



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 serve 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

Table of Contents

The Old Testament

Law	Introduction	4
I	The Unique Reliability of the Bible in a Snapshot	5
	Subject of Each Book of the Old Testament	6
II	Genesis: Creation – Babel	7
III	Genesis: Abraham – Jacob	8
IV	Genesis: Joseph – Egyptian Bondage	9
V	Exodus	10
VI	Leviticus	11
VII	Numbers	12
VIII	Deuteronomy	13
IX	The Law (Leviticus, Numbers, Deuteronomy)	14
History	X Joshua	15
	Life and Death	17
XI	Judges	18
XII	Ruth	19
XIII	1 Samuel	20
XIV	2 Samuel	21
XV	1-2 Kings	22
XVI	1-2 Chronicles	23
XVII	The Early Divided Kingdom, Elijah (1 Kings 15-22, 2 Chronicles 13-22)	25
XVIII	The Late Divided Kingdom, Elisha-Captivity (2 Kings, 2 Chronicles 23-36)	27
XIX	Exile (Esther, Daniel 1-6)	29
XX	Return from Exile (Ezra, Nehemiah)	30
Poetry	XXI Job	31
	XXII Psalms	32
	XXIII Proverbs	33
	XXIV Ecclesiastes	34
	XXV Song of Songs	35
Prophets	XXVI Isaiah (8 th Century Prophets)	36
	XXVII Hosea, Amos, Jonah, Micah	37
	XXVIII Jeremiah, Lamentations (7 th Century Prophets)	38
	XXIX Nahum, Habakkuk, Zephaniah	39
	XXX Ezekiel (6 th Century Prophets)	41
	XXXI Daniel	42
	XXXII Joel, Obadiah, Haggai, Zechariah	43
	XXXIII Malachi – Intertestamental Period Intro	44



THE STORY OF LIFE



The New Testament

Intro	XXXIV	Intertestamental Period – Greece and Rome	45
	XXXV	Intertestamental Period – Outside Influence on Judaism	46
	XXXVI	Intertestamental Period – Judaism and Palestine	47
History	XXXVII	New Testament Canon	48
		Subject of Each Book of the New Testament	50
	XXXVIII	The Four Gospels	51
	XXXIX	Matthew	52
	XL	Mark	53
	XLI	Luke	54
	XLII	John	55
	XLIII	Life of Christ	56
	XLIV	Acts	57
Paul's Letters	XLV	The Work of the Apostle Paul	59
	XLVI	Galatians	60
	XLVII	1-2 Thessalonians	61
	XLVIII	1-2 Corinthians	62
	XLIX	Romans	63
	L	Ephesians	64
	LI	Philippians	65
	LII	Colossians and Philemon	66
LIII	Pastoral Letters (1-2 Timothy, Titus)	67	
General Letters	LIV	Hebrews	68
	LV	James	70
	LVI	1-2 Peter	71
	LVII	Jude	72
	LVIII	1-3 John	74
Prophecy	LIX	Revelation - Introduction	75
	LX	Revelation 1-3	76
	LXI	Revelation 4-22	77
Review	LXII	Basic Outline (Plan) of God's Story	79
	LXIII	Review Quiz	80
		A Biblical Chronology	82

THE STORY OF LIFE

Introduction

- A. Welcome to the STORY OF LIFE
- B. This is an intermediate survey of the Bible from Genesis through Revelation
- C. We will have quizzes throughout the course – these are to challenge rather than intimidate!

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 “experience”)

Genesis 3:21-24

- 1. Because they ate from the Tree of *Knowledge*, they were banished from the Tree of Life.

Revelation 22:1-5

One Tree

- 1. Tree of Life - Where is this tree? (In the presence of God)



“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



III. Abraham-Jacob – The Promise

A. “Genesis” Means “Beginnings” - Book of Origins – a Promise and the Founding of Israelite Nation

B. Gen 12 - The call of Abram (Gen 12:1-3) – Three parts to the promise?

1. I will bless you into a Great Nation.
2. You will be a blessing which will make your name great.
3. All people on earth will be blessed through you.

C. Abram tests the promise.

1. Abram lies to Pharaoh in order to save himself. (Gen 12:10-20)
God re-promises Abraham. (Gen 15:1-7)
2. Abram sleeps with Hagar in order to have a son. (Gen 16:1-4, 15-16)
God re-promises Abraham. (Gen 17:1-8, 15-16)
3. Abram lies to Abimelech in order to save himself. (Gen 20:1-5, 11-13)
God blesses Abram with the birth of Isaac. (Gen 21:1-7)
4. God tells Abram to sacrifice Isaac. (Gen 22:1-10)
God provides a lamb. (Gen 22:11-14)

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

1. I will bless you & descendants with land (vs. 2-3)
2. I will make your descendants numerous.
3. All nations on earth will be blessed through you.

E. Gen 27 – The blessing passed to Jacob

1. Promise passed by Isaac. (Gen 27:28-29)
2. Success confirmed by God. (Gen 32:28)
“Jacob” becomes “Israel” → *Struggles with God*
3. Promise confirmed by God. (Gen 46:1-4)

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

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



IV. Joseph – Egyptian Bondage

The Story of Joseph (Genesis 37-50)

1. Joseph is next to the youngest son of Jacob/Israel. (Gen. 30:22-24, 35:18)
2. Jacob/Israel favors Joseph and his brother Benjamin above his other sons. (Gen. 37)
3. Joseph receives a special gift from his dad and gloats over his brothers by telling them dreams he's had about his eventual superiority over them. (Gen 37:3)
4. Joseph's jealous brothers sell him to Egyptian slave traders. (Gen. 37:12-36)
5. He becomes a slave to Potiphar, captain of Pharaoh's guard, and prospers as a slave. (Gen. 39)
6. Potiphar's wife tries to seduce Joseph, but lies about him when he will not sleep with her.
7. Joseph is thrown into prison where he prospers as an inmate. (Gen. 39:19-23)
8. Joseph interprets Pharaoh's dream, gets put in second highest position in Egypt. (Gen. 41)
9. Joseph organizes Egyptian famine relief. (Gen. 41:41-57)
10. Eventually his brothers come to Egypt for help. (Gen. 42)
11. Joseph moves Jacob's family down to Egypt where they will live 430 years. (Gen. 46-50)

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 *with* 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?

Conclusions for Genesis

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



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

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

1. The Story of the Exodus is the most referenced 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 bondage.

2-6 – Birth – Call of Moses → Increased oppression

(5:22-23) Moses Complains to God

(6:1-11) God Repeats the Promise to Moses

7-11 – Moses and Aaron (his brother) bring God’s demands to Pharaoh

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 Exodus from Egypt

16-18 – Wandering in the Wilderness

19 – Acceptance of the Covenant between God and Israel

19:1-9 - God/Israel agree to covenant with each other– (19:6) “A kingdom of priests”

19:16-20 - God comes into the presence of Israel for the first time in forever!

20-40 – Establishing the Covenant on the Mountain

20-24 – Basic Laws about living in God’s presence

25-31 – Regulations for building the Tabernacle (Tent of Meeting)

32 – Golden Calf – Israel breaks the Covenant before Moses even gets back!

33 – Moses “convinces” God to try again

34 – Moses receives the basic Laws again and makes new stone tablets

35-40:33 – Israel builds the Tabernacle according to God’s regulations

40:34-35 – Moses is not allowed into the Tabernacle because of Israel’s sin.

40:36-38 – God continues to lead his people.

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

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

1. God’s Plan – To have a people with whom He could have a relationship.
2. God’s Promise – To build this people through the seed of Abraham.
3. God’s Power – To stand up to the most powerful forces known to humanity.
4. God’s Provision – To care for His people without the help of any nation.
5. God’s People – To be unified under the common authority of God.
6. God’s Presence – To “tabernacle” with His people regardless of their “wanderings.”



VI. Leviticus

Leviticus - God's Laws for governing the Israelite Nation

A. Context

1. Israel is in the desert with the promise and facilities to be in God's presence.
2. Israel has no way to actually *be* in God's presence because of their impurity – an impasse.
3. Ancient views of god(s)
 - a. Polytheistic – “many gods” – Most acknowledged spiritual realm, but with no “revealed” way to understand it they came up with various explanations/religions.
 - b. Unpredictable – inconsistently deal with people – never know if they are going to bless or curse!
 - c. Geographical – Tied to a specific place and not transferable across cultures.
4. Levitical Law “reveals” that there is one reliable God, who locates Himself with *people* 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 holiness! (Un-holiness comes from sin)
Solution 1: God is using the family of Abraham to establish/restore relationship with mankind.
2. Problem 2: Abraham's family is unholy because of sin. (Not even Moses can go into God's presence)
Solution 2: God devises a temporary solution for Israel's holiness problem – Levitical Law

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

1. Ritual

- a. Sacrifices - “Thank You” – Grain Offering, Fellowship Offerings
- “I'm Sorry” – Burnt Offering, Sin Offering, Guilt Offering
- b. Celebrations - Sacred Days
- Festivals

2. Priesthood – Special representatives who can *carefully* go into God's presence on behalf of the people.

- a. Ordination into the Priesthood
- b. Standards of Priestly Living

3. Purity – Clean v Unclean – determines who can *safely* be near God

- a. Physical (non-moral) factors
- b. Spiritual (moral) factors

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

1-7 - **Ritual** – Sacrifices

8-10 - **Priesthood** – Ordination into Priesthood

11-15 - **Purity** – (Physical) Associated with life and death

16-17 – **Day of Atonement** – **Blood Sacrifice/Scapegoat** – **At the Center of Holiness is a Substitute**

18-20 - **Purity** – (Spiritual) Associated with moral living

21-22 - **Priesthood** – Standards of Priestly Living

23-27 - **Ritual** – Celebrations – Reminders of God's interaction with His People



VII. Numbers

Numbers - Israelites' 40 years in the desert

A. Introduction

1. The trip from Egypt to the Promised Land would normally take about two weeks on foot.
2. However, because of the events of Numbers, the journey took 40 years.

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

1-10 Sinai

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
5. Israel receives instructions on:
 - a. How to organize the camp with the tabernacle at the center
 - b. How to travel with the ark of the covenant in front

} Israel had spent a year at Sinai

10-12 Travel from the Desert of Sinai to the Desert of Paran

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

13-20 Paran

1. God ordered Israel to send leaders to spy out the land (13:2-3)
2. Spies traveled from Paran to Hebron (circ. 60 miles) – returned to Israel at Kadesh. (13:26)
3. Israel believed 10 pessimistic spies so God promised they would not enter Canaan (14:20-23)
4. Korah, Dathan and Abiram roused 250 rebels and were swallowed by the earth (16:1-35)
5. The People complain about water, Moses strikes the rock, dishonoring God (20:1-12)

20-21 Travel from the Desert of Paran to the Desert of Moab

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 Moab

1. Upon Israel's arrival Balak (king of Moab) 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 sexual 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 community.



VIII. Deuteronomy

Deuteronomy - Repeating of Laws before crossing into the Promised Land

A. Introduction

1. The Israelites are encamped across the Jordan River from Jericho – in the plains of Moab
2. After 40 years in the desert, this speech prepares Israel to move into the Promised Land.
3. The Promised Land (Canaan) is full of polytheistic (many gods), idolatrous people.
4. Key passage: 6:4-5 – The shamah (שמע) “Hear/Listen” – listen and apply – Obey/Love

B. Chapter Outline

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

C. Conclusion

1. The Torah ends in expectation as Moses gazes into Canaan – the symbol of God’s promise to Abraham.
2. In a symbolic way, the foundational law code for Israel leaves them in expectation of fulfilled promise.
3. Everything in the Old Testament points forward to the fulfillment of Abraham’s 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 – Beginning - - -	Book of Origins – a Promise and the Founding of Israelite Nation
2. Exodus – Beginning - - -	God saves the Israelites and establishes a covenant
3. Leviticus – During - - - -	God’s Laws for governing the Israelite Nation
4. Numbers – During - - - -	Israelites’ 40 years in the desert
5. Deuteronomy – At the end	Repeating of Laws before crossing into the Promised Land

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

- 10 Commandments** (Decalogue) (Ex. 20:1-17, 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 Israelites – not the whole world
- Atonement** – by animal, not complete
- Day of Atonement** – Annual feast
- Day of Worship** – Sabbath (7th day)
- Mode of worship** – ceremonial, led by priests
- Priesthood** (represent man to God) – Levites, specialized, limited
- Intercessor** – Moses and Priests, human only

D. What we learn from the Law of Moses

- God has expectations for how we should live.
- God cares about every part of our lives (i.e. physical, relational, mental and spiritual)
- God reaches out to us first, and He expects a response in return.
- God is gracious and patient with us.
- We depend on God to tell us His will because we cannot perceive 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 eternal salvation, and more about temporal living.
- Thus, the Law “leans forward” to something else to come...something eternal.

Deuteronomy 30:11-16



X. Joshua Entering and taking the land of Canaan, the Promised Land

First Old Testament Book of History

- A. God had prepared a huge family of people. They were *now* ready to become a nation. (Josh 1:1-5)
- B. **Joshua 1:16-18** – The people had been trained to obey God’s appointed leader
- C. Chapter 3 – Israel crosses the Jordan river and comes to Jericho (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 1400b.c.
 - 2. Scarabs mention pharaohs who weren’t yet alive in 1500 bc.
 - 3. Wall fell outward and created a ramp
 - 4. No grain was looted in the siege
 - 5. There was a subsequent fire
- E. The rest of Joshua is the story of God leading Israel through a takeover of the land. (See map of Joshua on back)
 - 1. Each tribe was given a different section of the land to be passed 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 Leadership of Israel
 - 6-12 – Israelites Drive out the Inhabitants of Canaan
 - 13-22 – Joshua Divides up the Land among the Israelites
 - 23-24 – Joshua’s Final Words
- G. Lessons from Joshua
 - 1. God is faithful to His promises
 - 2. Part of God’s plan is for us to be a part of God’s Plan!
- H. Current issue with Joshua: It seems cruel to wipe out people groups like this
How can we justify this action?
 - 1. This was God’s decision, not the people’s
 - 2. The Canaanites sacrificed children.
 - 3. The Canaanites participated in widespread temple prostitution.



THE STORY OF LIFE



THE CONQUEST OF CANAAN

[Online Link to This Map](#)

JOSHUA 2:1 - 11:16

CENTRAL CAMPAIGN

- 1 JOSHUA SENDS SPIES TO JERICO (2:1-24)
- 2 ISRAELITE CAMP IS ESTABLISHED AT GILGAL (4:19)
- 3 JERICO 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 AJALON WHERE THE SUN STANDS STILL (10:11-14)
- 7 CAPTURED AND DESTROYED THE CITY OF MAKKEDAH (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





Life and Death

Whether I agree, understand or even like God does not determine his reality or validity. Either God IS or God ISN'T. If He IS – the responsibility is on me to conform to Him, not Him to me.

I. What is Life?

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

II. Whose is Life?

- A. Physical Life: Since God gave life, life belongs to God – 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 God – John 17:1-3, Romans 6:23

III. What is Death?

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

IV. Whose is Death?

- A. Physical Death: If physical life belongs to God, who does death belong to?
 - 1. God brought death (Genesis 18-19)
 - 2. God commanded killing (1 Sam. 15) – Got angry w/ Saul for not killing Agag
 - a. Some people think OT God is cruel – but he is giver of life,
 - b. Does God have total jurisdiction over death?
 - c. What about innocent women and children?
 - 3. What is the basic rule of any civilization (Gen. 9:6)?
 - a. Later in the Law of Moses – 16 Capital Offenses - Civil/Religious/Sexual – God’s rule
 - b. “Blood be on him” – those carrying out death sentence are neutral 3rd parties...
 - 4. “Thou shall not murder” – 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 death – Mat. 7:21-23



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. Judges 1:1-3 – The people began their life in the promise land as a model community.

B. Judges 2:6-19 – The Cycle of Apostasy

1. Sin
2. Suffering
3. Salvation

C. Resembles The Cycle of Freedom- H.W. Prentis, National Association of Manufacturers (Mar. 18, 1943)

1. Bondage
2. Spiritual Faith
3. Great Courage
4. Liberty
5. Abundance
6. Selfishness
7. Complacency
8. Apathy
9. Dependency
10. Bondage...

D. Judges Chapter Outline

- 1-2 Israel fails to obey God by not fully driving out the Canaanites.
- 3-16 Cycle of apostasy as judges become increasingly corrupt.
- 17-21 Israel becomes corrupt to the core without good spiritual leadership.

E. The Judges: Othniel, Ehud, Shamgar, **Deborah**, **Gideon**, Tola, Jair, **Jephthah**, Ibzan, Elon, Abdon, **Samson**.

F. The Four “Major” Judges – More time given to their story

1. Deborah – 4:1-5:31 – Woman whose general was a coward
2. Gideon – 6:1-8:35 – Defeated Midianites with 300 men
3. Jephthah – 10:6-12:7 – Rejected by own people until they needed him, made a rash vow.
4. Samson – 13:1-16:31 – Known for physical strength, killed many Philistines, seduced by Delilah

G. Issue with Judges: Sacrificing Jephthah’s daughter? → Perhaps not a human sacrifice

1. Against God’s law, Condemned in scripture (Lev 18:21, Deut. 12:29-31, Psalm 106:37-38, Isa. 57:3-5)
 - a. The priests would never have committed such an act.
 - b. God left Samson after having his hair cut (Judges 16:21-22)
 - c. God blessed Jephthah after fulfilling this vow (Judges 12:1-7)
2. Jephthah was never condemned in scripture, but commended (Hebrews 11:32-33)
 - a. “Through faith” – acting with the Lord’s blessing
 - b. “Gained what was promised.” - (Isaiah 57:13 – God will not help a person who sacrifices children)
3. What was lamented was her virginity (11:39) not her life.
4. Jephthah’s vow (11:31) is specific – His fulfillment (11:39) is vague
 - a. May suggest he fulfilled it appropriately (Exodus 13:12-16)
5. Perhaps she went to serve at the tabernacle (Ex. 38:8, 1 Sam. 1:22, Lk 2:36-37)

H. Lessons from Judges

1. God’s people are no different from all other people in our human tendencies.
2. God gives us many chances and is patient through cycles of faithfulness/unfaithfulness.
3. Even God’s leaders are imperfect. Yet, God is determined to accomplish His Plan!
4. This cycle leads Israel to call for a king, which continues God development of the nation.
5. Shows blessings and curses from Deuteronomy 28



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

A. Three Main Characters

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

B. Chapter Overview

- 1 – Returning
- 2 – Reaping
- 3 – Redeeming
- 4 – Rewarded

C. Issue in Ruth: The Kinsman Redeemer (Deuteronomy 25:5-10)

1. Insured the women would be taken care of
2. It kept the land in the family to preserve the nation

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 Gentiles can be redeemed
4. Provides an important link in the family tree of Jesus (Matthew 1:5)
5. Connects Jesus' family lineage to Bethlehem (Ruth 1:2)
6. Paints a picture of the DNA 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 king, we must meet the last Judge who appointed the first kings – Samuel

A. Samuel

1. Mom, Hannah barren, prays for child, dedicated him to God (1 Samuel 1)
2. Samuel grows and ministers in tabernacle at Shiloh. (1 Samuel 2:26, 3:20)
3. Leads Israel for most of his life – Then Israel asks for a King (1 Samuel 8:1-22)
 - a. God wanted to be their king (Exodus 14:14)
 - b. But the people were not ready for the reign of God.
 - 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 “People’s Choice” award (1 Samuel 9:1-2)
2. Saul was a huge disappointment (1 Samuel 13:13-14)

C. David

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

D. 1 Samuel Chapter Outline

- 1-7 – Samuel – “The Last Judge”
 - 1-3 – The Prophet/Judge Samuel is born
 - 4-7 – Philistines vs Israel – Samuel leads in struggle over the Ark of the LORD
- 8-31 – Birth of a Kingdom
 - 8-10 – The Rise of Saul (Man’s Choice) – Outward Attractiveness
 - 11-15 – The Reign and Rejection of Saul – “Man’s choice fails”
 - 16-17 – The Rise of David (God’s Choice) – Inward Attractiveness
 - 18-31 – The iconic struggle between Man’s Champion and God’s Champion



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 – 40 year reign
2. David becomes king in about 1010bc – 40 year reign

B. 2 Samuel Outline

1-20 – David’s rise and Fall as King

1-10 David’s Success and Blessings

1-6 - David’s throne is established

7 – God’s Promise to David of an Eternal Kingdom

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

11-20 David’s Sin and Failure

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

12 – David confronted by Nathan – and immediately repents

13-14 – David’s family falls apart, Amnon rapes Tamar, and then killed by Absalom

15-18 – Absalom so upset with David he tries to usurp David’s throne

19-20 – Absalom is killed in the conflict by David’s commander, Joab

21-24 – Reflection and Promise from David’s life

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

21b – David’s Mighty Men vs. The Philistines – loyalty of his men – the “lamp of Israel” (v. 17)

22-23 – David’s Poems: God’s Grace, Covenant Promise, and Hope for Messiah

23b – David’s Mighty Men vs. The Philistines – loyalty of his men

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

- One may only count what belongs to him – this is “God’s” army, not David’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 – Solomon’s Reign
 - 1-2 Solomon Succeeds David
 - 3-4 Solomon Asks for Wisdom
 - 5-8 Solomon Builds the Temple
 - 9-11 Solomon’s Downfall
- 1 Kings 12-16 – Israel Splits in Two
 - 12-14 Rehoboam and Jeroboam Part Ways
 - 15-16 Succession of first kings of Divided Kingdom
- 1 Kings 17 – 2 Kings 13 Israel’s Kings vs. Elijah and Elisha
 - 1K 17 – 2K 2 Elijah
 - 2K 2-13 Elisha
- 2 Kings 13-17 – Israel’s Road to Exile → Assyria
- 2 Kings 18-25 – Judah’s Road to Exile → Babylon
 - 18-20 Hezekiah
 - 21 Manasseh
 - 22-23 Josiah
 - 24-25 Jerusalem destroyed and Taken to Babylon

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 Abraham?”
 - b. “Is God going to be faithful to his Promise to David?”
2. How does Exile fit into God’s Plan? – This is the message of the Prophets... (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 445-350bc

1. Lists of gatekeepers in 1 Chron. 9:2-17 comes from Nehemiah 11:3-19 in 445bc
2. Genealogy of Jehoiachin (1 Chron. 3:17-24) contains generations from as late as 420bc

B. Purpose: To interpret 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 Messiah
2. A positive retelling of Israel's decline reminds them that God has been active all along
3. God seeks searching 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 hiding the stories he left out
 - a. Kings – 1 Chron. 9:1, 2 Chron 16:11, 24:27, 25:26, 27:7, 28:26, 32:32, 35:27, 36:8, etc.
 - b. Prophets – 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 Exile
- 10-17 David's transition to king
- 18-21 David's victories due to a seeking heart
- 22-29 David prepares for the temple

2 Chronicles

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

D. Accounting for Extremely Large Numbers in the Hebrew Bible

1. Lists of HUGE numbers are used as evidence against the validity of Biblical accounts.
2. Numbers are culturally specific to every language and used differently in ancient times.
3. As each list is examined separately with culture and language the numbers make more sense.
4. 1 Chr. 27 - David listed as having 288k soldiers (24k from each tribe)
5. 2 Chr. 13:3 - Abijah - 400k - Jeroboam - 800k soldiers (*156k Allied infantry on D Day*)
6. 2 Chr. 13:17 - Jeroboam suffered 500k in losses – This would be absolutely devastating
7. 2 Chr. 14:8-9 - Asa had 580k soldiers – vs Zerah of (1mil 1k x 1k) soldiers and 300 chariots
8. The Meaning of Alph אֶלֶף – Vowel markings were not added to Hebrew until 600ad
 - אֶלֶף - Aleph – 1st letter of the Hebrew alphabet
 - אֵלֶף - Eleph – ox, cattle or a thousand
 - אֲלֶף - Alaph – teach, learn, tame, domesticate or bring forth thousands
 - אֻלֶף - Alluph – leader, ruler, chief, master, teacher, guide, specially trained person
9. Case Study: Assuming Alph means “specially trained warriors” in 2 Chr. 14:8-9:
 - a. Asa had 300 armed spearmen from Judah and 280 Specially armed bowmen from Benjamin.
 - b. Zerah had 1,000 specially trained warriors and 300 chariots.



Overview/Review – THE STORY OF LIFE

Genesis 1-11 God Creates everything – brings order from chaos – establishes 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.
- 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 David's line.
2. 1 and 2 Chronicles only deal with the Southern kingdom of Judah (David's line)
3. All the Northern Kings (of Israel) were bad, while some of the Southern kings were good.
4. Jeroboam
 - a. Established two places of worship (Dan and Bethel) – (1 Kings 12:25-33)
 - b. Set up Golden calves (Ex. 20:4, 1 Kings 12:28)
 - c. Gen. 28:18-22, Judges 18:30 – Dan and Bethel
 - d. Jeroboam's son Nadab, assassinated by Baasha.
 - e. Baasha's son Elah was assassinated by Zimri who was deposed by Omri
5. Baasha threatened king Asa by building up Ramah a few miles north of Jerusalem
 - a. Asa sought help from Aram (Syria) 2 Chron. 16:1-10
 - b. Asa then fortified Mizpah – North of Ramah
6. House of Omri (In Assyrian records Israel was referred to as the "Land of Omri")
 - a. Omri built Samaria as new capital of Israel (1 Kings. 16:23-28)
 - b. Ahab – son of Omri, married Sidonian princess Jezebel – started Baal worship throughout Israel
- Under Ahab, Israel began to experience constant threat from Aram (Syria)
 - c. Ahaziah – Ahab's son – continued in his father's footsteps (1 Kings 22:51-53)
7. Judah
 - a. Jehoshaphat – Tried to make peace with Ahab, but Ahab died in battle against Aram (1 Kings 22)
 - b. Jehoram – Jehoshaphat's son married Ahab's daughter Athaliah (2 Kings 8, 2 Chron. 21)
 - c. Ahaziah – Jehoram's son by Athaliah, continued being influenced by Ahab.

B. Observations

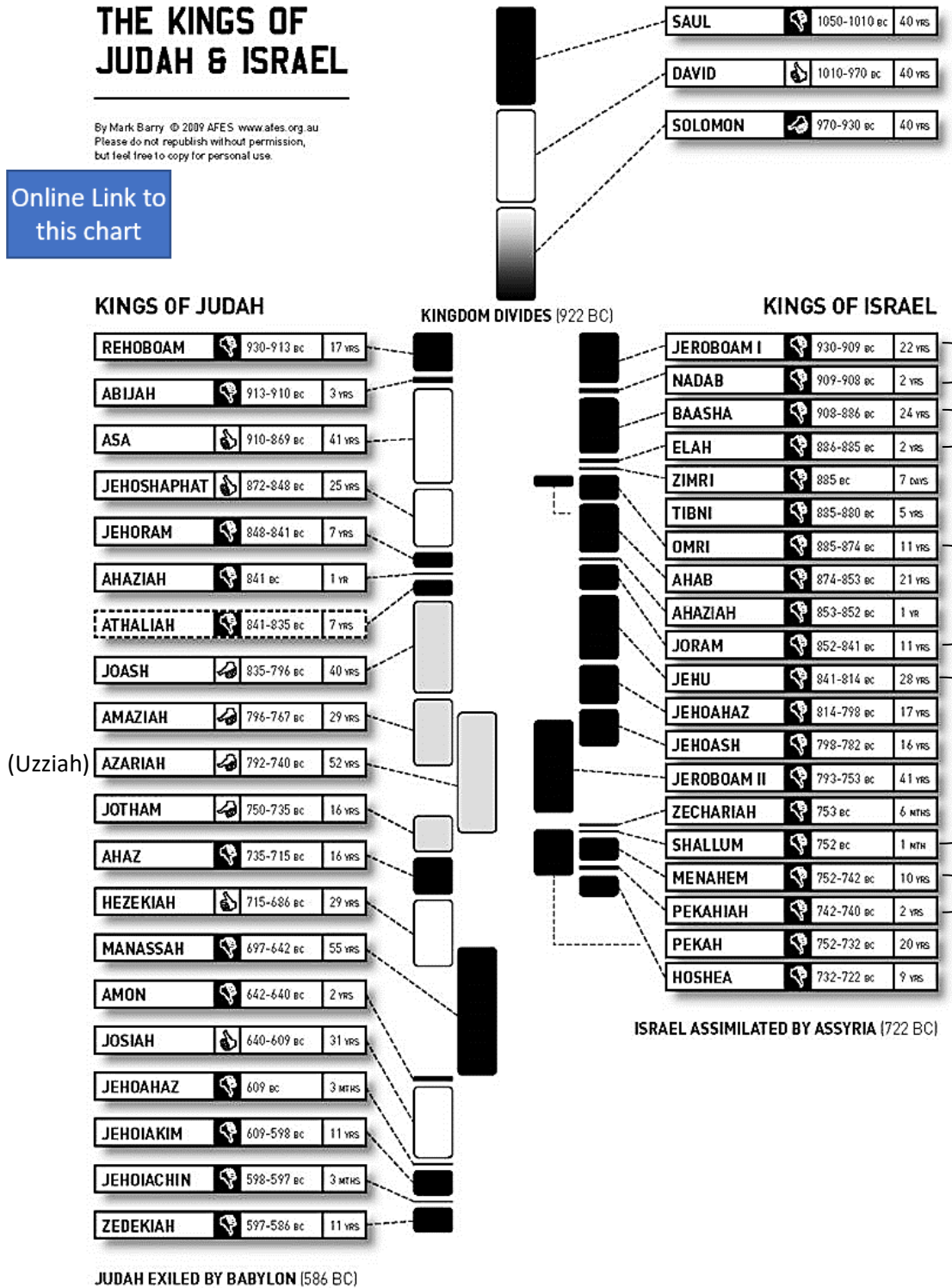
1. Although Israel operated without consent or king of God, God continued to send them prophets.
 - a. Reminded Israel that they were still part of the Kingdom of God: blessing, responsibility
 - b. Elijah – the most famous prophet - Advocated against Ahab who established Baal worship.
2. Kings & Chronicles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

THE STORY OF LIFE

THE KINGS OF JUDAH & ISRAEL

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Online Link to this chart





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

Late Divided Kingdom in a nutshell

A. The Global Situation

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

B. Jehu

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

C. Joash.

1. Athaliah tried to secure her reign by killing off the Davidic family. (2 Kings 11) (841bc)
2. But Jehosheba, Ahaziah's sister hid Joash, infant son of Ahaziah, in the temple for 6 years.
3. Jehoida, the high priest, presented Joash in the temple at age 7, anointed him king. (835bc)
4. When Athaliah showed up to protest, she was dragged outside and killed.
5. Meanwhile, Shalmanezar had been unsuccessful in routing Hazael.
6. Hazael was free to seek revenge against Jehu by attacking Jehoahaz, Jehu's Son, depleting the armies of Israel. (2 Kings 13:4-5)
7. Joash only saved Jerusalem by paying off Hazael with the whole temple treasury. (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 Damascas. (2 Kings 13:5*)
10. Joash (Jehoash) of Israel began taking back towns Israel had lost to Hazael. (2 Kings 13)
11. He then captured Amaziah of Judah and marched on Jerusalem. (2 Kings 14)

D. Jeroboam II and Azariah

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

E. Menahem

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



THE STORY OF LIFE

F. Pekah

1. Pekah assassinated Menahem's son, Pekahiah and led attacks on Judah.
2. Pekah tried to take Jerusalem from Ahaz, son of Jotham. (2 Kings 16)
3. Ahaz sought help from Assyria, which marked the beginning of the end for Israel.
4. Between 733-732bc, Assyria hauled off 13,520 Israelites. (2 Kings 17)
5. Assyria took the rest in 722bc.

G. Hezekiah

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

H. Josiah

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

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 earthly stage, the Biblical account ties it directly to Deuteronomic history. This is a spiritual plot happening on an earthly stage.
2. Throughout the story we are reminded that with an earthly king, we are subject to the whims and pressures, and weaknesses of humanity. God's people deserve better.



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 B.C.)

1050 Saul Becomes King	597 Ezekiel Taken to Babylon: 2 nd Deportation
1010 David Becomes King	586 Judah Taken into captivity: 3 rd Deportation
970 Solomon Becomes King	536 Jews Begin returning to Judea under Persians
930 Solomon Dies	515 2 nd Temple Completed
721 Israel Taken into Captivity	458 Return of Ezra and reforming religion
606 Daniel Taken to Babylon: 1 st Deportation	445 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. Babylonian Captivity (606-586BC) – Judah Captured by the Babylonians, Nebuchadnezzar. (Daniel 1)
2. Daniel (590s BC)
 - a. Daniel taken into captivity and brought into service of Nebuchadnezzar with other young men
 - b. Daniel rose to prominence through faithfulness and talent.
 - c. Thrown into lion's den later in life, but rescued by God because of his faithfulness. 2. Cyrus the Persian
3. (538BC) – Cyrus began sending Jews back to their homeland (Ezra)

D. Esther (Early 400's BC)

1. Taken into Persian Captivity - Jewish name, "Hadassah" changed to Persian, "Esther" for protection.
2. Esther was taken by Xerxes to be queen in place of deposed Vashti.
3. Using Persian politics, Haman (the Agagite 1 Sam. 15) threatened to have all the Jews killed
4. Esther Risked her life to save her people.

E. Lessons

1. God is above all authority, and the God of all nations!
2. God blesses those who are faithful, who accept the rule and authority 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 Persian empire.
- B. Several things happened during this time period
 - 1. The Israelites became known as Jews. (Ezra 4:12, c. 535bc)
 - a. Originally used for “from Judah”, it became the standard term for all Israelites.
 - 2. They no longer had the Temple in which to worship
 - a. Developed a pre-cursor to the synagogue and pre-synagogue worship (Prayer/Study)
 - b. Worship in the synagogues became a template for Christian worship.
 - 3. The Jews developed a minority identity and had to learn to practice faith in a foreign context.
 - a. This prepared God’s people for a worldwide mission.
 - b. This also prepared them for the Diaspora, the spread of Jews around the world.

Ezra and Nehemiah tell us about the “post-exilic” history of the Jews

- C. **Ezra 1-6** (c. 536-519bc) – The first wave of returning Jews
 - 1. Those who returned under Cyrus’s Decree also under the reigns of Xerxes, Artaxerxes, and Darius.
 - 2. Zerubbabel – King in the line of David returns to begin rebuilding the temple.
 - a. They rebuilt the alter, laid the temple foundation and began worshipping (3)
 - b. They refused help from their neighbors who caused them to stop working (4)
 - c. Haggai and Zechariah encouraged the Jews to keep building the temple. (5)
 - d. They received an edict from Darius to keep building (6)
 - e. They dedicated the temple (6:15-22)
- D. **Ezra 7-10** (c. 457bc) – The second wave of returning Jews – 63 Years later
 - 1. Ezra, the priest, led the second wave of Jews back to Jerusalem. (7-8)
 - 2. They corrected social evils (9-10) – mainly intermarriage
 - 3. By the end of Ezra, the kingdom, temple, and social conduct had been reestablished in Judea.
- E. **Nehemiah** returned in (446bc)
 - 1. Nehemiah was cup bearer to king Artaxerxes. (A common name for Persian kings)
 - 2. He received news that Jerusalem was in trouble because they had no wall. (Neh. 1:3)
 - 3. Artaxerxes let him lead a group back to Judea to rebuild the wall around Jerusalem.
 - 4. Nehemiah faced strong psychological and physical opposition from local peoples.
 - 5. When the wall was completed, Ezra read the Law and dedicated the wall. (8-12)
 - 6. The story of Nehemiah is one of the greatest works ever written on leadership.
- F. We conclude the historical books in about 445bc
 - 1. Judea content to be a vassal state under whatever empire happened to be in control at the time.
 - 2. This continues their preparations for a Spiritual King...



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 practical, not theoretical.
2. Hebrew poetry/wisdom sought to understand order, rather than simply evoke emotion.
3. Hebrew poetry/wisdom was religious, not secular.

C. The Book of Job

1. No one knows when it was written, but it seems to have taken place during the time of Abraham.
2. Job poetically records the story of a man wrestling with the biggest problem and question.
 - a. Biggest problem: Pain and Suffering – Why is suffering 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 practical order of life that will answer the biggest question from the perspective of faith.
4. Basic Outline
 - a. Prologue (Ch. 1-2) – Job’s situation and main characters are introduced
 - b. The Poem (Ch. 3-25) – Job and his “friends” wrestle with conventional wisdom and reality.
 - c. Job’s Final Speeches (Ch. 26-31) – Job defends his innocence and champions true wisdom (ch. 28)
 - Based on his own understanding and contemplation, Job challenges God’s justice (27:2, 31:35)
 - d. Elihu’s speeches (Ch. 32-37) – A young observer, Elihu is angry at Job for justifying himself instead of God, and angry with the three friends for accusing Job based on false assumptions.
 - e. God Speaks with Job (Ch. 38-42:6) – God firmly puts Job (et. al.) in his place with a series of unanswerable questions.
 - f. Conclusion (Ch. 42) – Job gets his life back.
5. How does God answer the biggest question in Job?
 - a. Poses the question, “Will we begin with our own understanding of the world, or with faith in God?”
 - b. Offers assurance that though we will never understand the answer to the “question”, that is our proper place in the world. There are plenty of “questions” outside our realm of understanding.
 - c. Reminds us that God is so much bigger than us or our understanding and He can be trusted.



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 praise"

B. Types of Psalms

- Laments** – prayers in time of need – (e.g. 12, 44, 60, 74,79, 80, 83, 85, 90, 94, 108, 123, 129, 137, 142)
Basic elements: a. Addressing God c. Request e. Vow to praise God
 b. Complaint d. Affirmation of trust,
- Praise** – 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 Praise b. Reasons to Praise
- Thanksgiving** – (e.g. 18, 30, 32, 34, 40, 66, 92, 116, 118, 138)
 - Typically in response to something specific. (see Psalm 18)
 - Thanksgiving was typically intended for congregational setting. (Leviticus 7:15-18)
- Royal Psalms** – composed for some royal event (e.g. 2, 18, 20, 21, 45, 72, 89, 101, 110, 132, 144)
 - Psalm 45 – a wedding song
 - These were written and used during the monarchy, but later used to trumpet the future King.
- Songs of Zion** – (e.g. 46, 48, 76, 84, 87, 122)
 - These declare and celebrate God's presence in Jerusalem (Zion)
 - For Christian worship these point to the presence of God in the New Jerusalem.
- Liturgies** – specifically for approaching God in worship (e.g. 15, 24, 50, 68, 81, 82, 95, 115, 132, 136)
 - For example, Psalm 15 seems to be a conversation between the priest and the worshiper.
 - Psalm 136 seems to include a call and response among the congregation
- Wisdom** – offer wisdom on how to live a godly life. (e.g. 1, 19, 37, 49, 73, 112, 119, 127, 128, 133)

C. Structure

- Psalms is broken into 5 books. Jewish tradition holds that is to correspond with the books of Moses.
- Each of the books ends in a doxology (hymn of praise)
- 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)
- Special note should be given to the Psalms of Ascents (120-134).
 - Intended to prepare the worshiper on his/her way "up" to Jerusalem for a holy feast or sacrifice.
 - Progress from preparing for the journey, through the journey and concluding in worship.



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 Order” -(Prov 8:22)
- C. 1:1-7 – Wisdom →

disciplined life	understanding	prudent life
doing what is right	doing what is fair	fear of the Lord

B. What constitutes true wisdom?

- 1. **Wisdom = (Experience + Knowledge) x View of Reality**
- 2. View of Reality
 - a. A leaky faucet is undesirable (19:13)
 - b. Jehovah created all things and thus wisdom (Ch. 8)
 - c. God is just and so is his universe (11:31, 10:2, 4, 7)
 - d. Free will (8:17)

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

- | | | | |
|------------------|--------------|-----------|-------------|
| 1. Attaining | 3. Acquiring | 5. Giving | 7. Learning |
| 2. Understanding | 4. Doing | 6. listen | |

D. Outline of Proverbs

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

note: - *Massa* can be translated in Hebrew, “oracle” or descendant of Ishmael (Gen 25:14)

 - This is the only mention of Agur in scripture
- 5. 31:1-9 – Sayings of King Lemuel – Guidance for wise leadership

- note: - Lemuel may have been an Arabian king “from *Massa*”

 - King of Massa may mean “king of oracles.”
 - Some think could be Solomon since he composed so many oracles.
 - Lemuel maybe proper name, or a description (Hebrew: “toward God”).
 - Some scholars suggest the name, Lemuel, may refer to God himself.
- 6. 31:10-31 – Triumph of wisdom through the metaphor of a Noble Wife



XXIV – Ecclesiastes

Ecclesiastes – An exploration of the meaning of life

A. Author (1:1)

1. The “teacher” or “gatherer of people”
2. “Son of David” and “King of Jerusalem”
3. Probably Solomon

B. Ecclesiastes Outline

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

C. Ecclesiastes and the Meaning(lessness) of Life

1. All life begins and ends
 - a. 1:11 – We are not remembered.
 - b. 2:16-17 – Both the wise and the foolish die
 - c. 3:19-21 – People and Animals both die and return to dust.
 - d. 5:15 – We brought nothing and we take nothing.
2. All life changes
 - a. 1:16-18 – We will change but it takes effort to grow in the right direction.
 - b. 3:1-14 – God wants to use every experience in life to teach us godly reverence.
 - c. 5:1-7 – It’s best to learn from God who doesn’t change.
3. Three things that are not “meaningless”/“Vanity” (12:1, 13)
 - a. Remembering God (12:1)
 - b. Fearing God (12:13)
 - c. Keeping God’s Commandments (12:13)

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 Songs

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

B. Three “Speakers” in Song of Solomon

1. The Beloved – The Woman – from lowly background and found herself in love with a prince.
2. The Lover – The Prince/King who falls for a commoner, but honors her above all other women.
3. The Friends – The literary catalysts and cheering squad that help define the relationship

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

1. Initial Attraction (1:1-16)
2. Courtship (1:17-2:13)
3. Engagement (2:14-3:11)
4. Honeymoon (4:1-5:1)
5. Marriage Commitment through Conflict (5:2-8:4)
6. Growing Old Together (8:5-13)

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

1. Reputation of Christianity for being disconnected from real life.
 - a. Song of Songs is a *biblical* look at the real struggles and triumphs in marriages
 - b. It illustrates the pain and loneliness of adultery and mistrust in marriage. (5:6-8)
2. This picture of love preserves the glory of a monogamous, sexual and holy marriage.
3. It highlights the communal nature of marriage – not just a journey for nuclear families.
4. It sets a high standard through a beautiful picture of marriage in old age. (8:10-12)
5. This Song emphasizes the importance of marriage commitment, purity and patience (e.g. Warning to godly young women – “Do not arouse or awaken love until it so desires.” (2:7, 3:5, 8:4))



XXVI. Isaiah (8th Century Prophets)

Isaiah - Preparing the Jews for a Messiah

A. The Prophets

Three Groups

Each Group has **major** (longer) prophets and **minor** (shorter) prophets.

1. **8th Century (700s BC)** – Focused on warning about impending exile.

Major: Isaiah

Minor: Hosea, Amos, Jonah, Micah

2. **7th Century (600s BC)** – Dealing with life in exile.

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

3. **6th Century (500s BC)** – Dealing with exile and return from exile.

Major: Ezekiel, Daniel

Minor: Joel, Obadiah, Haggai, Zechariah,

4. **Malachi** is considered a minor prophet who fits in a separate category – **5th Century**

B. Isaiah “God is Salvation”

Date: Latter half of 8th Century (740-700bc)

Author: Isaiah, Son of Amoz

Outline: 1-12 Oracles critical of Judah /Jerusalem and warning about Assyrian threat.

13-23 Oracles against other surrounding nations

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

28-31 Oracles mourning the poor choices of God’s people to ally w/ other nations instead of with Him. (see 28:14-19)

32-35 Promises – a righteous King, the Holy Spirit, exaltation of the righteous, restoration of the land of Judah (see 33:17, 20-22)

36–39 Historical record of Hezekiah’s reform during the Assyrian crisis. (2 Kings 18-20)

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

- 40-48 Purpose of Peace – (see 41:18-20)

- 49-57 Prince of Peace – (see 53)

- 58-66 Program of Peace – Israel will repent, God will destroy enemies, Restore Jerusalem

C. Some Isaiah Facts:

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

2. Our oldest copy of Isaiah was copied around 200-100bc. – Found in 1946 in caves near Jerusalem.

a. 1,000 years older than our previous oldest copy

b. Proved that the predictions about Christ certainly were made before Jesus.



XXVII. Hosea, Amos, Jonah, Micah (8th Century Prophets)

8th Century Prophets – Focused on warning about impending exile.

Major: Isaiah

Minor: Hosea, Amos, Jonah, Micah

A. Minor Prophets – Communicated anger with God’s people for not being moral representatives of God in the world.

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

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

1. A prophet who married a prostitute to illustrate the heart of God for Israel. (1:2-3)
2. What is God really looking for – a kingdom of compliant people or the heart?
- Northern Israel was neither.
3. Hosea was the only prophet from Northern Israel – Speaks very personally and emotionally.
4. 3:1-5 – A snapshot of God’s heart and intentions

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

1. Judean prophet announcing the demise of Israel and other nations for ethical failure.
2. The oracles against other nations show that God is the God of all nations and His standards apply to all people – the nations without the law still accountable (1:3-2:5)
3. Since Israel rejected His ethical standards, God will not even accept their ceremony. (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 Nineveh and learned his lesson after swallowed by a fish.
2. Only timestamp from this book is 2 Kings 14:25 – middle of the 8th Cent.
- However, this may have been a different Jonah.
3. Jonah’s lesson becomes a model for Israel and signals a lesson they will learn. (2:8-10)
4. God’s judgment on Nineveh signals a more frequent communication to Israel that God is concerned for all nations, 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. Prophesying after the fall of Northern Israel, Micah issues a stern warning to Samaria and Judah.
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 ethic to which all people will answer (Micah 6:8)
4. Micah announces the birthplace of the Messiah (5:2,4-5)



XXVIII. Jeremiah, Lamentations (7th Century Prophets)

7th 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 sequel

B. Jeremiah is "The Weeping 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 largest book in the Bible (Word counts: Jer. 33,002/Gen. 32,046, Ps. 30,147)

2. Jeremiah was called in 641 b.c. (13th 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 promises of destruction

21-23 Denunciation of leaders, false prophets and false shepherds

25-29 Prediction of the overthrow of Jerusalem and 70 years captivity

30-33 Promise of restoration and a new covenant

34-39 The Fall of Jerusalem

40-44 The conditions of people remaining in Judah as others were being taken to Babylon

45 Consolation to Baruch

46-51 Prophecies about other hostile nations

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

1. Made up of 5 poems providing brief snapshots of the horrors of the destruction of Jerusalem

2. Ancient tradition ascribes it to Jeremiah (2 Chron 35:25) but this is not stated in the book.

3. Written in acrostic form indicating it was originally for liturgical (public worship) purposes.

4. Written between 586-538BC, but seems to reflect a "fresh" remembering of these events.

F. Lamentations Outline

1 Jerusalem's ruin and the misery of those who were taken as a result of their sinfulness

2 The Lord has allowed this calamity to finally come to His people.

3 Jeremiah's grief over Israel and recommitment of his trust in God

4 The contrast between how great Jerusalem was and the afflictions it is suffering now

5 Jeremiah prays for mercy on Israel



XXIX. Nahum, Habakkuk, Zephaniah (7th Century Prophets)

7th Century Prophets – Dealing with life in exile and warnings to Judah

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

The 600s (7th Century)

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

612 bc Nineveh fell to the Babylonians

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 Nineveh.
2. Nahum is “dancing on the grave” of Nineveh.
3. The Assyrians were cruel. (see reverse) Nahum, rejoices not over human vengeance, but divine justice.

Nahum Outline

- 1 God is powerful and will work out vengeance on Assyria for her cruelty
v. 15 – Sometimes “good news” is the destruction of evil.
- 2 A vivid description of the Babylonian siege of Nineveh
v. 6-8 – Nineveh was flooded
- 3 A message of divine judgment on the city of Nineveh
v. 8 – Thebes fell to Assyria 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 God and Man.
2. The prophet called on God for justice.
3. God announces He will use the Babylonians to bring justice to many nations.
4. Habakkuk acknowledges this means God’s people too. (3:16-19)

Habakkuk Outline

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

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

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

Zephaniah Outline

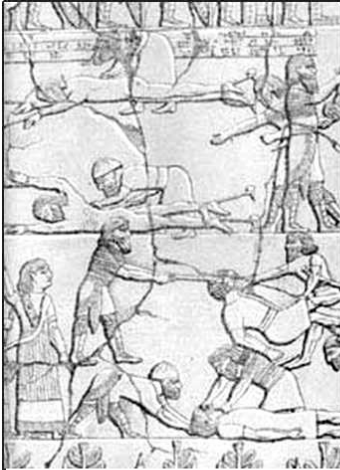
- 1 Apocalyptic world judgment will come also on Judah (1:2-4)
- 2 Oracles against the nations (2:12-15 about Assyria)
- 3 Oracle of hope for restoration of Jerusalem after period of judgment and destruction (3:17)



THE STORY OF LIFE



The Cruelty of the Assyrians



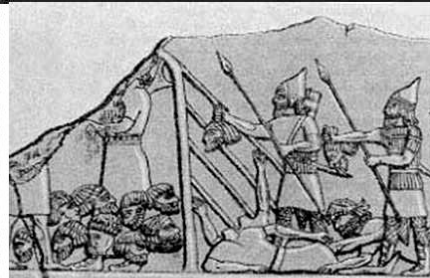
Proud of his deeds, Ashurbanipal (668-627 bc) preserved for posterity this ghastly record of how he dealt with his Elamite enemies, who lived to the southeast of Assyria. The upper register of the relief shows two naked men lying supine, fastened to the ground with ropes and stakes, while two Assyrians 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



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

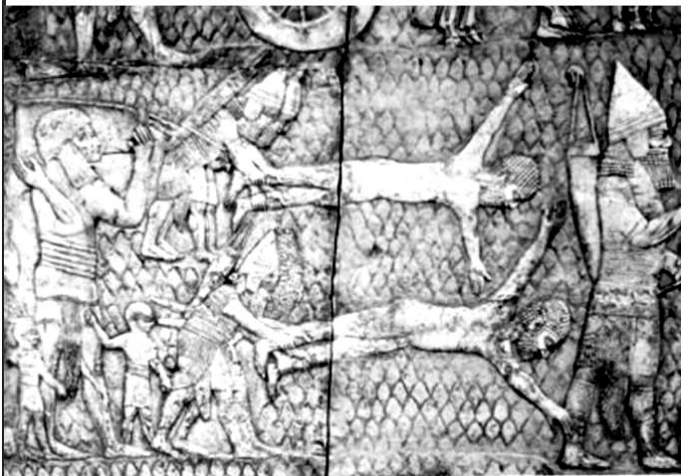


Assyrian headhunters. Piled heads appear in a relief from the reign of Ashurbanipal (668-627 B.C.), seen here as drawn from the original. In this scene the heads are collected inside a tent, at left. Outside the tent, two Assyrian soldiers carrying additional heads wade through the decapitated bodies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



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



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



XXX. Ezekiel (6th Century Prophets)

6th Century – Dealing with exile and 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 before and during the exile in Babylon.

B. Main Themes of Ezekiel

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

C. Outline of Ezekiel

- 1-3 The call and commission of Ezekiel
(2:3-8) Imagine being sent on a mission with the foreknowledge of failure.
- 4-24 Prophecies against Judah before the fall of Jerusalem
(6:13) Punishment with explanation is more likely to accomplish its goal.
(20:30-32) What was Israel’s sin?
- 25-32 Prophecies against surrounding heathen nations
- 33-48 Promises of return and renewal after the exile
(34:1-6, 16) God will not reward the wicked, 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. Eating the scroll (3:1) (Rev. 10:10) – Compare the two scrolls. One is bitter, the other is sweet.
2. Theriomorphisms (1:4ff)
 - a. In ancient Babylon, their idea of the presence of a god included great and intimidating creatures.
 - b. The more powerful, strange and mysterious, the greater the god they served.
 - c. The idea was, “if this creature was so powerful and terrible, how much more so the one above them?”
3. 10:8 – people under the cherubim (under the alter Rev. 6:9-11)
4. “Son of Man” (3:10) – (Matthew 9:6)



XXXI. Daniel (6th Century Prophets)

6th 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 Jerusalem in the first wave of exiles from Jerusalem during the reign of Jehoiakim (c. 606bc) (1:1-2)
2. Daniel, like an Old Testament version of the apostle Paul, prophesied to his own people, but also to the gentiles in Babylon. Therefore, some of his visions are very difficult to decipher today.
3. The dating of Daniel has been hotly debated because of the accuracy of Daniel's long-range predictions. (e.g. 2:36-45 – 4 empires – Babylonian, Medo-Persian, Greek, Roman)
4. It is likely that the three "Magi" (Mat. 2) were from Babylon and had access to Daniel's prophecies.

B. Daniel Outline

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

- 1 Between pagan gluttony and culinary purity (1:8, 20)
Winner: Religious purity
- 2 Between pagan magic and heavenly wisdom in dream interpretation (2:17-18, 48-49)
Winner: Heavenly wisdom
- 3 Between pagan idolatry and loyalty to God (3:12, 16-18, 30)
Winner: Loyalty to God
- 4 Between pagan king's pride and God's sovereignty (4:28-31, 34)
Winner: God
- 5 Between pagan treatment of holy things and reverence for the things of God (5:1-2, 30)
Winner: Reverence
- 6 Between pagan maliciousness and the providence of God (6:4-5, 24)
Winner: Providence of God wins

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

- 7 Four Beasts – Four kingdoms leading up to the time of the Messiah; (also in Daniel 2:36-40)(7:13-14)
- 8 Ram and Goat – another vision of kingdoms rising and falling before the time of the Messiah
- 9 Daniel receives vision that Exile will be 70 years, so he prays for the people.
- 10 Vision of a man – Predicted that the prince of Persia would be overtaken by the King of Greece
- 11 The Kings of South and North – a prophecy of future Persian leadership.
- 12 The End Times – Eternal life and the end of daily sacrifice in the temple.
Preparing for Messiah

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



XXXII. Joel, Obadiah, Haggai, Zechariah (6th Century Prophets)

6th Century – Dealing with exile and return from exile.

Major: Ezekiel, Daniel

Minor: Joel, Obadiah, Haggai, Zechariah,

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

1. Joel describes the immanent invasion of Judah by the “locusts” (1:2-12, 2:1-11)
2. Purpose: call for repentance (1:13-20, 2:12-17) and offer assurance to the faithful (2:18-32, 3:17-21)
3. Joel anticipates the day of Pentecost when God’s Spiritual kingdom would be restored. (2:28-32)

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

1. The O.T.’s shortest book condemns Edom (descendants of Esau) for participating in Babylon’s attack and destruction of Jerusalem.
2. The Edomites held a grudge about Jacob stealing the birthright (Gen 25, 27)
3. v. 1-16 – Edom’s Doom
4. v. 17-21 – God’s deliverance of the chosen people

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

1. Born during captivity in Babylon and returned to Jerusalem with Zerubbabel. (Ezra 5:1, 6:14)
2. Haggai rebukes the Jews for not rebuilding the temple and encourages Zerubbabel to do so. (1:3-11)
3. Predicted the defeat of foreign powers that threaten rebuilding of the temple (2:20-23)
4. Haggai and Zechariah prophesied together in Jerusalem during the reign of Darius (1:1, Ezra 6:13-14)

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

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



XXXIII. Malachi – Intertestamental Period

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

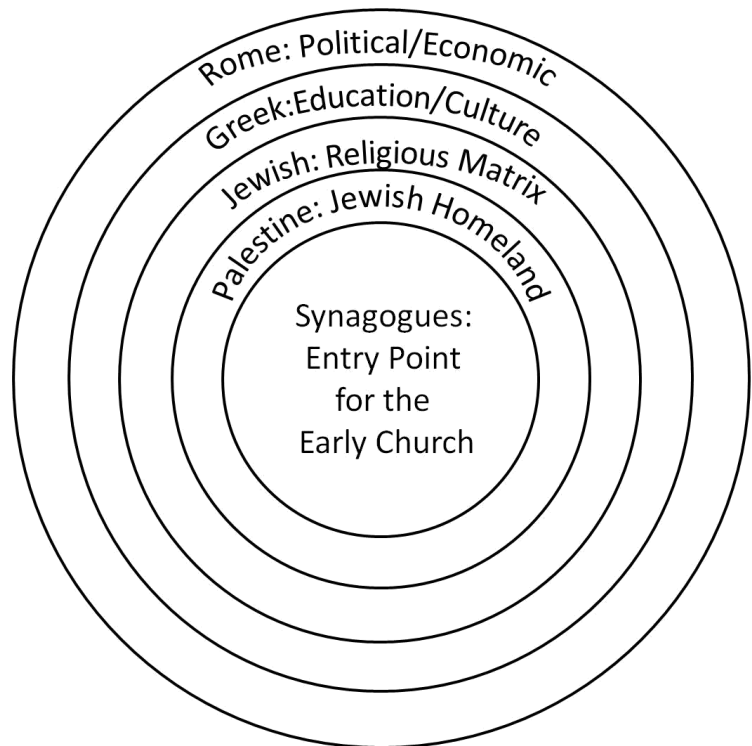
1. Malachi was probably a contemporary with Nehemiah during the rebuilding of the Jerusalem wall (late 5th Century)
2. God uses Malachi to announce that at the close of Old Testament history, the people of Israel will need to make some changes before they are ready for the coming of the Messiah.

B. Malachi Outline

- 1-3 Five sins of Israel (1-3)
 1. 1:6-2:9 Priests dishonor God
 2. 2:10-16 Broken marriage vows
 3. 2:17-3:5 Charging God with injustice
 4. 3:6-12 Robbing God
 5. 3:13-18 Speaking harshly against God
- 4 Five promises on the “day of the LORD”
 1. 4:1 Wicked Judged
 2. 4:2-3 Coming of the Son of Righteousness
 3. 4:4 Law of Moses fulfilled
 4. 4:5-6 Elijah will signal the coming of the day of the Lord
 5. 4:6 Elijah will call people to repent

C. Intertestamental Period Intro

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





XXXIV. Intertestamental Period – Greece and Rome

A. Greece

1. Alexander the Great (356-323bc)

- a. Son of Philip of Macedon – who united all of Greece in 338bc to fight the Persians. Assassinated in 336.
- b. Educated by Aristotle, disciple of Socrates who taught education, not birth makes the true Greek.
- c. Alexander inherited monarchy at age 20. By 22 he was leading the Greeks eastward liberating cities from the Persians and setting up Greek cities and schools based on Homeric education.
- d. His influence established a world economy, common language, education, philosophy and individualism.
- e. When he died at 33 his four generals tried to keep the monarchy together but failed.

2. Four Generals => Four Greek Kingdoms

- a. By 305bc his generals began dividing the kingdom into four Greek (Hellenistic) kingdoms.
- b. The dynasties that descended from these four generals became the Ptolemys (Egypt), Seleucids (Persia/Syria/Asia), Antigonids (Macedonia), and the Attalids (Pergamum).

3. Ptolemies/Seleucids

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

B. Rome

1. The Roman program

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

2. Roman Domination

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

3. Roman Government

- a. In 49bc Julius Caesar crossed the Rubicon River, took control of Italy from Pompey, and established the Roman senate under a new constitution.
- b. After he was assassinated in 44bc, Octavian (Julius' adopted son – renamed Augustus Caesar) took control (31bc) and established the Roman Empire 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 Cyrus, the Persians managed the dispersion of captured people.
 - a. As a result, there were Persian, Greek, Roman, and Egyptian influences upon Judaism.
 - b. So there developed many forms of Judaism throughout the Roman Empire and the world.
2. Ezra records the rebuilding of the Jerusalem temple which was dedicated in 515bc.
3. Scribes rather than priests interpreted the Law in the absence of prophets and divine revelation.
4. The Jews became unique in the ancient world, educating a whole people group in a “book religion.”

B. The Greek Period (332-167bc)

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

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

B. The Roman Period (from 63bc onward)

1. in 63bc Pompey, the Roman general, took control of Jerusalem for Rome.
2. In 40bc, during the Roman civil wars, Herod, a Jewish prince of Idumea was appointed king of Judea, supported by Mark Antony in the Roman Senate.
3. When Octavius (Augustus Caesar) defeated Mark Antony and Cleopatra to take ultimate control of Rome (31bc), Herod affectively switched allegiance to Augustus Caesar.
4. Herod the Great (37-4bc) brought outstanding building projects, national stature and wealth to Judea (Palestine)
 - a. His most notable work was the massive rebuilding of the temple in Jerusalem which started in 19bc and wasn't completed until 63ad (7 years before it was destroyed).
 - b. Herod became very jealous of his position and killed his sons, wife and even babies in Bethlehem to protect it.
 - c. When Herod the Great died he was the third wealthiest person in the Roman Empire.



XXXVII. The New Testament – The Canon

A. Canon – an official collection of books – Canon has always been important to the people of God

1. “This is what the Lord Says” – 287+ times in the O.T.
2. LXX – 3rd Cent. B.C. in Alexandria – all the books in our O.T. – very important for “book” religion
3. Jews collected other books “Apocrypha” – but not part of the “Bible Canon”

B. Biblical Evidence of “Canon”

1. 1 Pet 2:6 – For in **Scripture** it says: "See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame."
2. Isa 28:16 – So this is what the **Sovereign LORD says**: "See, I lay a stone in Zion, a tested stone, a precious cornerstone for a sure foundation; the one who trusts will never be dismayed."
3. 2 Pet 1:21 – For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.
4. Col 4:16 – After this letter has been read to you, see that it is also read in the church of the Laodiceans and that you in turn read the letter from Laodicea.
5. 2 Pet 3:15-16 – Bear in mind that our Lord's patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him. ¹⁶He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, **as they do the other Scriptures**, to their own destruction.
6. 1 Tim 5:18 – For the **Scripture** says, "Do not muzzle the ox while it is treading out the grain," and "The worker deserves his wages."
 - a. Deut 25:4 – Do not muzzle an ox while it is treading out the grain.
 - b. Luke 10:7 – Stay in that house, eating and drinking whatever they give you, for **the worker deserves his wages**. Do not move around from house to house.

C. Process of Collection

1. Oral Tradition (c. 35-50AD) – No need for writings
2. Apostolic Writing (c. 48-95AD) – Specific need for writings
3. Collection (c. 95-150AD) – Church-wide need for writings
4. “Official” Canonization (-367AD) – Canon needed for evidence of Christ

D. Early Church

1. Clement of Rome (95AD) – Mat., Lk., Heb., Rom., Cor, 1Tim., Tit., 1 Pet & Eph.
* History says he knew Peter
2. Papias, Bishop of Hieropolis (120-130AD) – Matthew and Mark, 1 John, 1 Pet.
3. Marcion (c. 140AD) 1st closed collection of Paul's letters (10) and Luke – “heretic”
* Prompted the church to develop a closed canon
4. Tatian (c. 170AD) – *Diatesseron* – harmony of four Gospels
5. Melito of Sardis (c. 170) “books of the Old Covenant” v. New
6. Muratorian Fragment (c. 170AD) – Includes all NT books except Heb, James and 1-2 Peter
7. Irenaeus (c. 180AD) – 4 gospels! - Student of Polycarp, Student of John
8. Eusebius of Caesarea (303AD) – Church History (questioned 2 Pet, Hebrews authorship)
9. Athanasius (367AD) – Exact 27 books as today – canon debates soon ceased



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..."

Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thes. 2 Thes., 1 Tim. 2 Tim., Titus, Philemon, ~~Hebrews~~, James, ~~1-Peter~~, ~~2-Peter~~, 1 John, 2 John, 3 John, Jude, Revelation



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



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 – by an apostle, the former tax collector, for a primarily Jewish audience.
 - b. Mark – by a cousin of Barnabas, companion of Peter, for a primarily Roman audience.
 - c. Luke – by a companion of Paul and a Doctor, for a Greek/Jewish/Christian official.
 - d. John – by an apostle, fisherman and best friend of Jesus, for a primarily Greek audience.

2. From a very early time period, the four gospels we have today were grouped together and undisputed.

3. Some have disputed authorship – However, no other names associated with each of the gospels

4. “Synoptic Problem” – “seeing together” – 3 Gospels are very similar. Mark, Matthew, Luke
 - a. “Q” (quelle) – possible unknown source(s) of Jesus’ quotes from which each of the Gospels drew
 - b. Not a problem – plagiarism not an issue in the 1st century. If Mark 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. Scope	The Israelites – not the whole world	Universal
2. Atonement	By animal, not complete	Blood of Jesus, complete
3. Day of Atonement	Annual feast	Lord’s supper, weekly
4. Day of Worship	Sabbath (7 th day) - Creation	Sunday (1 st day) – Resurrection/Re-creation
5. Mode of worship	Ceremonial, led by priests	Spiritual, led by the Holy Spirit
6. Priesthood	Levites, specialized, limited	Every Christian
7. Intercessor	Moses and Priests, human only	Christ, Son of God – Human and God



XXXIX. The Gospel of Matthew

Matthew - Gospel for a primarily Jewish audience

A. Author: Matthew (Levi) – (Mat 9:9, 10:3, Mark 2:14) Matthew has always been associated with this Gospel

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

1. At least 67 Old Testament quotes or direct references
2. The genealogy shows his humanity and connection to the line of Abraham (ch. 1)
3. “It is written” 9 times (2:5, 4:4, 4:6, 4:7, 4:10, 11:10, 21:13, 26:24, 26:31)
4. “fulfill” 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 Abraham (Gen. 12:3)

C. Matthew is structured in at least 3 ways.

1. **Geographical** – Based on Mark’s geographical structure
2. **Three Stages of Jesus’ life** – based on “From that time on” (4:17, 16:21)
 - a. The “Person” of Jesus (1:1-4:16)
 - b. The “Proclamation” of Jesus (4:17-16:20)
 - c. The “Passion” of Jesus (16:21-28:20)
3. **Five Discourses** – “And it happened, when Jesus had finished saying these things...” (7:28, 11:1, 13:53, 19:1, 26:1)
 - a. 1-7 – **Discipleship** - 3-4 – Action – Jesus starts ministry, calls disciples to **follow**
- 5-7 – Speech – “Sermon on the Mount” – basics for Kingdom living
 - b. 8-10 – **Apostleship** - 8-9 – Action – Jesus does miracles, calls Matthew, talks about “cost”
- 10 – Speech – Jesus **sends out** the 12 Apostles on a mission trip
 - c. 11-13 – **Opposition** - 11-12 – Action – Jesus deals with opposition on several issues
- 13 – Speech – Five Parables dealing with accepting and rejecting the gospel
 - d. 14-18 – **The Church** - 14-17 – Action – Jesus addresses his authority to lead the church
- 18 – Speech – How to treat those under the authority of Jesus
 - e. 19-25 – **Judgment** - 19-22 – Action – Jesus confronts different people with sin and judgment
- 23-25 – Speech – Jesus preaches in the temple about coming judgment
 - f. The **Passion** – 26-28 – Leads to Great Commission – Make disciples to obey what Jesus commanded



XL. Mark

Mark - Gospel for a primarily Roman audience

A. Author: John Mark

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

B. Date: late 50s – early 60s ad

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

C. Audience: Likely for a primarily Roman audience in Rome

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

D. Major Themes

1. Evangelism – Begins with the "good news" (1:1), ends by telling them what to do with it (16:15-16)
2. Historical Record of Christ – The generation of eyewitnesses was aging
3. Discipleship – (8:34)
 - a. People (disciples) were not ready to accurately speak about Jesus until the resurrection
 - i. Disciples displayed a constant misunderstanding (4:13, 38-41, 6:37, 8:4, 9:33-35)
 - ii. "Messianic Secret" – (1:44, 3:12, 8:30, **9:9**) – They did not yet understand the gospel.
 - iii. Chapter 6 – Mark describes with "Roman" catch words, the apostles misrepresenting the gospel so that these 5,000 men expected an earthly military leader. (6:6-12, 30-31, 39, 44, 45,46, 51-52)
 - b. As readers, we are pulled into the story where the disciples misunderstand, but *we* see what he is doing and understand his spiritual purpose (1:17, 2:14, 8:34, 10:21)
 - c. Our response: "I want to *follow* Jesus. If the *disciples* can, then I can too."

E. Outline

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



XLI. Luke

Luke – Gospel for a Greek, Jewish, Christian official

A. Author: Dr. Luke

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

B. Date: c. mid 60s

1. Mark and Luke were close to Paul late in his career. It’s reasonable to assume Luke had access to Mark’s Gospel 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 Luke (1 Tim. 5:18, Luke 10:7). Paul was executed between 64-67 ad.

C. Audience: Theophilus – Four options

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

D. Purposes/Themes

1. To eliminate doubt in young Christians. (1:4)
2. Fulfillment of prophecy (Lk. 4:14-19, see also Acts. 2:14-37, 7:2-53)
3. Restoring of Israel (1:68-80 - Zechariah’s Song) - (see Jeremiah 31-33) (Acts 1:6)
4. The Saving of Gentiles (Luke 4:23-27)
5. Christ’s elevation of the outcasts 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 high brought down (ex. Luke 1:51-53, 16:19-31, 18:9-14)

E. Outline

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



XLII. John

John - Gospel for a primarily Greek audience

A. Author – John, the “beloved” disciple

1. The “beloved” disciple (13:23-24, 19:26, 20:2, 21:7, 20) – One of the 12 Apostles
2. 21:20, 24 – seem 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 | 3. 13-20 | - Passion and Resurrection (Book of Glory) |
| 2. 1:19-12:57 | - Public Ministry (Book of Signs) | 4. 21 | - Epilogue |

C. The Logos

1. Greek Philosophy
 - a. **Heraclitus (c. 500bc)**
 - i. The underlying cosmic principle of order
 - ii. Understood by an especially wise select few
 - b. **Plato (c. 400bc)**
 - i. Rational explanation of truth
 - ii. Inward dialogue of the mind expressed
 - c. **Aristotle (c. 350bc)**
 - i. What gives definition/proportion/balance
 - ii. What distinguishes humans from animals
 - iii. More than words – reason/morals/soul
 - d. **Stoicism (200s bc)**
 - i. The part of man that was divine
 - ii. Standard of right/wrong, good/bad
 - iii. Most often learned through education
2. “Word” in the Old Testament – (Hebrew dabar)
 - a. Psalm 33:1-6, 147:15
 - b. Isaiah 45:23, 55:8-11
 - c. Associated with God’s act of creation & command which keeps cosmic order
3. Implications for Jesus
 - a. He is cosmic principle of truth/order
 - b. He is understood by the wise
 - c. He is the vocalization/personification/result of God’s inward dialogue
 - d. He defines right/wrong, good/bad
 - e. He is divine
 - f. Obedient to God the Father
 - g. Successful in accomplishing God’s purpose
 - h. He was Instrumental in creation – in control of creation

D. Testimony to the Logos

1. John clearly articulates Jesus as God (1:1, 8:58)
2. 7 Miracles of Jesus (20:30-31) – Show his Authority

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



XLIII. The Life of Christ

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

1. Matthew – The answer to prophecy, descendent from Abraham
2. Mark – For the Jews and Romans, blessing people through transformation
3. Luke – For “all people” – low/high, male/female...
4. John – The logos – that which holds all things together, God who loves the “whole world”

B. Jesus was born around 4 bc – in Bethlehem – traveled to Egypt

1. Returned from Egypt while still a baby (Herod died in 4 bc, probably late March)
 - a. Went to live in Nazareth (Mat. 2:19-23)
 - b. Father was likely a stone mason in Sepphoris
2. Age 12 (c. 8 ad) impressed the leaders in the temple (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 Galilee, called disciples, traveled back to Jerusalem and up through Samaria.
5. Age 31 (c. 27 ad) spent the year traveling and teaching in Galilee – “year of popularity”
6. Age 32 (c. 28 ad) traveled through Judea, Samaria, Galilee, and Phoenicia – “year of opposition”
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 Luke. Often referred to as Luke-Acts

1. Most likely written very soon after the Gospel of Luke
2. The events at the end of Acts took place around 62ad

B. Luke is trying to show how Jesus fulfilled the OT predictions of him

1. Fulfilled through the Jews (1:6-7)
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 accept 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 – Jerusalem, Samaria, Ends of the Earth)

1-9 Gospel Preached to the Jews/Samaritans

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

10-28 Gospel Preached to the Gentiles (Ends of the Earth)

- a. 10-12 – The Apostle Peter
- b. 13-28 – The Apostle Paul

D. Acts Chapter Outline

- 1 a. Introduction – Jesus ascends and tells Apostles about their life-long mission (v. 8)
b. Matthias chosen to replace Judas Iscariot. What does this tell us?
- 2 a. Apostles receive the Holy Spirit and started speaking in different languages.
b. Peter stands up to explain and preaches the first gospel sermon. (v. 17-21/Joel 2 28-32)
c. This sermon describes how Jesus is the fulfillment of prophecy and the Jews 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 Crippled Beggar
b. Peter used opportunity to explain how Christ was the fulfillment of the promise (v. 24-26)
- 4 a. Peter and John put on trial before the Sanhedrin for teaching about the resurrection
b. Peter and John give a stronger proof than the miracles for what they preach (v. 19-20)
c. We get a picture of what the earliest stage of the church looked like (v. 32-37)
- 5 a. We get a picture of the first trouble within the church, Ananias and Sapphira.
b. These two represent the antithesis of Barnabas – greed, dishonesty, no fear of God.
c. Apostles continue to be persecuted for the gospel (v. 17-42, see. Esp. v. 29)
- 6 a. Seven “deacons” are chosen in Jerusalem church. (Note Stephen and Philip are the first two listed)
- 7 a. Stoning of Steven: 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 persecution – Not the glamorous catalyst 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 boundaries”



THE STORY OF LIFE

- 9 a. Saul is called and sent by Christ – Marking the beginning of the Gentile mission
 - b. Only Jews had been converted by this point
 - c. Paul is a son of Abraham who brought Christ (Blessing) to “all peoples on earth.” (Gen. 12:3)
- 10 a. Cornelius, the first Gentile Convert Becomes a Christian
- 11 a. To respond to the controversial nature of Cornelius’ conversion, Peter explains what happened.
 - b. The Gentile mission continues with a church planted in Antioch
 - i. Paul, the “apostle to the Gentiles” becomes a part of this first Gentile church.
 - ii. Antioch becomes the base for all of Paul’s missionary journeys.
- 12 a. Herod arrests Peter. Peter escapes, Herod dies.
- 13 a. Barnabas and Saul Sent off on their first missionary journey.
 - b. This journey introduces a pattern of going first to the Jewish synagogues (v. 4-5), then to Gentiles
 - i. Luke intentionally communicates the gospel as the climax to God’s plan to work through Abraham.
- 14 a. Paul and Barnabas continue their first missionary Journey and Paul gets stoned in Lystra (9:16, 14:19)
- 15 a. The Jerusalem Council. Church leaders deal with the transition from Jewish to Gentile Christianity.
 - i. Luke explains to Theophilus why there is tension between Jews and Gentiles in the church.
 - b. Paul/Silas leave on Paul’s 2nd missionary journey to deliver “Gentile” message to Gentile churches.
- 16 a. Paul/Silas pick up Timothy who plays an integral part in the remainder of Paul’s life and ministry.
 - i. Timothy embodies Paul’s message – half Jew (maternal), half Greek (paternal).
 - b. Paul/Silas/Timothy/Luke travel via Macedonia, converting Jewish (Lydia) and Gentile (jailor) families
- 17 a. Thessalonica/Berea/Athens – Contrast between “noble” and “ignoble” Jews and Greek Philosophers.
 - b. Paul’s speech in Athens is the iconic example of the universal gospel.
- 18 a. In Corinth for one and a half years. Corinth becomes a microcosm of Jewish/Gentile church struggle.
 - b. Paul passes through Ephesus on his way back to Antioch. Then he is sent on his third journey.
- 19 a. In Ephesus for two years. Church faced strong opposition but became a model Gentile church.
- 20 a. Paul continues through Greece collecting money for needy church in Jerusalem.
 - b. Paul’s emotional meeting with Ephesian elders who serve as a support to Paul and his work.
- 21 a. Paul returns to Jerusalem, against the advice of many Christians, and gets arrested.
- 22 a. Paul tells his conversion story to a crowd of Jews in Jerusalem and appeals to his Roman citizenship.
- 23 a. Paul testifies to the Sanhedrin and gets sent to Caesarea, the Roman capital of Judea.
- 24 a. Paul’s trial before Felix (Roman governor of Judea) who keeps him in prison.
- 25 a. Paul’s trial before Festus (next governor of Judea). Then, Paul appeals to see Caesar
- 26 a. Paul tells his conversion story to Agrippa and tries to convert him.
- 27 a. Paul is sent to Rome to stand trial before the emperor and faces a huge storm and shipwreck at sea.
 - i. Traveling with Paul, Luke gives Theophilus a first-hand account of Paul’s prophetic power.
 - ii. This narrative also includes a description of how God saved a boat of unbelieving Gentiles.
- 28 a. Shipwrecked on Malta,
 - i. Paul brings gospel to an alienated Mediterranean island. “All Peoples” (3:25)
 - ii. For this reason, some people call this journey (while Paul is in chains) his fourth missionary 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)
- **1st Missionary Journey** 46-48ad (Acts 13-14)
 - 1 Letter - Galatians
- **2nd Missionary Journey** 49-52ad (Acts 15-18)
 - 2 Letters - 1 & 2 Thesalonians
- **3rd Missionary Journey** 53-57ad (Acts 18-21)
 - 3 Letters - 1 & 2 Corinthians, Romans
- **Imprisoned in Judea** 57-59ad (Acts 21-26)
- **Voyage to Rome** 59-60ad (Acts 27-28)
- **1st Roman Imprisonment** 60-62ad (Acts 28)
 - 4 Letters - Ephesians, Philippians, Colossians, Philemon (Prison Letters)
- **Travel to Spain** 62-64ad
- **2nd 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. Galatians

Galatians - Paul emphasizes Christian freedom from the Law

A. Audience/Date:

1. There were two “Galatian” territories – North and South
2. We have no specific record of Paul traveling to the Northern Territories
3. All the towns he visited in his first missionary journey were in the Southern Galatia.
4. Most scholars today agree that this was written to the Southern Galatian churches
5. Date: probably around 48ad – toward end of Paul’s first missionary journey.

B. Purpose:

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

C. Basic Outline

- 1-2 The True Gospel of the crucified Messiah
- 3-4 The True Gospel creates a new, multi-ethnic family
- 5 The True Gospel transforms us by the Spirit.
- 6 The True Gospel is worth investing 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 Thessalonica. **2nd Missionary Journey** (Acts 17:1-15)
2. Paul established the church in Thessalonica just before being run out of town.
3. Fleeing to Berea, he established the church among “noble” Jews.
4. When the Thessalonian Jews heard Paul was in Berea, they ran him out of that town too.

B. Thessalonica - the capital of Macedonia – with a major Roman road (the Via Egnatia)

C. 1 Thessalonians

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

2. Chapter Outline

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

D. 2 Thessalonians

1. Paul, Silas and Timothy have received word that the Church in Thessalonica has become idle.
2. Some believe this might have been due in part because of a belief that the end would come soon.
3. **Chapter Outline**
 - 1 Paul inspires the church to be strong in the face of persecution because their enemies will be punished.
 - 2 The great rebellion through the man of lawlessness
Who is he? (1 John 2:18) There have been many antichrists
Paul then encourages them to remain strong through the trial brought about by the rebellion
 - 3 Paul encourages the church not be lazy, but to follow Paul’s example of hard work.

E. Perspectives on the Second Coming in the Thessalonian Letters

- 1 Thessalonians – It is a relief to those who are losing loved ones and undergoing persecution.
Paul points to the **positive aspect** – life with the Lord
- 2 Thessalonians – It has become an excuse for laziness
Paul points to the **negative aspect** – it will bring punishment 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

3rd Missionary Journey 53-57ad (Acts 18-21)

A. Corinth

1. The hub for all sea travel from Rome to the East – Therefore Extremely Diverse.
2. Near the Olympic and Isthmian games – Tent-making 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 two years (c. 50-52ad)
2. Crispus/Sosthenes the synagogue rulers became Christians (Acts 18:8, 17, 1 Cor. 1:1)

C. Apollos' visit to Corinth

1. While Paul was in Ephesus, Apollos, went to Corinth to strengthen the church. (Acts 18:27-19:1)
2. Apollos must have been regarded as a "sophist" and the church split loyalties between Paul and Apollos.

D. 1 Corinthians Chapter Outline

- 1-3 Condemns factions in the church (1:10-12)
Urges Christians to unite on the gospel against the world's foolishness (1:20,2:16, 3:21-23)
- 4 Paul defends his apostleship from the charge that he is weak (4:18-21)
- 5-14 Problems within the church
 - 5-6 Sin in the church: incest (5), lawsuits (6:1-11), and sexual sins (6:12-20)
 - 7 Marriage and divorce – do all things for the sake of the kingdom of God
 - 8-10 Food sacrificed to idols (8:1, 4, 10:23-33)
 - 11-14 Problems regarding worship
 - 11:1-16 Roles of Men and Women in the assembly
 - 11:17-34 The Lord's Supper
 - 12-14 Spiritual gifts, speaking in tongues/prophesying in orderly worship
- 15 The gospel of the resurrection – rather than focus on problems, focus on our hope
- 16 Paul discusses his further travel plans

E. 2 Corinthians Chapter Outline

- 1 The God of all comfort (1:3-4)
Paul addresses the integrity of travel-plan changes (1:15-17)
- 2 Encouragement to forgive brethren
- 3-5 (2:14-6:10) Being the Aroma of Christ
- 6-7 Paul discusses his hardships and ministry among the people of Corinth
- 8-9 Paul encourages generosity for other churches, Titus on his trip, and generally those in need.
- 10-11 Paul defends his ministry against "false apostles"
- 12-13 Paul adds a personal note to the church in Corinth discussing his own weaknesses (12:1-10) and his anxiety about visiting (12:20-21, 13:9-10)



XLIX. Romans

Romans – Paul addresses problems in a Jew/Gentile church

3rd 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 Chrestus, he expelled them from Rome.” – *Seutonius*, a 1st Century Roman Historian
 - a. (Acts 18:1-2) – 49ad – Claudius died in 54ad (poisoned) – edict rescinded
 - b. Jews were moving back into Rome and, for the first time, Gentiles were in leadership.
 - c. Jews assumed they were in a privileged position in the church and should reassume leadership
 - d. Paul believed that the gospel of Christ held the key to helping the church in Rome.
2. When Paul wrote this letter, he had never been to Rome, but he 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 **Gentiles** are sinners with no excuse and condemned before God.
- 2 **Jews** are equally sinful because they have broken the law and are condemned before God.
- 3 **All people** are by their own sin without righteousness

Ch. 4-11 – God’s Plan to Bless the Gentiles *through* Israel

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

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

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



L. Ephesians

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

1st Roman Imprisonment 60-62ad (Acts 28)

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

A. Ephesus

<https://www.youtube.com/watch?v=iQqd3yrRLIU>

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

1. The population of Ephesus was about 250,000
2. Paul had spent three years in Ephesus and was very close to the elders there. (Acts 20:31)
3. Paul had left Timothy in Ephesus to preach there. (1 Timothy 1:3)
4. The Apostle John moved to Ephesus and from there was banished to Patmos.
5. John is buried in Ephesus.

B. Major Themes

1. Spiritual Blessings in Christ.
2. Unity between Jews and Gentiles
3. Christian faithfulness

C. Ephesians Outline

1-3 - Every spiritual blessing in Christ

2:1-10 - The blessing of salvation from spiritual death through faith

2:11-22 - The blessing of identity with the unified community of God's
- How does being a part of the church help us live moral lives?

3:1-13 - The blessing of equal status before God

- Imagine being a Gentile in a church where Jews have always tried to dominate.

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

- List some of the blessings for which Paul prays

4-6 - Living a life worthy of these blessings

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

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

4:17-32 - Put off the old self and put on the new – i.e. don't live the pagan lives you used to
- Lying (25) - Stealing (28) - Sins of anger (31-32)
- Unresolved anger (26-27) - Speech (29)

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

5:22-6:9 - How to live in a family

- 5:22-33 - Husbands and Wives - 6:1-4 - Children and Parents - 6:5-9 - Slaves and Masters

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



LI. Philippians

Philippians - From prison, Paul urges Christians to rejoice

1st Roman Imprisonment 60-62ad (Acts 28)

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

A. Philippi

1. Acts 16:12 – Not really the *chief* city – but Macedonia’s founding city – Thessalonica was the Capital
 - a. Philippi had a rich heritage as the ancient capital of Macedonia
 - b. Founded by Philip II of Macedon in 356bc, it was the boyhood home his son Alexander the Great
2. Population: probably between 10,000 and 15,000 – mostly slaves, poor farmers and service providers
3. Paul converted a small group of Jews there and, with Silas, baptized their jailor. (Acts 16:12-40)

B. Major Themes

1. Spiritual Joy
 - a. For Christian Partnership 1:4
 - b. In Preaching Gospel 1:18
 - c. In Christian Unity 2:1-2
 - d. In Suffering for the Church 2:17-18
 - e. In the Lord 3:1, 4:4
 - f. For Christian Partnership 4:10
2. Love for the Church
3. Full Dedication to Christ

C. Philippians Chapter Outline

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



III. Colossians and Philemon

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

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

1st 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 never visited.
2. Most likely the church was planted by Epaphras (1:7)

Heresy – Belief or opinion that contradicts the accepted teaching

B. Colossian Heresy (2:8-23) – There was a heretical philosophy in the Colossian church

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

C. Colossians Outline

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

D. Philemon

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

E. Philemon Outline

- 1-7 Introduction and prayer – prepares Philemon's heart for his coming request
- 8-21 Paul's plea for Onesimus
- 22-25 Concluding remarks – notice how he drops the name Epaphras (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

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

A. 2nd Roman Imprisonment

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

B. Pastoral Letters

1. These letters deal with church leadership between elders, ministers and deacons.
2. "Pastoral" refers to the function of caring for the needs of and "shepherding" the church.

C. Timothy

1. Joined Paul on his 2nd missionary journey (Acts 16:1-3) and was with him the rest of his life.
2. Timothy is mentioned in 10 of Paul's 13 letters

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

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

F. Titus – Greek who joined Paul on his 1st Missionary journey (Gal 2:3) and helped on the 3rd (2 Cor. 8; 12:18)

G. Titus – To encourage Titus to oppose false teachers in Crete and make the church appealing to outsiders

- 1 A Charge to Titus to appoint elders in Crete for the purpose of opposing false teaching
- 2 Instructions on how to teach different groups in the church
- 3 Reminder to teach the church to live in a way that is becoming of Christ.
(3:12-14 – Paul still expects to be released from prison in Rome)

E. 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 faithful even when others fall away
- 3-4 Warnings about rising godlessness and charge to Timothy to fight the good fight and finish strong



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 person or church, but to a general audience
2. They include 8 letters: Hebrews, James, 1-2 Peter, 1-3 John and Jude

B. Hebrews Author

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

C. Place of Hebrews in the New Testament

1. The Authority of this book comes not from apostolic direction, but from scripture itself
 - a. At least 39 OT quotes and many OT references (23 direct references in chapter 11 alone)
 - b. Rather than adding new information, Hebrews consolidates arguments to make the case for Christ.
2. Hebrews really offered for the first time, a consolidated written Christian response to Judaism.

D. Main Themes

1. The main point of this letter is that Christ offers us everything that is better.
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 Messengers**
1:1-3 – Better than the prophets who prophesied about him
1:4-14 – Better than the heavenly angels
- 2 **Jesus is better than Humanity**
2:11, 14-18 – Jesus makes humanity better
- 3 **Jesus is better than Moses**
3:3, 16-19 – Thus we should follow better than the Israelites followed Moses
- 4 **Jesus offers a better Rest**
4:8-11 – Joshua lead them to an imperfect rest only foreshadowing eternal rest to come.
- 5-7 **Jesus is a better Priesthood**
5:7-10, 6:19-20 – Jesus intercedes for us, but in way far above the Israelites priesthood.
7:23-28 – Jesus’ priestly sacrifice is far greater than any earthly sacrifice.
- 8 **Jesus offers a better Covenant**
8:7-13 – The old covenant could be broken by the people, but this is an eternal covenant.
- 9 **Jesus offers better Blood**
9:9, 13-14 – The blood of the priestly sacrifice could never clear the conscience.
- 10 **Jesus is a better Sacrifice**
10:11-14 – Repeated v. Once and for all
- 11 **Faith leads to better Promises (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 Life**
12:1-3 – Kicks off this section that emphasizes the proper response to everything that’s better.



LV. James

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

A. Probably written by James, the brother of Jesus (Acts. 15:13-21, Gal. 1:19) in the mid 40's ad.

B. James stresses the practical application of the Christian Religion

C. James Outline

1:1-18 The Practical Results of Trials

1:2-8 Completeness and Stability

1:9-18 Crown of Life

1:19-2:26 True Religion

2:1-13 Favoritism v. Love

2:14-26 Genuine Faith

3:1-4:12 The work of Satan within the Church

3:1-12 The Tongue

3:13-18 Choosing Heaven's Wisdom over Earth's

4:1-10 A Divided Heart

4:11-12 Condemning Others

4:13-5:12 Implications of a Christian Worldview

4:13-5:6 Proper View/Use of Wealth

5:7-11 Patience and Endurance

5:12 Consistent Integrity

5:13-20 Practical Perseverance

5:13-18 Faith-Filled Prayer

5:19-20 Restoring Others

D. James and Jesus' Sermon on the Mount

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



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 62-65ad.

- 5:13 – “She who is in Babylon”

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

C. 1 Peter

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

2. In the midst of persecution, Peter is committed to grounding believers in Christ’s identity.

1:3 Source of Hope 2:21 Perfect Example 2:25 Our Shepherd

1:19 Sacrificial Lamb 2:23 Ideal Sufferer 3:22 Exalted Lord

2:6 Chief Cornerstone 2:24 Bearer of Sin

3. In response to local persecution, Peter calls God’s people to action.

a. Paul, in his letters, develops a point, then gives a command.

b. Peter gives a command, and then offers explanation.

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

4. Since we witness as “strangers” and “aliens”, he stresses our way of life that is different 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 submission: 2:13-3:7

a. Four groups are to show submission – Citizens, Slaves, Wives and Husbands

b. Christ provides the pattern for us (2:21-25). What other patterns are we tempted to follow?

6. Christ is not an idea or past event. Christ is the Lord who *acts* and expects *action*.

D. 2 Peter

1. This letter is *framed* by “grace” and “knowledge” (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 knowledge of Christ.

E. 2 Peter Chapter Outline

1 Christians mature by studying and following scripture, written by God’s apostles and prophets.

2 Christians fail by following false prophets (2:2). But these prophets are doomed.

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



LVII. Jude

Jude - James' brother warns about false teachers

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

D. Jude's Purpose

3-4 Jude wanted to write about salvation.

Jude had to write Because of their problems

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

[**Peshar** – A type of Jewish study that sees old prophecies as intended for modern 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.



THE STORY OF LIFE



2 Peter 2

¹But 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.

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

³In 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.

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

⁵if 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;

⁶if 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;

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

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

⁹if 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.^ε

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

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

¹²But 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.

¹³They 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.^ε

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

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

¹⁶But 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.

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

¹⁸For 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.

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

²⁰If 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.

²¹It 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.

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

Jude 3-16

³Dear 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.

⁴For certain men whose condemnation was written about^ε 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. ⁵Though you already know all this, I want to remind you that the Lord^ε delivered his people out of Egypt, but later destroyed those who did not believe.

⁶And 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.

⁷In 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.

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

⁹But 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!”

¹⁰Yet 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.

¹¹Woe 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.

¹²These 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.

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

¹⁴Enoch, the seventh from Adam, prophesied about these men: “See, the Lord is coming with thousands upon thousands of his holy ones

¹⁵to 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.”

¹⁶These 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 purpose.
2. Everyone had to work together

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

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

C. 1 John Structure

1:1-4 prologue – Emphasizes the Truth of Christ

1:5-2:17 - Fellowship with God by walking in the light

2:18-3:24 - Issues dealing with the local church

4:1-5:12 - Three tests for those who belong to God

What is the key to each test?

1. The Faith Test – Must believe that Jesus Came in the Flesh
2. The Love Test – Must show love for our brothers
3. The Obedience Test – Must obey God by following His commands

5:14-21 - Conclusion– If we believe, love and obey we can have confidence in Christ.

D. 2 John could be considered 1 John lite.

- v. 4 (1 Jn 1:4) - Joy from churches living faithfully
- v. 5 (1 Jn 2:7-8) - The importance of love
- v. 6 (1 Jn 5:2-3) - The importance of obedience
- v. 7-11 (1 Jn 2:22-25) - The importance of faith.

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 warning, 3 John gives specific examples: Gaius and Diotrephes.
2. Gaius - believes the truth (3), lives obediently (4), and loves the brothers (5)
3. Diotrephes - puts self first (9), hates the brothers (10), is disobedient (11)



LIX. 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 John
2. Most likely John, the Apostle – attested by the earliest and closest sources to John
- B. Revelation is simultaneously written as three different types of literature:
1. Apocalypse (1:1) Presents historical events as occurring in the present in order to symbolically warn about coming disaster.
 - a. Most Apocalypses include imagery of cosmic cataclysm and ushering in of a new world.
 - b. The purpose is to make an emotional appeal to faithfulness.
 2. Prophecy (1:3) Presents salvation coming through the current tragedy
 3. Letter (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 Domitian
- D. Domitian: (81-96ad) First emperor to fully embrace emperor worship
1. He insisted Roman subjects address him as “lord and god.” (Rev. 4:11)
 2. Known for having exiled and executed many important and influential people
- E. Emperor Worship – (13:4, 15-16, 14:9-11, 15:2, 16:2, 19:20, 20:4)
1. Emperor Worship began in the first century in Asia Minor (the region in which John writes)
 2. Romans had to take oaths of allegiance to Caesar 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 try Christians.
 2. Yet it would become much worse in the decades to come, which Revelation seems to indicate.
 3. Revelation was written to churches in a setting when Christian persecution was increasing.
- G. Look at how Jesus 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 – Threat
- b. **Problem:** Apathy

2. Smyrna (2:8-11)

- a. First and Last – Died and Resurrected – Will give them the crown of life – Comfort/Encouragement
- b. **Problem:** Impending Persecution

3. Pergamum (2:12-17)

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

4. Thyatira (2:18-29)

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

5. Sardis (3:1-6)

- a. Holds 7 spirits and 7 stars – Will come like a thief – Threat
- b. **Problem:** Becoming like the world

6. Philadelphia (3:7-13)

- a. Holy and True, Key of David – Will open the door – Comfort/Encouragement
- b. **Problem:** Coming Calamity

7. Laodicea (3:14-22)

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

- C. Enemies:**
- | | |
|--------------------------|-------------------------------|
| 1. False Prophets | 3. Persecutors |
| 2. Jewish Non-Christians | 4. Oppressive people in Power |

- D. Themes:**
- | | |
|------------------------|---|
| 1. Persecution | 4. The Reign of Christ |
| 2. Faithfulness to God | 5. Rewards for those who are faithful. |
| 3. Endurance | 6. Punishments 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 emotional effect.

Lost, Dark, wet, alone, trees, crickets, leaves, wind, footsteps, breathing, faster, beating, running, danger, jumping, ducking, rolling, crawling, hiding, breathing, shouting, footsteps, fading, silence, breathing, alone, wet, dark, lost.

1. What is happening here? How does it make you feel?
2. John uses many strange and familiar images to illustrate a “God’s-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 cycle that will happen through history until Christ returns.

1. He does this three times in a method called progressive recapitulation
[Recapitulation – restating main points – Like listening to a musical composition with repeated themes]
2. The cycle: evil threatens, people choose sides, God wins, suffering/rejoicing
 - a. Three times, each repetition giving more detail – moving the story forward just a little bit.
 - b. 6:4 Riders given “power”, 8:7 Trumpets affect a third of earth, 16:3 Bowls affected whole earth
 - c. 6:9-10 – Martyrs crying out, 16:7 – Now they are cheering
 - d. Armageddon – 16:16ff – Megiddo, The final battle 20:7-10
3. In an auditory culture, repetition was helpful for remembering and driving a point home
4. Seals, Trumpets, Bowls – Same message (see insert on reverse)
 - a. Seals – Scroll (God’s Action 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) Calamity must come upon the earth
 - c. Those who are faithful to God will be saved. The unfaithful will be condemned

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 future
 - 4-11 Opening of the Seven Seals (incl. 7 Trumpets of destruction).
 - 12-19 The Interaction between Church and State. (incl. 7 Bowls of destruction)
- 20 Final Judgment at the End of Time.
- 21-22 New Heaven and New Earth.

F. 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? _____



THE STORY OF LIFE

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 1st and 2nd 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 Chronology of the Old Testament

<u>Year BC</u>	<u>Biblical Events</u>
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 st Judah captives to Babylon – incl. Daniel
597	2 nd Judah captives to Babylon – incl. Ezekiel
586	3 rd 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

<u>Year</u>	<u>Biblical Events</u>
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 st Missionary Journey
49-52	Paul's 2 nd Missionary Journey
53-57	Paul's 3 rd Missionary Journey
57-59	Paul Imprisoned in Judea
59-60	Paul's Voyage to Rome
60-62	Paul's 1 st Roman Imprisonment
62-64	Paul Travels to Spain
64-68	Paul's 2 nd 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.