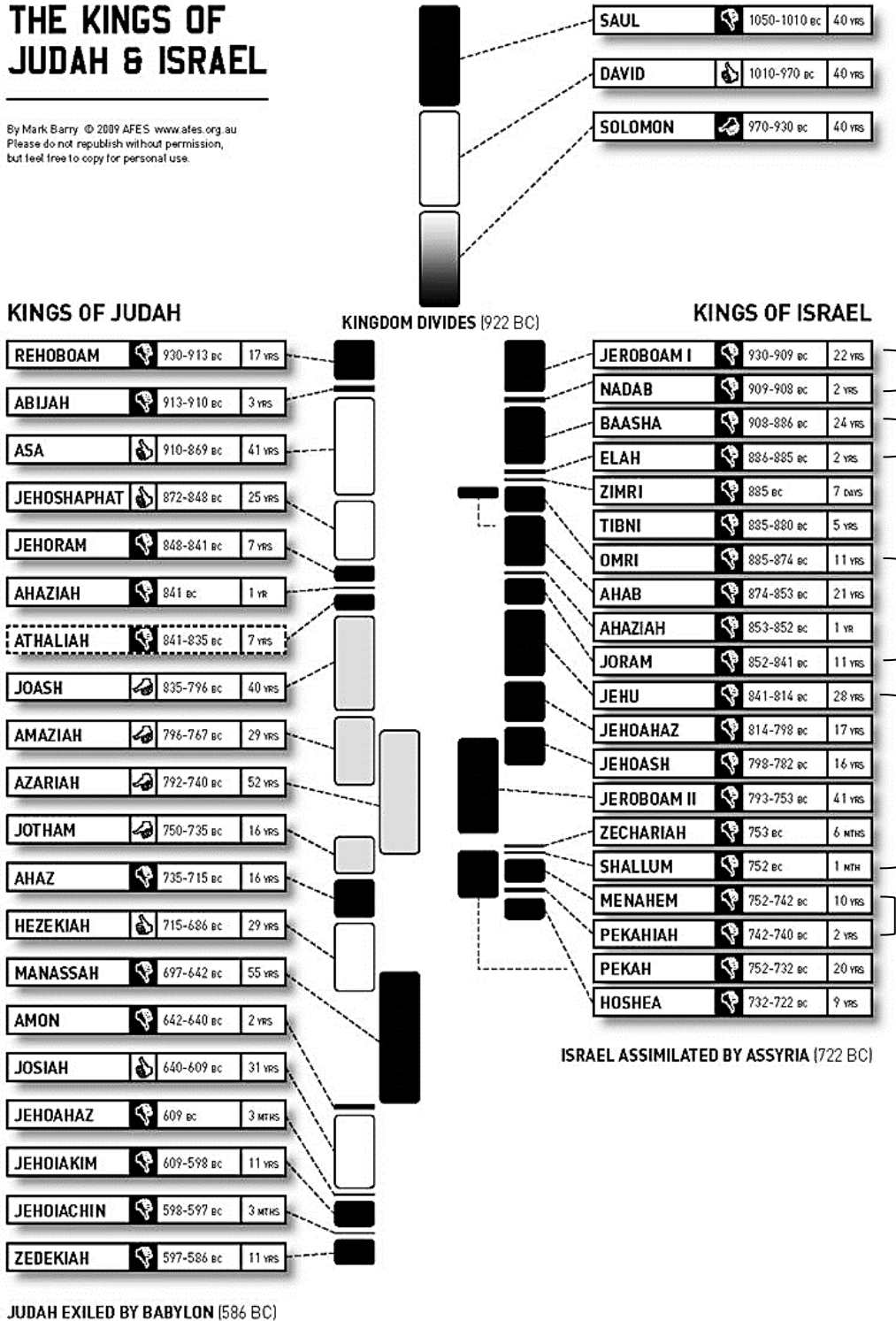
# THE STORY OF LIFE

## THE KINGS OF JUDAH & ISRAEL

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Online Link to  
this chart

[https://visualunit.files.wordpress.com/2010/03/kings\\_time1.pdf](https://visualunit.files.wordpress.com/2010/03/kings_time1.pdf)







## XVIII. The Late Divided Kingdom, Elisha-Captivity (2 Kings, 2 Chronicles 23f)

2 Kings – The history of the divided Kingdom

2 Chronicles – Repeated history of the Southern Kingdom of Judah

### Late Divided Kingdom in a nutshell

#### A. The Global Situation

1. Aram (Syria) was trying to defeat \_\_\_\_\_ under King Hadadezer (Ben Hadad) of \_\_\_\_\_. (1 Kings 20)
2. \_\_\_\_\_ was trying to gain world domination - conquering town after town moving West.
3. \_\_\_\_\_ joined forces with 11 other kings (including Hadadezer) against \_\_\_\_\_.
4. Assyria was weakened and slowed down to take a break from \_\_\_\_\_.
5. During the fighting, both \_\_\_\_\_ and \_\_\_\_\_ were injured. Hazael usurped throne in Damascus.

#### B. Jehu

1. Jehu (son of Jehoshaphat), commander of the armies of \_\_\_\_\_ under Joram, allied with \_\_\_\_\_ and killed Joram and all his family, including \_\_\_\_\_. (2 Kings 9-10)(841bc)
2. To secure his throne, he began killing the prophets of \_\_\_\_\_.
3. In 841bc, Shalmanezar III of Assyria returned to conquer the west. Apparently, \_\_\_\_\_ supported Shalmanezar in taking Damascus, turning on his ally \_\_\_\_\_.
4. When Ahaziah of Judah was assassinated by \_\_\_\_\_, Athaliah, widow of \_\_\_\_\_ and daughter of Ahab and \_\_\_\_\_ took over.

#### C. Joash

1. Athaliah tried to secure her reign by killing off the \_\_\_\_\_ family. (2 Kings 11) (841bc)
2. But Jehosheba, Ahaziah's sister hid \_\_\_\_\_, infant son of Ahaziah, in the temple for 6 years.
3. Jehoida, the high priest, presented Jehoash in the temple at age \_\_\_\_\_, anointed him king. (835bc)
4. When \_\_\_\_\_ showed up to protest, she was dragged outside and \_\_\_\_\_.
5. Meanwhile, Shalmanezar had been unsuccessful in routing \_\_\_\_\_.
6. Hazael was free to seek revenge against Jehu by attacking \_\_\_\_\_, Jehu's Son, depleting the armies of \_\_\_\_\_. (2 Kings 13:4-5)
7. Jehoash only saved Jerusalem by \_\_\_\_\_ off Hazael with the whole temple \_\_\_\_\_. (c 830bc)
8. Hazael's son, Ben-Hadad, held on to Aram's power over Israel & Judah (805bc)
9. However, at this time, Assyria began to aggressively push west, focused on \_\_\_\_\_. (2 Kings 13:5\*)
10. Joash (Jehoash) of Israel began taking back towns Israel had lost to \_\_\_\_\_. (2 Kings 13)
11. He then captured \_\_\_\_\_ of Judah and marched on \_\_\_\_\_. (2 Kings 14)

#### D. Jeroboam II and Azariah

1. Azariah (Uzziah) became king of Judah as a \_\_\_\_\_ of Israel (783bc) (2 Kings 15)
2. Jeroboam II & Azariah reigned alongside each other for about 40 yrs in great \_\_\_\_\_.
3. Though Jeroboam II was so \_\_\_\_\_ in human terms, he is considered evil by the book of Kings because he didn't lead the people to follow \_\_\_\_\_. (Amos)
4. In Judah, Jotham ruled (750-735bc) as \_\_\_\_\_ for his \_\_\_\_\_ father, fortified cities.



# THE STORY OF LIFE

## E. Menahem

1. Menahem became king of Israel via a series of \_\_\_\_\_ (747bc)
2. \_\_\_\_\_ started pushing West again in 743bc.
3. Assyria began collecting tribute from Menahem. (738bc) (2 Kings 15:17-22)

## F. Pekah

1. Pekah \_\_\_\_\_ Menahem's son, Pekahiah and led attacks on Judah.
2. Pekah tried to take \_\_\_\_\_ from Ahaz, son of Jotham. (2 Kings 16)
3. Ahaz sought help from \_\_\_\_\_, which marked the beginning of the end for \_\_\_\_\_.
4. Between 733-732bc, Assyria hauled off \_\_\_\_\_ Israelites. (2 Kings 17)
5. Assyria took the rest in \_\_\_\_\_.

## G. Hezekiah

1. Hezekiah reigned in Jerusalem as a vassal to \_\_\_\_\_ until Assyria became embroiled in struggle with \_\_\_\_\_. (2 Kings 18)
2. Assyria (Sennacherib) marched on \_\_\_\_\_ (2 Kings 18-19) (701bc) Hezekiah was faithful to \_\_\_\_\_.
3. Hezekiah's \_\_\_\_\_ and \_\_\_\_\_ caused Assyrian king Sennacherib to leave.
4. God had given Hezekiah 15 more years of life when \_\_\_\_\_ was born.
5. Hezekiah died in 697bc. and Manasseh led the people away from \_\_\_\_\_. (2 Kings 21)

## H. Josiah

1. Manasseh's son, Amon, was assassinated, and 8yr old \_\_\_\_\_ was made king. (2 Kings 22)
2. Hilkiah the high priest found the Law and 18 yr old Josiah started a major \_\_\_\_\_. (2 Kings 22-23)
3. Centrality of Jerusalem temple reestablished, and priesthood \_\_\_\_\_, high places \_\_\_\_\_.

## I. Jehoiakim

1. Pharaoh Necho of Egypt killed Josiah and appointed his son Jehoiakim as king in 608bc (2 Kings 23:29ff)
2. Nebuchadnezzar (King of Babylon) defeated Necho and Egyptians in 605bc.

## J. Zedekiah

1. Nebuchadnezzar marched on Jerusalem and defeated Jehoiachin (son of Jehoiakim) in 598bc and appointed Zedekiah, brother of Jehoiakim as king. (2 Kings 24:8ff)
2. Zedekiah resisted Babylonian rule and Jerusalem was taken captive in 586bc (2 Kings 25)

## Lessons From the Late Divided Kingdom

1. Although these events occur on an \_\_\_\_\_ stage, the Biblical account ties it directly to *Deuteronomic* history. This is a \_\_\_\_\_ plot happening on an \_\_\_\_\_ stage.
2. Throughout the story we are reminded that with an \_\_\_\_\_ king, we are subject to the whims and pressures, and weaknesses of \_\_\_\_\_. God's people deserve \_\_\_\_\_.



**XIX. Exile, (Esther, Daniel 1-6)**

**Esther** – A Jewish girl becomes a Persian queen and saves the Jews from genocide

**Daniel** – The prophet to Babylon

**A. Key Dates (All BC)**

- |  |   |
|--|---|
| _____ Saul Become King                                     | _____ Ezekiel Taken to Babylon: 2 <sup>nd</sup> Deportation   |
| _____ David Becomes King                                   | _____ Judah Taken into captivity: 3 <sup>rd</sup> Deportation |
| _____ Solomon Becomes King                                 | _____ Jews begin returning to Judea under Persians            |
| _____ Solomon Dies   | _____ 2 <sup>nd</sup> Temple Completed                        |
| _____ Israel Taken into Captivity                          | _____ Return of Ezra and reforming religion                   |
| _____ Daniel Taken to Babylon: 1 <sup>st</sup> Deportation | _____ Return of Nehemiah to build wall                        |

**B. Major Empires Impacting Israel (approximate dates)**

- |            |                |              |              |
|------------|----------------|--------------|--------------|
| Egyptian   | 3000-1172 B.C. | Medo-Persian | 550-331 B.C. |
| Assyrian   | 911-619 B.C.   | Greek        | 331-148 B.C. |
| Babylonian | 620-550 B.C.   | Roman        | 148 B.C. →   |

**C. Exile**

1. \_\_\_\_\_ Captivity (606-586BC) – Judah Captured by Babylonians, Nebuchadnezzar. (Daniel 1)
2. \_\_\_\_\_ (590s BC)
  - a. Daniel taken into captivity and brought into service of \_\_\_\_\_ with other young men.
  - b. Daniel rose to prominence through \_\_\_\_\_ and \_\_\_\_\_.
  - c. Thrown into \_\_\_\_\_ den later in life, but rescued by God because of his \_\_\_\_\_.
3. Cyrus the \_\_\_\_\_ (536BC) – Cyrus began sending Jews back to their homeland (Ezra)

**D. Esther \_\_\_\_\_ (Early 400's BC)**

1. Taken into \_\_\_\_\_ Captivity – Jewish name: “ \_\_\_\_\_ ” - Name-change to “Esther” for \_\_\_\_\_.
2. Esther was taken by \_\_\_\_\_ (*Ahasuerus* in Hebrew) to be \_\_\_\_\_ in place of deposed \_\_\_\_\_.
3. Using Persian politics, \_\_\_\_\_ (the \_\_\_\_\_ 1 Sam. 15) threatened to have all the Jews \_\_\_\_\_.
4. Esther risked her \_\_\_\_\_ to \_\_\_\_\_ her people.

**E. Lessons**

1. God is \_\_\_\_\_ all authority and the God of all \_\_\_\_\_!
2. God blesses those who are \_\_\_\_\_, who accept the \_\_\_\_\_ and \_\_\_\_\_ of God



## XX. Return from Exile (Ezra, Nehemiah)

Ezra – Israelites (Jews) return from captivity  
 Nehemiah – Rebuilding the wall around Jerusalem

- A. The Jews had been in Assyria, Babylonia, and now under the control of the \_\_\_\_\_ empire.
- B. Several things happened during this time period
1. The Israelites became known as \_\_\_\_\_. (Ezra 4:12, c. 535bc)
    - a. Originally used for exiles “from \_\_\_\_\_”, it became the standard term for all Israelites.
  2. They no longer had the \_\_\_\_\_ in which to worship
    - a. Developed a pre-cursor to the synagogue and pre-synagogue worship (Prayer/Study)
    - b. Worship in the synagogues became the template for \_\_\_\_\_ worship.
  3. The Jews developed a \_\_\_\_\_ identity and had to learn to practice faith in a \_\_\_\_\_ context.
    - a. This prepared God’s people for a \_\_\_\_\_ mission.
    - b. This also prepared them for the \_\_\_\_\_, the spread of Jews around the world.

### Ezra and Nehemiah record the postexilic period (536-445bc)

- C. **Ezra 1-6** (c. 536-519bc) – The first wave of returning Jews
1. Those who returned under \_\_\_\_\_ Decree also under the reigns of Xerxes, Artaxerxes, and Darius.
  2. Zerubbabel – King in the line of \_\_\_\_\_ returns to begin rebuilding the \_\_\_\_\_.
    - a. They rebuilt the \_\_\_\_\_, laid the temple foundation and began \_\_\_\_\_ (3)
    - b. They refused help from their \_\_\_\_\_ who caused them to stop \_\_\_\_\_ (4)
    - c. \_\_\_\_\_ and \_\_\_\_\_ encouraged the Jews to keep building the temple. (5)
    - d. They received an edict from \_\_\_\_\_ to keep \_\_\_\_\_ (5-6)
    - e. They \_\_\_\_\_ the temple (6:15-22)
- D. **Ezra 7-10** (c. 457bc) – The second wave of returning Jews – \_\_\_\_\_ + years later
1. \_\_\_\_\_, the priest, led the second wave of Jews back to Jerusalem. (7-8)
  2. They corrected \_\_\_\_\_ evils (9-10) – mainly intermarriage
  3. By the end of Ezra, the kingdom, temple, and \_\_\_\_\_ conduct had been reestablished in Judea.
- E. \_\_\_\_\_ returned in (446bc)
1. Nehemiah was cup bearer to King \_\_\_\_\_. (A common name for Persian kings)
  2. He received news that Jerusalem was in trouble because they had no \_\_\_\_\_. (Neh. 1:3)
  3. Artaxerxes let him lead a group back to \_\_\_\_\_ to rebuild the \_\_\_\_\_ around Jerusalem.
  4. Nehemiah faced strong \_\_\_\_\_ and physical opposition from local peoples.
  5. When the wall was completed, \_\_\_\_\_ read the Law and dedicated the \_\_\_\_\_. (8-12)
  6. The story of Nehemiah is one of the greatest works ever written on \_\_\_\_\_.
- F. We conclude the \_\_\_\_\_ books in about 445bc
1. Judea content to be a \_\_\_\_\_ state under whatever empire happened to be in control at the time.
  2. This continues their preparations for a \_\_\_\_\_ King...



# THE STORY OF LIFE



## XXI. Job

Job – A parable of suffering in the life of one man

**A. Books of Poetry (Wisdom) [Job, Psalms, Proverbs, Ecclesiastes, Song of Songs (Song of Solomon)]**

**B. Hebrew poetry is fundamentally different from ours**

1. Hebrew poetry/wisdom was \_\_\_\_\_, not \_\_\_\_\_.
2. Hebrew poetry/wisdom sought to \_\_\_\_\_ order, rather than simply evoke \_\_\_\_\_.
3. Hebrew poetry/wisdom was \_\_\_\_\_, not \_\_\_\_\_.

**C. The Book of Job**

1. No one knows when it was written, but it seems to have taken place during the time of \_\_\_\_\_.
2. Job poetically records the story of a man wrestling with the biggest \_\_\_\_\_ and \_\_\_\_\_.
  - a. Biggest problem: \_\_\_\_\_ and \_\_\_\_\_ - Why is \_\_\_\_\_ the biggest problem?
  - b. Biggest question: Why do bad things happen to good people?
    - i. How would you answer this question for a fellow Christian?
    - ii. How would you answer this question for a non-Christian?
3. So, in light of the characteristics of Hebrew poetry, Job seeks the \_\_\_\_\_ order of life that will answer the biggest question from the perspective of \_\_\_\_\_.
4. Basic Outline
  - a. Prologue (Ch. 1-2) – Job’s situation and main \_\_\_\_\_ are introduced
  - b. The \_\_\_\_\_ (Ch. 3-25) – Job and his “friends” wrestle with conventional \_\_\_\_\_ and reality.
  - c. Job’s Final Speeches (Ch. 26-31) – Job defends his \_\_\_\_\_ and champions true \_\_\_\_\_ (ch. 28)  
- Based on his own understanding and contemplation, Job challenges God’s \_\_\_\_\_ (27:2, 31:35)
  - d. Elihu’s speeches (Ch. 32-37) – A \_\_\_\_\_ observer, Elihu is angry at Job for \_\_\_\_\_ himself instead of God, and angry with the three friends for accusing Job based on \_\_\_\_\_ assumptions.
  - e. \_\_\_\_\_ Speaks with Job (Ch. 38-42:6) – God firmly puts Job (et. al.) in his \_\_\_\_\_ with a series of \_\_\_\_\_ questions.
  - f. Conclusion (Ch. 42) – Job gets his \_\_\_\_\_ back.
5. How does God answer the biggest question in Job?
  - a. Poses the question, “Will we begin with our own \_\_\_\_\_ of the world, or with a \_\_\_\_\_ in God?”
  - b. Offers assurance that though we will \_\_\_\_\_ understand the answer to the “question”, that is our proper \_\_\_\_\_ in the world. There are plenty of “\_\_\_\_\_” outside our realm of understanding.
  - c. Reminds us that God is so much \_\_\_\_\_ than us or our understanding and He can be \_\_\_\_\_.



## XXII. Psalms

### Psalms – **Israel's song book (top 150)**

"If the Bible's narrative materials relate what God has done and the prophetic literature reports what God has said, the Psalms present the response of the people to the acts and words of God." (James Limburg)

#### A. "Psalms" = "songs of \_\_\_\_\_"

#### B. Types of Psalms

1. \_\_\_\_\_ – prayers in time of \_\_\_\_\_ – (e.g. 12, 44, 60, 74, 79, 80, 83, 85, 90, 94, 108, 123, 129, 137, 142)  
 Basic elements: a. Addressing \_\_\_\_\_ c. \_\_\_\_\_ e. Vow to praise God  
 b. \_\_\_\_\_ d. Affirmation of \_\_\_\_\_
2. \_\_\_\_\_ – hymns (e.g. 8, 19, 23, 33, 47, 65, 66, 78, 93, 95-100, 103-106, 111, 113, 114, 117, 134, 135, 136, 145-150)  
 Common elements: a. Call to \_\_\_\_\_ b. Reasons to \_\_\_\_\_
3. \_\_\_\_\_ – (e.g. 18, 30, 32, 34, 40, 66, 92, 116, 118, 138)  
 a. Typically in response to something \_\_\_\_\_. (see. Psalm 18)  
 b. Thanksgiving was typically intended for \_\_\_\_\_ setting. (Leviticus 7:15-18)
4. \_\_\_\_\_ – composed for some royal event (e.g. 2, 18, 20, 21, 45, 72, 89, 101, 110, 132, 144)  
 a. Psalm 45 – a \_\_\_\_\_ song  
 b. These were written and used during the \_\_\_\_\_, but later used to trumpet the future \_\_\_\_\_.
5. \_\_\_\_\_ – (e.g. 46, 48, 76, 84, 87, 122)  
 a. These declare and celebrate God's presence in \_\_\_\_\_ (Zion)  
 b. For Christian worship, these psalms point to the presence of God in the \_\_\_\_\_ Jerusalem.
6. \_\_\_\_\_ – specifically for approaching God in \_\_\_\_\_ (e.g. 15, 24, 50, 68, 81, 82, 95, 115, 132, 136)  
 a. For example, Psalm 15 seems to be a conversation between the \_\_\_\_\_ and the \_\_\_\_\_.  
 b. Psalm 136 seems to include a call and \_\_\_\_\_ among the \_\_\_\_\_
7. \_\_\_\_\_ – offer wisdom on how to live a \_\_\_\_\_ life. (e.g. 1, 19, 37, 49, 73, 112, 119, 127, 128, 133)

#### C. Structure

1. Psalms is broken into \_\_\_\_\_ books. Jewish tradition holds that this is to correspond with the books of \_\_\_\_\_.
2. Each of the books ends in a \_\_\_\_\_ (hymn of \_\_\_\_\_)
3. Nothing specific designates which psalms should be in which book. Below is a brief overview.  
**Book I (1-41) Book II (42-72) Book III (73-89) Book IV (90-106) Book V (107-150)**
4. Special note should be given to the Psalms of \_\_\_\_\_ (120-134).  
 a. Intended to \_\_\_\_\_ the worshiper on his/her way "up" to Jerusalem for a holy feast or sacrifice.  
 b. Progress from preparing for the \_\_\_\_\_, through the journey and concluding in \_\_\_\_\_.





## XXIII. Proverbs

*“The book of Proverbs is an Old Testament concentrated graduate course in the art of living.”*

John H. Stek

Proverbs - **Practical, godly wisdom from King Solomon and others**

### A. What is Wisdom?

- A. “Wisdom” – *Hokma* – “Cleverness, cunning or discernment”
- B. “Created \_\_\_\_\_” - (Prov 8:22)
- C. 1:1-7 – Wisdom → \_\_\_\_\_

### B. What constitutes wisdom?

- 1. Wisdom = ( \_\_\_\_\_ + \_\_\_\_\_ ) X View of \_\_\_\_\_
- 2. View of Reality
  - a. A leaky faucet is \_\_\_\_\_ (19:13)
  - b. Jehovah created all \_\_\_\_\_ and thus \_\_\_\_\_ (Ch. 8)
  - c. God is just and so is his \_\_\_\_\_ (11:31, 10:2, 4, 7)
  - d. Free \_\_\_\_\_ (8:17)

### C. List action words in Proverbs 1:1-7 that describe how wisdom is acquired?

\_\_\_\_\_

\_\_\_\_\_

### 2. Can someone have wisdom without the fear of the Lord? (6:6)

### 3. Does fear of God necessarily lead one to wisdom?

### F. Outline of Proverbs

- 1. 1-9 Instruction for the \_\_\_\_\_
  - a. 10 Speeches from a \_\_\_\_\_ to his \_\_\_\_\_
  - b. Intro. of two \_\_\_\_\_ representing \_\_\_\_\_ (1:20-33, 3:13-20, ch. 8) and \_\_\_\_\_ (9:13-18)
  - c. Heavy use of \_\_\_\_\_ both as an actual warning, and a \_\_\_\_\_ for sin/folly’s seduction
- 2. 10-24:22; 25-29 – Proverbs of \_\_\_\_\_ – No structural order
- 3. 24:23-34 – Sayings of *the* \_\_\_\_\_ – “unknown origin”
- 4. 30 - Sayings of \_\_\_\_\_ - Model of a reader of proverbs, open to God’s wisdom through scripture
- 5. 31:1-9 – Sayings of King \_\_\_\_\_ – Guidance for wise leadership
- 6. 31:10-31 – Triumph of \_\_\_\_\_ through the metaphor of a \_\_\_\_\_



## XXIV – Ecclesiastes

Ecclesiastes – **An exploration of the meaning of life**

### A. Author (1:1)

1. The “\_\_\_\_\_” or “\_\_\_\_\_ of people”
2. “Son of \_\_\_\_\_” and “King of Jerusalem”
3. Probably \_\_\_\_\_

### B. Ecclesiastes Outline – Four Speeches

1. Opening Poem (1:3-11) – The cycle of \_\_\_\_\_ renders each of us small and insignificant.
2. Speech One: The \_\_\_\_\_ of human wisdom (1:12-2:26)
3. Speech Two: Coming to Terms with a \_\_\_\_\_ life (3:1-5:20)
4. Speech Three: No \_\_\_\_\_ satisfaction in earthly gain (6:1-8:17)
5. Speech Four: This short life is better lived with \_\_\_\_\_ (9:1-11:6)
6. Closing Poem (11:7-12:8) – Time is the great \_\_\_\_\_ – focus on what matters.
7. **Conclusion:** Life’s true meaning is only found in the \_\_\_\_\_ of eternity (12:9-14)

### C. Ecclesiastes and the Meaning(lessness) of Life

1. All life \_\_\_\_\_ and \_\_\_\_\_
  - a. 1:11 – We are not \_\_\_\_\_.
  - b. 2:16-17 – Both the \_\_\_\_\_ and the \_\_\_\_\_ die
  - c. 3:19-21 – \_\_\_\_\_ and \_\_\_\_\_ both die and return to dust.
  - d. 5:15 – We brought \_\_\_\_\_ and we take \_\_\_\_\_.
2. All life \_\_\_\_\_
  - a. 1:16-18 – We will \_\_\_\_\_ but it takes effort to grow in the \_\_\_\_\_ direction.
  - b. 3:1-14 – God wants to use every \_\_\_\_\_ in life to teach us godly \_\_\_\_\_.
  - c. 5:1-7 – It’s best to learn from \_\_\_\_\_ who doesn’t \_\_\_\_\_.
3. Three things that are not “meaningless”/“Vanity” (12:1, 13)
  - a. \_\_\_\_\_ God (12:1)
  - b. \_\_\_\_\_ God (12:13)
  - c. \_\_\_\_\_ God’s Commandments (13:13)

### D. Conclusion Questions

1. Why do people (us included) look for meaning and purpose in life?
2. If everything in life is “meaningless” why do anything? (11:1-6)
3. How does Ecclesiastes compare/contrast with Proverbs?



## XXV. Song of Songs (Solomon)

Song of Solomon – Celebration of a godly marriage relationship

### A. Views of Song of Solomon

1. \_\_\_\_\_ – A picture of God’s love and adoration for his spiritual bride.
2. \_\_\_\_\_ – A picture of the commitment between Christ and the church.
  - a. Tends to overestimate significance of every \_\_\_\_\_ (e.g. 80 concubines = 80 future church heresies)
  - b. \_\_\_\_\_ (Isa. 54:6, 61:10) and \_\_\_\_\_ (Jer. 3:1, Ezek. 16, 23, Hos.) are used in other Old Testament passages to illustrate God’s \_\_\_\_\_ with Israel
3. \_\_\_\_\_ – A non-spiritual love song
  - a. This is just another love poem celebrating \_\_\_\_\_ love
  - b. If this is a true reading, why is it in the \_\_\_\_\_? (2 Tim. 3:16-17)
4. \_\_\_\_\_ – \_\_\_\_\_ incident elevating love to a \_\_\_\_\_ level
  - a. Celebration of \_\_\_\_\_ marriage relationship

### B. Three “Speakers” in Song of Solomon

1. The \_\_\_\_\_ – The Woman – from \_\_\_\_\_ background and found herself in love with a \_\_\_\_\_.
2. The \_\_\_\_\_ – The Prince/King who falls for a commoner, but \_\_\_\_\_ her above all other women.
3. The \_\_\_\_\_ – The literary catalysts and \_\_\_\_\_ squad that help \_\_\_\_\_ the relationship

### C. Outline – Follows the marriage of a king and to a commoner from first meeting through old age.

1. Initial \_\_\_\_\_ (1:1-16)
2. \_\_\_\_\_ (1:17-2:13)
3. \_\_\_\_\_ (2:14-3:11)
4. \_\_\_\_\_ (4:1-5:1)
5. Marriage Commitment through \_\_\_\_\_ (5:2-8:4)
6. Growing \_\_\_\_\_ Together (8:5-13)

### D. What value does this song have for us today?

1. Reputation of Christianity for being \_\_\_\_\_ from real life.
  - a. Song of Songs is a *biblical* look at the real \_\_\_\_\_ and triumphs in \_\_\_\_\_
  - b. It illustrates the pain and loneliness of \_\_\_\_\_ and mistrust in marriage. (5:6-8)
2. This picture of love preserves the glory of a \_\_\_\_\_, \_\_\_\_\_ and holy marriage.
3. It highlights the \_\_\_\_\_ nature of marriage – not just a journey for \_\_\_\_\_ families.
4. It sets a high standard through a beautiful picture of marriage in \_\_\_\_\_. (8:10-12)
5. This Song emphasizes the importance of marriage \_\_\_\_\_, purity and \_\_\_\_\_.
 

(e.g. Warning to godly young women – “Do not \_\_\_\_\_ or awaken love until it so desires.” (2:7, 3:5, 8:4))



## XXVI. Isaiah (8<sup>th</sup> Century Prophets)

Isaiah - Preparing the Jews for a Messiah

### A. The Prophets

Each Group has \_\_\_\_\_ (longer) prophets and \_\_\_\_\_ (shorter) prophets.

#### Three Groups

1. **8<sup>th</sup> Century** (700s BC) – Focused on \_\_\_\_\_ about \_\_\_\_\_ exile.

Major: \_\_\_\_\_ Minor: \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_

2. **7<sup>th</sup> Century** (600s BC) – Dealing with life in \_\_\_\_\_.

Major: \_\_\_\_\_, \_\_\_\_\_ Minor: \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_

3. **6<sup>th</sup> Century** (500s BC) – Dealing with return from exile.

Major: \_\_\_\_\_, \_\_\_\_\_ Minor: \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_

4. Malachi is considered a \_\_\_\_\_ prophet who fits in a separate category – \_\_\_\_\_<sup>th</sup> Century

### B. Isaiah “God is \_\_\_\_\_”

1. Date: Latter half of 8<sup>th</sup> Century (740-700bc)

2. Author: Isaiah, Son of \_\_\_\_\_

3. Outline: 1-12 Oracles critical of \_\_\_\_\_/\_\_\_\_\_ and warning about \_\_\_\_\_ threat.

13-23 Oracles against other surrounding \_\_\_\_\_.

24-27 The “\_\_\_\_\_” warning as a result of worldwide \_\_\_\_\_ sin. (see 24:1-3)

28-31 Oracles mourning the poor \_\_\_\_\_ of God’s people to \_\_\_\_\_ with other \_\_\_\_\_ instead of with Him. (see 28:14-19)

32-35 \_\_\_\_\_ – a righteous \_\_\_\_\_, the Holy \_\_\_\_\_, exaltation of the \_\_\_\_\_, restoration of the land of \_\_\_\_\_. (see 33:17, 20-22)

36–39 Historical record of \_\_\_\_\_ reform during the Assyrian crisis (2 Kings 18-20)

40-66 Comfort through the promise of \_\_\_\_\_ (see 40:1-2, 3, 6, 31)

- 40-48 \_\_\_\_\_ of Peace (see 41:18-20)

- 49-57 \_\_\_\_\_ of Peace (see 53)

- 58-66 \_\_\_\_\_ of Peace – Israel will \_\_\_\_\_, God will destroy \_\_\_\_\_, God will restore \_\_\_\_\_.

### C. Some Isaiah Facts

1. Due to the many \_\_\_\_\_ prophecies, some people call Isaiah 40-66 the “fifth \_\_\_\_\_.”

2. Our oldest copy of Isaiah was copied around 200-100bc – Found in \_\_\_\_\_ in caves near Jerusalem.

a. \_\_\_\_\_ years older than our previous oldest copy

b. Proved that the \_\_\_\_\_ about Christ certainly were made before \_\_\_\_\_.



## XXVII. Hosea, Amos, Jonah, Micah (8<sup>th</sup> Century Prophets)

8<sup>th</sup> Century Prophets – Focused on warning about impending \_\_\_\_\_.

Major: Isaiah

Minor: Hosea, Amos, Jonah, Micah

**A. Minor Prophets** – Communicated anger with God’s people for not being \_\_\_\_\_ representatives of God.

1. God would \_\_\_\_\_ them severely, but would bring them back to a time of \_\_\_\_\_.
2. Most of the minor prophets are more concerned about “\_\_\_\_\_,” rather than “\_\_\_\_\_,” failure.

**B. Hosea (750-722 BC)** – Unfaithfulness of Israel (Northern Kingdom)

1. A prophet who married a \_\_\_\_\_ to illustrate the \_\_\_\_\_ of God for Israel. (1:2-3)
2. What is God really looking for; a kingdom of \_\_\_\_\_ people or the \_\_\_\_\_?  
- Northern Israel was \_\_\_\_\_.
3. Only prophet from \_\_\_\_\_ Israel – Speaks very \_\_\_\_\_ and \_\_\_\_\_.
4. 3:1-5 – A snapshot of God’s \_\_\_\_\_ and \_\_\_\_\_.

**C. Amos (760s BC)** – Announcement to Israel of punishment and promise of future restoration

1. \_\_\_\_\_ prophet announcing the demise of Israel and other nations for \_\_\_\_\_ failure.
2. The oracles against other \_\_\_\_\_ show that God is the God of all nations and His \_\_\_\_\_ apply to all people – even nations without the law are still accountable (1:3-2:5)
3. Since Israel \_\_\_\_\_ His ethical standards, God will not even accept their \_\_\_\_\_. (5:21-27)

**D. Jonah (760 BC?)** – A parable of God’s mercy in the life of Jonah

1. Prophet who rejected the mission to \_\_\_\_\_ and learned his lesson after swallowed by a \_\_\_\_\_.
2. The only \_\_\_\_\_ for this book is 2 Kings 14:25 – middle of the 8<sup>th</sup> Cent.  
- However, this may have been a different \_\_\_\_\_.
3. Jonah’s lesson becomes a \_\_\_\_\_ for Israel and signals a lesson they will \_\_\_\_\_. (2:8-10)
4. God’s judgment on Nineveh signals a more \_\_\_\_\_ communication to Israel that God is concerned for all \_\_\_\_\_, and all are accountable to Him. (4:11)

**E. Micah (700 BC)** - Description of God’s anger against Israel and Judah – promise of remnant

1. Prophecy after the fall of Northern Israel, Micah issues a stern warning to \_\_\_\_\_ and \_\_\_\_\_.
2. All will suffer for the sins of Judah and Samaria’s corrupt leadership and unholy testimony of God. (1:2, 5)
3. God has an \_\_\_\_\_ that to which all people will \_\_\_\_\_ (Micah 6:8)
4. Micah announces the time and \_\_\_\_\_ of the \_\_\_\_\_ (5:2,4-5)



## XXVIII. Jeremiah, Lamentations (7<sup>th</sup> Century Prophets)

7<sup>th</sup> Century Prophets – Dealing with life in exile and warnings to Judah

Major: Jeremiah, Lamentations Minor: Nahum, Habakkuk, Zephaniah

A. Jeremiah/Lamentations are often grouped together because Lamentations is Jeremiah's \_\_\_\_\_

B. Jeremiah is “The \_\_\_\_\_ Prophet” – Based on Introduction to Lamentations in the Septuagint  
*And it came to pass after Israel was led into captivity that Jeremiah sat weeping and lamenting and lamented this lamentation over Jerusalem.*

C. The book of Jeremiah - Last warning for Jerusalem and announcement of a New Covenant

1. Jeremiah is the \_\_\_\_\_ book in the Bible
2. Jeremiah was called in \_\_\_\_\_ b.c. (13<sup>th</sup> year of Josiah, 1:1), the good “boy” king of Israel (2 Kings 22-23)

### D. Jeremiah Outline

- 1 Call of Jeremiah
- 2-20 Rebuke, warning and \_\_\_\_\_ of \_\_\_\_\_
- 21-23 Denunciation of \_\_\_\_\_, false prophets and false \_\_\_\_\_
- 25-29 Prediction of the \_\_\_\_\_ of Jerusalem and 70 years \_\_\_\_\_
- 30-33 Promise of restoration and a new \_\_\_\_\_
- 34-39 The fall of \_\_\_\_\_
- 40-44 The conditions of people remaining in \_\_\_\_\_ as others were being taken to \_\_\_\_\_
- 45 Consolation to \_\_\_\_\_
- 46-51 Prophecies about other hostile \_\_\_\_\_

E. The Book of Lamentations- Jeremiah's funeral song for the desolation of Jerusalem

1. Made up of \_\_\_\_\_ poems providing brief snapshots of the horrors of the destruction of \_\_\_\_\_
2. Ancient \_\_\_\_\_ ascribes it to Jeremiah (2 Chron 35:25) but this is \_\_\_\_\_ stated in the book.
3. Written in \_\_\_\_\_ form indicating it was originally for liturgical (public \_\_\_\_\_) purposes.
4. Written between **586-538BC**, but seems to reflect a “\_\_\_\_\_” remembering of these events.

### F. Lamentations Outline

- 1 Jerusalem's ruin and the \_\_\_\_\_ of those who were taken as a result of their \_\_\_\_\_
- 2 The \_\_\_\_\_ has allowed this \_\_\_\_\_ to finally come to His people.
- 3 Jeremiah's \_\_\_\_\_ over Israel and recommitment of his \_\_\_\_\_ in God
- 4 The contrast between how \_\_\_\_\_ Jerusalem was and the afflictions it is \_\_\_\_\_ now
- 5 Jeremiah prays for \_\_\_\_\_ on Israel





## XXIX. Nahum, Habakkuk, Zephaniah (7<sup>th</sup> Century Prophets)

7<sup>th</sup> Century Prophets – Dealing with life in exile and warnings to Judah

Major: Jeremiah, Lamentations Minor: Nahum, Habakkuk, Zephaniah

### The 600s (7<sup>th</sup> Century)

660s bc Assyria (capitol: \_\_\_\_\_) reached its highest point

612 bc Nineveh fell to the \_\_\_\_\_

**Nahum (c. 612-611 bc)** A celebration of the destruction of Nineveh (capital of Assyria)

1. Nahum is a song of joy at the destruction of \_\_\_\_\_.
2. Nahum is “\_\_\_\_\_ on the \_\_\_\_\_” of Nineveh.
3. The Assyrians were cruel. (see reverse) Nahum, rejoices not over \_\_\_\_\_ vengeance, but \_\_\_\_\_ justice.

### Nahum Outline

- 1 God is powerful and will work out \_\_\_\_\_ on Assyria for her cruelty  
v. 15 – Sometimes “good news” is the \_\_\_\_\_ of evil.
- 2 A vivid description of the \_\_\_\_\_ siege of \_\_\_\_\_  
v. 6-8 – Nineveh was \_\_\_\_\_
- 3 A message of divine \_\_\_\_\_ on the city of Nineveh  
v. 8 – Thebes fell to \_\_\_\_\_ in 663

**Habakkuk (late 600’s bc)** A conversation with God about His justice in the face of punishment

1. Habakkuk is a conversation between \_\_\_\_\_ and \_\_\_\_\_.
2. The prophet called on God for \_\_\_\_\_.
3. God announces He will use the Babylonians to bring \_\_\_\_\_ to many nations.
4. Habakkuk acknowledges this means \_\_\_\_\_ people too. (3:16-19)

### Habakkuk Outline

- 1-2 Conversation between \_\_\_\_\_ and \_\_\_\_\_
- 3 A prayer affirming what God revealed and Habakkuk’s \_\_\_\_\_ through coming \_\_\_\_\_.

**Zephaniah (c640-609 bc)** A warning of Jerusalem’s coming destruction

1. Zephaniah warns \_\_\_\_\_ of the coming wrath that God is meting out on world \_\_\_\_\_.
2. Probably prophesied around the time of \_\_\_\_\_. Unclear if before or after destruction of Nineveh.

### Zephaniah Outline

- 1 Apocalyptic world \_\_\_\_\_ will come also on \_\_\_\_\_ (1:2-4)
- 2 Oracles against the \_\_\_\_\_ (2:12-15 about Assyria)
- 3 Oracle of hope for restoration of \_\_\_\_\_ after period of judgment and destruction (3:17)

# THE STORY OF LIFE

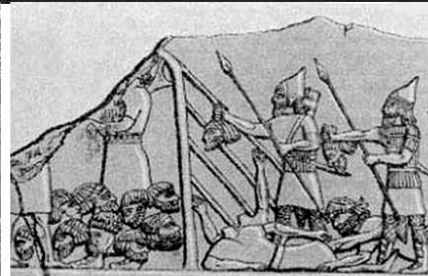
## The Cruelty of the Assyrians



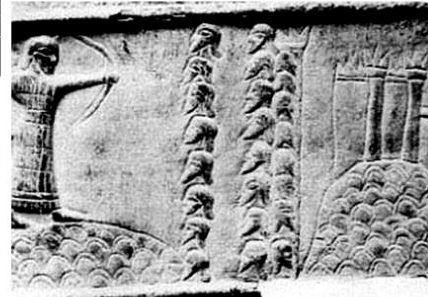
Proud of his deeds, Ashurbanipal (668-627 bc) preserved for posterity this ghastly record of how he dealt with his Elamite enemies, who lived to the southeast of Assyria. The upper register of the relief shows two naked men lying supine, fastened to the ground with ropes and stakes, while two Assyrians bending over them with knives, flay them. To the right of this scene, an Assyrian probably uses strings to carry away a head. In the lower register, at the bottom edge, an Assyrian steadies the head of an Elamite prisoner, while other Assyrian tears out the man's tongue. Above them, two Assyrians throw down the next victim, whose arms are tied behind his back. [http://faculty.uml.edu/ethan\\_Spanier/Teaching/documents/CP6.0AssyrianTorture.pdf](http://faculty.uml.edu/ethan_Spanier/Teaching/documents/CP6.0AssyrianTorture.pdf)



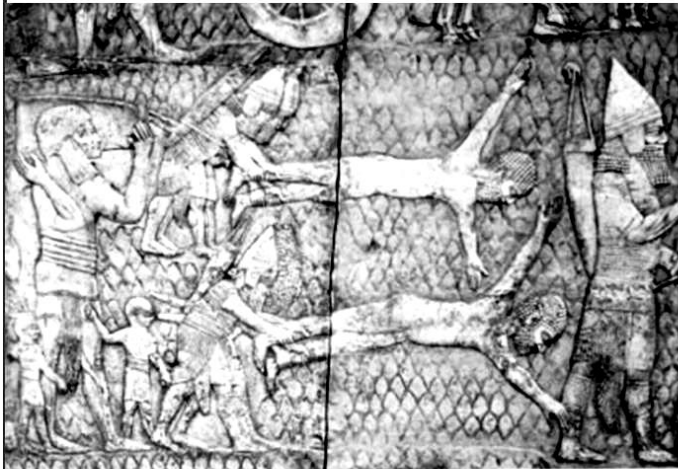
Impaled on stakes. Two Assyrian soldiers erect a stake with an impaled, naked man beside two others. The heads of these captured men of Lachish sag forward, suggesting that they are already dead. This detail comes from a series of reliefs, found at Nineveh, in which Sennacherib (704-681 B.C.) recorded the exploits of his invasion of Judah in 701 B.C. Lachish was among the 46 cities he conquered. [http://faculty.uml.edu/ethan\\_Spanier/Teaching/documents/CP6.0AssyrianTorture.pdf](http://faculty.uml.edu/ethan_Spanier/Teaching/documents/CP6.0AssyrianTorture.pdf)



Assyrian headhunters. Piled heads appear in a relief from the reign of Ashurbanipal (668-627 B.C.), seen here as drawn from the original. In this scene the heads are collected inside a tent, at left. Outside the tent, two Assyrian soldiers carrying additional heads wade through the decapitated bodies of their Elamite enemies.



Another detail from the bronze relief from Balawat shows three stakes, each with eight male heads, standing like human totem poles outside an apparently conquered city on a hill. The city is Upumu, in Shubria, located southwest of Lake Van [http://faculty.uml.edu/ethan\\_Spanier/Teaching/documents/CP6.0AssyrianTorture.pdf](http://faculty.uml.edu/ethan_Spanier/Teaching/documents/CP6.0AssyrianTorture.pdf)



ASSYRIAN SOLDIERS FLAYING CAPTIVES. Nahum's bitter attitude toward the Assyrians may have been engendered in part by the knowledge of the cruel treatment given to prisoners and conquered peoples by Assyrian warriors. The portrayal is from one of the wall panels of Sennacherib's palace at Nineveh (early seventh century). [http://www.infidels.org/library/modern/gerald\\_larue/otl/chap20.html](http://www.infidels.org/library/modern/gerald_larue/otl/chap20.html)



Dismembered and displayed, the victims of Shalmaneser III (858-824 B.C.) become grisly ornaments, as shown in this detail from a bronze relief that once decorated the wooden gates of a temple or palace at Balawat, near modern Mosul. Severed heads hang from the walls of Kulisi, at right, as flames (represented by parallel vertical lines) consume this ancient city near the source of the Tigris River. Beside the city we see a prisoner, bereft of hands and feet, impaled on a stake. At left, an Assyrian soldier grasps the hand of a captive whose other hand and feet have been cut off. Dismembered hands and feet litter the ground. [http://faculty.uml.edu/ethan\\_Spanier/Teaching/documents/CP6.0AssyrianTorture.pdf](http://faculty.uml.edu/ethan_Spanier/Teaching/documents/CP6.0AssyrianTorture.pdf)



## XXX. Ezekiel (6<sup>th</sup> Century Prophets)

6<sup>th</sup> Century – Dealing with return from exile.

Major: Ezekiel, Daniel

Minor: Joel, Obadiah, Haggai, Zechariah,

### A. Ezekiel (590s-570s) – “Son of Man” reassures the captive Jews with God’s future deliverance

Ezekiel prophesied both \_\_\_\_\_ and \_\_\_\_\_ the exile in Babylon.

### B. Main Themes of Ezekiel

1. God’s punishment in exile serves as a \_\_\_\_\_ to save the faithful remnant of Israelites. (20:37-38)
2. Sin \_\_\_\_\_, but God has the power and purpose to \_\_\_\_\_ the dead and create out of the risen dead an \_\_\_\_\_ of warriors and a “great \_\_\_\_\_.” (Ezekiel 37)

### C. Outline of Ezekiel

- 1-3 The call and \_\_\_\_\_ of Ezekiel  
(2:3-8) Imagine being sent on a mission with the foreknowledge of \_\_\_\_\_.
- 4-24 Prophecies against Judah before the fall of \_\_\_\_\_  
(6:13) Punishment with \_\_\_\_\_ is more likely to accomplish its \_\_\_\_\_.  
(20:30-32) What was Israel’s sin?
- 25-32 Prophecies against surrounding \_\_\_\_\_ nations
- 33-48 Promises of \_\_\_\_\_ and \_\_\_\_\_ after the exile  
(34:1-6, 16) God will not reward the \_\_\_\_\_, but those innocent and broken by them.  
(37:11-14) How does this chapter relate to the promise to Abraham?  
(37:24-27) What does this tell us about God’s expectations for the church?

### D. Images used in Revelation

1. \_\_\_\_\_ the scroll (3:1) (Rev. 10:10) – Compare the two scrolls. One is \_\_\_\_\_, the other is \_\_\_\_\_.
2. Theriomorphisms (1:4ff)
  - a. In ancient Babylon, their idea of the presence of a \_\_\_\_\_ included great and intimidating creatures.
  - b. The more powerful, \_\_\_\_\_ and mysterious, the greater the \_\_\_\_\_ they served.
  - c. The idea was, “if this creature was so \_\_\_\_\_ and \_\_\_\_\_, how much more so the one \_\_\_\_\_ them?”
3. 10:8 – people under the “\_\_\_\_\_” (under the \_\_\_\_\_ Rev. 6:9-11)
4. “Son of \_\_\_\_\_” (3:10) – (Matthew 9:6)





## XXXI. Daniel (6<sup>th</sup> Century Prophets)

6<sup>th</sup> Century – Dealing with exile and return from exile.

Major: Ezekiel, Daniel

Minor: Joel, Obadiah, Haggai, Zechariah,

### A. Daniel (c. 606-530) - The prophet to Babylon

1. The Prophet Daniel was taken from \_\_\_\_\_ in the first wave of exiles from Jerusalem during the reign of \_\_\_\_\_ (c. 606bc) (1:1-2)
2. Daniel, like an Old Testament version of the \_\_\_\_\_, prophesied to his own people, but also to the gentiles in \_\_\_\_\_. Therefore, some of his visions are very difficult to decipher today.
3. The dating of Daniel has been hotly debated because of the \_\_\_\_\_ of Daniel's \_\_\_\_\_ predictions. (e.g. 2:36-45 – Four empires – \_\_\_\_\_, Medo-Persian, \_\_\_\_\_, \_\_\_\_\_)
4. It is likely that the three “\_\_\_\_\_”(Mat. 2) were from Babylon and had access to \_\_\_\_\_ prophecies.

### Daniel Outline

Section 1 (Ch. 1-6) – Narrative of Daniel and his friends in six different situations of \_\_\_\_\_ in Babylon.

- 1 Between pagan \_\_\_\_\_ and culinary \_\_\_\_\_ (1:8, 20)  
Winner: \_\_\_\_\_
- 2 Between pagan \_\_\_\_\_ and heavenly \_\_\_\_\_ in dream interpretation (2:17-18, 48-49)  
Winner: \_\_\_\_\_
- 3 Between pagan \_\_\_\_\_ and loyalty to \_\_\_\_\_ (3:12, 16-18, 30)  
Winner: \_\_\_\_\_
- 4 Between pagan king's \_\_\_\_\_ and God's \_\_\_\_\_ (4:28-31, 34)  
Winner: \_\_\_\_\_
- 5 Between pagan treatment of \_\_\_\_\_ things and reverence for the things of \_\_\_\_\_ (5:1-2, 30)  
Winner: \_\_\_\_\_
- 6 Between pagan \_\_\_\_\_ and the providence of \_\_\_\_\_ (6:4-5, 24)  
Winner: \_\_\_\_\_

Section 2 (Ch. 7-12) – Visions and prophecies about God's control over \_\_\_\_\_ history

- 7 Four \_\_\_\_\_ – four kingdoms leading up to the time of the \_\_\_\_\_ ; (v. 13-14)(also 2:36-45)
- 8 \_\_\_\_\_ and \_\_\_\_\_ – another vision of kingdoms rising and falling before the time of the Messiah
- 9 Daniel receives vision that Exile will be \_\_\_\_\_ years, so he prays for the people.
- 10 Vision of a \_\_\_\_\_ – Predicted that the prince of \_\_\_\_\_ would be overtaken by the King of \_\_\_\_\_
- 11 The Kings of South and North – prophecy of future \_\_\_\_\_ leadership.
- 12 The End Times – \_\_\_\_\_ life and the end of daily \_\_\_\_\_ in the temple. Preparing for \_\_\_\_\_.

The meaning and scope of these three chapters has been debated for thousands of years.



## XXXII. Joel, Obadiah, Haggai, Zechariah (6<sup>th</sup> Century Prophets)

6<sup>th</sup> Century – Dealing with exile and return from exile.

Major: Ezekiel, Daniel

Minor: Joel, Obadiah, Haggai, Zechariah,

**Joel** (c. 586 bc) **Announcement of the Holy Spirit at the time of the New Covenant**

1. Joel describes the immanent invasion of \_\_\_\_\_ by the “\_\_\_\_\_”
2. Joel’s purpose is to call for \_\_\_\_\_ and offer \_\_\_\_\_ to the faithful
3. Joel anticipates the day of \_\_\_\_\_ when God’s Spiritual kingdom would be restored. (2:28-32)

**Obadiah** (c. 580s-550s bc) **Warning to Edom (cousins to Jews) for participating in Jerusalem’s downfall**

1. The Old Testament’s shortest book condemns \_\_\_\_\_ (descendants of \_\_\_\_\_) for participating in Babylon’s attack and destruction of Jerusalem.
2. The Edomites held a grudge about \_\_\_\_\_ stealing the \_\_\_\_\_ (Gen 25, 27)
3. v. 1-16 – Edom’s \_\_\_\_\_
4. v. 17-21 – God’s deliverance of the \_\_\_\_\_ people

**Haggai** (520 bc) **The returned captives encouraged to rebuild the temple in Jerusalem**

1. Born during captivity in \_\_\_\_\_ and returned to Jerusalem with \_\_\_\_\_. (Ezra 5:1, 6:14)
2. Rebukes the Jews for not rebuilding the \_\_\_\_\_ and encourages \_\_\_\_\_ to do so. (1:3-11)
3. Predicted the defeat of \_\_\_\_\_ powers that threaten rebuilding of the \_\_\_\_\_ (2:20-23)
4. Prophesied with \_\_\_\_\_ together in Jerusalem during the reign of \_\_\_\_\_ (1:1, Ezra 6:13-14)

**Zechariah** (c. 520-475) – **Returned captives should rebuild the temple and prepare for the Messiah**

1. Zechariah started prophesying 2 \_\_\_\_\_ later than Haggai (Haggai 1:1, Zech. 1:1)
2. Zechariah also speaks of the day when \_\_\_\_\_ promise is fulfilled (2:11, 8:13, 22-23, 9:9-10, 11:10)
3. Three Sections
  1. (1-6) Eight \_\_\_\_\_
  2. (7-8) Fast’s will become \_\_\_\_\_
  3. (9-14) Predictions of the ultimate triumph of God’s \_\_\_\_\_



## XXXIII. Malachi – Intertestamental Period

### A. Malachi - A final warning to the Jews to live godly lives

1. Malachi was probably a contemporary with Nehemiah during the rebuilding of the Jerusalem \_\_\_\_\_ (late 5<sup>th</sup> Century)
2. God uses Malachi to announce that at the close of Old Testament history, the people of Israel will need to make some changes before they are ready for the coming of the Messiah.

### B. Malachi Outline

#### 1-3 Five sins of Israel (1-3)

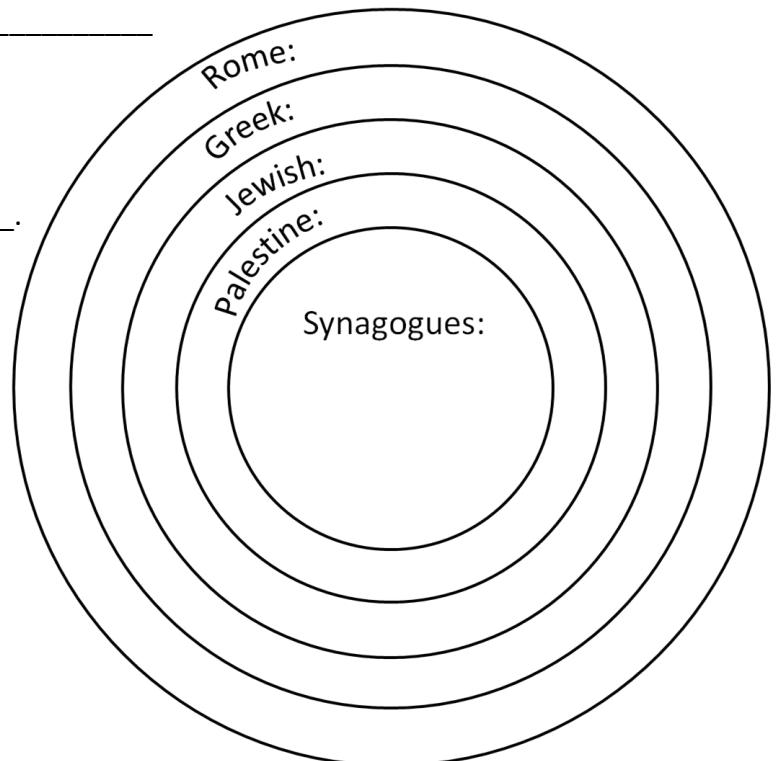
1. 1:6-2:9 Priests \_\_\_\_\_ God
2. 2:10-16 Broken \_\_\_\_\_ vows
3. 2:17-3:5 Charging God with \_\_\_\_\_
4. 3:6-12 \_\_\_\_\_ God
5. 3:13-18 Speaking \_\_\_\_\_ against \_\_\_\_\_

#### 4 Five promises on the “day of the LORD”

1. 4:1 Wicked \_\_\_\_\_
2. 4:2-3 Coming of the \_\_\_\_\_ of Righteousness
3. 4:4 Law of Moses \_\_\_\_\_
4. 4:5-6 \_\_\_\_\_ will signal the coming of the day of the Lord
5. 4:6 \_\_\_\_\_ will call people to \_\_\_\_\_

### C. Intertestamental Period Intro

1. The 400 years between Malachi and Matthew set up the multilayered \_\_\_\_\_ into which God would choose for the church to be \_\_\_\_\_.
2. In a discussion on this time period, it may be helpful to think of these multiple layers as an \_\_\_\_\_.







## XXXIV. Intertestamental Period – Greece and Rome

### A. Greece

#### 1. Alexander the Great (356-323)

- Son of Philip of \_\_\_\_\_ who united all of Greece in 338bc to fight the Persians. Assassinated in 336.
- Educated by \_\_\_\_\_, disciple of \_\_\_\_\_ who taught education, not \_\_\_\_\_ makes the true Greek.
- Alexander inherited the monarchy at age \_\_\_\_\_. By 22 he was leading the Greeks eastward liberating cities from the \_\_\_\_\_ and setting up Greek cities and \_\_\_\_\_ based on Homeric education.
- His influence established a world economy, common language, education, philosophy and individualism.
- When he died at 33 his four \_\_\_\_\_ tried to keep the monarchy together but \_\_\_\_\_.

#### 2. Four Generals => Four Greek \_\_\_\_\_

- By 305bc Alexander's generals began dividing the kingdom into four Greek \_\_\_\_\_ kingdoms.
- The dynasties that descended from these four generals became the **Ptolemys** (\_\_\_\_\_), **Seleucids** (Persia/Syria/\_\_\_\_\_), **Antigonids** (Macedonia), and the **Attalids** (Pergamum)

#### 3. Ptolemies/Seleucids

- For 250 years, these kingdoms to Israel's north and south traded \_\_\_\_\_ over Israel.
- All \_\_\_\_\_ was grown in Egypt, making Israel valuable as the conduit of papyrus trade to the East.
- Making extensive use of Egypt's \_\_\_\_\_ monopoly, Ptolemy I (367-283) established Egypt's cultural dominance through the building of the famed \_\_\_\_\_ in Alexandria.
- The Seleucids retained control of \_\_\_\_\_ all the way to \_\_\_\_\_ and control of the \_\_\_\_\_ trade had a significant bearing on their entire nation's economy.

### B. Rome

#### 1. The Roman program

- While the Greeks considered \_\_\_\_\_ as the highest authority and for the Jews it was \_\_\_\_\_, for the City/State of Rome it was \_\_\_\_\_ and \_\_\_\_\_ which lead to \_\_\_\_\_.
- Romans had a unique ability to \_\_\_\_\_ alien cultures even praying to foreign gods to switch sides.
- They defeated territories with sheer \_\_\_\_\_ and organization. Upon conquest, they would establish \_\_\_\_\_, offer citizenship for \_\_\_\_\_ service, and thus acquired not just land, but allies

#### 2. Roman Domination

- Rome* is a Greek word for \_\_\_\_\_, and Rome's \_\_\_\_\_ was honored far to the east.
- From 262bc to 63bc Rome slowly conquered the entire \_\_\_\_\_ empire.
- Instead of forcing people to change or move, Rome simply "\_\_\_\_\_ " with military order and peace. However, they mostly \_\_\_\_\_ local culture, allowing stable cities to generally rule themselves.
- Thus, because of the strong \_\_\_\_\_ cultural influence, Roman culture became very \_\_\_\_\_. So later, we look back at the Roman *pantheon* (gods) and refer to it as \_\_\_\_\_/\_\_\_\_\_.

#### 3. Roman Government

- In 49bc Julius Caesar crossed the \_\_\_\_\_ River, took control of Italy from Pompey, and established the Roman \_\_\_\_\_ under a new \_\_\_\_\_.
- After Julius was assassinated in 44bc, \_\_\_\_\_ (Julius' adopted son – renamed \_\_\_\_\_ Caesar) took control (31bc) and established the Roman \_\_\_\_\_ after 13 years of Civil War.



## XXXV. Intertestamental Period – Outside Influence on Judaism

### A. Jews During The 400 Year Silence

1. *The Diaspora*: Beginning with \_\_\_\_\_, the Persians managed the dispersion of captured people.
  - a. As a result, there were Persian, Greek, Roman, and Egyptian influences upon \_\_\_\_\_.
  - b. So there developed many \_\_\_\_\_ of Judaism throughout the Roman Empire and the world.
2. \_\_\_\_\_ records the rebuilding of the Jerusalem temple which was dedicated in \_\_\_\_\_bc.
3. \_\_\_\_\_ rather than priests interpreted the Law in the absence of prophets and divine \_\_\_\_\_.
4. The \_\_\_\_\_ became unique in the ancient world, educating a whole people group in a “\_\_\_\_\_ religion.”

### B. The Greek Period (332-167bc)

1. With Alexander’s eastward march, \_\_\_\_\_ (*Greekification*) of Palestine was \_\_\_\_\_.  
\* Many Jews rejected the cultural, pagan, shift toward Hellenization. But eventually Palestine Hellenized.
2. With the Greek \_\_\_\_\_, commerce, government and \_\_\_\_\_ came greater national stature.
3. During the 3<sup>rd</sup> Century bc (200s) the \_\_\_\_\_ in \_\_\_\_\_ maintained control of Palestine and a large number of Jews moved from Palestine to Egypt, especially \_\_\_\_\_.
4. During this time the Hebrew scripture was translated into Greek by 70 Jewish scholars in \_\_\_\_\_; The \_\_\_\_\_ (LXX)
5. The Seleucids under \_\_\_\_\_ III gained control of Palestine in 198bc.
  - a. In 190bc the \_\_\_\_\_ gained control over the Seleucid Kingdom and imposed heavy taxes.
  - b. In turn, the financially strained Antiochus III began imposing higher taxes on \_\_\_\_\_.
6. In 184bc Jason, brother of the high priest, Onias III, bribed \_\_\_\_\_ IV for the right to become high priest and began an aggressive Hellenizing campaign.
  - a. Introduced a Greek \_\_\_\_\_
  - b. Changed the name of Jerusalem to \_\_\_\_\_
  - c. Set up a controversial \_\_\_\_\_
7. Soon, \_\_\_\_\_ offered a higher bribe to Antiochus IV and gained high priesthood.
  - a. Menelaus escorted Antiochus IV to \_\_\_\_\_ the temple of God in \_\_\_\_\_ 169bc
  - b. Then, he outlawed \_\_\_\_\_, turning God’s temple into a temple of \_\_\_\_\_, offering \_\_\_\_\_ on the altar!

### C. Discussion Questions

1. Putting yourself in the place of a God-honoring Jew in Judea during the reign of Antiochus IV, how would you feel toward the temple? How would you feel toward the Greeks or Greek culture?
2. Considering this history of foreign rule what hopes would Jews value with the promise of a Messiah?



## XXXVI. Intertestamental Period – Judaism and Palestine

### A. The Maccabean (Hasmonean) Period (167-63bc)

1. When \_\_\_\_\_ Hashmon (Hasmonean), priest from village of Modin, was told to sacrifice to pagan gods, he took his \_\_\_\_\_ sons and fled to the mountains and began building up a resistance to \_\_\_\_\_ rule.
2. One of Mattathias' sons, Judas *Maccabeus*, led a successful \_\_\_\_\_ campaign against the Seleucids.
3. On December 14, 164bc pious Jews rededicated the temple in the Feast of \_\_\_\_\_ (\_\_\_\_\_)
4. Eventually the \_\_\_\_\_ family became a dynasty of high priests ruling all of \_\_\_\_\_
5. Under John Hyrcanus (134-104bc), grandson of \_\_\_\_\_, an opposition group of conservative Jews arose called the \_\_\_\_\_. John's supporters were a group called the \_\_\_\_\_.
  - a. Pharisees – highly committed to authority of \_\_\_\_\_ and scribes' interpretation (\_\_\_\_\_).
    - i. They staunchly opposed unscriptural rule by Greeks, \_\_\_\_\_, and even the \_\_\_\_\_.
    - ii. They were the party of \_\_\_\_\_ who advanced Hebrew \_\_\_\_\_ of all Palestinian Jews.
    - iii. Pharisees developed the system of training non-priest scholars/teachers, "\_\_\_\_\_."
  - b. Sadducees – party of \_\_\_\_\_ priests and \_\_\_\_\_.
    - i. Religious \_\_\_\_\_ who capitalized on \_\_\_\_\_ politics.
    - ii. As priests, they controlled the \_\_\_\_\_ and \_\_\_\_\_ ritual
    - iii. Under Roman rule they collaborated with \_\_\_\_\_ to maintain control of the \_\_\_\_\_

### B. The Roman Period (from 63bc onward)

1. in 63bc \_\_\_\_\_, the Roman general, took control of \_\_\_\_\_ for Rome.
2. In 40bc, during the Roman \_\_\_\_\_ wars, \_\_\_\_\_, a Jewish prince of Idumea was appointed king of Judea, supported by Mark Antony in the Roman Senate.
3. When Octavius (\_\_\_\_\_ Caesar) defeated Mark Antony and Cleopatra to take ultimate control of Rome (31bc), Herod affectively switched allegiance to \_\_\_\_\_ Caesar.
4. Herod the Great (37-4bc) brought outstanding \_\_\_\_\_ projects, national \_\_\_\_\_ and \_\_\_\_\_ to Judea (Palestine)
  - a. His most notable work was the massive rebuilding of the \_\_\_\_\_ in Jerusalem which started in 19bc and wasn't completed until \_\_\_\_\_ ad (\_\_\_\_\_ years before it was destroyed).
  - b. Herod became very \_\_\_\_\_ of his position and killed his \_\_\_\_\_, \_\_\_\_\_ and even babies in \_\_\_\_\_ to protect it.
  - c. When Herod the Great died he was the third \_\_\_\_\_ person in the Roman Empire.



## XXXVII. The New Testament – The Canon

A. Canon – an official collection of \_\_\_\_\_ – Canon has always been important to the \_\_\_\_\_ of God

1. “This is what the \_\_\_\_\_ Says” – \_\_\_\_\_ + times in the O.T.
2. LXX – 3<sup>rd</sup> Cent. B.C. in \_\_\_\_\_ – all the books in our O.T. – very important for “\_\_\_\_\_” religion
3. Jews collected other books “\_\_\_\_\_” – but not part of the “\_\_\_\_\_”

B. Biblical Evidence of “Canon

1. 1 Pet 2:6 \_\_\_\_\_
2. Isa 28:16 \_\_\_\_\_
3. 2 Pet 1:21 \_\_\_\_\_
4. Col 4:16 \_\_\_\_\_
5. 2 Pet 3:15-16 \_\_\_\_\_
6. 1 Tim 5:18 \_\_\_\_\_
  - a. (Deut 5:4 \_\_\_\_\_)
  - b. (Luke 10:7 \_\_\_\_\_)

C. Process of Collection

1. \_\_\_\_\_ Tradition (c. 35-50AD) – No need for \_\_\_\_\_
2. \_\_\_\_\_ Writing (c. 48-95AD) – \_\_\_\_\_ need for writings
3. \_\_\_\_\_ (c. 95-150AD) – \_\_\_\_\_-wide need for writings
4. “Official” \_\_\_\_\_ (-367AD) – Canon needed for \_\_\_\_\_ of Christ

D. Early Church

1. \_\_\_\_\_ of Rome (95AD) – Mat., Lk., Heb., Rom., Cor, 1Tim., Tit., 1 Pet & Eph.  
\* History says he knew \_\_\_\_\_
2. \_\_\_\_\_ Bishop of Hieropolis (120-130AD) – Matthew and Mark, 1 John, 1 Pet. – Student of \_\_\_\_\_
3. \_\_\_\_\_ (c. 140AD) 1<sup>st</sup> closed collection of Paul’s letters (10) and Luke – “heretic”  
\* Prompted the church to develop a \_\_\_\_\_ canon
4. \_\_\_\_\_ (c. 170AD) – *Diatesseron* – harmony of \_\_\_\_\_ Gospels
5. Melito of \_\_\_\_\_ (c. 170) “books of the Old Covenant” v. New
6. \_\_\_\_\_ Fragment (c. 170AD) – Includes all NT books except Heb, James and 1-2 Peter.
7. \_\_\_\_\_ (c. 180AD) – 4 \_\_\_\_\_! – Student of Polycarp who was also a student of John
8. \_\_\_\_\_ of Caesarea (303AD) – Church History (questioned 2 Pet, Hebrews authorship)
9. Athanasius (367AD) – Exact \_\_\_\_\_ books as today – canon debates soon \_\_\_\_\_



## The Muratorian Fragment

The Muratorian Fragment is the oldest known list of New Testament books. Discovered by Ludovico Antonio Muratori about 1740. The beginning of it is missing. The copy dates to the 600's, but the list itself is dated to about 170AD because its author refers to the episcopate of Pius I of Rome (died 157AD) as recent.

“ . . . at which nevertheless he was present, and so he placed [them in his narrative]. (2) The third book of the Gospel is that according to Luke. (3) Luke, the well-known physician, after the ascension of Christ, (4-5) when Paul had taken with him as one zealous for the law, (6) composed it in his own name, according to [the general] belief. Yet he himself had not (7) seen the Lord in the flesh; and therefore, as he was able to ascertain events, (8) so indeed he begins to tell the story from the birth of John. (9) The fourth of the Gospels is that of John, [one] of the disciples. (10) To his fellow disciples and bishops, who had been urging him [to write], (11) he said, 'Fast with me from today to three days, and what (12) will be revealed to each one (13) let us tell it to one another.' In the same night it was revealed (14) to Andrew, [one] of the apostles, (15-16) that John should write down all things in his own name while all of them should review it. And so, though various (17) elements may be taught in the individual books of the Gospels, (18) nevertheless this makes no difference to the faith of believers, since by the one sovereign Spirit all things (20) have been declared in all [the Gospels]: concerning the (21) nativity, concerning the passion, concerning the resurrection, (22) concerning life with his disciples, (23) and concerning his twofold coming; (24) the first in lowliness when he was despised, which has taken place, (25) the second glorious in royal power, (26) which is still in the future. What (27) marvel is it then, if John so consistently (28) mentions these particular points also in his Epistles, (29) saying about himself, 'What we have seen with our eyes (30) and heard with our ears and our hands (31) have handled, these things we have written to you? (32) For in this way he professes [himself] to be not only an eye-witness and hearer, (33) but also a writer of all the marvelous deeds of the Lord, in their order. (34) Moreover, the acts of all the apostles (35) were written in one book. For 'most excellent Theophilus' Luke compiled (36) the individual events that took place in his presence — (37) as he plainly shows by omitting the martyrdom of Peter (38) as well as the departure of Paul from the city [of Rome] (39) when he journeyed to Spain. As for the Epistles of (40-1) Paul, they themselves make clear to those desiring to understand, which ones [they are], from what place, or for what reason they were sent. (42) First of all, to the Corinthians, prohibiting their heretical schisms; (43) next, to the Galatians, against circumcision; (44-6) then to the Romans he wrote at length, explaining the order (or, plan) of the Scriptures, and also that Christ is their principle (or, main theme). It is necessary (47) for us to discuss these one by one, since the blessed (48) apostle Paul himself, following the example of his predecessor (49-50) John, writes by name to only seven churches in the following sequence: To the Corinthians (51) first, to the Ephesians second, to the Philippians third, (52) to the Colossians fourth, to the Galatians fifth, (53) to the Thessalonians sixth, to the Romans (54-5) seventh. It is true that he writes once more to the Corinthians and to the Thessalonians for the sake of admonition, (56-7) yet it is clearly recognizable that there is one Church spread throughout the whole extent of the earth. For John also in the (58) Apocalypse, though he writes to seven churches, (59-60) nevertheless speaks to all. [Paul also wrote] out of affection and love one to Philemon, one to Titus, and two to Timothy; and these are held sacred (62-3) in the esteem of the Church catholic for the regulation of ecclesiastical discipline. There is current also [an epistle] to (64) the Laodiceans, [and] another to the Alexandrians, [both] forged in Paul's (65) name to [further] the heresy of Marcion, and several others (66) which cannot be received into the catholic Church (67)— for it is not fitting that gall be mixed with honey. (68) Moreover, the epistle of Jude and two of the above-mentioned (or, bearing the name of) John are counted (or, used) in the catholic [Church]; and [the book of] Wisdom, (70) written by the friends of Solomon in his honour. (71) We receive only the apocalypses of John and Peter, (72) though some of us are not willing that the latter be read in church. (73) But Hermas wrote the *Shepherd* (74) very recently, in our times, in the city of Rome, (75) while bishop Pius, his brother, was occupying the [episcopal] chair (76) of the church of the city of Rome. (77) And therefore it ought indeed to be read; but (78) it cannot be read publicly to the people in church either among (79) the Prophets, whose number is complete, or among (80) the Apostles, for it is after [their] time. (81) But we accept nothing whatever of Arsinous or Valentinus or Miltiades, (82) who also composed (83) a new book of psalms for Marcion, (84-5) together with Basilides, the Asian founder of the Cataphrygians. . . .”





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## **The Subject of Each Book of the New Testament**

- [Matthew](#) - Gospel for a primarily Jewish audience
- [Mark](#) - Gospel for a primarily Roman audience
- [Luke](#) - Gospel for a Greek, Jewish, Christian official
- [John](#) - Gospel for a primarily Greek audience
- [Acts](#) - A history of the early church
- [Romans](#) - Paul addresses problems in a Jew/Gentile church
- [1 Corinthians](#) - Paul addresses divisions within a diverse church
- [2 Corinthians](#) - Paul defends his ministry and authority to a troubled church
- [Galatians](#) - Paul emphasizes Christian freedom from the Law
- [Ephesians](#) - From prison, Paul reminds about the spiritual blessing of the church
- [Philippians](#) - From prison, Paul urges Christians to rejoice
- [Colossians](#) - From prison, Paul reminds about the supremacy of Christ
- [1 Thessalonians](#) - Paul encourages a young church to focus on Christ's return
- [2 Thessalonians](#) - Paul urges a young church not to give up
- [1 Timothy](#) - Paul instructs a preacher on life, ministry and the church
- [2 Timothy](#) - Paul's final words to a fellow preacher
- [Titus](#) - Paul's personal letter on establishing godly church leadership
- [Philemon](#) - From prison, Paul pleads mercy for a runaway slave
- [Hebrews](#) - A message for Jews on why the New Covenant is better than the Old
- [James](#) - A manual on the importance and practice of Christian living
- [1 Peter](#) - A letter of encouragement for churches facing persecution
- [2 Peter](#) - A letter warning churches about false teachers
- [1 John](#) - Belief in the reality of Christ is expressed through Love
- [2 John](#) - The elder warns about Christian deceivers
- [3 John](#) - The elder encourages leaders to be humble, hospitable and faithful
- [Jude](#) - James' brother warns about false teachers
- [Revelation](#) - The end is coming, God wins, we must choose sides, don't be a fool





# THE STORY OF LIFE



## XXXVIII. The Four Gospels

### A. The Four Gospels

1. The four Gospels, Matthew, Mark, Luke and John tell the story of Jesus' life and ministry.
  - a. Matthew – An apostle, the former \_\_\_\_\_ collector, for a primarily \_\_\_\_\_ audience.
  - b. Mark – A cousin of \_\_\_\_\_, companion of Peter, for a primarily \_\_\_\_\_ audience.
  - c. Luke – A companion of \_\_\_\_\_ and a \_\_\_\_\_, for a \_\_\_\_\_/\_\_\_\_\_/Christian official.
  - d. John – An apostle, \_\_\_\_\_ and best friend of \_\_\_\_\_, for a primarily \_\_\_\_\_ audience.
  
2. From a very \_\_\_\_\_ time period, the \_\_\_\_\_ gospels we have today were grouped together and undisputed.
  
3. Some have disputed \_\_\_\_\_ – However, no other \_\_\_\_\_ associated with each of the Gospels.
  
4. "Synoptic Problem" – "\_\_\_\_\_ together" – 3 Gospels are very \_\_\_\_\_. (Mark, Matthew, Luke)
  - a. "Q" (quelle) – possible unknown source(s) of Jesus' \_\_\_\_\_ from which each of the Gospels drew
  - b. Not a problem – \_\_\_\_\_ not an issue in the 1<sup>st</sup> century. If \_\_\_\_\_ did well, why not copy form?

### B. Some major aspects of the Old Covenant v. New Covenant

	<u>Old Covenant</u>	<u>New Covenant</u>
1. <b>Scope</b>	_____ – not the whole world	Universal
2. <b>Atonement</b>	By _____, not _____	Blood of Jesus, _____
3. <b>Day of Atonement</b>	_____ feast	Lord's supper, _____
4. <b>Day of Worship</b>	Sabbath (7 <sup>th</sup> day) - _____	Sunday (1 <sup>st</sup> day) – _____/Re-creation
5. <b>Mode of worship</b>	Ceremonial, led by _____	Spiritual, led by the _____
6. <b>Priesthood</b>	_____, specialized, limited	Every _____
7. <b>Intercessor</b>	Moses and Priests, _____ only	Christ, Son of God – _____ and _____



## XXXIX. The Gospel of Matthew

Matthew - Gospel for a primarily Jewish audience

A. Author: Matthew ( ) Mat 9:9, 10:3, Mark 2:14

\_\_\_\_\_ has always been associated with this Gospel

B. Matthew is committed to showing that Jesus Christ is the Promised \_\_\_\_\_

1. At least \_\_\_\_\_ Old Testament quotes or direct references

2. The genealogy shows his \_\_\_\_\_ and connection to the line of \_\_\_\_\_ (ch. 1)

3. "It is written" \_\_\_\_\_ times (2:5, 4:4, 4:6, 4:7, 4:10, 11:10, 21:13, 26:24, 26:31)

4. " \_\_\_\_\_ " 15 times (1:22, 2:15, 2:17, 2:23, 3:15, 4:14, 5:17, 8:17, 12:17, 13:14, 13:35, 21:4, 26:54, 26:56, 27:9)

5. The Great Commission (28:18-20) shows fulfillment of the promise to \_\_\_\_\_ (Gen. 12:3)

C. Matthew is structured in at least 3 ways.

1. \_\_\_\_\_ – Based on \_\_\_\_\_ geographical structure

2. **Three \_\_\_\_\_ of Jesus' life** – based on "From that \_\_\_\_\_ on" (4:17, 16:21)

a. The " \_\_\_\_\_ " of Jesus (1:1-4:16)

b. The " \_\_\_\_\_ " of Jesus (4:17-16:20)

c. The " \_\_\_\_\_ " of Jesus (16:21-28:20)

3. **Five \_\_\_\_\_** – "And it happened, when Jesus had finished saying these things..."

(7:28, 11:1, 13:53, 19:1, 26:1)

a. 1-7 – \_\_\_\_\_ - 3-4 – *Action* – Jesus starts \_\_\_\_\_, calls disciples to \_\_\_\_\_

- 5-7 – *Speech* – "Sermon on the \_\_\_\_\_" – basics for \_\_\_\_\_ living

b. 8-10 – \_\_\_\_\_ - 8-9 – *Action* – Jesus does \_\_\_\_\_, calls Matthew, talks about " \_\_\_\_\_ "

- 10 – *Speech* – Jesus \_\_\_\_\_ the 12 Apostles on a mission trip

c. 11-13 – \_\_\_\_\_ - 11-12 – *Action* – Jesus deals with \_\_\_\_\_ on several issues

- 13 – *Speech* – Five \_\_\_\_\_ dealing with accepting and rejecting the \_\_\_\_\_

d. 14-18 – The \_\_\_\_\_ - 14-17 – *Action* – Jesus addresses his \_\_\_\_\_ to lead the \_\_\_\_\_

- 18 – *Speech* – How to \_\_\_\_\_ those under the \_\_\_\_\_ of Jesus

e. 19-25 – \_\_\_\_\_ - 19-22 – *Action* – Jesus \_\_\_\_\_ different people with sin and \_\_\_\_\_

- 23-25 – *Speech* – Jesus preaches in the \_\_\_\_\_ about coming \_\_\_\_\_

f. The \_\_\_\_\_ - 26-28 – Leads to Great Commission

– Make disciples to obey what Jesus \_\_\_\_\_



## XL. Gospel of Mark

Mark - Gospel for a primarily Roman audience

### A. Author: John Mark

1. A cousin of \_\_\_\_\_ (Acts 12:12, 25, 13:5, 13, 15:36-41, Col. 4:10, 2 Tim. 4:11)
2. A companion of \_\_\_\_\_ (Eusebius, *Church History*, 3.39.15)

### B. Date: late 50s to early 60s ad

1. \_\_\_\_\_ was calling for Mark in the mid 60's (2 Timothy 4:11)
2. Mark was likely in \_\_\_\_\_ when Peter was executed in the mid \_\_\_\_\_ ad after which he wrote Mark

### C. Audience: Likely for a primarily \_\_\_\_\_ audience in \_\_\_\_\_

1. "\_\_\_\_\_" – Mark used \_\_\_\_\_ (Roman) words and descriptions (ex. 12:42, 15:16)
2. Explanation of \_\_\_\_\_ customs and terms (ex. 7:1-4, 14:12)

### D. Major Themes

1. \_\_\_\_\_ – Begins with the "good news" (1:1), ends by telling them what to do with it (16:15-16)
2. \_\_\_\_\_ – The generation of eyewitnesses was aging
3. \_\_\_\_\_ – (8:34)
  - a. People (disciples) were not ready to accurately \_\_\_\_\_ about Jesus until the \_\_\_\_\_
    - i. Disciples displayed a constant \_\_\_\_\_ (4:13, 38-41, 6:37, 8:4, 9:33-35)
    - ii. "\_\_\_\_\_" – (1:44, 3:12, 8:30, **9:9**) – They did not yet understand the gospel.
    - iii. Chapter 6 – Mark describes with "\_\_\_\_\_" catch words, the apostles misrepresenting the \_\_\_\_\_ so that these 5,000 \_\_\_\_\_ expected an earthly \_\_\_\_\_ leader. (ch. 6)
  - b. As readers, we are pulled into the story where the disciples \_\_\_\_\_, but we see what he is \_\_\_\_\_ and understand his \_\_\_\_\_ purpose (1:17, 2:14, 8:34, 10:21)
  - c. Our response: "I want to \_\_\_\_\_ Jesus. If the \_\_\_\_\_ can, then I can too."

### E. Outline

- 1:1-8:30 – \_\_\_\_\_ – Announcement of Jesus as Messiah and Son of God – Messages of His Kingdom  
The \_\_\_\_\_ of Jesus (8:27-30)
- 8:30-10:52 – On the \_\_\_\_\_ to \_\_\_\_\_ – What does it mean for Jesus to be the Messiah?  
The \_\_\_\_\_ of Jesus (10:45)
- 11:1-16:8 – How Jesus Becomes \_\_\_\_\_ – through \_\_\_\_\_ by the earthly kingdom  
The \_\_\_\_\_ of Jesus as King (15:39) – proclaimed by an "\_\_\_\_\_"



## XLI. Luke

Luke – Gospel for a Greek, Jewish, Christian official

Author: Dr. Luke

1. “The \_\_\_\_\_” (Col. 4:14, Luke 14:1-6 – \_\_\_\_\_ language) – From \_\_\_\_\_ (Acts 16:8-10)
2. Traveling companion of \_\_\_\_\_ (“\_\_\_\_” passages - Acts 16:10-16, 20:6-15, 21:1-18, 27:1-28:16)
  - a. Joined up with Paul in \_\_\_\_\_ on Paul’s \_\_\_\_\_ Missionary Journey (Troas-Philippi – Acts 16:10, 40) [51-53ad]
  - b. Joined Paul again on his \_\_\_\_\_ Missionary Journey back through \_\_\_\_\_ (Acts 20:6) [54-58ad]
  - c. Stayed with Paul at least through the end of the book \_\_\_\_\_ [c. 62ad]
3. The Greek writing style and vocabulary indicate that Luke is a very \_\_\_\_\_ Greek.

Date: c. mid 60s

1. \_\_\_\_\_ and Luke were close to \_\_\_\_\_ late in his career. It’s reasonable to assume Luke had access to Mark’s \_\_\_\_\_ very soon after it was written in the late 50s to early 60s. (2 Tim. 4:11, Col. 4:10, 14)
2. Paul quoted the gospel of \_\_\_\_\_ (1 Tim. 5:18, Luke 10:7). Paul was executed between \_\_\_\_\_ ad.

Audience: Theophilus – Four Options

1. 1:1-4 – Theophilus – “\_\_\_\_\_ of God” – common name/honorary title for \_\_\_\_\_ Romans/Jews
2. Also for a \_\_\_\_\_ audience – Many ancient writings addressed to \_\_\_\_\_ person, but intended for \_\_\_\_\_.
3. May have been a \_\_\_\_\_ of Luke, \_\_\_\_\_ his ministry.
4. May refer to any person who is a “\_\_\_\_\_ of God” (i.e. \_\_\_\_\_)

Purposes/Themes

1. To eliminate \_\_\_\_\_ in young Christians (1:4)
2. Fulfillment of \_\_\_\_\_ (Lk. 4:14-19, see also Acts. 2:14-37, 7:2-53)
3. \_\_\_\_\_ of Israel (1:68-80 - Zechariah’s Song) - (see Jeremiah 31-33) (Acts 1:6)
4. The \_\_\_\_\_ of Gentiles (Luke 4:23-27)
5. Christ’s elevation of the \_\_\_\_\_ of Jewish society (ex. Luke 5:12-13, 7:14-15, 36-50, 31-32, ch.15)
6. Not just the low lifted up, but also the \_\_\_\_\_ brought \_\_\_\_\_ (ex. Luke 1:51-53, 16:19-31, 18:9-14)

Outline

- 1-2** - Introduction  
 1:1-4 - Prologue  
 1:5-2:52 - \_\_\_\_\_ Narratives
- 3:1-9:44** - Jesus and His \_\_\_\_\_  
 3-4:13 - Jesus \_\_\_\_\_ for Ministry  
 4:14-9:50 - Jesus’ Ministry in \_\_\_\_\_
- 9:51-19:44** - Jesus’ journey to \_\_\_\_\_  
**19:45-24:53** - Jesus’ Last Week in Jerusalem  
 19:45-21:38 - Jesus \_\_\_\_\_ Jerusalem  
 22:1-24:53 - Jesus’ \_\_\_\_\_ and \_\_\_\_\_



## XLII. John

John - Gospel for a primarily Greek audience

### A. Author – John, the “\_\_\_\_\_” disciple

1. The “beloved” disciple (13:23-24, 19:26, 20:2, 21:7, 20) – One of the 12 Apostles
2. 21:20, 24 – Seems to suggest that it was John who wrote
3. John is the only name ever associated with the book (Irenaeus, Polycarp, Eusebius)

### B. Structure

1. 1:1-18 - Prologue
2. 1:19-12:57 - \_\_\_\_\_ Ministry (Book of Signs)
3. 13-20 - Passion/Resurrection (Book of \_\_\_\_\_)
4. 21 - Epilogue

### C. The Logos

#### 1. Greek Philosophy

##### a. Heraclitus (c. 500bc)

- i. The underlying cosmic principle of \_\_\_\_\_
- ii. Understood by an especially wise select \_\_\_\_\_

##### b. Plato (c. 400bc)

- i. Rational explanation of \_\_\_\_\_
- ii. Inward dialogue of the \_\_\_\_\_ expressed

#### 2. “Word” in the Old Testament – (Hebrew dabar)

- a. Psalm 33:1-6, 147:15
- b. Isaiah 45:23, 55:8-11

#### 3. Implications for Jesus

- a. He is cosmic principle of \_\_\_\_\_/\_\_\_\_\_
- b. He is understood by the \_\_\_\_\_
- c. He is the vocalization/personification/result of God’s \_\_\_\_\_ dialogue
- d. He \_\_\_\_\_ right/wrong, good/bad

##### c. Aristotle (c. 350bc)

- i. What gives \_\_\_\_\_/proportion/balance
- ii. What distinguishes \_\_\_\_\_ from \_\_\_\_\_
- iii. More than words – \_\_\_\_\_/\_\_\_\_\_/soul

##### d. Stoicism (200s bc)

- i. The part of man that was \_\_\_\_\_
- ii. Standard of \_\_\_\_\_/\_\_\_\_\_, good/\_\_\_\_\_
- iii. Most often learned through \_\_\_\_\_

#### c. Associated with God’s act of creation & command which keeps cosmic \_\_\_\_\_

- e. He is \_\_\_\_\_
- f. \_\_\_\_\_ to God the Father
- g. Successful in accomplishing God’s \_\_\_\_\_
- h. He was instrumental in \_\_\_\_\_ – in \_\_\_\_\_ of creation

### D. Testimony to the Logos

1. John clearly articulates Jesus as \_\_\_\_\_ (1:1, 8:58)

2. 7 Miracles of Jesus (20:30-31) – Show his Authority

- |  |  |
|--|--|
| a. Water to Wine (2:1-11) – To _____           | e. Walks on Water (6:16-21) – Over _____ |
| b. Heals Official’s Son (4:46-53) – Over _____ | f. Blind Man (9:1-12) – Over “_____”     |
| c. Paralyzed Man (5:1-9) – Over _____          | g. Lazarus (11:30-44) – Over _____       |
| d. Feeding 5,000 (6:4-13) – To _____           |  |



# THE STORY OF LIFE



## XLIII. The Life of Christ

### A. The answer to Abraham's promise (Gen. 12:1-3)

1. Matthew – The answer to \_\_\_\_\_, descendent from \_\_\_\_\_
2. Mark – For the \_\_\_\_\_ and \_\_\_\_\_, blessing people through transformation
3. Luke – For “all \_\_\_\_\_” – \_\_\_\_\_/\_\_\_\_\_, male/female...
4. John – The \_\_\_\_\_ – that which holds all things together, God who loves the “\_\_\_\_\_ world”

### B. Jesus was born round \_\_\_\_\_ bc – in Bethlehem – traveled to \_\_\_\_\_

1. Returned from Egypt while still a \_\_\_\_\_ (Harod died in \_\_\_\_\_ bc, probably late March)
  - a. Went to live in \_\_\_\_\_ (Mat. 2:19-23)
  - b. Father was likely a stone mason in \_\_\_\_\_
2. Age 12 (c. 8 ad) impressed the leaders in the \_\_\_\_\_ (Luke 2:41-52)
3. Age 30 (c. 26 ad) baptized somewhere in southern Jordan River region – then forty-day fast.
4. Traveled back up to \_\_\_\_\_, called disciples, traveled back to Jerusalem and up through Samaria.
5. Age 31 (c. 27 ad) spent the year traveling and teaching in \_\_\_\_\_ – “year of \_\_\_\_\_”
6. Age 32 (c. 28 ad) traveled through Judea, Samaria, Galilee, and Phoenicia – “year of \_\_\_\_\_”
7. Age 33 (c. 29 ad) made way to Jerusalem to be crucified, buried and resurrected.





## XLIV. Acts of the Apostles

Acts - A history of the early church

**A. Acts is the sequel to \_\_\_\_\_.** Often referred to as \_\_\_\_\_ - Acts

1. Most likely written very soon after The Gospel of \_\_\_\_\_
2. The events at the end of Acts took place around \_\_\_\_\_

**B. Luke is trying to show how Jesus fulfilled the OT \_\_\_\_\_ of him**

1. Fulfilled through the \_\_\_\_\_
2. Why is this so important for Theophilus? For us? - **Jer. 31:31-34**
3. For Israel to be restored, wouldn't Jews have to \_\_\_\_\_ the gospel? Did they do that?  
(2:41, 47; 4:4; 5:14; 6:1, 7; 9:42; 12:24; 13:43, 14:1; 17:10-12; 21:20)

**C. General Acts Outline (1:8 – \_\_\_\_\_, Samaria, Ends of the \_\_\_\_\_)**

**1-9 Gospel Preached to the \_\_\_\_\_/Samaritans**

- a. 1-7 – Church in \_\_\_\_\_
- b. 8-9 – Jerusalem church scattered to \_\_\_\_\_

**10-28 Gospel Preached to the \_\_\_\_\_ (Ends of the Earth)**

- a. 10-12 – The Apostle \_\_\_\_\_
- b. 13-28 – The Apostle \_\_\_\_\_

**D. Acts Chapter Outline**

- 1 a. Introduction – Jesus ascends and tells Apostles about their life-long \_\_\_\_\_ (v. 8)
- b. Matthias is chosen to replace Judas Iscariot. What does this tell us?
- 2 a. Apostles receive the Holy \_\_\_\_\_ and started speaking in different \_\_\_\_\_.
- b. Peter stands up to explain and preaches the first \_\_\_\_\_ sermon. (v. 17-21/Joel 2 28-32)
- c. This sermon describes how Jesus is the \_\_\_\_\_ of prophecy and the \_\_\_\_\_ killed him.
  - i. 2:37 – Deep emotion – how could they have done what no Jew would ever want to be guilty of?
- 3 a. Peter and John Heal a \_\_\_\_\_ Beggar
- b. Peter used opportunity to explain how Christ was the fulfillment of the \_\_\_\_\_ (v. 24-26)
- 4 a. Peter and John put on trial before the Sanhedrin for teaching about the \_\_\_\_\_
- b. Peter and John give a stronger proof than the \_\_\_\_\_ for what they preach (v. 19-20)
- c. We get a picture of what the \_\_\_\_\_ stage of the \_\_\_\_\_ looked like (v. 32-37)
- 5 a. We get a picture of the first \_\_\_\_\_ within the church, \_\_\_\_\_ and \_\_\_\_\_.
- b. These two represent the antithesis of \_\_\_\_\_ – greed, dishonesty, no \_\_\_\_\_ of God.
- c. Apostles continue to be \_\_\_\_\_ for the gospel (v. 17-42, see. Esp. v. 29)
- 6 a. Seven \_\_\_\_\_ are chosen in Jerusalem church. (Note Stephen and Philip are the first two listed)
- 7 a. Stoning of \_\_\_\_\_: He uses the opportunity to preach about God – further strengthening their claim.
- b. Look at 7:54-59 – Who in their right mind would say this? What did Stephen have to gain?
- 8 a. The church scattered due to \_\_\_\_\_ – Not the glamorous \_\_\_\_\_ for missions!
  - i. No one would invent this as the founding of their religious movement!
  - ii. Shows prophecy being fulfilled, that the “blessing” would spread to “all peoples”
- b. Philip's ministry of “pushing \_\_\_\_\_”



# THE STORY OF LIFE

- 9 a. \_\_\_\_\_ is called and sent by Christ – Marking the beginning of the \_\_\_\_\_ mission  
 b. Only \_\_\_\_\_ had been converted by this point  
 c. Paul is a son of \_\_\_\_\_ who brought Christ (Blessing) to “all peoples on earth.” (Gen. 12:3)
- 10 a. Cornelius, the first \_\_\_\_\_ convert becomes a Christian
- 11 a. To respond to the \_\_\_\_\_ nature of Cornelius’ conversion, Peter explains what happened.  
 b. The \_\_\_\_\_ mission continues with a church planted in \_\_\_\_\_  
 i. Paul, the “apostle to the \_\_\_\_\_” becomes a part of this first \_\_\_\_\_ church.  
 ii. \_\_\_\_\_ becomes the \_\_\_\_\_ for all of Paul’s \_\_\_\_\_.
- 12 a. \_\_\_\_\_ arrests Peter. Peter \_\_\_\_\_, Herod \_\_\_\_\_.
- 13 a. \_\_\_\_\_ and Saul Sent off on their \_\_\_\_\_ missionary journey.  
 b. This journey introduces a \_\_\_\_\_ of going first to the Jewish \_\_\_\_\_ (v. 4-5), then to Gentiles.  
 i. Luke intentionally communicates the gospel as the \_\_\_\_\_ to God’s plan to work via \_\_\_\_\_.
- 14 a. Paul and Barnabas continue their first missionary Journey and Paul gets \_\_\_\_\_ in Lystra (9:16, 14:19)
- 15 a. The Jerusalem Council. Church leaders deal with the \_\_\_\_\_ from \_\_\_\_\_ to Gentile Christianity.  
 i. Luke explains to Theophilus why there is \_\_\_\_\_ between \_\_\_\_\_ and Gentiles in the church.  
 b. Paul/\_\_\_\_\_ leave on Paul’s 2<sup>nd</sup> missionary journey to deliver “\_\_\_\_\_” message to Gentile churches.
- 16 a. Paul/\_\_\_\_\_ pick up \_\_\_\_\_ who plays an integral part in the remainder of Paul’s life and ministry.  
 i. Timothy \_\_\_\_\_ Paul’s message – half \_\_\_\_\_ (maternal), half \_\_\_\_\_ (paternal).  
 b. Paul/Silas/Timothy/Luke travel via Macedonia, converting Jewish (\_\_\_\_\_) and Gentile (\_\_\_\_\_) families
- 17 a. Thessalonica/Berea/Athens – Contrast between “\_\_\_\_\_” and “\_\_\_\_\_” Jews and Greek Philosophers.  
 b. Paul’s speech in Athens is the \_\_\_\_\_ example of the \_\_\_\_\_ gospel.
- 18 a. In Corinth for one and a half years. Corinth becomes a \_\_\_\_\_ of Jewish/Gentile church \_\_\_\_\_.  
 b. Paul passes through \_\_\_\_\_ on his way back to \_\_\_\_\_. Then he is sent on his \_\_\_\_\_ journey.
- 19 a. In Ephesus for \_\_\_\_\_ years. Ephesian church faced strong opposition but became a \_\_\_\_\_ Gentile church.
- 20 a. Paul continues through Greece collecting \_\_\_\_\_ for needy \_\_\_\_\_ in Jerusalem.  
 b. Paul’s emotional meeting with Ephesian \_\_\_\_\_ who serve as a support to Paul and his work.
- 21 a. Paul returns to Jerusalem, against the \_\_\_\_\_ of many Christians, and gets \_\_\_\_\_.
- 22 a. Paul tells his conversion story to a crowd of \_\_\_\_\_ in Jerusalem and appeals to his Roman \_\_\_\_\_.
- 23 a. Paul testifies to the \_\_\_\_\_ and gets sent to Caesarea, the \_\_\_\_\_ capital of \_\_\_\_\_.
- 24 a. Paul’s trial before \_\_\_\_\_ (Roman governor of Judea) who keeps him in prison.
- 25 a. Paul’s trial before \_\_\_\_\_ (next governor of Judea). Then, Paul appeals to see \_\_\_\_\_
- 26 a. Paul tells his conversion story to \_\_\_\_\_ and tries to \_\_\_\_\_ him. .
- 27 a. Paul is sent to Rome to stand trial before the \_\_\_\_\_ and faces a huge \_\_\_\_\_ and shipwreck at sea.  
 i. Traveling with Paul, Luke gives Theophilus a first-hand account of Paul’s \_\_\_\_\_ power.  
 ii. This narrative also includes a description of how God saved a boat of unbelieving \_\_\_\_\_.
- 28 a. Shipwrecked on \_\_\_\_\_  
 i. Paul brings the gospel to an alienated Mediterranean island. “All \_\_\_\_\_” (3:25)  
 ii. For this reason, some people call this (while Paul is in chains) his 4<sup>th</sup> \_\_\_\_\_ journey!  
 b. Paul ends up in Rome under guard for two years teaching and preaching and encouraging the church.

# THE STORY OF LIFE

## XLV. The Work of the Apostle Paul

### Brief Timeline of Paul's Life

- **Paul's Conversion** 34ad (Acts 9)
- **Paul at Damascus** 37-40ad (Acts 9)
- **1<sup>st</sup> Missionary Journey** 46-48ad (Acts 13-14)
  - \_\_\_ Letter - Galatians
- **2<sup>nd</sup> Missionary Journey** 49-52ad (Acts 15-18)
  - \_\_\_ Letters - 1 & 2 Thessalonians
- **3<sup>rd</sup> Missionary Journey** 53-57ad (Acts 18-21)
  - \_\_\_ Letters - 1 & 2 Corinthians, Romans
- **Imprisoned in Judea** 57-59ad (Acts 21-26)
- **Voyage to Rome** 59-60ad (Acts 27-28)
- **1<sup>st</sup> Roman Imprisonment** 60-62ad (Acts 28)
  - \_\_\_ Letters - Ephesians, Philippians, Colossians, Philemon (Prison Letters)
- **Travel to Spain** 62-64ad
- **2<sup>nd</sup> Roman Imprisonment** 64-68ad
  - 3 Letters - 1 & 2 Timothy, Titus (*Pastoral Letters*)

Map 13: PAUL'S MISSIONARY JOURNEYS

Taken from the Zondervan's *Archaeological Study Bible*







## XLVI. Paul's Letters and Galatians

Galatians - Paul emphasizes Christian freedom from the Law

### A. Audience:

1. There were two "Galatian" territories – \_\_\_\_\_ and \_\_\_\_\_
2. We have no specific record of Paul traveling to the \_\_\_\_\_ Territories
3. However, all the towns he visited in his first missionary journey were in the \_\_\_\_\_ Galatia.
4. Most scholars today agree that this was written to the \_\_\_\_\_ Galatian churches
5. Date: Probably around 48ad – toward end of Paul's \_\_\_\_\_ missionary journey.

### B. Purpose:

1. A Group of \_\_\_\_\_ Christians had come to the Galatian territory and taught "A \_\_\_\_\_ gospel" (1:6-7)
2. 2:6-8 - Paul speaks of two different \_\_\_\_\_! The \_\_\_\_\_ gospel and the \_\_\_\_\_ gospel.
  - a. The \_\_\_\_\_ Gospel:
    - i. Acts 2, 3:24-26, 7 – "First to you." Jesus is the answer to the \_\_\_\_\_, Israel's Messiah (King/Priest)
    - ii. Circumcision was an "\_\_\_\_\_ covenant" w/ Abraham's physical heirs (Genesis 17:13-14)
    - iii. The culture of Judea stayed virtually the same including religious \_\_\_\_\_ and \_\_\_\_\_
  - b. The \_\_\_\_\_ Gospel:
    - i. Gal. 3:7-9 – The offer of \_\_\_\_\_ by faith given to Abraham is now available to "all peoples"
    - ii. Gal. 3:26-27 – We are sons not just of \_\_\_\_\_, but of \_\_\_\_\_ himself through \_\_\_\_\_
  - c. Paul ties these "two \_\_\_\_\_" together
    - i. Jews freed from the \_\_\_\_\_ (3:10, 13, 23-25), Gentiles freed from \_\_\_\_\_, pointlessness (4:8)
    - ii. Therefore (Gal. 3:28-29) – we are all heirs, not according to laws or culture, but as separate \_\_\_\_\_ of the same \_\_\_\_\_.
3. This group of "\_\_\_\_\_ " creates a frustration for Paul for most of his ministry convincing Gentile Christians that they had to follow Jewish \_\_\_\_\_ and the \_\_\_\_\_ in order to be faithful followers of Christ.
4. If we are not under the \_\_\_\_\_, Paul naturally must clarify a main argument of the Judaizers; How can a person know right from wrong without the \_\_\_\_\_ guidelines provided by the \_\_\_\_\_?
  - a. Galatians 5-6 – By living life by the \_\_\_\_\_. (5:14)
  - b 5:16-21 – How do we define "\_\_\_\_\_ immorality"? (Matthew 5:28, Leviticus 18)
  - c. Difference between being under the \_\_\_\_\_ and being Free is \_\_\_\_\_
    - i. Under law, one violation = \_\_\_\_\_ (Gal. 3:10) – Serve God to \_\_\_\_\_ salvation
    - ii. Under Grace, free from the \_\_\_\_\_ – Serve God because of the gift of \_\_\_\_\_, through faith
  - d. 5:22-26 – What does it look like when a person is living freely, in faith, under grace to please God?
  - e. 6:1-10 – Sowing and Reaping principle applied to the Christian \_\_\_\_\_.

### C. Basic Outline

- 1-2 The True Gospel of the \_\_\_\_\_ Messiah
- 3-4 The True Gospel creates a new, \_\_\_\_\_ family
- 5 The True Gospel transforms us by the \_\_\_\_\_.
- 6 The True Gospel is worth \_\_\_\_\_ our lives in.



## XLVII. 1-2 Thessalonians

1 Thessalonians – Paul encourages a young church to focus on Christ's return

2 Thessalonians – Paul urges a young church not to give up

### A. Date (c. 50ad)

1. Soon after establishing the church in \_\_\_\_\_ **2<sup>nd</sup> Missionary Journey** (Acts 17:1-15)
2. Paul established the church in Thessalonica just before being \_\_\_\_\_ out of \_\_\_\_\_.
3. Fleeing to \_\_\_\_\_, he established the church among "\_\_\_\_\_" Jews.
4. When the \_\_\_\_\_ Jews heard Paul was in Berea they ran him out of that town too.

**B. Thessalonica** – the capital of \_\_\_\_\_ – with a major Roman road (the Via \_\_\_\_\_)

### C. 1 Thessalonians

1. Paul has just received a report from \_\_\_\_\_ on the church in Thessalonica (3:6)

#### 2. Chapter Outline

- 1 Thanksgiving and \_\_\_\_\_
- 2 Paul discusses his trip to Thessalonica, reminds them of his way of life, and his desire to \_\_\_\_\_. He defends the message of Christ against charges of local \_\_\_\_\_ who were violent against Christ.
- 3 Paul explains that he sent \_\_\_\_\_ because he couldn't come and he received a \_\_\_\_\_ report.
- 4 Paul encourages them and further instructs them on how to live to \_\_\_\_\_ God. He provides a picture of the \_\_\_\_\_ of Christ to encourage them to remain \_\_\_\_\_ (13-18).
- 5 In light of Christ's return, Paul further encourages them to live \_\_\_\_\_ lives (5:6) Paul closes with instructions on how to \_\_\_\_\_ each other within the \_\_\_\_\_.

### D. 2 Thessalonians

1. Paul, Silas and Timothy have received word that the Church in Thessalonica has become \_\_\_\_\_. Some believe this might have been due in part because of a belief that the \_\_\_\_\_ would come \_\_\_\_\_.

#### 2. Chapter Outline

- 1 Paul inspires them to be strong through \_\_\_\_\_ because their enemies will be \_\_\_\_\_.
- 2 The great \_\_\_\_\_ through the man of \_\_\_\_\_  
Who is he? (1 John 2:18-19) There have been \_\_\_\_\_ antichrists  
Paul then encourages them to remain strong through the trial brought about by the rebellion
- 3 Paul encourages the church not be \_\_\_\_\_ but to follow \_\_\_\_\_ example of hard work.

### E. Perspectives on the Second Coming in the Thessalonian Letters

1 Thessalonians – It is a \_\_\_\_\_ to those who are losing loved ones and undergoing \_\_\_\_\_.

Paul points to the \_\_\_\_\_ aspect → \_\_\_\_\_ with the Lord

2 Thessalonians – It has become an \_\_\_\_\_ for \_\_\_\_\_

Paul points to the \_\_\_\_\_ aspect → It will bring \_\_\_\_\_ to persecutors.



## XLVIII. 1-2 Corinthians

1 Corinthians – Paul addresses divisions within a diverse church

2 Corinthians – Paul defends his ministry and authority to a troubled church

**3<sup>rd</sup> Missionary Journey 53-57ad** (Acts 18-21)

### A. Corinth

1. The hub for all \_\_\_\_\_ travel from \_\_\_\_\_ to the East – Therefore Extremely \_\_\_\_\_
2. Near the \_\_\_\_\_ and Isthmian Games - \_\_\_\_\_ - \_\_\_\_\_ was profitable and respected.

### B. Paul's visit to Corinth (Acts 18)

1. Paul established the church in Corinth on his second missionary journey and stayed \_\_\_ years (c. 50-52ad)
2. Crispus/Sosthenes the synagogue \_\_\_\_\_ became Christians (Acts 18:8, 17, 1 Cor. 1:1)

### C. Apollos' visit to Corinth

1. While Paul was in \_\_\_\_\_, Apollos, went to Corinth to \_\_\_\_\_ the church. (Acts 18:27-19:1)
2. Apollos must have been regarded as a “\_\_\_\_\_” and the church split loyalties between Paul/Apollos.

### D. 1 Corinthians Chapter Outline

- 1-3 Condemnation of \_\_\_\_\_ in the church (1:10-12)  
Urges Christians to unite on the \_\_\_\_\_ against the world's \_\_\_\_\_ (1:20,2:16, 3:21-23)
- 4 Paul defends his \_\_\_\_\_ from the charge that he is \_\_\_\_\_ (4:18-21)
- 5-14 Problems within the church
  - 5-6 \_\_\_\_\_ in the church: \_\_\_\_\_ (5), \_\_\_\_\_ (6:1-11), and \_\_\_\_\_ sins (6:12-20)
  - 7 Marriage and \_\_\_\_\_ – do all things for the sake of the \_\_\_\_\_ of God
  - 8-10 Food \_\_\_\_\_ to \_\_\_\_\_ (8:1, 4, 10:23-33)
  - 11-14 Problems regarding \_\_\_\_\_
    - 11:1-16 Roles of \_\_\_\_\_ and \_\_\_\_\_ in the assembly
    - 11:17-34 The Lord's \_\_\_\_\_
    - 12-14 Spiritual \_\_\_\_\_, speaking in tongues/prophesying in \_\_\_\_\_ worship
- 15 The gospel of the \_\_\_\_\_ – rather than focus on problems, focus on our \_\_\_\_\_
- 16 Paul discusses his further \_\_\_\_\_ plans

### E. 2 Corinthians Chapter Outline

- 1 The God of all \_\_\_\_\_ (1:3-4)  
Paul addresses the \_\_\_\_\_ of \_\_\_\_\_ -plan changes (1:15-17)
- 2 Encouragement to \_\_\_\_\_ brethren
- 3-5 Being the \_\_\_\_\_ of Christ (2:15-6:2)
- 6-7 Paul discusses his \_\_\_\_\_ and \_\_\_\_\_ among the people of Corinth
- 8-9 Paul encourages \_\_\_\_\_ for other churches, Titus on his trip, and generally those in need.
- 10-11 Paul defends his \_\_\_\_\_ against “\_\_\_\_\_ apostles”
- 12-13 Paul adds a personal note to the church in Corinth discussing his own \_\_\_\_\_ (12:1-10)  
and his anxiety about \_\_\_\_\_ (12:20-21, 13:9-10)





## XLIX. Romans

Romans – Paul addresses problems in a Jew/Gentile church

3<sup>rd</sup> Missionary Journey 53-57ad (Acts 18-21) probably written in about 57 ad from Corinth

### A. Occasion For Writing Romans

1. Claudian Edict – “Since the Jews constantly made disturbances at the instigation of \_\_\_\_\_, he expelled them from Rome.” – *Seutonius*, a 1<sup>st</sup> Century Roman Historian
  - a. (Acts 18:1-2) – \_\_\_\_\_ ad – Claudius died in \_\_\_\_\_ ad (poisoned) – edict rescinded
  - b. \_\_\_\_\_ were moving back into Rome and, for the first time, \_\_\_\_\_ were in leadership.
  - c. \_\_\_\_\_ assumed they were in a privileged position in the church and should reassume leadership
  - d. Paul believed that the \_\_\_\_\_ of Christ held the key to helping the church in Rome.
2. When Paul wrote this letter, he had \_\_\_\_\_ been to Rome, but knows a lot of Roman Christians (ch. 16)

### B. Romans Chapter Outline

Ch. 1-3 – All people are on the same plane before God – in need of righteousness

- 1 \_\_\_\_\_ are sinners with no excuse and condemned before God.
- 2 \_\_\_\_\_ are equally sinful because they have broken the law and are condemned before God.
- 3 \_\_\_\_\_ people are by their own \_\_\_\_\_ without righteousness

Ch. 4-11 – God’s Plan to Bless the \_\_\_\_\_ through \_\_\_\_\_

- 4 \_\_\_\_\_ as a model for righteousness (faith v. works)
- 5 Just as \_\_\_\_\_ introduced sin/death to all people, Jesus’ blood provides \_\_\_\_\_ to all people.
- 6 Christian Response to \_\_\_\_\_: Die to sin and live for righteousness (v. 1-6, 21-23)
- 7 What use is the \_\_\_\_\_? It doesn’t *eliminate* sin → it \_\_\_\_\_ sin. (v. 13-20)
- 8 Christ *eliminates* sin and \_\_\_\_\_, and the Holy Spirit brings Life. (v. 1-4, 26-27, 37-39)
- 9 God chose Israel and Included the Gentiles → This is a \_\_\_\_\_, not an \_\_\_\_\_ context
- 10 The duty of all Christians to live a life of \_\_\_\_\_ to the world. (v. 9-15)
- 11 \_\_\_\_\_ Jews believe in Jesus → Israelites in the \_\_\_\_\_ were saved via the Law/Promise

Ch. 12-16 – Application of God’s Plan for the \_\_\_\_\_

- 12 The privilege of God’s mercy demands \_\_\_\_\_ responsibility, not \_\_\_\_\_.
- 13-15 Christian duty to \_\_\_\_\_ and to each other in Christ (13:14)
- 16 Final \_\_\_\_\_ greetings to diverse members of the church in Rome.



## L. Ephesians

Ephesians - From prison, Paul reminds about the spiritual blessing of the church

### 1<sup>st</sup> Roman Imprisonment 60-62ad (Acts 28)

4 Letters - Ephesians, Philippians, Colossians, Philemon (**Prison Letters**)

#### A. Ephesus

<https://www.youtube.com/watch?v=iQgd3yrRLIU>

<https://www.youtube.com/watch?v=mvPctrZ1K00>

1. The population of Ephesus was about \_\_\_\_\_
2. Paul had spent \_\_\_\_\_ years in Ephesus and was very close to the \_\_\_\_\_ there. (Acts 20:31)
3. Paul had left \_\_\_\_\_ in Ephesus to preach there. (1 Timothy 1:3)
4. The Apostle \_\_\_\_\_ moved to Ephesus and from there was banished to \_\_\_\_\_.
5. John is \_\_\_\_\_ in Ephesus.

#### B. Major Themes

1. Spiritual \_\_\_\_\_ in Christ.
2. \_\_\_\_\_ between Jews and Gentiles
3. Christian \_\_\_\_\_

#### C. Ephesians Outline

1-3 - Every \_\_\_\_\_ blessing in Christ

2:1-10 - The blessing of \_\_\_\_\_ from spiritual \_\_\_\_\_ through faith

2:11-22 - The blessing of \_\_\_\_\_ with the unified \_\_\_\_\_ of God

- How does being a part of the \_\_\_\_\_ help us live moral lives?

3:1-13 - The blessing of equal \_\_\_\_\_ before God

- Imagine being a Gentile in a church where \_\_\_\_\_ have always tried to \_\_\_\_\_.

3:14-21 - A prayer for the \_\_\_\_\_ and spiritual blessings of God to come to the \_\_\_\_\_ in Ephesus

- What are some of the blessings for which Paul prays?

4-6 - Living a life \_\_\_\_\_ of these blessings

4:1-6 - Live \_\_\_\_\_ with God's people based on seven points of Spiritual \_\_\_\_\_.

4:7-16 - Use the diverse (\_\_\_\_\_) gifts God has given each of you to bring \_\_\_\_\_ unity.

4:17-32 - Put off the old self and put on the new – i.e. don't live the \_\_\_\_\_ lives you used to

- \_\_\_\_\_ (25) - \_\_\_\_\_ (28) - Sins of \_\_\_\_\_ (31-32)

- Unresolved \_\_\_\_\_ (26-27) - \_\_\_\_\_ (29)

5:1-21 - Live in a way that matches the \_\_\_\_\_ of God

5:22-6:9 - How to live in a \_\_\_\_\_

- 5:22-33 - \_\_\_\_\_ and \_\_\_\_\_ - 6:1-4 - \_\_\_\_\_ and \_\_\_\_\_

- 6:5-9 - \_\_\_\_\_ and \_\_\_\_\_

6:10-24 - Since Satan wants to take \_\_\_\_\_, pursue Christian life like a \_\_\_\_\_ in a Spiritual battle.



## LI. Philippians

Philippians - From prison, Paul urges Christians to rejoice

### 1<sup>st</sup> Roman Imprisonment 60-62ad (Acts 28)

4 Letters - Ephesians, Philippians, Colossians, Philemon (**Prison Letters**)

#### A. Philippi

- Acts 16:12 – Not really the *chief* city – but Macedonia's \_\_\_\_\_ city – Thessalonica was the capital
  - Philippi had a rich heritage as the ancient \_\_\_\_\_ of Macedonia
  - Founded by Philip II of Macedon in 356bc, it was the boyhood home his son \_\_\_\_\_ the Great
- Population: probably between \_\_\_\_\_ – \_\_\_\_\_ – mostly slaves, poor farmers and service providers
- Paul converted a small group of \_\_\_\_\_ there and, with Silas, baptized their jailor. (Acts 16:12-40)

#### B. Major Themes

- Spiritual Joy
  - For Christian \_\_\_\_\_ 1:4
  - In \_\_\_\_\_ Gospel 1:18
  - In Christian \_\_\_\_\_ 2:1-2
  - In \_\_\_\_\_ for the Church 2:17-18
  - In the \_\_\_\_\_ 3:1, 4:4
  - For Christian \_\_\_\_\_ 4:10
- Love for the \_\_\_\_\_
- Full \_\_\_\_\_ to Christ

#### C. Philippians Chapter Outline

- Jesus Christ is worthy of our \_\_\_\_\_, will we be worthy of \_\_\_\_\_?
  - In prison for \_\_\_\_\_, Paul used this opportunity to model faith under \_\_\_\_\_. (20)
  - He reframed the question. *We* are the ones struggling to be \_\_\_\_\_, not Christ. (27)
- Jesus Christ is the perfect \_\_\_\_\_ of how we should \_\_\_\_\_.
  - Paul points to \_\_\_\_\_ example, rather than \_\_\_\_\_ for how to live a worthy life. (5)
  - Then, he gives an example of fellow \_\_\_\_\_ who are living this worthy life. (19-30)
- Jesus Christ is our \_\_\_\_\_ beyond this \_\_\_\_\_.
  - Paul warns not to rely on earthly greatness, but to value \_\_\_\_\_ for spiritual greatness. (7-11)
  - The best way to handle suffering is to look ahead toward \_\_\_\_\_ glory. (12-14)
- Jesus Christ is the only source of true \_\_\_\_\_.
  - Paul concludes that contentment can be attained through \_\_\_\_\_ in Christ Jesus (10-13)



## LII. Colossians and Philemon

**Colossians** – From prison, Paul reminds about the supremacy of Christ

**Philemon** – From prison, Paul pleads mercy for a runaway slave

### 1<sup>st</sup> Roman Imprisonment 60-62ad (Acts 28)

4 Letters - Ephesians, Philippians, Colossians, Philemon (**Prison Letters**)

#### A. Colossae

1. A relatively small town which Paul had likely \_\_\_\_\_ visited.
2. Most likely the church was planted by \_\_\_\_\_ (1:7)

**Heresy** – Belief or opinion that contradicts the accepted teaching

**B. Colossian** \_\_\_\_\_ (2:8-23) – There was a \_\_\_\_\_ philosophy in the Colossian church.

1. Philosophy based on \_\_\_\_\_ (2:8, 22)
2. Religious holy \_\_\_\_\_ (2:16)
3. \_\_\_\_\_ rituals (2:16, 20-23) – \_\_\_\_\_ oneself from any physical \_\_\_\_\_.
4. \_\_\_\_\_ worship and \_\_\_\_\_ (2:18)
5. Two major options:
  - a. Some Greek \_\_\_\_\_ religion with some \_\_\_\_\_ elements
  - b. Some form of \_\_\_\_\_ that had embraced pagan \_\_\_\_\_ and ascetic elements.
6. Paul's major argument against these false teachings was the \_\_\_\_\_ of Christ.

#### C. Colossians Outline

- 1:1-14 Greetings and \_\_\_\_\_
- 1:15-2:5 \_\_\_\_\_ of Christ
- 2:6-23 Supremacy of Christ over \_\_\_\_\_ teachers
- 3:1-4:6 Supremacy of Christ in \_\_\_\_\_ living
- 4:7-18 Concluding remarks.

#### D. Philemon

1. A letter to Philemon in \_\_\_\_\_ (Col. 4:7-9) written as a defense of his returning \_\_\_\_\_, Onesimus.
2. The name Onesimus means \_\_\_\_\_.
3. This letter provides a good example of \_\_\_\_\_ in the church.

#### E. Philemon Outline

- 1-7 Introduction and prayer – prepares Philemon's heart for his coming \_\_\_\_\_
- 8-21 Paul's plea for \_\_\_\_\_
- 22-25 Concluding remarks – notice how he drops the name \_\_\_\_\_ (Col. 1:7-8)



### LIII. Pastoral Letters (1-2 Timothy, Titus)

**1 Timothy** – Paul instructs a preacher on life, ministry and the church

**2 Timothy** – Paul’s final words to a fellow preacher

**Titus** – Paul’s personal letter on establishing godly church leadership

Brief Timeline of Paul’s Life

- |  |                             |  |                             |
|--|-----------------------------|--|-----------------------------|
| • <b>Paul at Damascus</b>                  | <b>37-40ad</b> (Acts 9)     | • <b>Voyage to Rome</b>                    | <b>59-60ad</b> (Acts 27-28) |
| • <b>1<sup>st</sup> Missionary Journey</b> | <b>46-48ad</b> (Acts 13-14) | • <b>1<sup>st</sup> Roman Imprisonment</b> | <b>60-62ad</b> (Acts 28)    |
| • <b>2<sup>nd</sup> Missionary Journey</b> | <b>49-52ad</b> (Acts 15-18) | • <b>Travel to Spain</b>                   | <b>62-64ad</b>              |
| • <b>3<sup>rd</sup> Missionary Journey</b> | <b>53-57ad</b> (Acts 18-21) | • <b>2<sup>nd</sup> Roman Imprisonment</b> | <b>64-68ad</b>              |
| • <b>Imprisoned in Judea</b>               | <b>57-59ad</b> (Acts 21-26) |  |                             |

#### A. 2<sup>nd</sup> Roman Imprisonment

- Paul has reached the \_\_\_\_\_ of his career and life. He is ready to \_\_\_\_\_ for Christ (Phil. 1:21, 2 Tim. 4:6-8)
- In his last three letters, Paul’s concern is for the church’s \_\_\_\_\_, especially regarding \_\_\_\_\_ teaching.

#### B. Pastoral Letters

- These letters deal with church \_\_\_\_\_ between \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_.
- “Pastoral” refers to the function of \_\_\_\_\_ for the \_\_\_\_\_ of and “shepherding” the church.

#### C. Timothy

- Joined Paul on his \_\_\_\_\_ missionary journey (Acts 16:1-3) and was with him the rest of his life.
- Timothy is mentioned in \_\_\_\_\_ of Paul’s 13 letters

**D. 1 Timothy** – To help Timothy control \_\_\_\_\_ teachers in the church in \_\_\_\_\_. (1:3-7, 20, 3:2-5, 4:1-8)

- Warning about \_\_\_\_\_ teachers (1-11), a reminder of Paul’s (12-17) & Timothy’s \_\_\_\_\_ (18-20)
- Guidance on corporate \_\_\_\_\_
- Character traits for \_\_\_\_\_ and \_\_\_\_\_
- Personal warning for Timothy to combat the false teaching with the \_\_\_\_\_ of his own life.
- Advice about how to work with \_\_\_\_\_ in the church (men, women, widows, elders, slaves(6:1-2))
- Warning about how love of \_\_\_\_\_ leads to this false teaching and instructions on how to combat it.

**E. Titus** – Greek who joined Paul on his \_\_\_\_\_ Missionary journey (Gal 2:3) and helped on the \_\_\_\_\_ (2 Cor. 8; 12:18)

**F. Titus** – To encourage Titus to oppose false teachers in \_\_\_\_\_ & make the church \_\_\_\_\_ to outsiders

- A Charge to Titus to appoint \_\_\_\_\_ in Crete for the purpose of \_\_\_\_\_ false teaching
- Instructions on how to \_\_\_\_\_ different \_\_\_\_\_ in the church
- Reminder to teach the church to \_\_\_\_\_ in a way that is \_\_\_\_\_ of Christ.  
(3:12 – Paul still expects to be released from prison in Rome)

**G. 2 Timothy** – To encourage Tim to persevere in opposition of false teaching (1:15, 2:14-18, 3:6ff, 4:4, 14)

- 1-2 Paul encourages Timothy to stay \_\_\_\_\_ even when others \_\_\_\_\_
- 3-4 Warnings about rising \_\_\_\_\_ and charge to Timothy to fight the good fight and \_\_\_\_\_ strong



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## LIV. Hebrews

Hebrews - A message for Jews on why the New Covenant is better than the Old

### A. The General Letters

1. Not written to specific \_\_\_\_\_ or \_\_\_\_\_, but to a \_\_\_\_\_ audience
2. They include 8 letters: Hebrews, James, 1-2 Peter, 1-3 John and Jude

### B. Author

1. No one knows for sure. Suggestions (\_\_\_\_\_, Barnabas, Epaphras, Silas, and \_\_\_\_\_)
2. 13:23-25 – Knew \_\_\_\_\_ and was writing from \_\_\_\_\_

### C. Place of Hebrews in the New Testament

1. The Authority of this book comes not from apostolic direction, but from \_\_\_\_\_ itself
  - a. At least \_\_\_ OT quotes and many OT references (\_\_\_ direct references in chapter 11 alone)
  - b. Rather than adding new information, Hebrews \_\_\_\_\_ arguments to make the case for Christ.
2. Hebrews really offered for the first time, a consolidated written \_\_\_\_\_ response to \_\_\_\_\_.

### D. Main Themes

1. The main point of this letter is that Christ offers us everything that is \_\_\_\_\_.
2. Because God gives us what is better, He expects us to live a better life
3. Interspersed are seemingly random passages encouraging Christians to remain strong and faithful (2:1-4, 3:7-19, 5:11-14, 6:1-12, 10:19-39)

### E. Hebrews Chapter Outline

- 1 **Jesus is better than \_\_\_\_\_**
  - 1:1-3 – Better than the \_\_\_\_\_ who prophesied about him
  - 1:4-14 – Better than the heavenly \_\_\_\_\_





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- 2 Jesus is better than \_\_\_\_\_**  
2:11, 14-18 – Jesus makes humanity \_\_\_\_\_
- 3 Jesus is better than \_\_\_\_\_**  
3:3, 16-19 – Thus we should follow better than the \_\_\_\_\_ followed \_\_\_\_\_
- 4 Jesus offers a better \_\_\_\_\_**  
4:8-11 – Joshua lead them to an \_\_\_\_\_ rest only foreshadowing \_\_\_\_\_ rest to come.
- 5-7 Jesus is a better \_\_\_\_\_**  
5:7-10, 6:19-20 – Jesus \_\_\_\_\_ for us, but in way far above the Israelites priesthood.  
7:23-28 – Jesus’ priestly \_\_\_\_\_ is far greater than any \_\_\_\_\_ sacrifice.
- 8 Jesus offers a better \_\_\_\_\_**  
8:7-13 – The old covenant could be \_\_\_\_\_ by the people, but this is an \_\_\_\_\_ covenant.
- 9 Jesus offers better \_\_\_\_\_**  
9:9, 13-14 – The \_\_\_\_\_ of the priestly sacrifice could never clear the \_\_\_\_\_.
- 10 Jesus is a better \_\_\_\_\_**  
10:11-14 – Repeated v. Once and for all
- 11 Faith leads to better \_\_\_\_\_ (39-40)**  
11:39-40 – Faith may or may not bring physical rewards, but faith in Christ brings eternal rewards.
- 12-13 Living the Better \_\_\_\_\_**  
12:1-3 – Kicks off this section that emphasizes the proper response to everything that’s \_\_\_\_\_.



## LV. James

James – A manual on the importance and practice of Christian living

A. Probably written by James, the brother of \_\_\_\_\_ (Acts. 15:13-21, Gal. 1:19) in the mid \_\_\_\_'s ad.

B. James stresses the \_\_\_\_\_ application of the Christian \_\_\_\_\_

### C. James Outline

**1:1-18** The Practical Results of \_\_\_\_\_

1:2-8 Completeness and \_\_\_\_\_

1:9-18 The \_\_\_\_\_ of Life

**1:19-2:26** True \_\_\_\_\_

2:1-13 Favoritism v. \_\_\_\_\_

2:14-26 Genuine \_\_\_\_\_

**3:1-4:12** The work of \_\_\_\_\_ within the Church

3:1-12 The \_\_\_\_\_

4:1-10 A Divided \_\_\_\_\_

3:13-18 Choosing Heaven's \_\_\_\_\_ over Earth's

4:11-12 \_\_\_\_\_ Others

**4:13-5:12** Implications of a Christian \_\_\_\_\_

4:13-5:6 Proper View/Use of \_\_\_\_\_

5:12 Consistent \_\_\_\_\_

5:7-11 Patience and \_\_\_\_\_

**5:13-20** Practical \_\_\_\_\_

5:13-18 Faith-Filled \_\_\_\_\_

5:19-20 \_\_\_\_\_ Others

### D. James and Jesus' Sermon on the Mount

- |                  |                        |                                     |
|------------------|------------------------|-------------------------------------|
| 1. James 1:2     | – Matthew 5:10-12      | - Joy through _____                 |
| 2. James 1:5     | – Matthew 7:7-12       | - God's _____                       |
| 3. James 1:20    | – Matthew 5:21-22      | - The danger of _____               |
| 4. James 1:22    | – Matthew 7:21-27      | - The importance of _____           |
| 5. James 4:11-12 | – Matthew 7:1-5        | - Bringing judgement by _____       |
| 6. James 5:1-3   | – Matthew 6:2-4, 19-21 | - Using _____ for godly purposes    |
| 7. James 5:12    | – Matthew 6:37         | - Do not _____, mean what you _____ |



## LVI. 1-2 Peter

1 Peter - A letter of encouragement for churches facing persecution

2 Peter - A letter warning churches about false teachers

A. These two letters were written by the apostle Peter from Rome in about \_\_\_\_\_ ad.

B. Peter was most likely martyred under Emperor \_\_\_\_\_ around 65ad.

### C. 1 Peter

1. Peter writes this letter to encourage Christians to live holy lives as a witnesses \_\_\_\_ their oppressors.

2. In the midst of persecution, Peter is committed to grounding believers in Christ's \_\_\_\_\_.

1:3 Source of \_\_\_\_\_ 2:21 Perfect \_\_\_\_\_ 2:25 Our \_\_\_\_\_

1:19 Sacrificial \_\_\_\_\_ 2:23 Ideal \_\_\_\_\_ 3:22 Exalted \_\_\_\_\_

2:6 Chief \_\_\_\_\_ 2:24 Bearer of \_\_\_\_\_

3. In response to local persecution, Peter calls God's people to \_\_\_\_\_.

a. Paul, in his letters, develops a \_\_\_\_\_, then gives a \_\_\_\_\_.

b. Peter gives a \_\_\_\_\_, and then offers \_\_\_\_\_.

c. Every paragraph, except 1:3-9 and 2:4-10, starts with a \_\_\_\_\_.

4. Since we witness as " \_\_\_\_\_ " and " \_\_\_\_\_ ", he stresses our way of life that is \_\_\_\_\_ from the rest of the world. (1:15, 17; 2:12; 3:1-2, 16; 4:16)

5. One major example of different living is \_\_\_\_\_: 2:13-3:7

a. Four groups are to show submission – \_\_\_\_\_, Slaves, \_\_\_\_\_ and \_\_\_\_\_

b. \_\_\_\_\_ provides the pattern for us (2:21-25).

6. Christ is not an \_\_\_\_\_ or past \_\_\_\_\_. Christ is the Lord who \_\_\_\_\_ and expects \_\_\_\_\_.

### D. 2 Peter

1. This letter is *framed* by " \_\_\_\_\_ " and " \_\_\_\_\_ " (1:2, 3:18)

2. Peter encourages Christians to grow in maturity through understanding and practicing Grace.(1:5-7)

3. The primary method for this to happen is growing in our \_\_\_\_\_ of Christ.

### E. 2 Peter Chapter Outline

1 Christians mature by studying and following \_\_\_\_\_, written by God's \_\_\_\_\_ and \_\_\_\_\_.

2 Christians fail by following \_\_\_\_\_ prophets (2:2). But these prophets are \_\_\_\_\_.

3 The \_\_\_\_\_ of the earth is coming for all, so follow God's will, not \_\_\_\_\_ prophets. (3:17-18)



## LVII. Jude

Jude - James' brother warns about false teachers

- A. Jude was most likely the \_\_\_\_\_ of Jesus (1:1)
- B. Many scholars believe that \_\_\_\_\_ had read \_\_\_\_\_ (See back)
- C. Jude was likely written in the 50s ad.

### D. Jude's Purpose

3-4 Jude wanted to write about salvation.

Because of their problems

E. The main body of Jude is a mixture of Roman repetition and Hebrew (Jewish) "\_\_\_\_\_"

[**Peshar** – A type of Jewish study that sees \_\_\_\_\_ prophecies as intended for \_\_\_\_\_ interpretation]

1. **Main text** (Jude 5-7) What Old examples does he use? [Ex 7-14 Gen 6, 19]

\_\_\_\_\_

Explanation – (Jude 8-10) How do these apply to the "godless men"?

2. **Main Text** (Jude 11) What Old examples does he use? [Gen 4, Numb 16, 22]

\_\_\_\_\_

Explanation (Jude 12-13) How do these apply to the "godless men"?

3. **Main Text** (Jude 14-15) What Old examples does he use? [1 Enoch, 2 Pet. 2:13, Acts 7:36-43 Mat. 24:19-21, Zech. 3:2]

\_\_\_\_\_

Explanation (Jude 16) How do these apply to the "godless men"?

4. **Main Text** (Jude 17-18) What Old examples does he use?

\_\_\_\_\_

Explanation (Jude 19) How do these apply to the "godless men"?

F. Jude 20-23 What commands does Jude give? \_\_\_\_\_

G. How does v. 3 relate to vv. 24-25? \_\_\_\_\_

### H. Other OT References

- 1. "shepherds who feed only themselves" (v. 12) Ezek. 34:2.
- 2. "clouds without rain" (v. 12) Prov. 25:14
- 3. "wild waves of the sea" (v. 13) Isa. 57:20.



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## 2 Peter 2

<sup>1</sup>But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them—bringing swift destruction on themselves.

<sup>2</sup>Many will follow their shameful ways and will bring the way of truth into disrepute.

<sup>3</sup>In their greed these teachers will exploit you with stories they have made up. Their condemnation has long been hanging over them, and their destruction has not been sleeping.

<sup>4</sup>For if God did not spare angels when they sinned, but sent them to hell,<sup>ε</sup> putting them into gloomy dungeons<sup>ε</sup> to be held for judgment;

<sup>5</sup>if he did not spare the ancient world when he brought the flood on its ungodly people, but protected Noah, a preacher of righteousness, and seven others;

<sup>6</sup>if he condemned the cities of Sodom and Gomorrah by burning them to ashes, and made them an example of what is going to happen to the ungodly;

<sup>7</sup>and if he rescued Lot, a righteous man, who was distressed by the filthy lives of lawless men

<sup>8</sup>(for that righteous man, living among them day after day, was tormented in his righteous soul by the lawless deeds he saw and heard)—

<sup>9</sup>if this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment.<sup>ε</sup>

<sup>10</sup>This is especially true of those who follow the corrupt desire of the sinful nature<sup>ε</sup> and despise authority. Bold and arrogant, these men are not afraid to slander celestial beings;

<sup>11</sup>yet even angels, although they are stronger and more powerful, do not bring slanderous accusations against such beings in the presence of the Lord.

<sup>12</sup>But these men blaspheme in matters they do not understand. They are like brute beasts, creatures of instinct, born only to be caught and destroyed, and like beasts they too will perish.

<sup>13</sup>They will be paid back with harm for the harm they have done. Their idea of pleasure is to carouse in broad daylight. They are blots and blemishes, reveling in their pleasures while they feast with you.<sup>ε</sup>

<sup>14</sup>With eyes full of adultery, they never stop sinning; they seduce the unstable; they are experts in greed—an accursed brood!

<sup>15</sup>They have left the straight way and wandered off to follow the way of Balaam son of Beor, who loved the wages of wickedness.

<sup>16</sup>But he was rebuked for his wrongdoing by a donkey—a beast without speech—who spoke with a man’s voice and restrained the prophet’s madness.

<sup>17</sup>These men are springs without water and mists driven by a storm. Blackest darkness is reserved for them.

<sup>18</sup>For they mouth empty, boastful words and, by appealing to the lustful desires of sinful human nature, they entice people who are just escaping from those who live in error.

<sup>19</sup>They promise them freedom, while they themselves are slaves of depravity—for a man is a slave to whatever has mastered him.

<sup>20</sup>If they have escaped the corruption of the world by knowing our Lord and Savior Jesus Christ and are again entangled in it and overcome, they are worse off at the end than they were at the beginning.

<sup>21</sup>It would have been better for them not to have known the way of righteousness, than to have known it and then to turn their backs on the sacred command that was passed on to them.

<sup>22</sup>Of them the proverbs are true: “A dog returns to its vomit,”<sup>ε</sup> and, “A sow

## Jude 3-16

<sup>3</sup>Dear friends, although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the faith that was once for all entrusted to the saints.

<sup>4</sup>For certain men whose condemnation was written about<sup>ε</sup> long ago have secretly slipped in among you. They are godless men, who change the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord. <sup>5</sup>Though you already know all this, I want to remind you that the Lord<sup>ε</sup> delivered his people out of Egypt, but later destroyed those who did not believe.

<sup>6</sup>And the angels who did not keep their positions of authority but abandoned their own home— these he has kept in darkness, bound with everlasting chains for judgment on the great Day.

<sup>7</sup>In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire.

<sup>8</sup>In the very same way, these dreamers pollute their own bodies, reject authority and slander celestial beings.

<sup>9</sup>But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, “The Lord rebuke you!”

<sup>10</sup>Yet these men speak abusively against whatever they do not understand; and what things they do understand by instinct, like unreasoning animals—these are the very things that destroy them.

<sup>11</sup>Woe to them! They have taken the way of Cain; they have rushed for profit into Balaam’s error; they have been destroyed in Korah’s rebellion.

<sup>12</sup>These men are blemishes at your love feasts, eating with you without the slightest qualm—shepherds who feed only themselves. They are clouds without rain, blown along by the wind; autumn trees, without fruit and uprooted—twice dead.

<sup>13</sup>They are wild waves of the sea, foaming up their shame; wandering stars, for whom blackest darkness has been reserved forever.

<sup>14</sup>Enoch, the seventh from Adam, prophesied about these men: “See, the Lord is coming with thousands upon thousands of his holy ones <sup>15</sup>to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him.”

<sup>16</sup>These men are grumblers and faultfinders; they follow their own evil desires; they boast about themselves and flatter others for their own advantage.





## LVIII. 1-3 John

- 1 John – Belief in the reality of Christ is expressed through Love
- 2 John – The elder warns about Christian deceivers
- 3 John – The elder encourages leaders to be humble, hospitable and faithful

### A. Beach ball (keep the ball up) - What just happened? How do you know? How did you do it?

- 1. Everyone had to agree on the \_\_\_\_\_.
- 2. Everyone had to work \_\_\_\_\_.

### B. The Apostle John probably wrote these letters in the 80s or 90's ad before his banishment to \_\_\_\_\_.

- 1. When John wrote these letters, he was probably the \_\_\_\_\_ of Jesus Apostles \_\_\_\_\_.
- 2. An "old man", John seems concerned God's mission would be destroyed by \_\_\_\_\_. (He didn't want the church to "\_\_\_\_\_ the \_\_\_\_\_")
- 3. A philosophy had cropped up in the church denying the \_\_\_\_\_ of Jesus Christ (1 John 1:1-4, 2:7-8)
- 4. 1, 2 and 3 John were likely sent to the area around \_\_\_\_\_ (Same area and time as Revelation)
- 5. Some scholars believe 1 John was sent to different \_\_\_\_\_ with separate personal letters like 2 John

### C. 1 John Structure

- 1:1-4 Prologue – Emphasizes the \_\_\_\_\_ of Christ
- 1:5-2:17 - \_\_\_\_\_ with God by walking in the light
- 2:18-3:24 - Issues dealing with the \_\_\_\_\_ church
- 4:1-5:12 - Three \_\_\_\_\_ for those who belong to God

What is the key to each test?

- 1. The \_\_\_\_\_ Test – Must believe that Jesus came in the \_\_\_\_\_
  - 2. The \_\_\_\_\_ Test – Must show \_\_\_\_\_ for our \_\_\_\_\_
  - 3. The \_\_\_\_\_ Test – Must \_\_\_\_\_ God by following His \_\_\_\_\_
- 5:14-21 – Conclusion – If we \_\_\_\_\_, love and \_\_\_\_\_ we can have \_\_\_\_\_ in Christ.

### D. 2 John could be considered 1 John lite.

- v. 4 (1 Jn 1:4) – Joy from churches living \_\_\_\_\_
- v. 5 (1 Jn 2:7-8) – The importance of \_\_\_\_\_
- v. 6 (1 Jn 5:2-3) – The importance of \_\_\_\_\_
- v. 7-11 (1 Jn 2:22-25) – The importance of \_\_\_\_\_.

### E. 3 John is a personal letter to Gaius (probably not Gaius from 1 Cor 1:4, Rom. 16:23, Acts 19:29, or 20:4).

This was a very common Roman name.

- 1. While 1 John stresses faith, obedience and love, and 2 John does so as a brief, stern \_\_\_\_\_, 3 John gives specific examples: \_\_\_\_\_ and \_\_\_\_\_.
- 2. \_\_\_\_\_ - believes the truth (3), lives obediently (4), and loves the brothers (5)
- 3. \_\_\_\_\_ - puts self first (9), hates the brothers (10), is disobedient (11)





## LVIX. Revelation – Introduction

Revelation - The end is coming, God wins, we must choose sides, don't be a fool

- A. Author: 1. A message from Jesus through the vision of \_\_\_\_\_  
2. Most likely John, the \_\_\_\_\_ – attested by the earliest and closest sources to John
- B. Revelation is simultaneously written as three different types of literature:
1. \_\_\_\_\_ (1:1) Presents \_\_\_\_\_ events as occurring in the present in order to symbolically warn about coming \_\_\_\_\_.
    - a. Most Apocalypses include imagery of cosmic \_\_\_\_\_ and ushering in of a \_\_\_\_\_ world.
    - b. The purpose is to make an \_\_\_\_\_ appeal to faithfulness.
  2. \_\_\_\_\_ (1:3) Presents salvation coming through the current tragedy
  3. \_\_\_\_\_ (1:4) It is specifically addressed to seven specific churches with unique problems. (1:11)
- C. Date: Probably 95-96ad during the reign of Emperor \_\_\_\_\_
- D. \_\_\_\_\_: (81-96ad) First emperor to fully embrace \_\_\_\_\_ worship
1. He insisted Roman subjects address him as “\_\_\_\_\_ and \_\_\_\_\_.” (Rev. 4:11)
  2. Known for having exiled and \_\_\_\_\_ many important and influential people
- E. \_\_\_\_\_ Worship – (13:4, 15-16, 14:9-11, 15:2, 16:2, 19:20, 20:4)
1. \_\_\_\_\_ Worship began in the first century in Asia Minor (the region in which John writes)
  2. Romans had to take oaths of allegiance to \_\_\_\_\_ or be put to death
- F. Persecution – (2:10, 13, 6:9-11) – At this time in history it was not an all-out official Roman persecution.
1. In Pliny the Younger’s letter to Trajan (c. 97ad), the governor is ignorant about how to \_\_\_\_\_ Christians.
  2. Yet it would become much \_\_\_\_\_ in the decades to come, which Revelation seems to \_\_\_\_\_.
  3. Revelation was written to churches in a setting when Christian persecution was \_\_\_\_\_.
- G. Look at how \_\_\_\_\_ is described in **1:12-16**.
1. How would you respond to a being like this?
  2. How did John respond to Jesus? (1:17)
  3. How does Jesus reassure John?
  4. How might these churches respond to this image of Jesus?



**LX. Revelation – Chapters 1-3**

**A. Each message recalls the picture of Jesus in 1:12-16:**

**B. The Seven Churches of Asia**

**1. Ephesus (2:1-7)**

- a. Jesus hold's stars/Lamp stands – about to remove lamp stand – \_\_\_\_\_
- b. **Problem:** \_\_\_\_\_

**2. Smyrna (2:8-11)**

- a. First and Last – Died and Resurrected – Will give them the crown of life – \_\_\_\_\_
- b. **Problem:** Impending \_\_\_\_\_

**3. Pergamum (2:12-17)**

- a. Double edged sword (in mouth) – will fight church with the sword – \_\_\_\_\_
- b. **Problem:** \_\_\_\_\_ and \_\_\_\_\_ Sins

**4. Thyatira (2:18-29)**

- a. Eyes of Blazing Fire, Bronze Feet – Searches church's hearts and minds – \_\_\_\_\_
- b. **Problem:** False \_\_\_\_\_, \_\_\_\_\_, Sexual Sins

**5. Sardis (3:1-6)**

- a. Holds 7 sprits and 7 stars – Will come like a thief – \_\_\_\_\_
- b. **Problem:** Becoming like the \_\_\_\_\_

**6. Philadelphia (3:7-13)**

- a. Holy and True, Key of David – Will open the door – \_\_\_\_\_
- b. **Problem:** Coming \_\_\_\_\_

**7. Laodicea (3:14-22)**

- a. Amen, faithful/true testify and Ruler of Creation – Will vomit them out – \_\_\_\_\_
- b. **Problem:** Smug and \_\_\_\_\_, irrelevant and \_\_\_\_\_

**C. Enemies:**

- 1. False \_\_\_\_\_
- 2. Jewish Non-\_\_\_\_\_
- 3. \_\_\_\_\_
- 4. \_\_\_\_\_ people in \_\_\_\_\_

**D. Themes:**

- 1. \_\_\_\_\_
- 2. \_\_\_\_\_ to God
- 3. \_\_\_\_\_
- 4. The \_\_\_\_\_ of Christ
- 5. \_\_\_\_\_ for those who are faithful.
- 6. \_\_\_\_\_ for those who are unfaithful



## LXI. Revelation – Chapters 4-22

Revelation - The end is coming, God wins, we must choose sides, don't be a fool

- A. Themes: 1. Persecution                      3. Endurance                      5. Rewards for those who are faithful  
 2. Faithfulness to God    4. The Reign of Christ    6. Punishments for those who are unfaithful

B. Revelation uses many strange images for \_\_\_\_\_ effect. (Listen to account read)

1. What is happening here? How does it make you feel?
2. John uses many \_\_\_\_\_ and \_\_\_\_\_ images to illustrate a “\_\_\_\_\_ -Eye View” of reality and future using terms people can relate to without actually pointing to specific real-world events.

C. In Revelation 4-19 John broadcasts a \_\_\_\_\_ that will happen through history until Christ returns.

1. He does this three times in a method called progressive \_\_\_\_\_  
 [Recapitulation – \_\_\_\_\_ main points– Like listening to repeated themes in a musical composition]
2. The cycle: evil \_\_\_\_\_, people choose sides, God \_\_\_\_\_, suffering/ \_\_\_\_\_
  - a. Three times, each repetition giving more \_\_\_\_\_ – moving the story forward just a little bit.
  - b. 6:4 Riders given “power”, 8:7 Trumpets affect a \_\_\_\_\_ of earth, 16:3 Bowls affected \_\_\_\_\_ earth
  - c. 6:9-10 – Martyrs \_\_\_\_\_ out, 16:7 – Now they are \_\_\_\_\_
  - d. \_\_\_\_\_ – 16:16ff – Megiddo, The final battle 20:7-10
3. In an auditory culture, repetition was helpful for \_\_\_\_\_ and driving a \_\_\_\_\_ home
4. Seals, Trumpets, Bowls – Same \_\_\_\_\_ (see chart on reverse)
  - a. Seals – Scroll (God’s \_\_\_\_\_ plan for the future) can’t be read until the seals are opened
  - b. As the seals open (Before God’s plan comes to fruition) \_\_\_\_\_ must come upon the earth
  - c. Those who are faithful to God will be \_\_\_\_\_. The unfaithful will be \_\_\_\_\_

D. Basic Outline of Revelation

- 1 Introduction of book and the One “Like a Son of Man”.
- 2-3 Messages to the Seven Church of Asia.
- 4-19 Apocalyptic depiction of the \_\_\_\_\_
  - 4-11 Opening of the Seven Seals (incl. 7 Trumpets of \_\_\_\_\_).
  - 12-19 The Interaction between Church and State. (incl. 7 Bowls of \_\_\_\_\_)
- 20 Final \_\_\_\_\_ at the End of Time.
- 21-22 New \_\_\_\_\_ and New \_\_\_\_\_.

E. God’s Plan

1. In Genesis we saw God’s plan to bring order from Chaos and to have a people with whom He can relate.
2. Revelation 22:1-6 finally brings closure to this plan.



# THE STORY OF LIFE



Taken from *Revelation* by Mitchell G. Reddish (pp. 163-164)



## The Trumpets, the Bowls, and the Egyptian Plagues

### The Trumpet Plagues

1. Hail, fire, and blood—Rev 8:7
2. Sea turns to blood—Rev 8:8-9
3. Fresh water becomes bitter—  
Rev 8:10-11
4. Sun, moon, and stars darkened—  
Rev 8:12
5. Locusts—Rev 9:1-12
6. Invading cavalry—Rev 9:13-21
7. Throne room scene—Rev 11:15-19

### The Egyptian Plagues

7. Thunder and hail—Exod 9:13-35
1. Nile turns to blood—Exod 7:14-25
1. Nile turns to blood—Exod 7:14-25
9. Darkness—Exod 10:21-29
8. Locusts—Exod 10:1-20
6. Boils—Exod 9:8-12
2. Frogs—Exod 8:1-15

### The Bowl Plagues

7. Thunder, lightning, earthquake, and  
hail—Rev 16:17-21
2. Sea turns to blood—Rev 16:3
3. Fresh water turns to blood—  
Rev 16:4
5. Darkness, pains, and sores—  
Rev 16:10-11
1. Painful sores—Rev 16:2
4. Scorching by the sun—Rev 16:8-9
6. Three foul spirits like frogs—  
Rev 16:12-16



## LXII. Basic Outline (Plan) of God's Story

**Genesis 1-11** God Creates everything – brings order from chaos – establish His dominion over humanity

**Genesis 12:2-3** – God presents His ultimate plan for redeeming humanity

1. Make Abraham into a great nation
2. Make Abraham's name great
3. Bless "all peoples on earth through him (them)

**Stage One: By the end of Genesis Abraham's name had become great, and would continue to become greater as his offspring increase through Stage Two.**

**Stage Two: God spends the rest of the Old Testament building His definition of a "great nation"**

- A. God brought Abraham's Kids, Grandkids and Great Grandkids to Egypt (Genesis 12-50)
  1. Here the family grew in number while living safely in a single location
  2. They lived among a people but kept genealogically pure
- B. After 430 years, they went from a big family to 12 distinct tribes of people (Exodus)
  1. God led them out of Egypt to give a law code and teach them to follow Him (Lev-Deut)
- C. After 40 years He gave them a land in which to build this nation (Joshua, Judges, Ruth)
- D. God allowed about 580 yrs for them to rise/fall under human leadership (1 Samuel-2 Chronicles)
  1. God let the people learn what happens when you follow an earthly King – we stray from God
- E. God finally let His nation suffer the consequences of rejecting His leadership (Esther, Isaiah-Malachi)  
The message of the prophets prepares His people for Stage Three:
  1. "You are being punished because you rejected God's plan."
  2. "God reaffirmed His promise to Abraham (and David) to use this nation to bless *all peoples on earth*."
  3. "Use this temporary time in exile to fix your broken morality and recommit to follow God."
- F. God brings His people back from captivity to rebuild Israel and wait for the Messiah. (Ezra-Nehemiah)
- G. Divinely inspired poetic reflections on God's plan and relationship with man. (Job-Song of Songs)

**Stage Three: Bless "all peoples on earth" through the seed of Abraham**

- A. God sent Jesus Christ (God in Flesh) to earth in a human body descended from Abraham (Matthew-John)
  1. Jesus Christ lived a sinless life
  2. He taught through words/miracles/example how all people could live a life pleasing to God,
  3. He died as a sacrifice under Mosaic Law to establish a new covenant for "all peoples on earth",
  4. He rose from the dead to open a way for all people on earth to be saved (*blessed*).
- B. Jesus' Apostles (representatives from the seed of Abraham) brought the covenant to the world (Acts).
- C. Jesus' Apostles taught people under the new covenant how to live within this covenant so that "all peoples on earth" could live as the people of God. (Romans-Jude)
- D. God sent one final reminder to all people on earth about the end of earth, and the return and eternal reign of Jesus Christ. (Revelation)
  1. The message of Revelation can summarize the point for God's whole STORY of LIFE:

**The end is coming, God wins, we must choose sides, don't be a fool!**



### **LXIII. The Story Review Quiz**

1. Name the 4 major divisions of the Old Testament. \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_
2. What is God's plan for creation presented in Genesis? \_\_\_\_\_  
\_\_\_\_\_
3. What are the three parts of God's promise to Abraham?
  - A. \_\_\_\_\_
  - B. \_\_\_\_\_
  - C. \_\_\_\_\_
4. Why is the Exodus the most referenced event and story throughout the Bible? \_\_\_\_\_  
\_\_\_\_\_
5. What are the two parts to Biblical Covenants? \_\_\_\_\_, \_\_\_\_\_
6. Name one lesson from the book of Judges \_\_\_\_\_
7. Who were the only 3 Kings to rule over the original nation of Israel? \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_
8. All the kings of the Southern kingdom of Judah were descendants of what king? \_\_\_\_\_
9. In what year did Assyria take the Northern kingdom of Israel into Captivity? \_\_\_\_\_
10. What is one major message of the Old Testament prophets?  
\_\_\_\_\_
11. What is one major way Hebrew poetry is fundamentally different from our own?  
\_\_\_\_\_
12. Name three types of Psalms. \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_
13. What does Isaiah's name mean? \_\_\_\_\_
14. What do the oracles against other nations in Amos show?  
\_\_\_\_\_
15. Jeremiah's nickname is "the \_\_\_\_\_ prophet."
16. What main theme of Ezekiel is illustrated in Ezekiel 37? \_\_\_\_\_  
\_\_\_\_\_





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17. Matthew seems to have been written primarily for a \_\_\_\_\_ audience.
18. Mark was a cousin of \_\_\_\_\_.
19. Who was the primary recipient of Luke (and Acts)? \_\_\_\_\_
20. In Acts 8, how did God motivate Christians to leave Jerusalem in order to spread the gospel? \_\_\_\_\_  
\_\_\_\_\_
21. How does Paul define the Gentile Gospel in Galatians? \_\_\_\_\_  
\_\_\_\_\_
22. On what missionary Journey did Paul write 1<sup>st</sup> and 2<sup>nd</sup> Corinthians and Romans? \_\_\_\_\_
23. What message is at the heart of Romans (Ch. 4-11)? \_\_\_\_\_  
\_\_\_\_\_
24. The major theme of Colossians is the \_\_\_\_\_ of Christ.
25. What is Paul's concern in his last three letters (The Pastoral Epistles)? \_\_\_\_\_  
\_\_\_\_\_
26. What is the Key word for Hebrews?            Understanding    Sinfulness    Better    Righteousness
27. What lesson does the book of James stress? \_\_\_\_\_
28. 1 Peter stresses our way of life because we are \_\_\_\_\_ and \_\_\_\_\_ trying to be a witness.
29. What two opposite examples does 3 John use to illustrate the lessons of 1-3 John? \_\_\_\_\_, \_\_\_\_\_
30. What are 3 major themes of Revelation? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
31. In your own words, what is the story of the Bible?



# THE STORY OF LIFE



## A Biblical Chronology

### A Chronology of the Old Testament

#### Year BC Biblical Events

4004	Creation
2348	The Flood
2100	Call of Abraham
1915	Birth of Joseph
1876	Jacob's family moves to Egypt
1805	Death of Joseph
1527	Birth of Moses
1447	The Exodus from Egypt
1407	Death of Moses, Israelites enter Canaan.
1385	Death of Joshua, period of Judges begins
1050	Saul becomes king
1010	Saul's death, David becomes king
970	David's death, Solomon becomes king
967	Solomon begins the temple
930	Solomon's death, division of the kingdom
721	Northern Kingdom (Israel) falls to Assyria
701	Sennacherib invades Judah
612	Nineveh (capital of Assyria) destroyed
606	1 <sup>st</sup> Judah captives to Babylon – incl. Daniel
597	2 <sup>nd</sup> Judah captives to Babylon – incl. Ezekiel
586	3 <sup>rd</sup> Judah captives to Babylon – Temple destroyed
539	Babylon falls to the Persians
536	Cyrus allows first group of captives to return with king Zerubbabel
535	Work begins on second temple.
515	Temple completed
480	Esther becomes queen of Persia
458	Ezra Leads captives home
445	Nehemiah leads captives home to rebuild Jerusalem Wall
435	Malachi written (last book of O.T.)

### A Chronology of the New Testament

#### Year Biblical Events

4BC	Jesus born and Herod the Great died
8AD	Jesus impressed leaders at the Temple
26	Jesus baptized and begins ministry
27	Jesus spent yr traveling/teaching in Galilee
28	Jesus traveled through Judean countryside
29	Jesus Crucified/Resurrected – Beginning of Church on day of Pentecost
34	Saul/Paul is converted
37-40	Paul is in Damascus
46-48	Paul's 1 <sup>st</sup> Missionary Journey
49-52	Paul's 2 <sup>nd</sup> Missionary Journey
53-57	Paul's 3 <sup>rd</sup> Missionary Journey
57-59	Paul Imprisoned in Judea
59-60	Paul's Voyage to Rome
60-62	Paul's 1 <sup>st</sup> Roman Imprisonment
62-64	Paul Travels to Spain
64-68	Paul's 2 <sup>nd</sup> Roman Imprisonment and Death
95	John writes Revelation (last book of N.T.)

#### **Disclaimer**

This chronology, is a reference guide to promote a general idea of how Biblical events relate to each other in real time. Some of the dates, especially the oldest ones, remain matters of scholarly debate and some speculation. I have researched the options and chosen to assume the dates that seem to be most accurate. With this comes the understanding that on some of these dates, my opinion may change as new evidence is found.