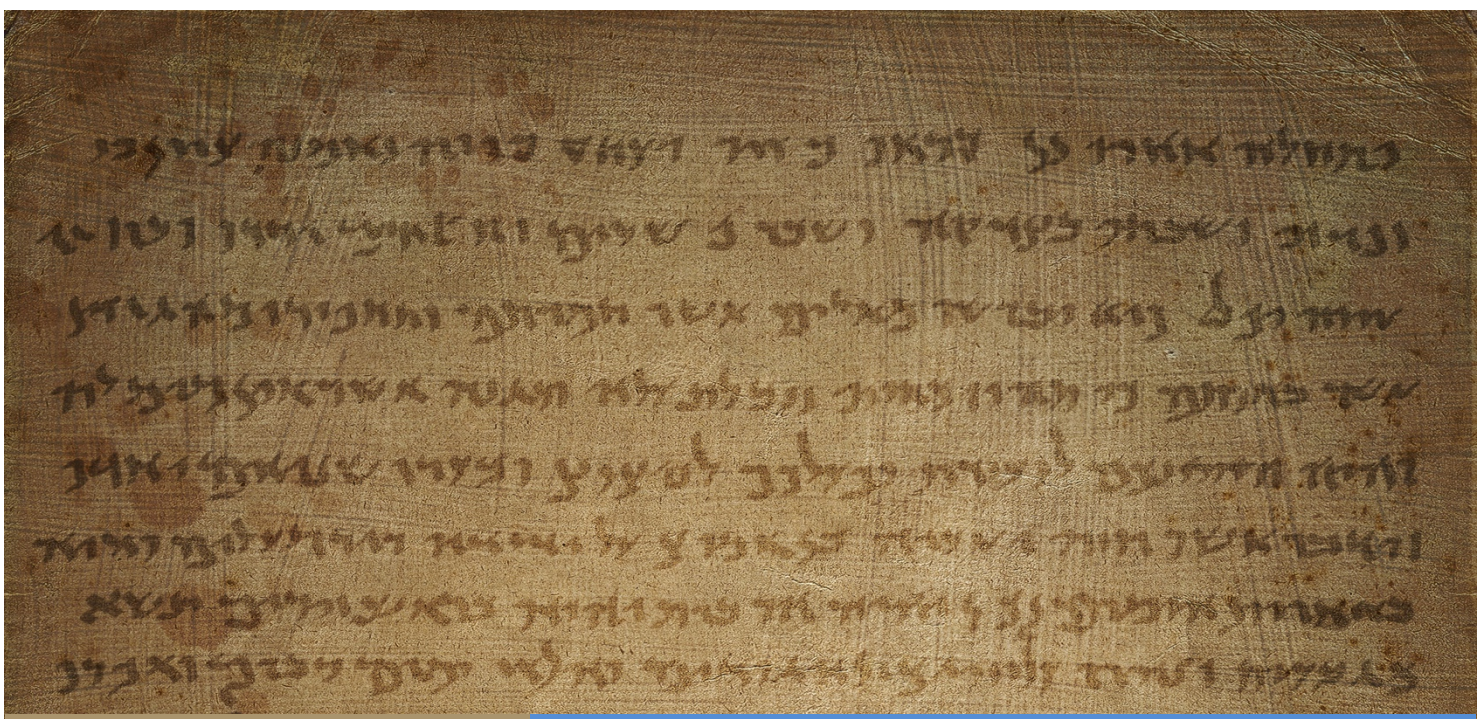




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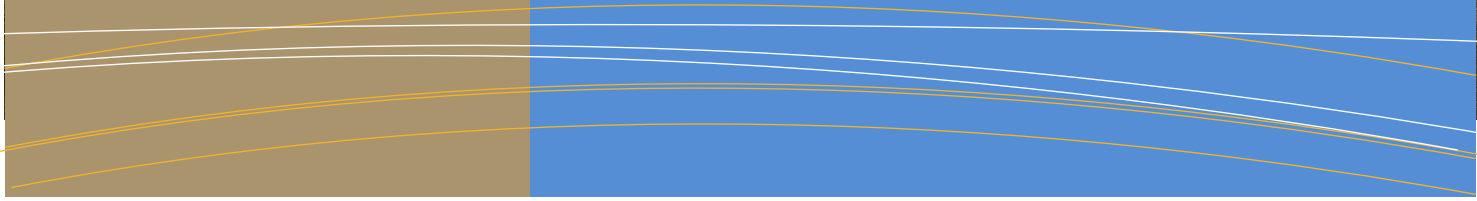


Old Testament

- The Hebrew Scriptures
- The Law
- The Prophets
- The Writings

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Survey of the Old Testament Student's Guide



| TRAINING MODULE SUMMARY | |
|-------------------------|-----------------------------|
| Course Name | Survey of the Old Testament |
| Course Number in Series | 4 |
| Creation Date | March 2017 |
| Created By: | Cliff Horr |
| Last Date Modified | March 2018 |
| Version Number | 3.0 |

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Contenders Discipleship Initiative is a two-year ministry equipping program started in 1995 by Pastor Ron Sallee at Machias Community Church, Snohomish, WA. More information regarding the full Contenders program and copies of this guide and corresponding videos can be found at <http://www.vmcontenders.org> or <http://www.vmcdi.com>

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Table of Contents

| | |
|--|-----------|
| Survey of the Old Testament | 6 |
| How to Use this Guide..... | 6 |
| Reporting Errors Concerning Course Material..... | 7 |
| Books for this Class..... | 7 |
| Old Testament Course Syllabus..... | 7 |
| Course Reading Schedule..... | 8 |
| Session 1 - Introduction | |
| Part 1 – Doctrine of Inspiration..... | 10 |
| Assignment: Classroom Discussion and Bible Timeline | |
| Assignment: Bible Timeline Instructions | |
| Part 2 – Biblical Languages..... | 20 |
| Assignment: Class Discussion and Update Bible Timeline | |
| Part 3 – The “Old” and “New” Testament..... | 24 |
| Assignment: Class Discussion and Reading Assignment | |
| Quiz for Session 1..... | 28 |
| Session 2 - Hebrew Scriptures | |
| Part 1 – The Law, the Prophets and the Writings..... | 30 |
| Assignment: Classroom Discussion and List Old Testament Books in Order | |
| Part 2 – Types and Symbols, Signs and Shadows..... | 34 |
| Assignment: Review Types from Bibliology Course | |
| Notes from Bibliology Course..... | 37 |
| Part 3 – The Books of Moses..... | 41 |
| Assignment: Discuss Key Points | |
| Quiz for Session 2..... | 44 |
| Session 3 – Jesus in Genesis | |
| Part 1 – In the Beginning..... | 46 |
| Assignment: Discuss Key Points | |
| Part 2 – The Creator Revealed..... | 49 |
| Assignment: Discuss Key Points | |
| Part 3 – The Creator Revealed (Continued)..... | 53 |
| Assignment: Discuss Key Points | |
| Part 4 – The Days of Creation..... | 56 |
| Assignment: Read “Plain As Day” and “Created in Six Days” | |
| 24 Hours – Plain As Day..... | 60 |
| Could God Really Have Created Everything In Six Days?..... | 64 |
| Quiz for Session 3..... | 82 |

Session 4 – Jesus, Noah and the Flood

Part 1 – Jesus and the Pre-flood World.....84
 Assignment: Discuss Key Points

Part 2 – Jesus and Noah.....88
 Assignment: Chart the Flood

Part 3 – Jesus and Noah’s Descendants.....93
 Assignment: Place Ice Age on Timeline

Quiz for Session 4.....98

Session 5 – Jesus, Abraham and Isaac

Part 1 – Jesus and Abraham.....100
 Assignment: Discuss Key Points

Part 2 – Jesus, Abraham and Isaac.....106
 Assignment: Discuss Key Points

Part 3 – Jesus and Abraham’s Descendants.....111
 Assignment: Discuss Key Points

Quiz for Session 5.....116

Session 6 – Jesus, Moses and the Law

Part 1 – Jesus with Moses and the Israelites.....118
 Assignment: Discuss Key Points

Part 2 – Jesus and the Mosaic Covenant.....124
 Assignment: The Ten Commandments

Part 3 – Jesus with Moses in the Wilderness.....131
 Assignment: Speeches of Moses

Mid-Term for Sessions 1-6, The Pentateuch.....138

Session 7 – Jesus, Joshua and the Judges

Part 1 – Jesus and Joshua.....144
 Assignment: Memorization

Part 2 – Jesus and the Judges.....150
 Assignment: Discuss Key Points

Part 3 – Jesus, Samuel and Saul.....156
 Assignment: Discuss Key Points

Quiz for Session 7.....161

Session 8 – Jesus the King

Part 1 – Jesus and David (2 Samuel).....163
 Assignment: Discuss Key Points

Part 2 – Jesus and Solomon (1 Kings).....168
 Assignment: Discuss Key Points

Part 3 – Jesus, Kings and Prophets.....173
 Assignment: Discuss Key Points and add Kings to Timeline

Quiz for Session 8.....180

| | |
|---|------------|
| Session 9 – Jesus Our Prophet | |
| Part 1 – Jesus in Isaiah | 183 |
| Assignment: Discuss Key Points | |
| Part 2 – Jesus and Jeremiah | 188 |
| Assignment: Discuss Key Points | |
| Part 3 – Jesus and Ezekiel | 194 |
| Assignment: Discuss Key Points | |
| Quiz for Session 9 | 200 |
| Session 10 – Jesus and the Twelve | |
| Part 1 – Jesus and the Prophets of the Divided Kingdom | 202 |
| Assignment: Discuss Key Points | |
| Part 2 – Jesus with Nahum, Habakkuk and Zephaniah | 208 |
| Assignment: Add Minor Prophets to Timeline | |
| Part 3 – Jesus with Haggai, Zechariah and Malachi | 212 |
| Assignment: Outline the book of Haggai | |
| Mid-Term for Sessions 7-10, The Prophets | 217 |
| Session 11 – Jesus in the Psalms | |
| Part 1 – Jesus the Poet | 221 |
| Assignment: Line of Korah | |
| Part 2 – Jesus the Suffering Savior | 228 |
| Assignment: Discuss Key Points | |
| Part 3 – Jesus the King | 232 |
| Assignment: Read the Psalms | |
| Quiz for Session 11 | 237 |
| Session 12 – Jesus Our Wisdom | |
| Part 1 – Jesus and Job | 239 |
| Assignment: Read Proverbs | |
| Part 2 – Jesus in the Proverbs | 245 |
| Assignment: Proverb Topics | |
| Part 3 – Jesus in Ecclesiastes and Song of Solomon | 251 |
| Assignment: Discuss Key Points | |
| Quiz for Session 12 | 257 |
| Session 13 – Jesus the Builder | |
| Part 1 – Jesus in Ezra and Nehemiah | 259 |
| Assignment: Discuss Key Points | |
| Part 2 – Jesus with Daniel | 264 |
| Assignment: Discuss Key Points | |
| Final Quiz | 270 |
| Glossary | 278 |
| Index | 290 |

SURVEY OF THE OLD TESTAMENT

Fourth Course in CDI Program

Survey of the Old Testament is a course designed for students with some knowledge concerning Old Testament history and its background. The goal of this course is to equip the student to correctly handle the Word of Truth using the Old Testament to present Jesus just as the earliest disciples did.

The class will first give you an overview of the structure of the Old Testament and then of the individual books. It will cover each book’s place in the history of Israel and also their relation to each other. The main focus is to learn to use the Law of Moses, the Prophets and the Psalms as the Old Testament writers did to reveal the person and work of God the Son.

This course requires no pre-requisite course work (although it is advised you should have already completed *Bibliology and How to Study the Bible, Christian Doctrine and Systematic Theology and Survey of the New Testament* before taking this class).

In order to equip missionaries for the field, Village Missions offers a compact course of instruction. CDI's program consists of six core area.

They are:

1. Bibliology and How to Study the Bible
2. Doctrine
3. New Testament
4. Old Testament
5. Church History
6. Evangelism, Teaching and Preaching

HOW TO USE THIS GUIDE

How the Guide is Organized

This guide is broken into sessions that follow along with the course videos. Also in this guide are learning objectives, reviews, quizzes, and a glossary of terms. The curriculum is designed to be presented in Session and Part sequence.

Special Note

Old Testament was taped during a one-week session at Machias Community Church for the express use with this course.

These sessions, as presented in the Contenders Discipleship Initiative, have been broken into smaller segments for pastor/mentor-led classes as well as independent distance learners. Distance learners may want to download both the Instructor’s Guide and Student Guide so they have access to answers for the quizzes, etc.

REPORTING ERRORS CONCERNING COURSE MATERIAL

Every effort has been made to ensure the guide and videos are correct. However, if you do see something you believe is in error, please use the web form at:

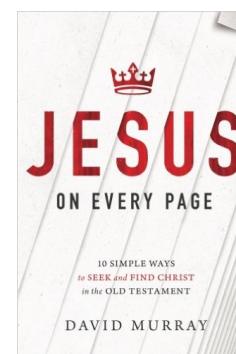
<http://www.vmcontenders.org/feedback.html>

BOOKS FOR THIS CLASS

Jesus on Every Page: 10 Simple Ways to Seek and Find Christ in the Old Testament by David Murray.

Publisher: Thomas Nelson (August 27, 2013).

ISBN-13: 978-1400205356.



OLD TESTAMENT COURSE SYLLABUS

This course is designed for students with a small amount of knowledge in Old Testament history and background. It requires no pre-requisite course work. Upon completing this course you will learn to recognize Jesus as He revealed himself prior to His incarnation and that the Old Testament Scriptures are the ever-clarifying revelation of the Savior and rightful King of Kings. “You diligently study the Scriptures because you think that by them you have eternal life. These are the Scriptures that testify about me...” John 5:39

Classroom sessions will include:

- Lectures
- Class discussion
- Student collaboration
- Quizzes and final examination

Outside assignments to include but not limited to:

- Review and embellish Old Testament Timeline
- Reading “Jesus On Every Page” – Murray
- Identifying major types of Christ in every Old Testament book
- Christ in the Psalms
- Old Testament references in the New Testament
- Memorize order of the Old Testament Books
- Intro, Thesis, Outline, Conclusion for lesson or sermon on Old Testament type.

Throughout the course, at the end of each major section, you will find a quiz, including 2 mid-terms and a final. These are open Bible, open book.

COURSE READING SCHEDULE

The class is designed to meet twice a week for 2 hours, however, it can be altered depending upon your local pastor/mentor. All reading is assigned and should be read prior to the beginning of the session indicated below. The textbook book is “*Jesus on Every Page*.” Students should read the Old Testament in conjunction with the class outline which follows the Tanakh order of the Law, the Prophets and the Writings.

Along with “*Jesus On Every Page*” by David Murray, the instructor references these sources:

- *The Books and the Parchments*, by F.F. Bruce
- *After the Flood*, by Bill Cooper
- *In the Beginning*, by Joel F. Hoffman
- *Patterns of Evidence* (Video), by Timothy P. Mahoney
- *Old Testament Commentary*, by Keil and Delitsch
 - This is a free download on E-Sword. (It is very technical, but full of useful information - if you can read around the Greek, Hebrew, Latin, etc.
- *The Believer’s Bible Commentary*, by William MacDonald
- *If God is Good* by Randy Alcorn
- *The Wooley Mammoths and the Ice Age* by Michael Oard

| Session | Title | Read Jesus on Every Page | Read Old Testament |
|---------|--|--------------------------|---|
| 1 | INTRODUCTION TO OLD TESTAMENT SURVEY | Preface and Chapters 1-6 | |
| 2 | THE HEBREW SCRIPTURES | Chapters 13 and 14 | |
| 3 | THE LAW: JESUS IN GENESIS | Chapter 7 | Genesis 1-3 |
| 4 | JESUS, NOAH AND THE FLOOD | Chapter 8 | Genesis 4-11 |
| 5 | JESUS, ABRAHAM AND ISAAC | Chapter 9 | Genesis 12-50 |
| 6 | JESUS WITH MOSES, EXODUS AND THE LAW | Chapter 10 | Exodus – Deuteronomy |
| 7 | THE PROPHETS: JESUS, JOSHUA AND THE JUDGES | Chapter 11 | Joshua, Judges, Ruth and 1 Samuel |
| 8 | JESUS, THE KING, WITH DAVID AND HIS SON | No reading assignment | 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles |
| 9 | JESUS OUR PROPHET | Chapter 12 | Isaiah, Jeremiah, Lamentations & Ezekiel |
| 10 | JESUS IN THE MINOR PROPHETS | No reading assignment | Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. |
| 11 | THE WRITINGS: JESUS IN THE PSALMS | Chapter 16 | Psalms |
| 12 | JESUS OUR WISDOM | Chapter 15 | Job, Proverbs, Ecclesiastes & the Song of Solomon |
| 13 | JESUS, THE KINGDOM BUILDER | No reading assignment | Ezra, Nehemiah, Esther & Daniel. |
| | FINAL TEST/REVIEW | | |

SESSION 1, PART 1 – INTRODUCTION/DOCTRINE OF INSPIRATION

At the end of this session, you will be able to:

- Explain the doctrine of the Inspiration of the Scriptures.
- Describe the significance of truths in relationship to ancient Hebrew writings.

You will KNOW:

- What the Bible says about its own divine inspiration.
- The traditional three-fold division of the Hebrew scriptures.

You will be ABLE TO:

- Explain the Doctrine of the Inspiration of the Scriptures.

You will THINK ABOUT:

- Where the New Testament came from.

Begin video.

Old Testament Survey

- Survey of the Old Testament will be limited in some areas.
- This is not an in-depth look at each individual book of the Old Testament.
- This does not include an overview of the Apocrypha.

The Bible Jesus Read

- The first 39 books of the Bible were the Bible Jesus read.
- When Christ or the apostles referred to the Scriptures, they meant Genesis through Malachi.
- What we call the New Testament was being lived and written in the First Century AD.
- The Law, the Prophets and the Writings – the three divisions of Hebrew Scripture – were the Scriptures the apostles used to preach the good news of Jesus.

The New Testament Writers Used the Old Testament

- The Lord Jesus Christ progressively revealed in the Law of Moses, the Prophets and the Psalms.
- Believing, as Jesus said, “...these are the Scriptures that testify about me.”
John 5:39

All Scripture is God-Breathed

- Review the doctrine of the inspiration of Scripture and note how this relates to the ancient Hebrew writings.
- Paul’s last letter to Timothy, “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness so that the man of God may be thoroughly equipped for every good work.” 2 Timothy 3:16-17
- Later he asked Timothy, “When you come, bring... my scrolls, especially the parchments.” 2 Timothy 4:13
- The New Testament was only then being written and when Paul referenced the “Scriptures,” he meant what we call the Old Testament.

Prophecy of Scripture

- “Above all, you must understand that no prophecy of Scripture came about by the prophet’s own interpretation. 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.” 2 Peter 1:20-21
- The Old Testament canon had been determined by the time the Hebrew Scriptures were translated into Greek.
- Canon means those writings that measured up to the standard and were acknowledged as being Scripture.
- The Septuagint (LXX), was named for the supposed 70 scholars who composed it.
- Compiled after the time of the Babylonian exile around 500 BC.
- Paul, Peter and the apostles taught the good news of Jesus from what they knew to be the God-breathed Scriptures of Moses, the Prophets and the Writings.

Road to Emmaus

- In one of Jesus’ post-resurrection appearances He met two of His disciples on the road to Emmaus.
- They were discouraged because the hope they had placed in Jesus as their Messiah had been wiped out by His death.
- Even rumors of His empty tomb could not keep them from walking away from the scene of His recent execution.
- When Jesus met these two disciples on the road to Emmaus, they were “kept from recognizing Him,” and He said, “How foolish you are, and how slow of heart to believe all that the prophets have spoken. Did not the Christ have to suffer these things and then enter His glory?” Luke adds, “And beginning with Moses and all the Prophets, He explained to them what was said in all the Scriptures concerning Himself.” Luke 24:25-27

Jesus in the Upper Room

- “This is what I told you while I was still with you: Everything must be fulfilled that is written about Me in the Law of Moses, the Prophets and the Psalms.’ Then he opened their minds so they could understand the Scriptures.” Luke 24:44-45
- “This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in His name to all nations, beginning at Jerusalem.” Luke 24:46-47
- All this could be known of God’s redemptive plan through Jesus from what we call the Old Testament for these were indeed “the Scriptures” - the Bible Jesus read.

Jesus Confronted the Jews

- During His ministry, Jesus had confronted the Jews with their refusal to believe him. “You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me, yet you refuse to come to me to have life.” John 5:39-40
- The Old Testament Scriptures were and are the God-breathed revelation of Messiah Jesus.

The Book of Matthew

- Quotes the Hebrew Scriptures more than 60 times to prove to his Jewish readers that Jesus of Nazareth is indeed, their long-awaited Anointed One, the King of the Jews.

The Book of Hebrews

- The writer of Hebrews identifies the true Author of the Scriptures, “So, as the Holy Spirit says: ‘Today, if you hear his voice, do not harden your hearts...’” Hebrews 3:7

Sermon on the Mount Matthew

- “You have heard it said... but I tell you...,” (Matthew 5), not to replace those words with His own but to explain that God’s desire for His people had always been not merely outward obedience but inward renewal.
- He declared, “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, nor the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.” Matthew 5:17-18
- These references demonstrate the reliance the New Testament authors, and Christ himself, placed on the infallible, God-breathed Scriptures: The Law of Moses, the Prophets and the Writings.

The Doctrine of Inspiration

- The doctrine of inspiration states the Scriptures are God-breathed in every word and in every detail (verbal and plenary).
- The Scriptures are without error in the original manuscripts.
- God has preserved the Scriptures through the centuries so we can have complete confidence that the Bible we read today is God’s Word.
- This is true of the entirety of Scripture from Genesis to Revelation, and especially accurate concerning the Law, the Prophets and the Writings.

What Does the Old Testament Say About Itself?

- God is the initiator of communication. He speaks and creation happens. He speaks and everything comes into existence.
- “Thus says the LORD...” (with several variations), occurs nearly 4,000 times in the Old Testament.
- The author of the New Testament book of Hebrews (himself obviously a scholar of the ancient manuscripts), stated the truth when he said, “In the past God spoke to our forefathers through the prophets at many times and in various way.” Hebrews 1:1
- God spoke in person with Adam and Eve, Cain, and later with Noah, Abraham, Isaac and Jacob. He called Moses from a burning bush and on Mt. Sinai and then wrote the Ten Commandments with His finger on tablets of stone. Exodus 31:18
- David gives the Spirit credit for his poetic skill when he states: “The Spirit of the LORD spoke through me; His word was on my tongue.” 2 Samuel 23:2

God Speaking to Joshua

- God speaks to Joshua after the death of Moses: “Be strong and courageous.” Joshua 1:6-9
- “Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful.” Joshua 1:8
- The Books of Moses are not merely man’s rules or standards of behavior, but the power-imparting words of God.

Psalms 19

- Psalm 19 gives a powerful sense of the inestimable value an Old Testament believer placed on the words of divine Scripture.

The law of the LORD is perfect, reviving the soul. The statutes of the LORD are trustworthy, making wise the simple. The precepts of the LORD are right, giving joy to the heart. The commands of the LORD are radiant, giving light to the eyes...The ordinances of the LORD are sure and altogether righteous. They are more precious than gold, than

much pure gold; they are sweeter than honey, than honey from the comb. By them is your servant warned; in keeping them there is great reward. Psalm 19:7-11

Psalm 119

- Psalm 119, the longest poem in the Old Testament, is written entirely in praise of God’s Word.
- Memorable statements concerning the value of Scripture come from this acrostic Psalm.
 - “How can a young man keep his way pure? By living according to Your Word.” Psalm 119:9
 - “I have hidden Your Word in my heart that I might not sin against You.” Psalm 119:11
 - “The law from Your mouth is more precious to me than thousands of pieces of silver and gold.” Psalm 119:72
 - “Your Word, O LORD, is eternal; it stands firm in the heavens.” Psalm 119:89
 - “Your Word is a lamp to my feet and a light for my path.” Psalm 119:105
 - “The unfolding of Your Word gives light; it gives understanding to the simple.” Psalm 119:130
 - “Great peace have they who love Your law, and nothing can make them stumble. Psalm 119:165
- The inspired writers of the Old Testament gave credit to the true Author of their works. They were deeply impressed with the value of these writings and moved by the power of His Word.

Scriptures, the Law, the Prophets, and the Writings

- Hebrew Scriptures, the Law, the Prophets and the Writings, contain their own testimony to their divine authorship.
- The writers of the New Testament, with these works as their only source, preached the Gospel of Christ Jesus.

Preview of the Next Session

- Look at the languages of the Old Testament.
- Consider what we can know about the beginning of writing and the importance of the Hebrew language in the history of written communication.

ASSIGNMENT: CLASSROOM DISCUSSION & BIBLE TIMELINE

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

Answer these questions, either in class or on your own.

1. True/False God is the author of the Bible?
2. True/False The ultimate reason that Scripture is authoritative is because God is its author?
3. Technically, the Bible that Jesus read was the LXX, not the 39 books of our Old Testament. Discuss why this is.

Refer to the reading assignment list in this guide for future assignments. Then finish this assignment before the next session. Read the prefaces and chapters 1-6 from *Jesus on Every Page*.

Start work on the Bible timeline project.

ASSIGNMENT: BIBLE TIMELINE INSTRUCTIONS

Old Testament Timeline Assignment

The Old Testament (also known as the Jewish Tanakh) is the first 39 books in most Christian Bibles and contains the creation of the universe, the history of the patriarchs, the exodus from Egypt, the formation of Israel as a nation, the subsequent decline and fall of the nation, the prophets (who spoke for God), and the Wisdom books.

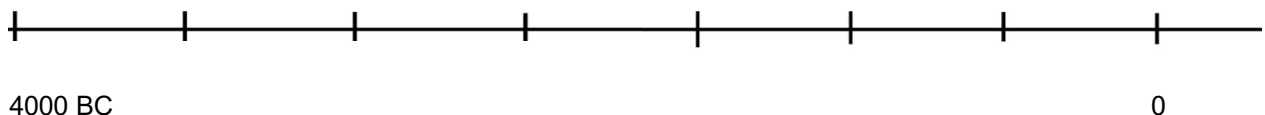
(The following instructions are copied from the CDI Bibliology course and are instructions for the pastor/mentor.)

The Old Testament Bible timeline is a classroom project completed throughout the courses as designated by you, the pastor/mentor. It allows your students to see the whole scope of Scripture and to visually integrate with the Survey of the Old Testament Survey sessions. If possible, leave a timeline posted during future classes. Prior preparation by you is required.

Preparation for Timeline:

1. Have different colored markers or pens available for each group. (four students per timeline if possible.) Use a different color for each Group outlined below.
2. If space permits, arrange three 7-foot tables end-to-end for each timeline covered with 24 feet of butcher paper. Adjust your dimensions as needed for smaller spaces/tables).
3. Draw a line down the middle with eight equal divisions. Include plenty of space since you will be adding to the timeline as you go through the course. If butcher paper is not available, you may want to use multiple manila folders taped together. This allows for easy folding of the project when finished.
4. Break into groups of four students per timeline for larger groups and assign a leader for each group. Students will be supplied timeline references (refer to Timeline References section of the guide) to fill in their timeline. Different colored pens should be used for different groups of events listed below. Have group leader make assignments.
5. Additional dates may be included from <http://biblehub.com/timeline/> if online access is available in the classroom. Students may also supplement post Biblical historical events from personal knowledge.

Mark the paper as shown:



Timelines References

Group 1: Biblical Events (approximated and rounded):

CREATION and the FALL of MAN – 4000 BC
The FLOOD – 2350 BC
The TOWER of BABEL – 2235 BC
The CALL of ABRAHAM – 1920 BC
JACOB flees from ESAU – 1760 BC
JOSEPH becomes EGYPT’S PRIME MINISTER – 1715 BC
JACOB’S FAMILY enters EGYPT – 1705 BC
JOSEPH DIES – 1635 BC
MOSES BORN – 1570 BC
The EXODUS – 1490 BC
JOSHUA and the ISRAELITES cross RIVER JORDAN – 1450 BC
SAUL becomes ISRAEL’S first KING – 1095 BC
DAVID becomes ISRAEL’S second KING – 1055 BC
SOLOMON becomes ISRAEL’S third KING – 1015 BC
SOLOMON builds ISRAEL’S first TEMPLE – 1005 BC
The KINGDOM is DIVIDED into ISRAEL & JUDAH – 975 BC
ISRAEL goes into ASSIRIAN CAPTIVITY – 721 BC
JUDAH goes into BABYLONIAN CAPTIVITY – 586 BC
The JEWS RETURN from EXILE – 535 BC
The SECOND TEMPLE is BUILT – 515 BC
NEHEMIAH rebuilds JERUSALEM’S WALLS – 450 BC
JEWS CONQUERED by ALEXANDER – 320 BC
JEWS LIBERATED by the MACCABEES – 165 BC
JEWS CONQUERED by ROME – 64 BC
HEROD REMODELS the second TEMPLE – 20 BC
JESUS is BORN – 4 BC
PAUL is BORN – 2 BC
JESUS is CRUCIFIED – 30 AD

Group 2: KEY PEOPLE (approximated and rounded):

ADAM - 4000/3070 BC
SETH - 3870/2960 BC
ENOS - 3770/2870BC
CAINAN - 3680/2770 BC
MAHALALEL - 3610/2715 BC
JARED - 3545/2580 BC
ENOCK - 3380/3015 BC
METHUSELAH - 3310/2350 BC
LAMECH - 3130/2355 BC
NOAH - 2940/2000 BC
SHEM - 2450/1850 BC
ARPHAXAD - 2350/1912 BC
SALAH - 2310/1880 BC
EBER – 2280/1820 BC
PELEG – 2250/2010 BC
REU – 2220/1980 BC
SERUG -2185/1955 BC
NAHOR – 2155-2007 BC
TERAH – 2125-1920 BC
ABRAHAM – 1995/1820 BC
ISSAC – 1895/1715 BC
JACOB – 1836/1690 BC
JOSEPH – 1744/1635 BC
MOSES – 1570/1350 BC

Group 3: PROPHETS (approximated and rounded):

ISAIAH – 740/690 BC
JEREMIAH – 630/580 BC
EZEKIEL – 590/570 BC
DANIEL – 610/540 BC
HOSEA – 760/720 BC
JOEL – 840/? BC
AMOS – 760/750 BC
OBADIAH – 850/840 BC
JONAH – 780/750 BC
MICAH – 740/700 BC
NAHUM – 660/650 BC
HABAKKUK – 610/600 BC
ZEPHANIAH – 640/630 BC
HAGGAI/ZECHARIAH – 520/490 BC
MALACHI – 435/415 BC

Group Four: BOOKS OF THE BIBLE (find approx. time period covered & when written):

It’s important to note that even though the Bible is God’s inspired, inerrant Word, there is some disagreement as to the exact dating of the Biblical books. Fill in the worksheet below.:

| Order | Book | Approx. Time Period Covered and When Written |
|-------|------|--|
| 1 | | |
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| 36 | | |
| 37 | | |
| 38 | | |
| 39 | | |

SESSION 1, PART 2 – BIBLICAL LANGUAGES

At the end of the session, you will be able to:

- Identify the languages used to write the Old Testament Scriptures.
- Review the origins of communication.

You will KNOW:

- The development of language as it pertains to the communication of God’s word to His creation.

You will be ABLE TO:

- Note the history of the OT language, the development of its writings, and the primary place the Hebrew writings occupy in God’s desire to deliver His word to the world.

You will THINK ABOUT:

- How the use of the original Biblical languages aids in the study of both the Old and New Testaments.
- Whether our understanding of the early Scriptures could be improved by seeing them as something other than the “Old” Testament.

Begin video

Review of Previous Session

- Reviewed the doctrine of inspiration
- Noted the roots of the New Testament Scriptures in the Old Testament.
- When the NT authors referred to “the Scriptures,” they meant what we call the “Old Testament.”
- Began to consider the three-fold division of the Hebrew Scriptures, The Law, The Prophets, The Psalms.

Preview

- The history of language.
- The history of the development of writing.
- The primary place the Hebrew language occupies in God’s desire to bring his Word to the world.

Languages of Bible Manuscripts

- Old Testament written primarily in Hebrew with several short passages written in Aramaic.
- Documents of the New Testament were composed in Greek.

- The Septuagint (LXX), is an important and early Greek translation of the Old Testament that was done in Alexandria, Egypt, around the 3rd century BC.
- Familiarity with the Biblical languages will enable the student of the Scripture to better use many excellent Bible study tools.

Origins of Language

- After God created Adam, communication between them began.
- Adam was equipped with the ability to reason and to perceive words and commands.
- When the LORD commanded Adam: “You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.” (Genesis 2:16-17) From his earliest hours man could hear, receive instruction, understand language and be responsible before God for the appropriate response.
- That the LORD would entrust Adam with naming the animals testifies to the innate language and reasoning skills which he possessed. Genesis 2:19-20
- It is easily inferred that the Creator, who is himself “the Word,” and created man in his own image, had equipped the man with language skill.
- In the initial conversations between God, Adam, Eve and the serpent a profound depth of linguistic skill is recorded.
- Concerning man’s earliest language skills there is sufficient evidence from ancient literature, culture and architecture to readjust our thinking concerning the intelligence of early man.
- Created in the image and likeness of God, Adam and Eve and their first descendants would have possessed the highest degree of intelligence, reasoning power, intuition and creative genius.
- As such, their ability to communicate, plan and remember would very likely stagger our imaginations.
- It is not unreasonable to suggest that Adam and Eve and the earliest generations would not have been as dependent on written records for the transmission of their history.
- Consider the importance of storytelling in man’s earliest communications.
- Some of the most obvious elements of the first chapters of the Bible are narrative and genealogy.
- Introduced to what should be recognized as a style of poetry, first in God’s decision to create man, then in Adam’s words at first sight of Eve and again in the passage of judgment in Genesis 3.
- All this hints at language skills of a high order from the beginning of our race.
- The long life-span of pre- and early post-flood peoples would allow for generational sharing ensuring great accuracy of detail and significance.
- The global flood of Genesis 6-9, would likely have destroyed evidence of any written or even engraved communication.

The Effects of Babel

- The Bible says that following the flood, “...the whole world had one language and a common speech.” Genesis 11:1
- God saw in the peoples’ plan to “build for ourselves a city, with a tower that reaches to the heavens,” a rebellious attitude. Genesis 11:4
- Their refusal of the command to “fill the earth” (Genesis 9:1), led to the confounding of their language for their own protection.
- The result was a separation into language groups that then began to fill the various regions of the earth.
- These events most likely occurred around 2200 BC in the lifetime of Peleg (Genesis 10:25; 11:18), and near the time of the birth of Abraham.
- The confusion of languages at Babel, and decreasing life-spans of post-Flood peoples likely led to an increased need for written communication.

Written Communication

- Early forms of written communication include “pictograms,” “ideagrams,” and “phonograms.” There is archeological evidence that writing developed along these lines.
- Recommended reading: F.F. Bruce’s *The Books and the Parchments*, Chapter 2, and “*In the Beginning*” by Joel F. Hoffman.
- F.F. Bruce states: “Egyptian scribes, as early as 3000 BC began to develop out of their hieroglyphic writing a sort of alphabet of 24 signs, representing all the consonants current in their language.” (F.F. Bruce, *The Books and the Parchments*,” p. 26)
- The Egyptians, however, seemed to use this “alphabet” simply to supplement their hieroglyphic writing.
- The great achievement that then happened apparently is attributed to some unknown Semitic genius (a descendent of Noah’s son Shem, the father of the Hebrew line). He began to use these common phonetic symbols as an alphabet to form words that conveyed ideas.
- F.F. Bruce says, “A few peoples (the ancient Cypriotes, the Japanese, and others), developed a syllabary. But only the Syro-Phonician Semites produced a genius who created the alphabetic writing, from which have descended all past and present alphabets.” (Ibid., p.26)
- Hoffman argues persuasively that the credit for this early alphabet should be given to someone of Jewish heritage and that the Hebrew language was the first to use individual letters combined to form words. He also points out that there is strong evidence that the alphabets, and therefore the written languages of Europe and Asia developed from this original Hebrew concept of alphabetic writing.

- By the time of Moses, the author of Genesis through Deuteronomy, around 1500 BC, who, we read “was educated in all the wisdom of the Egyptians and was powerful in speech and action,” (Acts 7:22), alphabetic writing had developed and was available for the inspired written revelation of God.

Preview of the Next Session

- Discuss the common title of the Hebrew Scriptures, “The Old Testament,”
- We will see where title came from and consider its relationship to the Bible Jesus read.

ASSIGNMENT: CLASS DISCUSSION & UPDATE BIBLE TIMELINE

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

Continue working on the Bible timeline. Pay particular attention to the detailed genealogies of Genesis 5 and 11, and mark the beginnings of written language.

Mark the overlapping ages of the pre-flood genealogies on the timeline. Remember dates are approximate.

SESSION 1, PART 3 – THE “OLD” AND THE “NEW” TESTAMENT

At the end of this session, you will be able to:

- Define and identify a covenant.
- Understand why the Bible is separated into two main parts.
- Locate and better understand significant covenants of Scripture.

You will KNOW:

- The Scriptures that are directly identified with significant covenants enacted between God and His people.
- How to better define and communicate the parts of a covenant.

You will be ABLE TO:

- Answer why our Bible is divided into Old Testament and New Testament.
- Define the words “testament” and “covenant.”
- Note significant Old Testament covenants enacted, and the parties involved.
- Distinguish between the “New Covenant” and the “Old Covenant.”

You will THINK ABOUT:

- How the New Covenant in Jesus’ blood is better, and how understanding its origins reveals the significance of earlier covenants made between God and Israel.
- How the Hebrew Scriptures are divided in the Tanakh

Begin video.

Preview

- We will examine the word “Testament,” and why our Bibles are divided between Old Testament and a New Testament.
- These terms have misled some to consider the OT as inferior.
- The New is in the Old contained, the Old is in the New explained. The New is in the Old concealed, the Old is in the New revealed.

Defining a “Covenant”

- We typically use the word, “testament,” in the context of a person’s “Will.” Words that carry the same meaning are agreement, contract, or covenant.
- The word translated “Testament,” might be better translated “Covenant.”
- Biblically speaking, a covenant carries the idea of a special contract between parties who are often unequal in power or influence.
- In the case of “covenant” as a “will,” this is an agreement that goes into effect when the person making the will dies. Hebrew 9:16-18

Covenants in Scripture

- There are a number of “Covenants” in Scripture.

“Noahic Covenant”

- The first use of the word “covenant” is in Genesis 6:18, where God promises to make a covenant with Noah.
- This promise is fulfilled and the covenant enacted in Genesis 9:9-17. “I now establish My covenant with you and with your descendants after you...”
Genesis 9:9
- This is called the “Noahic Covenant,” established following the sacrifices Noah offers when he and all with him come out of the Ark after the flood.
- God declares that he will never again destroy all life by a flood of water.
- The rainbow is considered the sign of this covenant.
- This “Noahic Covenant” is still in effect today.

“Abrahamic Covenant”

- The “Abrahamic Covenant” of Genesis 15:18, was confirmed in Genesis 17:1-22. The LORD promises to make a great nation from Abraham’s descendants.
- The covenant ritual performed in Genesis 15 involved the pledge of God alone without the involvement of a second party; this demonstrates the absolute unwavering promise of God to accomplish all that the “Abrahamic Covenant” entails.

“Mosaic Covenant”

- Perhaps the best known covenant in the Bible is associated with Moses and the Law.
- This often referred to as the Mosaic Covenant or simply, The Law.
- The Ten Commandments are the focal point of this covenant. Exodus 20; Deuteronomy 5
- In these contexts are given detailed instructions concerning moral and civil codes of living.
- “Then he [Moses] took the Book of the Covenant and read it to the people. They responded, ‘We will do everything the LORD has said; we will obey.’ Moses then took the blood, sprinkled it on the people and said, ‘This is the blood of the Covenant that the LORD has made with you in accordance with these words.’” Exodus 24:7-8
- It is important to note that the “death” that ratifies this covenant is a substitutionary one, the blood of sacrificial animals.
- The New Testament, or New Covenant, makes reference to the Law of Moses as “the Old Covenant.” Romans 7:6; 2 Corinthians 3:14; Hebrews 8:6
- Paul has a great deal to say about the Law and its relation to the New Covenant of grace.

- We have to be careful to make a distinction between the Law of Moses or the Mosaic covenant, and the entire Hebrew Scriptures.
- We call the Hebrew Scriptures, Genesis through Malachi, the “Old Testament” when in fact, the New Covenant references to the Old Covenant primarily refer to the Mosaic covenant or the Law.
- The entire Hebrew Scriptures were first called the “Old Testament” by a 2nd century Christian writer named Melito, from Sardis.
- To call all of the Hebrew Scriptures the “Old Testament” may be misleading.

“Davidic Covenant”

- In 2 Samuel 7 and 1 Chronicles 17, God promises King David a son who would sit in His throne and reign forever.
- In 2 Samuel 23:5 David speaks of this promise as an “...everlasting covenant, arranged and secured in every part.”
- This covenant looks forward specifically to Jesus, the “son of David.”

“New Covenant”

- Hebrew Scriptures speak prophetically of a future “New Covenant.”
- The LORD spoke of this through the prophet Jeremiah because of the Jews’ failure to keep the covenant he made with them when he brought them out of Egypt. He said he would make a new covenant with them.

“The days are coming,” declares the Lord, “when I will make a new covenant with the people of Israel and with the people of Judah. It will not be like the covenant I made with their ancestors when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them,” declares the Lord. “This is the covenant I will make with the people of Israel after that time,” declares the Lord. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will they teach their neighbor, or say to one another, ‘Know the Lord,’ because they will all know me, from the least of them to the greatest,” declares the Lord. “For I will forgive their wickedness and will remember their sins no more.” Jeremiah 31:31-34
- This new covenant was promised at a time of great judgment on the nation of Israel, a message of hope and promise.
- This reference relates specifically to the Mosaic Covenant but it does not affect the covenants with Abraham and Noah.
- Hebrews 8-9 makes the strong statement concerning the relation of the “first covenant” and the “new covenant” that “by calling this covenant ‘new,’ He has made the first one obsolete; and what is obsolete and aging will soon disappear.” Hebrews 9:13

- The word “obsolete” does not mean useless, rather that, in relation to the New Covenant, the Old has served its purpose. This statement is made in reference to the Law and does not affect other covenants God has made with men or nations.
- When Jesus says, “This cup is the new covenant in my blood,” (Luke 22:20), he does not nullify the Covenants with Abraham and Noah, but he fulfills the promise of Jeremiah 31 and of the new and better covenant.
- The apostle Paul clarifies the relation between the Law and the New Covenant in the epistles to the Romans and to the Galatian churches.
- Paul points out that the Law, though it is “holy, righteous and good” (Romans 7:12), rather than bringing salvation reveals our need of a Savior.

What, then, was the purpose of the law? It was added because of transgressions...Is the law, therefore opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law. But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe. Galatians 3:19-22
- Paul states in Romans 9 that Israel, entrusted with the law, did not receive the gift of righteousness through the Law: “Why not? Because they pursued it [righteousness], not by faith but as if it were by works.” Romans 9:32
- The primary object is to show that the entire Hebrew Scriptures, what we have comfortably called the “Old Testament,” are certainly not “obsolete” but in fact hold the key to understanding and appreciating the New Covenant in Jesus’ blood.

Preview of the Next Session

- We will look at the divisions of the Hebrew Scriptures in what is known as the “Tanakh.”
- Become familiar with the terms Jesus used when he spoke of “The Law, the Prophets and the Psalms.” Luke 24:44

ASSIGNMENT: CLASS DISCUSSION & READING ASSIGNMENT

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

Keep up with the reading assignments outline in this guidebook.

Be sure to read chapters 13 and 14 in *Jesus on Every Page* prior to the next session.

Take Quiz 1.

QUIZ FOR SESSION 1

All quizzes are open book, open Bible.

1. What do the New Testament authors typically mean when they refer to “the Scriptures”?
 - a. The writings of Moses.
 - b. The Psalms.
 - c. The writings of the Prophets.
 - d. Any of the above.

2. Jesus, in referring to the Old Testament Scriptures said, “These are the Scriptures that...
 - a. Taught how to live a holy life.
 - b. Were the historical records of the Jews.
 - c. Testify about me.
 - d. You should memorize.

3. The Apostle Peter said that the prophets in the Old Testament spoke:
 - a. What they thought was best for the people.
 - b. About what would happen in the distant future.
 - c. As they were carried along by the Holy Spirit.
 - d. Their own private interpretation of God’s will.

4. True/False: The Old Testament Scriptures claim to be the inspired word of God. What are two Old Testament Scriptures to defend your answer?

5. The Scriptures lead us to think that Adam:
 - a. Was highly intelligent.
 - b. Was very primitive.
 - c. Evolved from an ape-like creature.
 - d. Was missing a rib.

6. Some of the earliest forms of written communication included:
 - a. Texting
 - b. Pictograms
 - c. Phonograms
 - d. Both b. and c.

7. Alphabetic writing was developed:
 - a. Well after the time of Moses.
 - b. Well before the time of Moses.
 - c. By a descendant of Shem.
 - d. Both b. and c.

8. The Old Testament is:
 - a. Another name for the Hebrew Scriptures.
 - b. Obsolete.
 - c. Not as important as the New Testament.
 - d. Not to be taken as accurate history.

9. The Law of Moses is:
 - a. The Old Testament.
 - b. The Ten Commandments.
 - c. One of the Covenants in the Hebrew Scriptures.
 - d. The Hebrew Scriptures.

10. Righteousness can be obtained by:
 - a. Keeping the Law.
 - b. Good works.
 - c. Traveling to Jerusalem.
 - d. Faith in Jesus.

SESSION 2, PART 1 – THE LAW, THE PROPHETS AND THE WRITINGS

At the end of this session, you will:

- Understand the two traditional ways the Old Testament is divided.
- Make the connection between the divisions of the Old Testament and specific statements of Jesus in the New Testament.
- Understand the order of the 39 books of the Old Testament.

You will KNOW:

- How and why the Hebrew Scriptures are divided as they are.
- The difference between the traditional Greek and Hebrew divisions of the Old Testament canon.

You will be ABLE TO:

- Recite the 39 books of the Old Testament in both the Greek and Hebrew divisions.

You will THINK ABOUT:

- How the Hebrew Scriptures contain types and symbols of Christ.

Begin video.

Review

- The common title “Old Testament,” better termed “The Hebrew Scriptures?”
- The terms are interchangeable. “Old” doesn’t mean outdated.

Preview

- We will look at the way the Hebrew Scriptures are divided.
- Assignment: Recite the 39 books of the OT. Learn the Hebrew order.

Hebrew Scriptures

- 2 Timothy 2:15 speaks of “rightly dividing the Word of Truth.”
- Become experts in the use of the Bible as we “hold out the word of life.”
Philippians 2:16

Traditional Septuagint Division

- 39 books divided into 5 basic categories:
 1. Five books of Moses: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.
 2. Twelve books of History: Joshua, Judges, Ruth, 1-2 Samuel, 1-2 Kings, 1-2 Chronicles, Ezra, Nehemiah, and Esther.
 3. Five books of Poetry: Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon.

4. Five Major Prophets: Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel.
 5. Twelve Minor Prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.
- This arrangement came from the Septuagint (LXX), a Greek translation of the Jewish Scriptures produced in the Alexandria, Egypt in the 3rd century BC.
 - These divisions follow a certain logical pattern both historical and literary.
 - These books were verified as the Jewish canon of Scripture hundreds of years before the coming of Messiah and the writing of the New Testament.

The Tanakh

- A more ancient arrangement of the Jewish Scriptures is the Tanakh.
- The Tanakh is an acronym for a three-fold division verified by Jesus in Luke 24:44, “Everything must be fulfilled that is written about me in the Law of Moses (Torah), the Prophets (Neviim), and the Psalms (Ketuviiim – writings).”
- The letters T-N-K are pronounced TaNaKh (Ta-knock).
- The Tanakh also follows a logical, historical and literary pattern.
- Three-fold division:
 1. Torah (the Law): Genesis-Deuteronomy, the Books of Moses.
 2. Neviim (the Prophets) – 8 books: Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, The Twelve (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi).
 - The first 4 books don’t carry the same sense of being “prophetic” as Isaiah – the Twelve. They contain the stories of Elijah, Elisha, etc. who brought God’s Word to warn, instruct and convict.
 - The one book of the Minor Prophets does not lessen their uniqueness, nor hint at common human authorship.
 - The logical explanation is that, because of their size, they were combined into one book so as not to lose track of any of them.
 3. Ketuviiim (the Writings): Psalms, Proverbs, Job, Song of Solomon, Ruth, Ecclesiastes, Lamentations, Esther, Daniel, Ezra-Nehemiah, Chronicles.
 - Daniel deserves recognition as a Major Prophetic work, however, much of Daniel is historical narrative and not “prophetic.”
 - The 12 chapters of Daniel and the time-frame of action may have led to its inclusion in the Writings with Esther and Ezra-Nehemiah.
 - In the Writings the primary literary style is Hebrew poetry.
 - The final 4 books are primarily narrative but “post-exilic.”
 - Ezra-Nehemiah comprise one book not separated until after Christ.
- In this Old Testament survey we will be following the arrangement of the Hebrew Scriptures found in the Tanakh. This lends to the understanding of the Bible that Jesus read and preached from.



Preview of the Next Session

- We will consider the use of types and symbols in the Scriptures.
- These literary devices point to Christ.
- The Old Testament is filled with hints, impressions and pictures of a coming Savior. “These are the Scriptures that testify about me.” John 5:39

ASSIGNMENT: CLASS DISCUSSION & LIST OT BOOKS IN ORDER

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements at the beginning of this session in your guidebook.

List the Old Testament books in order using worksheet in guide book.

Memorize Luke 24:44.

SESSION 2, PART 2 – TYPES AND SYMBOLS, SIGNS AND SHADOWS

At the end of this session, you will:

- Give the definition and show Scriptural examples of types and shadows, signs and symbols.

You will KNOW:

- How to define and locate Scriptural examples of types and shadows, signs and symbols.

You will be ABLE TO:

- Show Scriptural examples of types and shadows, signs and symbols.

You will THINK ABOUT:

- Certain Scriptures God has used to reveal the Messiah by way of types and shadows, signs and symbols.

Begin video.

Preview

- We will consider the Scriptures’ use of types, shadows, signs and symbols, preparing God’s people to recognize Jesus as the Messiah.
- Much of this will be a review of the Bibliology course session on “Typology.”

Defining Types and Shadows, Signs and Symbols:

- A “type” (Greek, *Tupos*), is an Old Testament person, place, thing or occurrence that prefigures a person, place, thing or occurrence found in the New Testament. The Greek word is translated “example” or “pattern.”
- The corresponding New Testament person, place, thing or occurrence is called the “antitype.”
- “Shadow” is a word throughout the Scriptures indicating the presence of something likely unseen which nevertheless produces an effect on one’s sense of security.
- “Signs” are often seen in Scripture (over 100 references). These are objects or occurrences “which indicate the existence or approach of something else” (Webster).
- “Symbols” may be objects or persons which carry a certain meaning, “the sign or representation of any moral thing by the images or properties of natural things” (Webster).
- Symbolic language is common in all types of literature.

Scriptural Examples

Types:

- Moses was cautioned in the construction of the Tabernacle and its various parts to be careful “to make them according to the pattern (Hebrew *tabniyth*), shown you on the mountain.” Exodus 25:40. This instruction is repeated several times indicating the importance of accurately producing a representation of the original. When the writer of Hebrews references this passage he uses the equivalent Greek word for “pattern” - *tupos*, or “type.”
- The effect of a “type” is the leaving or making of a deep impression that primarily points to Christ or truths about Christ.
- Paul refers to the events of the Israelite’s years of wandering as “examples (*types*), to keep us from setting our hearts on evil things as they did.” 1 Corinthians 10:6
- Events intended to leave deep impressions on God’s chosen people in His purpose to protect the line of descent from which Christ would come.
- The unique meaning of a particular “person, place, thing or occurrence,” is often implied and sometimes specifically noted.
- “Strong” types are those most clearly pointing to Messiah.
- “Weak” types that lead us to think of the Messiah only in certain points in their occurrence.
- “Antithetical” types, portray the opposite of what or who Christ would be.
- Joseph is an example of a strong type of Christ.
- A weak type could be Solomon who, in his God-given wisdom pre-figures Christ, “...in whom are hidden all the treasures of wisdom and knowledge” (Colossians 2:3). Yet Solomon’s life was not consistently wise.
- In Romans 5:14, Paul says that Adam “is a pattern [type], of him [Christ], who was to come.” This is an example of an antithetical type, Adam’s disobedience being the opposite of Christ’s obedience.

Shadows:

- The Hebrew term “*tsale*” and the Greek “*skia*”, both translated “shadow.”
- Both words describe unseen realities as in “the *shadow* of the Almighty.” (Psalm 91:1), and “The law is only a *shadow* of the good things that are coming.” Hebrews 10:1
- This usage invites a deeper consideration of invisible truths.

Signs

- Scripturally, signs carry significant weight as they point to truths God would have us recognize and obey.
- God, the Creator, set the sun, moon and stars in the sky and said, “let them be for signs, and for seasons and for days and for year” (Genesis 1:14). These mark the passage of time.

- Throughout Scripture signs are primarily those things that point toward the coming Promised One and at his arrival announced his presence.

Review

- In continuing with this overview of the Hebrew Scriptures we will be particularly concerned with recognizing Jesus in types and shadows, symbols and signs for it was He who said, “these are the Scriptures that testify about me.” John 5:39
- Review the notes from the *Bibliology and How To Study the Bible* course included at the end of Session 2, Part 2.
- As you read and study the Bible look for the presence of Christ on every page. He is the Word of God who speaks, the presence of God with Israel.
- He is pictured in the Levitical sacrifices and in every part of the Tabernacle.
- He is foreshadowed, positively or antithetically, in each judge and king and prophet.
- He is the promised offspring of Eve and the Lamb that “God himself will provide.” Genesis 22:8
- He is the Sabbath rest for our souls, prefigured and present in every line.

Preview of the Next Session

- Begin looking at the first 5 books of the Bible, the Pentateuch.
- Consider Moses’ unique qualifications preparing him to author the Pentateuch.
- Here begins the unfolding of the great record of God’s revelation of himself as Creator and Redeemer and King.

ASSIGNMENT: REVIEW TYPES FROM BIBLIOLOGY COURSE

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements at the beginning of this session in your guidebook.

Review the typology notes from *Bibliology and How To Study the Bible*. (You may want to watch the Bibliology videos that correspond to these notes, which can be found on the CDI website. Scroll to Session 10, Part 1-2 to find the information on typology.) http://vmcontenders.org/bibliology_videos.html

The notes for the class are also repeated below in this guide book.

NOTES FROM BIBLIOLOGY COURSE

Fundamental Principle of Hermeneutics

Bible is its own best interpreter/commentator

Definition of Typology

A type is an Old Testament person, place, thing, or occurrence that *prefigures* a person, place, thing, or occurrence found in the New Testament called the antitype. The acronym is PPTO. The prefix anti in this case means “instead of” rather than “against.”

- A type is inferior to its antitype in that it is only a shadow of the real thing.
- Not all elements of the type have a direct bearing on the antitype
- A type differs from a symbol in that it foretells of something to come.

Scriptural Foundation for Typology

1 Corinthians 10:6-11

- “Examples” – *tupos* (too-pas) a die struck to leave an imprint.
- Paul begins and ends this passage with the *tupos* translated “examples.”
- In between, he gives four examples from the OT of God’s people suffering judgment because of sin.

Hebrews 8:5 (Hebrews is the New Testament book of Typology)

- “Example / Copy” – *hupodeigma* (hoop-od'-igue-mah) an exhibit for imitation or warning.
- “Shadow” – *skia* (skee'-ah) a shadow.
- “Pattern” – *tupos* as above.
- A “type” is an example, a copy, a shadow, a pattern.
- It is not the important thing; it points to the important thing: the “anti-type.”

Hebrews 9:9

- “Figure / Illustration” – *parabole* (para-bo-lay) a simulation.

Hebrews 10:1

- “Shadow” – *skia* (skee-ah) as above.

Colossians 2:17

- “Shadow” – *skia* as above.

Luke 24:27, 44; John 5:39: the Bible is Christocentric.

- What did Jesus think of typology?
- Did Jesus teach using typology?

Luke 24:27

- “And beginning at Moses and all the Prophets, He explained to them what was said in all the Scriptures the things concerning himself.”

Luke 24:44

- “He said to them, “This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.”

John 5:39

- “You search the Scriptures, for in them you think you have eternal life; and these are they which testify of me.”

The Bible is Christocentric

- The correct way to use the Old Testament is to demonstrate Jesus. He is the one casting the shadow!

Two Varieties of Types

Strong Type: comparison of one or more similar features.

Antithetical Type: contrast between one or more differing features.

Types and Antitypes – Examples:

| The Strong Type – Strong Similarity | |
|--|-------------------------|
| Isaac | Jesus |
| Promised child | Promised child |
| Born contrary to nature | Born contrary to nature |
| Heir to the promise | Heir to the promise |
| Offered by his father | Offered by His Father |
| A willing sacrifice | A willing sacrifice |
| Mount Moriah | Mount Calvary |
| Restored to his father | Restored to His Father |

| The Antithetical Type – Sharp Contrast | |
|--|--|
| Moses | Jesus |
| Law John 1:17 | Grace and truth John 1:17-18 |
| Fading glory 2 Cor. 3:7 | Increasing glory 2 Corinthians 3:7ff |
| People ran from him Exodus 34:30 | People ran to Him Mark 9:15 |
| Killed a man Ex. 2:12 | Resurrected a man John 11:43 |
| Turned water into blood Exodus 7:20 | Turned water into wine John 2:1-10 |
| Unable to save Jeremiah 15:1 | Saves to the uttermost Hebrews 7:25 |
| Servant in God’s House Hebrews 3:5 | Son over God’s House Hebrews 3:5-6 |
| Law broken in hands Ex. 32:19 | Law kept in Heart Ps 40:8 |
| Gave earthly bread John 6:31 | Gave Heavenly bread John 6:33 |
| Prayed for a leper Numbers 12:15 | Healed a leper Matthew 8:2-3 |
| First Passover Hebrews 11:28 | Last Passover Luke 22:15-16 |
| 40 days on a mountain, visited by God Exodus 34:28 | 40 days in the desert and was visited by the devil Matthew 4:2 |

Classification of Types

Persons

- Melchizedek, strong type of Christ (Hebrews 5:10; 6:20; 7:1-21).
- Joseph, unstated strong type of Christ.
- Adam and Moses, "antithetical" types of Christ (Romans 5:14).

Institutions

- Sabbath, Colossians 2:16-17.
- Cities of refuge, Hebrews 6:18.
- Passover, 1 Corinthians 5:7.

Offices

- Prophet, Deuteronomy 18:15.
- Priest, Hebrews 10:11-12.
- King, Revelation 19:16.

Events

- Jonah and the "whale," Matthew 12:39.
- The Flood, Matthew 24:39.
- Canaan's conquest, Hebrews 4:8-11.

Objects

- Noah's Ark, 1 Peter 3:21.
- Tabernacle and furnishings, Hebrews 9:21-26.
- Brass serpent, John 3:14.
- David's tabernacle, Acts 15:14-16.

Actions

- Working at the potter's wheel, Jeremiah 18:1-6,
- Crowning the priest, Zechariah 6:11-13.

Interpreting Types

- Start with the clear statements of the New Testament concerning a type.
- Stay with sound Scriptural doctrine – types are only for illustration.
- Take a type no further than the real point of likeness or contrast.
- If a type is not clearly defined as such in the New Testament exercise extreme caution.
- Refuse fanciful and farfetched interpretations of types.
- Refuse unwarranted typological illustrations.
- Look for Jesus – the Bible is Christocentric!

SESSION 2, PART 3 – THE BOOKS OF MOSES

At the end of this session, you will:

- Review the various attributed names given to the first five books of the Hebrew Scriptures.
- Locate/review Scriptural evidence that points to Moses as the human author of the first five books of the Hebrew Scripture.
- Understand the importance of the book of Genesis as the foundation for all subsequent Scripture.

You will KNOW:

- The various names given to the first five books of the Bible.

You will be ABLE TO:

- State the names attributed to the first five books of the Bible, and point to specific Scriptures that verify Moses as their human author.

You will THINK ABOUT:

- The profound importance of the book of Genesis as the foundation for all history and theology.

Begin video.

Preview

- We will be looking at the first section of the Tanakh, the Law of Moses.
- Point to specific Scriptures that verify Moses as the human author.

First Five Books of the Old Testament

- Various called, “The Law,” “The Torah” (Hebrew for Law), “The Pentateuch” (5 volumes) and the “Books of Moses.”
- They are biblically and historically attributed to Moses. The Hebrew Scriptures, the NT writers and Jesus recognized Moses’ authorship.
- Genesis, Exodus, Leviticus, Numbers, and Deuteronomy are combined to create the first division of the Tanakh.

Evidence Supporting the Authorship of Moses

- “Then Joshua built an altar to the LORD, the God of Israel, on Mount Ebal, just the way Moses the servant of the LORD had commanded the Israelites in the Book of the Law of Moses.” Joshua 8:30-31
- In David’s final words to Solomon he said: “keep the charge of the LORD your God, walking in his ways and keeping his statutes, his commandments, his rules, and his testimonies as it is written in the Law of Moses.” 1 Kings 2:3

- Ezra and Nehemiah spoke of Moses as responsible for recording the commands and regulations given by God to His people. Ezra 7:6; Nehemiah 1:8
- Numerous references in the Psalms refer to Moses and his history as do the Prophets Isaiah, Jeremiah, Daniel, Micah and Malachi.
- Jesus quoted many passages from the Torah and recognized these as the commands, sayings and writings of Moses. Matthew 8:4; Mark 7:10; Mark 12:26
- There are over 80 references in the New Testament identifying Moses as the author of the Pentateuch.
- Attempts have been made to see different authors contributing over a later time period to these books but these theories have been rejected with confidence by both Scriptural testimony and solid Biblical scholarship.
- These theories grew out of a worldview that man and his communicative abilities had evolved slowly from inferior species over great time.
- These theories grew from a determined rejection of the historical accounts given in the Scriptures.

Moses

- Important facts help us understand Moses’ unique position historically as God’s choice for these foundational inspired books.
- Moses does not enter the timeline of the Torah until the book of Exodus.
- Exodus tells the remarkable story of Moses’ royal upbringing.
- Stephen, the first martyr, confirms in Acts 7 that Moses was educated “in all the wisdom of the Egyptians.” Acts 7:22
- Egypt, at the time of Moses’ birth was arguably the greatest nation on earth.
- Moses’ schooling would have given him unlimited access to millions of documents or books in hundreds of organized collections.
- Prior to his official education, Moses was in his own Hebrew mother’s care from his earliest years.
- Moses would have had been acquainted with ancient creation and flood stories and genealogies, especially the oral tradition handed down from his own people.
- Our understanding of the doctrine of inspiration tells us that the Spirit of God enabled Moses to write, likely with the assistance of numerous manuscripts, the true record of God’s creative acts and the history of His people from Adam to the time of the Exodus.
- From the exodus on, Moses’ account of the events of Exodus through Deuteronomy was that of an eye-witness and participant.
- The time of the writing of Genesis has been much debated. There are several considerations that suggest Genesis was written during the wilderness wanderings of the Israelites.

- Moses’ early training and familiarity with his people’s history likely came from his mother who was actually paid by Pharaoh’s daughter to be his nurse.
Exodus 2:7-10

Timeline of Moses

- The writer of Hebrews tells us that prior to his 40 years of exile in Midian, Moses had already identified himself with his people.
- Though his motives were right he had some hard lessons to learn about humility and leadership in the school of shepherding.
- When he was 80 years old (Exodus 7:7), God called to him from the burning bush to go back to Egypt to lead his people to freedom.
- He was reluctant but eventually yielded to God’s command. Exodus 3-4
- The 10 plagues sent by God to bring judgment on the gods of Egypt (Exodus 12:12), appear to have occurred in less than a year’s time.
- Scripture gives an accurate account of the time from the Exodus to Mount Sinai and up to the beginning of the 40 years of wandering. Exodus 19:1; 40:17; Numbers 1:1
- Moses’ task of leading a nation of former slaves was a great challenge.
- Already noted writing and reading were available to Moses and his people. One of Moses’ tasks would have been to give his people a sense of their history and uniqueness as a people chosen by God.
- The narrative of Creation and the tracing of their heritage were essential to give the Israelites the true sense of their place in God’s purposes.
- Genesis gave to this nation of ex-slaves the foundation for their future.

Significance of Genesis

- The book of Genesis is truly the starting point of all major doctrines and themes in the Bible.
- It is of first importance that we recognize that the history recorded in Genesis is just and primarily that – history.
- There are portions of Hebrew poetry and some narrative that could be called “exalted narrative” because it flows with a rhythm and elegance handed down as an oral tradition for over 20 centuries.
- There is no Biblical, historical, or archeological evidence that would lead us to think of Genesis in any other terms than as an actual historical record of facts and dates and events.

Preview

- We will take a closer look at the book of Exodus in Session 6.
- Keep in mind that Moses lived the events of Exodus through Deuteronomy and recorded in real time the history of those 40 years.

- Genesis prepared the people of Israel to know their special place in God’s plan and in his heart.
- Session 3 will be an in-depth look at the first chapters of Genesis.
- In the opening pages of Scripture we will find clues to the nature of God the Creator and the starting point of all the major themes and doctrines of the Bible.
- Here the adventure begins.

ASSIGNMENT: DISCUSS KEY POINTS

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

Take Quiz 2.

QUIZ FOR SESSION 2

Quizzes are open book, open Bible.

1. In most modern translations of the Bible the Old Testament contains:
 - a. 37 books in 4 divisions.
 - b. 38 books in 5 divisions.
 - c. 39 books in 5 divisions.
 - d. 40 books in 3 divisions.
2. The Septuagint (LXX), is a Greek translation of the Hebrew Scriptures written around the third century before Christ in:
 - a. Rome.
 - b. Athens.
 - c. Egypt.
 - d. Jerusalem.
3. The Tanakh is an ancient arrangement of the Hebrew Scriptures consisting of:
 - a. 24 books in three divisions.
 - b. 22 books in three divisions.
 - c. 3 books in 24 divisions.
 - d. 24 books in 5 divisions.
4. A “type” in Scripture is a person, place, thing or occurrence:
 - a. in the New Testament with a corresponding “anti-type” in the Old Testament.
 - b. in the Old Testament with a corresponding “anti-type” in the New Testament.

5. In this session several different forms of types were mentioned. These were:
 - a. Good types, Bad types and Indifferent types.
 - b. Opposite types, Like types and Vague types.
 - c. Strong types, Obvious types and Hidden types.
 - d. Strong types, Weak types and Antithetical types.

6. In this session several other Old Testament literary devices were mentioned. These were:
 - a. Symbols, figures and images.
 - b. Signs, symbols and shadows.
 - c. Prophecy, history, poetry.
 - d. Sacrifices, structures, persons.

7. The first five books of the Bible are known as:
 - a. “The Law.”
 - b. “The Pentateuch.”
 - c. “The Books of Moses.”
 - d. All of the above.

8. That Moses is the author of the Pentateuch is verified by:
 - a. Joshua, an eyewitness.
 - b. David.
 - c. Jesus.
 - d. All of the above.

9. Moses:
 - a. Could not have written the Pentateuch because writing had not yet been invented.
 - b. Was educated in all the wisdom of the Egyptians.
 - c. A participant in the events described in Exodus through Deuteronomy.
 - d. Both b. and c.

10. The events recorded in Genesis, the first book of the Pentateuch:
 - a. Are ancient stories of unknown origin.
 - b. Were invented by Moses to help his people recognize their importance.
 - c. Were given to Moses by “inspiration of God” as the account of actual historical facts.
 - d. Are stories made up to teach moral lessons.

SESSION 3, PART 1 – IN THE BEGINNING

At the end of this session, you will:

- Understand the importance of the first verse of Genesis as it relates to Jesus as the author of creation.
- Examine linguistic principles showing the triune God at the beginning of creation.

You will KNOW:

- How remarkable this statement is: “In the beginning God created the heavens and the earth.” Genesis 1:1
- Recognize the importance of this verse in identifying Jesus as the author of creation

You will be ABLE TO:

- Identify passages that talk about the triune nature of God.

You will THINK ABOUT:

- Who made heaven and the earth.

Begin video.

Review of Previous Session

- Looked at the different divisions of the Hebrew Scriptures
- Memorized the books of the Old Testament in the standard order in the LXX and the order given in the Tanakh.

The First Sentence in the Bible

- “God, created, in the beginning, the, heaven, and, the earth.”
- The seven Hebrew words of Genesis 1:1 are called the “perfect sentence” or “the most perfect sentence that has ever been written.”
- The first word, “Elohim,” is plural – the “im” is similar to the “s” in English. The first hint that God exists as “more than singular”
- The linguistic principle is that the verb determines proper translation of the noun.
- In Genesis 1:1, “Elohim” is plural, but the verb “created” is singular, so correct translation is “God created” not “Gods created.”
- This is a revelation of the triune nature of Almighty God

“In the Beginning” Elsewhere in Scripture

- In John 1:1-3 where the Apostle John uses this phrase to identify Jesus, the Word, as the Creator: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through Him. Without Him was not anything made that has been made.”
- In 1 John 1:1-2, John writes concerning Jesus, the Word: “That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we saw, and our hands touched, concerning the Word of life. The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us.”

New Testament Reference to Jesus as “Creator”

- In Colossians 1:15-17, Paul writes to convince readers of the supremacy of Christ: “He is the image of the invisible God, the firstborn over all creation. For by Him all things were created, in the heavens and on earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and for Him. He is before all things, and in Him all things are held together.”
- Throughout Scripture the phrase, “the Maker of heaven and earth” is often repeated, as in Psalm 121:2. We also see: “the LORD made the heavens and the earth.” Exodus 20:11
- John recognized Jesus as “The Word,” because of statements like, “By the word of the LORD the heavens were made, their starry host by the breath of His mouth. He gathers the waters of the sea into jars; He puts the deeps in storehouses. Let all the earth fear the LORD; let all the people of the world revere Him. For He spoke, and it came to be; He commanded, and it stood firm.” Psalm 33:6-9
- The many references to the mighty acts of the Creator throughout the Hebrew Scriptures are speaking of the pre-incarnate Christ.

The Triune God Working as One

- No member of the Godhead acts independently of any other member.
- Genesis 1:2: “...and the Spirit of God was hovering over the waters.”
- John 1:3 shows the Son of God as Creator: “Through Him all things were made; without him nothing was made that has been made.”
- Hebrews 1:2 recognizes the Father working through Jesus in creation: “...His Son, whom He appointed heir of all things, and the through whom He made the universe.”

- When we read in the Bible of the Creator – we must see our Lord Jesus Christ: “O LORD, how manifold are your works! In wisdom have you made them all; the earth is full of your creatures. Here is the sea, great and wide, which teems with creatures innumerable, living things both small and great.” Psalm 104:24-25

Review

- The seven words of the opening sentence in the Bible as the “perfect sentence.”
- “Elohim,” a plural noun, gives a hint about the “more than singular” nature of God.
- The verb “created” is singular and determines the correct translation of the noun, so “Elohim” must be translated as singular.
- Through the first three verses in Genesis, God reveals unique things about Himself.
- The second verse introduces “the Spirit of God.”
- In verse three, we hear of the power of God's word as he speaks things into existence.
- From the Bible's first verse, we are led to see the Messiah, Jesus, the Maker of Heaven and Earth.

Preview of the Next Session

- Look at the first five days of creation.
- Begin to learn about the qualities of Almighty God through the things He has made.
- “For since the creation of the world God's invisible qualities – His eternal power and divine nature – have been clearly seen, being understood from what has been made, so that men are without excuse.” Romans 1:20

ASSIGNMENT: DISCUSS KEY POINTS

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

SESSION 3, PART 2 – THE CREATOR REVEALED

At the end of this session, you will:

- Recognize from Scripture that God the Son made all things.
- Understand that Creation reveals the Creator.

You will KNOW:

- How much more there is to learn from the rest of Genesis 1 about the amazing God who made everything.
- That God would have His people know who He is and that what He has made prepares us to recognize Him.

You will be ABLE TO:

- Know that the Creator began to reveal His nature by the things He created on the first 5 days of creation

You will THINK ABOUT:

- The great themes of the Bible and of the revelation of Jesus that begin in Genesis chapter 1

Begin video.

Review

- Looked at the first verse in the Bible, “In the beginning...”
- In succeeding Scriptures, the Bible authorizes us to recognize Jesus as the Creator of heaven and earth.

Introductory Sentences

- We see God as creator of heaven (space) and earth (matter).
- The earth was originally unformed, with no visible light, as yet.
- The Spirit of God was present “hovering” over the waters.
- We glimpse the beginning of “everything that has been made.”
- Before this time, all that existed was the triune God – no space, no matter whatsoever.
- Third sentence begins “And God said...”
- It is the voice of God or the Word of God who calls all things into existence.
- We need to see the Biblical principle that Christ is “the Word” who “became flesh and dwelt among us.” John 1:14

God's Creative Acts – Light

- God's acts of creation progressively reveal His nature.
- “Let there be light” in Genesis 1:3 carried a profound depth that has never been fully comprehended. cf., John 1:5
- Light is the start of one of the great themes of Scripture:

- “God is light, and in Him there is no darkness at all.” 1 John 1:5
- Psalm 27:1, “The LORD is my light and my salvation.”
- Psalm 36:9, “With you is the fountain of life; in your light we see light.”
- In the wilderness, the LORD went before His people “by day in a pillar of cloud to lead them along the way, and night in a pillar of fire to give them light, that they might travel by day and by night.” Exodus 13:21.
- Psalm 104:2, “He wraps himself in light as a garment.”
- Isaiah sees the glorious future and proclaims, “The sun shall be no more your light by day, nor for brightness shall the moon give you light; but the LORD will be your everlasting light, and your God will be your glory.” Isaiah 60:19
- Psalm 119:105, “Your Word is a lamp to my feet and a light to my path,” reminds us to trust the personal nature of the Lord’s guiding presence.
- Jesus himself stated, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.” John 8:12

God's Creative Acts – Air

- On the second day God spoke the atmosphere of His planet into existence. “Let there be an expanse between the waters and to separate the waters from the waters...and God called the expanse sky.” Genesis 1:6, 8
- Throughout Scripture we often see the repeated phrase, “the Maker of heaven and earth.” Psalm 121:2
- The Hebrew words here for “expanse” and “heaven” are not the same used later in Scripture for “wind” and “air,” but it is apparent that He makes atmosphere on the second day.
- We’ve already been told about the “Spirit of God hovering over the waters,” now we see the beginning of the revelation that “God is Spirit” (John 4:24) and that “in Him we live and move and have our being.” Acts 17:28
- The mysterious presence of God the Spirit throughout the history of his dealings with man and the many interconnected references to his “breath” begin here on Day 2.

References to “the Deep” and “the Waters” – Verse 2

- This is the beginning of another theme of the revelation of God
- Water is a symbol of the presence of God and this theme of His all sufficiency flows throughout His Word.
- The “Baptism” of Moses in the sea. 1 Corinthians 10:2
- The “spiritual drink” from the “spiritual rock that accompanied them, and that rock was Christ.” 1 Corinthians 10:4

- The “waters” of Isaiah 55:1, all these lead us to Jesus who said, “If anyone is thirsty, let him come to Me and drink!” John 7:37

God's Creative Acts – Dry Ground

- Romans 1:20 (ESV) says that “his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made.”
- The nature of God was revealed again when he creates the dry ground. “Let the water under the sky be gathered to one place, and let dry ground appear.” Genesis 1:9
- Foundational rocks are formed, pointing to the Scriptural theme, “The LORD is my Rock...my God is my Rock, in whom I take refuge” (Psalm 18:2) which continues throughout Psalms and the Prophets.
 - Daniel explained the king's vision of “a rock cut out, but not by human hands,” that “became a huge mountain and filled the whole earth” Daniel 2:34-35. This signified “a kingdom that will never be destroyed” (Daniel 2:44), the kingdom of Christ.
- Jesus told Peter, “on this rock I will build my church.” Matthew 16:18.
- He recalls Biblical history and the coming glory of the LORD our rock.
- On the third day, God began to create living things. “Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.” Genesis 1:11
- Though these things are not enlivened by the breath of God as we will see with the animals, they do possess the early characteristics of life in that they are organic in nature and have the ability to reproduce after their own kind.
- These are the first laws of the harvest and eventually lead to the great theme of the “seed” or “offspring” of Eve, who is Christ.

God's Creative Acts – Sun, Moon and Stars

- The fourth day.
- According to God, each day begins with “the evening.” Genesis 1:5, 1:8, 1:13, 1:19, 1:23, 1:31.
- God is the “Maker of heaven and earth...[who] will neither slumber nor sleep.” (Psalm 121:2-4) We can keep this in mind when thinking of all that He created in one day!
- God made the sun, the moon and the stars with a purpose for each: “to govern the day” (the sun), “to govern the night” (the moon), and to be for “signs and for seasons, and for days and for years,” and “to give light upon the earth,” and to “divide the light from the darkness.” Genesis 1:14-18
- God shows his goodness in these provisions of times and signs and seasons – the timely order of His creation.

- David wrote in Psalm 19:1-4: “The heavens declare the glory of God; the skies proclaim the work of His hands. Day after day they pour forth speech; night after night they reveal knowledge. They have no speech; they use no words; no sound is heard from them. Yet their voice goes out into all the earth, their words to the ends of the world.”
- Creating the sun, moon and stars as His means for creation to be aware of the passage of time shows God's “eternal power and divine nature.” Romans 1:20
- God exists independent of time and gives the means to know the value of this present existence and the promise of His eternal presence.
- Moses wrote: “Teach us to number our days that we may gain a heart of wisdom.” Psalm 90:12
- Isaiah proclaimed: “He...brings out the starry host one by one and calls forth each of them by name. Because of His great power and mighty strength, not one of them is missing.” Isaiah 40:26
- We marvel at His omniscience.

God's Creative Acts – Living Creatures

- We read about the fifth day in Genesis 1:20-23.
- God's formed “living creatures”: the waters “teem” with them and birds “fly above the vault of the sky.”
- Amazing variety and abundance of life on earth and the genius of their very existence are living testimonies to the brilliance and love of color and ability of their Maker.
- Like the vegetation, these were created “according to their kinds” with tremendous variations within their genetic limits.

Review of This Session

- Our Creator God who leads us on a path of wonder and worship.

Preview of the Next Session

- On the final day of creation, God makes a creature “in His own image...[and] likeness.” Genesis 1:26
- This same Maker who is the “image of the invisible God”, Colossians 1:15, will be “made in human likeness,” and become “obedient to death – even death on a cross!” Philippians 2:7-8

ASSIGNMENT: DISCUSS KEY POINTS

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

SESSION 3, PART 3 – THE CREATOR REVEALED (CONTINUED)

In this session, you will:

- Examine what being “made in His image” tells us about God and ourselves.
- Discuss the importance of events occurring on the sixth day of Creation.

You will KNOW:

- Mankind as a revelation of God from Genesis 1 and 2.
- The first five days of creation prepare for the crowning achievement of God's creative genius: Man, “made in His image.”

You will be ABLE TO:

- Discuss the unique importance of the animal kingdom and its relation to man as God commissions man to give names to the animals. Genesis 2

You will THINK ABOUT:

- What we can learn about God from the living creatures He made – His love of color and variety and even a sense of “personality” that living things possess.
- The creation of man and woman in God's “image and...likeness.” Genesis 1:26

Begin video.

Review of Previous Session

- See in the week of creation, a revelation of God himself, just as an artist may be recognized by his work.
- In Romans 1:20, Paul says, “God's invisible qualities – his eternal power and divine nature – have been clearly seen, being understood from what has been made, so that men are without excuse.”
- Light, air, water, continents, plants and animals, the sun, moon and stars – all of creation helps us to know about God.
- Even greater is the revelation of Himself in creatures made in his own image and likeness.

The Physical Nature of God

- Not encouraged from Scripture to think of God's physical nature.
- Early in Genesis 1 when we read of God speaking and his Spirit “hovering”, we have no idea of His form.
- Genesis 1:26 provides a clue to His nature” “Let us make man in our image, in our likeness that they may rule...”
- We are allowed to think of God as a “plurality,” as more than one.
- Remember “Elohim” is a plural noun and now God says, “Let Us make man in *Our* image” (emphasis added). This shows an “inter-personal” nature about God.

- This is not just “God speaking majestically,” but is a revelation about Himself.
- Further into Scripture, we will see God appearing in a physical form and speaking and we’ll see His Spirit moving in people's lives.
- God will tell us of Himself.

Created in His Image and His Likeness

- He is a relational being and, as such, is personal, having a mind, a will and emotions.
- The repeated statement, “And God saw that it was good,” tells that He has feelings about what He has made.
- He created man in His own image and likeness having these same attributes.
- Man was created as a relational being to think, decide and feel.
- God's interactions with the man and woman were relational and He commanded them to “be fruitful and increase in number,” (Genesis 1:28) and have dominion over the earth and its creatures.

The Sixth Day

- Genesis 1 gives a condensed version of the sixth day.
- God created “male and female” and then His creative acts were completed.
- The Creator chose to make beings that are in many ways “like” him; who would interact with Him. This is His desire and our purpose.
- Although we are made in His image, He is superior and we owe him our existence and our obedience.
- “God saw all that He had made, and it was very good. And there was evening, and there was morning – the sixth day.” Genesis 1:31
- The Creation story includes the first four verses of Genesis chapter 2.
- With His work of creation finished, He “rested from all the work of creating He had done.” Genesis 2:3
- His resting is a theme that will be significant throughout Scripture.

Looking Closer at the Creation of the Man and the Woman

- Genesis 2 is an expanded, closer look at the events of the sixth day.
- Creation of man in His own image and likeness is the pinnacle of God's creative excellence.
- Genesis 2:4-7, 18-23 provides an intimate look at the forming of man and woman.
- Genesis 2:5 seems contradictory to Genesis 1:11-13, but Genesis 2:8 informs us that the LORD God “had planted a garden in the east, in Eden.” – a garden already in place before the man was put there.
- Genesis 2:7 tells us “the LORD God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.”

- God formed the man knowing that He, God, would Himself take on this form for our salvation.
- Man was formed outside the garden and then placed in it.
- Verses 9-14 tell about the garden.

Man Given Responsibilities

- In Genesis 2:15, man was given responsibility even before the curse of sin.
- Therefore, work is a blessing and a privilege.
- Genesis 2:16-17 contain the command, “You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.”
- Here we see the Creator's sense of right and wrong, the necessity of learning to obey and the significance of consequences.

Remaining Events of the Sixth Day

- The LORD God brought the animals to the man for naming, which speaks of man's immediate intelligence, verbal skills, insight and his uniqueness.
- Unlike the animals, man had no mate.
- In Genesis 2:18 God stated, “It is not good for the man to be alone. I will make a helper suitable for him.”
- Man formed from dust and the woman from the man is an important theme throughout Scripture.
- Bearing God's image and likeness is an immense privilege.
- Confusion comes when mankind denies his unique position as image bearer and caretaker.
- We see the foundation of God's great concern for mankind – so great that He Himself would become like us to rescue us from our rebellion.

Review of This Session

- Mankind is unique among all of God's works and bears the image of the Creator.
- God's great love for us and His unfailing purpose in redemption caused Him to rescue us with His own life.

Preview of the Next Session

- The days of creation.
- Timeframe in which creation occurred.
- The meaning of Scripture is the best way to discover the nature of our world.

ASSIGNMENT: DISCUSS KEY POINTS

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

SESSION 3, PART 4 – THE DAYS OF CREATION

In this session, you will:

- Explain why Genesis 1 and 2 are to be understood as historical narrative.
- Understand that God's Word is meant to be understood and believed.

You will KNOW:

- Genesis 1 and 2 are the critical foundation for all of Scripture.
- When we believe God's Word from its very beginning, we can expect to succeed in believing and teaching the rest of it.

You will be ABLE TO:

- Discuss the historical nature and straightforward meaning of these chapters and of all of Genesis.

You will THINK ABOUT:

- What God intends us to know about how and when He created and just how long it took Him to do so.

Begin video.

Certainties of the Account of Creation

- Along with the mysteries of the events of creation come certainties.
- Foundational class on *Bibliology*: God's own definition of His inspired Word and hermeneutics, or the science of interpretation of written words.
- God's Word is meant to be understood and believed.
- Scripture cannot be wrong, nor are there multiple correct interpretations.
- God wants us to know what He has said and what His Word means.

Human Authors

- The Bible’s human authors wrote in their individual languages and with their individual writing styles.
- There are many types of literature in Scripture: history, story, poetry, prophecy.
- It’s important to recognize these in our study of Scripture.
- Genesis is an account of historical events.
- Events are concisely recorded in years, genealogies and even in days and months (the Flood).
- In the first 11 chapters of Genesis, Moses recorded a straightforward narrative of history.

Historical Narrative

- Conveys the “What,” “Where,” “Who,” and “When” of the events in Genesis -- not primarily concerned with “Why.”
- The first 11 chapters are concise, “God-breathed” answers to those questions:
 - **What:** God created everything from nothing and it was all good.
 - **Where:** Everywhere and specifically on this planet.
 - **Who:** Elohim, the first man and woman and their descendants and the serpent.
 - **When:** Clearly, about 6,000 years ago, creation was completed in six days.

Modern Interpretations

- “Science has proved that the universe is billions of years old.”
- “The author of Genesis didn't know what we know today.” (Who, ultimately, is the Author of Genesis?)
- “A day doesn't always mean 24 hours.” 2 Peter 3:8 says, “With the Lord, a day is like a thousand years, and a thousand years are like a day.”
- “It's all a matter of interpretation.”
- Peter said that God's Word is not open to “any private interpretation.” 2 Peter 1:20, (NKJV)
- There may be many “interpretations,” but there is only one correct interpretation.

“Day” in Genesis

- Peter is referencing Psalm 90:4. Moses is the author of Psalm 90 and Genesis.
- Many meanings for “day,” but when modified by a number, as in “first day,” “second day,” etc. “day” in Scripture always means a span of 24 hours.
- God also included the phrase “the evening and the morning.”
- “Day” in Genesis 1 means a 24-hour time period.
- Seven consecutive 24-hour periods is creation from start to finish!

Ignorance of the “Author of Genesis”?

- God inspired Moses’ writing.
- Even though he had access to the libraries of Egypt as well as the verbal history of his ancestors, his words bear the mark of “inspired by God,” who was the eyewitness to creation.

“Science has Proved...”

- “Science” simply means “knowledge” and is constantly being revised and tested.
- If we begin by believing God's Word, we can look at our world and the universe with the only true foundation – To do otherwise cannot be wise.
Romans 1:21-22

Recommended Reading

- “24 Hours – Plain as Day,” by Jud Davis, April 1, 2012 (Reprinted with permission in your guidebook) and also available on the Answers in Genesis website <https://answersingenesis.org/days-of-creation/24-hours-plain-as-day/>
- Davis makes the well-researched claim that, “the top Hebrew scholars all agree that the writer of Genesis 1 intended the word ‘day’ to mean 24 hours.”
- It’s interesting that these “top scholars” do not believe that God created the world in six days. They do, however, know what their language clearly says.

Required Readings

- “The New Answers Book” chapter 8, “Could God Really Have Created Everything in Six Days?” by Ken Ham. Reprinted with permission in your guidebook. Also on the Answers in Genesis website <https://answersingenesis.org/days-of-creation/could-god-really-have-created-everything-in-six-days/>
- Links to additional articles are embedded on the website version.

Seeing Jesus in the Hebrew Scriptures

- Jesus is the Word who created and sustains all things.
- He is the one “who is, and who was, and is to come, the Almighty.” Revelation 1:8
- His own words are the ultimate authority for the interpretation of His work in creation.
- Nearly half of Jesus' quotes from the Hebrew Scriptures come from Genesis and these never give any other than a sense of actual historical events.
- Jesus referred to Adam and Eve as having been made “at the beginning of creation” (Matthew 19:4). He confirmed the beginning of humanity, but also verified the timescale in the genealogies of Genesis 5, 10 and 11.

A Word of Encouragement

- Public education has indoctrinated many of us with evolution and the concept of millions of years.
- The video instructor is convinced Biblically of a 6,000-year timeframe for the age of the earth.
- He has also been convinced by his reading in Archeology, Geology, Astronomy, Genetics and Anthropology, that there is no reason to believe the earth and universe are older than the Bible’s revealed history of 6,000 years.
- Knowing this brings the world and God's plans and His purposes in redemption more clearly into focus.

Preview of the Next Session

- The genealogies of Genesis 5, 10 and 11 provide an accurate framework for understanding the early history of the earth.

ASSIGNMENT: PLAIN AS DAY & CREATED IN 6 DAYS READING

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

Read “24 Hours – Plain as Day,” by Jud Davis, April 1, 2012, also included in this guide by permission, and available at:

<https://answersingenesis.org/days-of-creation/24-hours-plain-as-day/>

Be prepared to discuss the disconnect between understanding the meaning of the text and believing it.

Read “The New Answers Book”, Chapter 8, “Could God Really Have Created Everything in Six Days?” by Ken Ham (also included in this guide by permission)

<https://answersingenesis.org/days-of-creation/could-god-really-have-created-everything-in-six-days/>

Be prepared to discuss alternative views of the days of creation.

Study Peter's reference in 2 Peter 3:8 to Psalm 90:4 comparing a day to a thousand years. Know that Moses is the author of Psalm 90 and Genesis.

Take Quiz 3.

24 HOURS—PLAIN AS DAY

by [Jud Davis](#) on April 1, 2012 – Reprinted with permission

*Dr. Jud Davis is the Associate Professor of Greek at Bryan College. Dr. Davis earned his PhD in biblical studies from the University of Sheffield in England. He has also written the book *The Name and Way of the Lord: Old Testament Themes, New Testament Christology*.*

The top Hebrew scholars all agree that the writer of Genesis 1 intended the word day to mean 24 hours. If they all agree...then why can't we?

In 1983, as a Junior, I walked into the University of Georgia's religion building terrified. The professor was an expert in Hebrew from Yale University. I had been a Christian for only two years, and I wanted to learn that language. I knew that the religion department doubted the authorship of Old Testament books. For them, the myth Enuma Elish was more important for understanding Genesis than was Moses, Paul, or Jesus. Most of them believed that evolution disproved Christianity once and for all. Jesus was just a man, and the Bible was a book like any other book—written only by man and full of errors.

I knew at the core of this secular approach to Bible study was the axiom that human reason is supreme. They believed that scholars are over, rather than under, God's Word. So I anxiously wondered how studying Hebrew in a secular setting might help or hurt my faith.

The Bible, however, has an intrinsic, self-authenticating power—a power even skeptics cannot destroy. In spite of skeptical attacks, the Hebrew language has remained a passion of my life for almost thirty years. I focused my doctoral work in England on the New Testament use of the Old Testament, and my continuous study of Hebrew since then has reaffirmed the supernatural nature of God's Word and its truth at every point.

I teach at a Christian college that hosts a conference every year on a contemporary hot topic. Last year the school decided to host one on the proper reading of Genesis 1–2. The goal was to gather all the major evangelical scholars for a two-day conference and let them present their cases for different ways to read the first two chapters of Genesis.

The school stumbled on a serious problem—we could not find a nationally recognized Old Testament scholar who held the traditional view that the world was created in six twenty-four hour days.

During my search, I even went to the national Evangelical Theological Society meeting and attended their session on Genesis 1–2. During a panel discussion, some scholars began to openly mock the traditional view. Others assured the audience that *Enuma Elish*, and the like, were the key to understanding Genesis. I felt like I was back in Peabody Hall. What was happening?

When I left ETS, I was confused. Did the majority of evangelical scholars really believe that the Hebrew text failed to support the traditional view? Did they believe that no one who studies Hebrew seriously believes that God supernaturally created everything in six days a few thousand years ago?

Time For Investigation

This experience bothered me so badly that I started doing more research. I knew that modern critical scholars think the day-age view and the more recent framework hypothesis are grammatically untenable from the standpoint of the original author’s intent. One of the best Hebraists in the world, James Barr of Oxford University, had written in a letter twenty years ago, “So far as I know, there is no professor of Hebrew or Old Testament at any world-class university who does not believe that the writer(s) of [Gen. 1–11](#) intended to convey to their readers the ideas that (a) creation took place in a series of six days which were the same as the days of 24 hours we now experience (b) the figures contained in the Genesis genealogies provided by simple addition a chronology from the beginning of the world up to later stages in the biblical story.”¹

I wondered what modern “world-class” Hebraists would say about Barr’s statement today, so I tracked down several leading experts to ask their opinion.

Hugh Williamson is the current Regius Professor of Hebrew at Oxford University. Oxford is perhaps the most prestigious university in the world, and Williamson is one of the top Hebraists anywhere. In an email he responded, “So far as the days of Genesis 1 are concerned, I am sure that Professor Barr was correct...I have not met any Hebrew professors who had the slightest doubt about this unless they were already committed to some alternative by other considerations that do not arise from a straightforward reading of the Hebrew text as it stands.”²

I also emailed Barr’s letter to Emanuel Tov of Hebrew University Jerusalem; he would be on anyone’s list of Hebrew experts. Professor Tov responded in kind: “For the biblical people this was history, difficult as it is for us to accept this view.”³ Here was confirmation from a Jewish man who spoke and thought in Hebrew.

There is a residential theological research library called Tyndale House, located outside of Cambridge University in England. You can rent a room and literally live in

the library. It is perhaps the best such facility in the world. During its history some of the top scholars have been its “warden.” The current warden is a young man of encyclopedic knowledge named Peter Williams. He sent a paper to me that said, “Although the Young Universe Creationist position is not widely held within secular academia, the position—that the author of Genesis 1 maintained that the world was created in six literal days—is nearly universally held.”⁴

I could go on, listing dozens and dozens of names, but there is no need. The scholarship is clear. The writer of Genesis 1–2 meant the text to teach chronology in terms of normal days. So why would almost the entirety of evangelical scholarship reject the author’s intent?

When a Day Is Not a Day

My inability to find many evangelical scholars who support the traditional view was puzzling for another reason: evangelicals’ public commitment to the inerrancy of Scripture. The Chicago Statement on Biblical Inerrancy, signed in 1978, gives the fullest statement on what evangelicals believe about the Bible. Article 12 says of creation and the Flood, “We deny that Biblical infallibility and inerrancy are limited to spiritual, religious, or redemptive themes, exclusive of assertions in the fields of history and science. We further deny that scientific hypotheses about earth history may properly be used to overturn the teaching of Scripture on creation and the flood.”

I was confused why many of the signers did not believe in the traditional view of Genesis 1–2. So I started emailing people I knew who had signed the document. What I found out was shocking. Henry Morris had proposed the language for Article 12, and he meant it to exclude long ages and theistic evolution.⁵ Many of the signers decided to reject Morris’s intended meaning and reinterpret his words in line with their own beliefs.

This was the same thing that happened among Bible-believing churches at the turn of the twentieth century, during the early rise of modernist theology. Ministers in the Presbyterian Church, for example, would affirm the Westminster Confession, but they would self-interpret the words. So where the Confession said that Jesus is God, the liberal minister agreed but meant that Jesus had a God-consciousness like any other man.

This is theological doublespeak. I am surprised that evangelicals are stumbling down the same dead-end path that wrecked mainline churches a century ago.

Days Ahead

I would ask my evangelical brothers some basic questions. If the text of [Genesis 1–2](#) does not mean to teach traditional chronology and twenty-four-hour days,⁶

Why does Jesus take Genesis 1–2 as teaching history ([Matthew 19:4](#); [Mark 10:6](#))?

Why does Paul take it as history ([Romans 5:12](#); [1 Corinthians 11:8–9](#); [15:21–22](#); [15:45](#); [1 Timothy 2:12–14](#))?

Why do nearly all world-class Hebraists assume that the writer of Genesis intended normal days and the text as history?

Why did the ancient, medieval, and modern church—until about 1800—have few commentators (if any) who believed in an ancient universe?

Why do all of the ancient translations and paraphrases, such as the Aramaic Targums, take the words at face value and translate them as “days,” with no hint that they might mean “ages” in Genesis 1?

Why is there little or no classical Rabbinic support for an ancient universe?

Why are there well-qualified PhD scientists who still support physical data as consistent with a young-earth view?

Nobody has provided me with answers that point to anything but a traditional view of the original meaning. Anyone who says that a closer study of the Hebrew leads elsewhere is simply incorrect. The original intent is plain—a day was a day, from the very first miraculous day.

Footnotes

1. Note that Barr does not believe in inerrancy; he is simply affirming the authorial intent of Genesis 1–2.
2. Email to the author, January 7, 2011.
3. Email to the author, December 28, 2010.
4. “No Agony Before Adam,” paper given at University of Aberdeen, December 17, 2008, p. 1.
5. In a telephone conversation, one of the coauthors of *The Genesis Flood*, Dr. John Whitcomb, told me that Dr. Henry Morris, the other coauthor of that foundational book in modern creationism, was the proposer of the language. Both were signers of the Chicago Statement.
6. See Terry Mortenson, “Jesus, Evangelical Scholars, and the Age of the Earth,” *The Master’s Seminary Journal* 18 (2007): 69–98, also available at <https://answersingenesis.org/age-of-the-earth/jesus-evangelical-scholars-and-the-age-of-the-earth/>.

COULD GOD REALLY HAVE CREATED EVERYTHING IN SIX DAYS?

by [Ken Ham](#) on September 27, 2007 Reprinted with permission

Why Is It Important?

If the days of creation are really geologic ages of millions of years, then the [gospel message](#) is undermined at its foundation because it puts death, disease, thorns, and suffering *before* the Fall. The effort to define “days” as “geologic ages” results from an erroneous approach to Scripture – reinterpreting the Word of God on the basis of the fallible theories of sinful people.

It is a good exercise to read Genesis 1 and try to put aside outside influences that may cause you to have a predetermined idea of what the word “day” may mean. Just let the words of the passage speak to you.

Taking Genesis 1 in this way, at face value, without doubt it says that God created the universe, the earth, the sun, moon and stars, plants and animals, and the first two people within six ordinary (approximately 24-hour) days. Being really honest, you would have to admit that you could never get the idea of millions of years from reading this passage.

The majority of Christians (including many Christian leaders) in the Western world, however, do not insist that these days of creation were ordinary-length days, and many of them accept and teach, based on outside influences, that they must have been long periods of time—even millions or billions of years.

How Does God Communicate to Us?

God communicates through language. When He made the first man, Adam, He had already “programmed” him with a language, so there could be communication. Human language consists of words used in a specific context that relates to the entire reality around us.

Thus, God can reveal things to man, and man can communicate with God, because words have meaning and convey an understandable message. If this were not so, how could any of us communicate with each other or with God?

Why “Long Days”?

[Romans 3:4](#) declares: ““Let God be true, and every man a liar.””

In every instance where someone has *not* accepted the “days” of creation to be ordinary days, they have not allowed the words of [Scripture](#) to speak to them in context, as the language requires for communication. They have been influenced by ideas from *outside* of Scripture. Thus, they have set a precedent that could allow any word to be reinterpreted by the preconceived ideas of the person reading the words.

Ultimately, this will lead to a communication breakdown, as the same words in the same context could mean different things to different people.

The Church Fathers

Most church fathers accepted the days of creation as ordinary days.¹ It is true that some of the early church fathers did not teach the days of creation as ordinary days—but many of them had been influenced by Greek philosophy, which caused them to interpret the days as allegorical. They reasoned that the creation days were related to God’s activities, and God being timeless meant that the days could not be related to human time.² In contrast to today’s *allegorizers*, they could not accept that God took *as long as* six days.

Thus, the non-literal days resulted from extra biblical influences (i.e., influences from *outside* the Bible), not from the words of the Bible.

This approach has affected the way people interpret Scripture to this day. As the man who started the Reformation said,

The days of creation were ordinary days in length. We must understand that these days were actual days (*veros dies*), contrary to the opinion of the Holy Fathers. Whenever we observe that the opinions of the Fathers disagree with Scripture, we reverently bear with them and acknowledge them to be our elders. Nevertheless, we do not depart from the authority of Scripture for their sake.³

Again and again, such leaders admit that Genesis 1, taken in a straightforward way, seems to teach six ordinary days. But they then say that this cannot be because of the age of the universe or some other extra biblical reason.

Consider the following representative quotes from Bible scholars who are considered to be conservative yet who do not accept the days of creation as ordinary-length days:

From a superficial reading of Genesis 1, the impression would seem to be that the entire creative process took place in six twenty-four-hour days. ... This seems to run counter to modern scientific research, which indicates that the planet Earth was created several billion years ago.⁴

We have shown the possibility of God’s having formed the Earth and its life in a series of creative days representing long periods. In view of the apparent age of the Earth, this is not only possible—it is probable.⁵

It is as if these theologians view “nature” as a “67th book of the Bible,” albeit with more authority than the 66 written books. Rather, we should consider the words of Charles Haddon Spurgeon, the renowned “prince of preachers,” in 1877:

We are invited, brethren, most earnestly to go away from the old-fashioned belief of our forefathers because of the supposed discoveries of science. What is science? The method by which man tries to conceal his ignorance. It should not be so, but so it is.

You are not to be dogmatic in theology, my brethren, it is wicked; but for scientific men it is the correct thing. You are never to assert anything very strongly; but scientists may boldly assert what they cannot prove, and may demand a faith far more credulous than any we possess. Forsooth, you and I are to take our Bibles and shape and mold our belief according to the ever shifting teachings of so-called scientific men. What folly is this! Why, the march of science, falsely so called, through the world may be traced by exploded fallacies and abandoned theories. Former explorers once adored are now ridiculed; the continual wreckings of false hypotheses is a matter of universal notoriety. You may tell where the learned have encamped by the debris left behind of suppositions and theories as plentiful as broken bottles.⁶

Those who would use historical [science](#) (as propounded by people who, by and large, ignore God’s written revelation) to interpret the Bible, to teach us things about God, have matters front to back. Because we are fallen, fallible creatures, we need God’s written Word, illuminated by the Holy Spirit, to properly understand [natural history](#). The respected systematic theologian Berkhof said:

Since the entrance of sin into the world, man can gather true knowledge about God from His general revelation only if he studies it in the light of Scripture, in which the elements of God’s original self-revelation, which were obscured and perverted by the blight of sin, are republished, corrected, and interpreted. ... Some are inclined to speak of God’s general revelation as a second source; but this is hardly correct in view of the fact that nature can come into consideration here only as interpreted in the light of Scripture.⁷

In other words, Christians should build their thinking on the Bible, not on science.

The “Days” of Genesis 1

What does the Bible tell us about the meaning of “day” in Genesis 1? A word can have more than one meaning, depending on the context. For instance, the English word “day” can have perhaps 14 different meanings. For example, consider the

following sentence: “Back in my grandfather’s day, it took 12 days to drive across the country during the day.”

Here the first occurrence of “day” means “time” in a general sense. The second “day,” where a number is used, refers to an ordinary day, and the third refers to the daylight portion of the 24-hour period. The point is that words can have more than one meaning, depending on the context.

To understand the meaning of “day” in Genesis 1, we need to determine how the Hebrew word for “day,” *yom*, is used in the context of Scripture. Consider the following:

- A typical concordance will illustrate that *yom* can have a range of meanings: a period of light as contrasted to night, a 24-hour period, time, a specific point of time, or a year.
- A classic, well-respected Hebrew-English lexicon⁸ (a dictionary) has seven headings and many subheadings for the meaning of *yom*—but it defines the creation days of Genesis 1 as ordinary days under the heading “day as defined by evening and morning.”
- A number and the phrase “evening and morning” are used with each of the six days of creation ([Gen. 1:5, 8, 13, 19, 23, 31](#)).
- Outside Genesis 1, *yom* is used with a number 359 times, and each time it means an ordinary day.⁹ Why would Genesis 1 be the exception?¹⁰
- Outside Genesis 1, *yom* is used with the word “evening” or “morning”¹¹ 23 times. “Evening” and “morning” appear in association, but without *yom*, 38 times. All 61 times the text refers to an ordinary day. Why would Genesis 1 be the exception?¹²
- In [Genesis 1:5](#), *yom* occurs in context with the word “night.” Outside of Genesis 1, “night” is used with *yom* 53 times, and each time it means an ordinary day. Why would Genesis 1 be the exception? Even the usage of the word “light” with *yom* in this passage determines the meaning as ordinary day.¹³
- The plural of *yom*, which does not appear in Genesis 1, can be used to communicate a longer time period, such as “in those days.”¹⁴ Adding a number here would be nonsensical. Clearly, in [Exodus 20:11](#), where a

number is used with “days,” it unambiguously refers to six earth-rotation days.

- There are words in biblical Hebrew (such as *olam* or *qedem*) that are very suitable for communicating long periods of time, or indefinite time, but *none* of these words are used in Genesis 1.¹⁵ Alternatively, the days or years could have been compared with grains of sand if long periods were meant.

Dr. James Barr (Regius Professor of Hebrew at Oxford University), who himself does not believe Genesis is true history, nonetheless admitted as far as the language of Genesis 1 is concerned that

So far as I know, there is no professor of Hebrew or Old Testament at any world-class university who does not believe that the writer(s) of [Gen. 1–11](#) intended to convey to their readers the ideas that (a) creation took place in a series of six days which were the same as the days of 24 hours we now experience (b) the figures contained in the Genesis genealogies provided by simple addition a chronology from the beginning of the world up to later stages in the biblical story (c) Noah’s Flood was understood to be worldwide and extinguish all human and animal life except for those in the Ark.¹⁶

In like manner, nineteenth century liberal Professor Marcus Dods, New College, Edinburgh, said,

If, for example, the word “day” in these chapters does not mean a period of twenty-four hours, the interpretation of Scripture is hopeless.¹⁷

Conclusion About “Day” in Genesis 1

If we are prepared to let the words of the language speak to us in accord with the context and normal definitions, without being influenced by outside ideas, then the word for “day” found in Genesis 1—which is qualified by a number, the phrase “evening and morning” and for Day 1 the words “light and darkness”—*obviously* means an ordinary day (about 24 hours).

In Martin Luther’s day, some of the church fathers were saying that God created everything in only one day or in an instant. Martin Luther wrote,

When Moses writes that God created Heaven and Earth and whatever is in them in six days, then let this period continue to have been six days, and do not venture to devise any comment according to which six days were one day. But, if you cannot understand how this could have been done in six days, then grant the Holy Spirit the honor of being more learned than you are. For you are to deal with Scripture in such a way that you bear in mind that God

Himself says what is written. But since God is speaking, it is not fitting for you wantonly to turn His Word in the direction you wish to go.¹⁸

Similarly, John Calvin stated, “Albeit the duration of the world, now declining to its ultimate end, has not yet attained six thousand years. ... God’s work was completed not in a moment but in six days.”¹⁹

Luther and Calvin were the backbone of the Protestant Reformation that called the church back to Scripture—*Sola Scriptura* (Scripture alone). Both of these men were adamant that Genesis 1 taught six ordinary days of creation—only thousands of years ago.

Why Six Days?

[Exodus 31:12](#) says that God commanded Moses to say to the children of Israel:

Six days may work be done, but on the seventh is the sabbath of rest, holy to the Lord. Whoever does any work in the Sabbath day, he shall surely be put to death. Therefore, the sons of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between me and the sons of Israel forever. For in six days the Lord made the heavens and the earth, and on the seventh day He rested, and was refreshed (Exodus 31:15–17).

Then God gave Moses two tablets of stone upon which were written the commandments of God, written by the finger of God ([Exodus 31:18](#)).

Because [God](#) is infinite in power and wisdom, there’s no doubt He could have created the universe and its contents in no time at all, or six seconds, or six minutes, or six hours—after all, with God nothing shall be impossible ([Luke 1:37](#)).

However, the question to ask is, “Why did God take so long? Why as long as six days?” The answer is also given in [Exodus 20:11](#), and that answer is the basis of the Fourth Commandment:

For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore, the LORD blessed the Sabbath day and hallowed it.

The seven-day week has no basis outside of Scripture. In this Old Testament passage, God commands His people, Israel, to work for six days and rest for one—thus giving us a reason why He deliberately took as long as six days to create everything. He set the example for man. Our week is patterned after this principle.

Now if He created everything in six thousand (or six million) years, followed by a rest of one thousand or one million years, then we would have a very interesting week indeed.

Some say that [Exodus 20:11](#) is only an analogy in the sense that man is to work and rest—not that it was to mean six literal ordinary days followed by one literal ordinary day. However, Bible scholars have shown that this commandment “does not use analogy or archetypal thinking but that its emphasis is ‘stated in terms of the imitation of God or a divine precedent that is to be followed.’”²⁰ In other words, it was to be six literal days of work, followed by one literal day of rest, just as God worked for six literal days and rested for one.

Some have argued that “the heavens and the earth” is just earth and perhaps the solar system, not the whole universe. However, this verse clearly says that God made *everything* in six days—six consecutive ordinary days, just like the commandment in the previous verse to work for six consecutive ordinary days. The phrase “heaven(s) and earth” in Scripture is an example of a figure of speech called a *merism*, where two opposites are combined into an all-encompassing single concept, in this case the totality of creation. A linguistic analysis of the words “heaven(s) and earth” in Scripture shows that they refer to the totality of all creation (the Hebrews did not have a word for “universe”). For example, in [Genesis 14:19](#) God is called “Creator of heaven and earth.” In [Jeremiah 23:24](#) God speaks of Himself as filling “heaven and earth.” See also [Genesis 14:22](#); [2 Kings 19:15](#); [2 Chronicles 2:12](#); [Psalms 115:15](#), [121:2](#), [124:8](#), [134:3](#), [146:6](#); and [Isaiah 37:16](#).

Thus, there is no scriptural warrant for restricting [Exodus 20:11](#) to earth and its atmosphere or the solar system alone. So [Exodus 20:11](#) does show that the whole universe was created in six ordinary days.

Implication

As the days of creation are ordinary days in length, then by adding up the years in Scripture (assuming no gaps in the genealogies²¹), the age of the universe is only about [six thousand years](#).²²

Refuting Common Objections to Six Literal Days

Objection 1

“Science” has shown the earth and universe are billions of years old; therefore, the “days” of creation must be long periods (or indefinite periods) of time.

Answer

The age of the earth, as determined by man’s fallible methods, is based on unproven assumptions, so it is not proven that the earth is billions of years old.²³

This unproven age is being used to force an interpretation on the language of the Bible. Thus, man’s fallible theories are allowed to interpret the Bible. This ultimately undermines the use of language to communicate.

Evolutionary scientists claim the [fossil](#) layers over the earth’s surface date back hundreds of millions of years. As soon as one allows millions of years for the fossil layers, then one has accepted death, bloodshed, disease, thorns, and suffering before Adam’s sin.

The Bible makes it clear²⁴ that death, bloodshed, disease, thorns, and suffering are a *consequence* of sin.²⁵ In [Genesis 1:29–30](#), God gave Adam and Eve and the animals plants to eat (this is reading Genesis at face value, as literal history, as Jesus did in [Matthew 19:3–6](#)). In fact, there is a theological distinction made between animals and plants. Human beings and higher animals are described in Genesis 1 as having a *nephesh*, or life principle. (This is true of at least the vertebrate land animals as well as the birds and fish: [Genesis 1:20, 24](#).) Plants do not have this *nephesh*—they are not “alive” in the same sense animals are. They were given for food.

Man was permitted to eat meat only after the Flood ([Genesis 9:3](#)). This makes it obvious that the statements in [Genesis 1:29–30](#) were meant to inform us that man and the animals were vegetarian to start with. Also, in [Genesis 9:2](#), we are told of a change God apparently made in the way animals react to man.

God warned Adam in [Genesis 2:17](#) that if he ate of the “tree of the knowledge of good and evil” he would “die.” The Hebrew grammar actually means, “[dying, you will die](#).” In other words, it would be the commencement of a process of physical dying (see [Genesis 3:19](#)). It also clearly involved spiritual death (separation from God). After Adam disobeyed God, the Lord clothed Adam and Eve with “coats of skins” ([Genesis 3:21](#)).²⁶ To do this He must have killed and shed the blood of at least one animal. The reason for this can be summed up by [Hebrews 9:22](#):

And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.

God requires the shedding of blood for the remission of sins. What happened in the garden was a picture of what was to come in [Jesus Christ](#), who shed His blood on the Cross as the Lamb of God who took away the sin of the world ([John 1:29](#)).

Now if the Garden of Eden were sitting on a fossil record of dead things millions of years old, then blood was shed before sin. This would destroy the foundation of the Atonement. The Bible is clear: the sin of Adam brought death and suffering into the world. As [Romans 8:19–22](#) tells us, the whole of creation “groans” because of the

effects of the fall of Adam, and the creation will be liberated “from the bondage of corruption into the glorious liberty of the children of God” (Romans 8:21). Also, bear in mind that thorns came into existence after the Curse. Because there are thorns in the fossil record, it had to be formed after Adam and Eve sinned.

The pronouncement of the death penalty on Adam was both a curse and a blessing. A curse because death is horrible and continually reminds us of the ugliness of sin; a blessing because it meant the consequences of sin—separation from fellowship with God—need not be eternal. Death stopped Adam and his descendants from living in a state of sin, with all its consequences, forever. And because death was the just penalty for sin, Jesus Christ suffered physical death, shedding His blood, to release Adam’s descendants from the consequences of sin. The Apostle Paul discusses this in depth in Romans 5 and 1 Corinthians 15.

Revelation 21–22 makes it clear that there will be a “new heavens and a new earth” one day, where there will be “no more death” and “no more curse”—just like it was before sin changed everything. If there are to be animals as part of the new earth, obviously they will not be dying or eating each other, nor eating the redeemed people!

Thus, adding the supposed millions of years to Scripture destroys the foundations of the message of the Cross.

Objection 2

According to Genesis 1, the sun was not created until Day 4. How could there be day and night (ordinary days) without the sun for the first three days?

Answer

Again, it is important for us to let the language of God’s Word speak to us. If we come to Genesis 1 without any outside influences, as has been shown, each of the six days of creation appears with the Hebrew word *yom* qualified by a number and the phrase “evening and morning.” The first three days are written the *same* way as the next three. So if we let the language speak to us, all six days were ordinary earth days.

The sun is not needed for day and night. What is needed is light and a rotating earth. On the first day of creation, God made light (Genesis 1:3). The phrase “evening and morning” certainly implies a rotating earth. Thus, if we have light from one direction, and a spinning earth, there can be day and night.

Where did the light come from? We are not told,²⁷ but Genesis 1:3 certainly indicates it was a created light to provide day and night until God made the sun on

Day 4 to rule the day. [Revelation 21:23](#) tells us that one day the sun will not be needed because the glory of God will light the heavenly city.

Perhaps one reason God did it this way was to illustrate that the sun did not have the priority in the creation that people have tended to give it. The sun did not give birth to the earth as evolutionary theories postulate; the sun was God’s created tool to rule the day that God had made ([Genesis 1:16](#)).

Down through the ages, people such as the Egyptians have worshiped the sun. God warned the Israelites, in [Deuteronomy 4:19](#), not to worship the sun as the pagan cultures around them did. They were commanded to worship the God who made the sun—not the sun that was *made* by God.

Evolutionary theories (the “big bang” hypothesis for instance) state that the sun came before the earth and that the sun’s energy on the earth eventually gave rise to life. Just as in pagan beliefs, the sun is, in a sense, given credit for the wonder of creation.

It is interesting to contrast the speculations of modern cosmology with the writings of the early church father Theophilus:

On the fourth day the luminaries came into existence. Since God has foreknowledge, he understood the nonsense of the foolish philosophers who were going to say that the things produced on Earth came from the stars, so that they might set God aside. In order therefore that the truth might be demonstrated, plants and seeds came into existence before stars. For what comes into existence later cannot cause what is prior to it.²⁸

Objection 3

[2 Peter 3:8](#) states that “one day is with the Lord as a thousand years,” therefore the days of creation could be long periods of time.

Answer

This passage has *no* creation context—it is *not* referring to Genesis or the six days of creation.

This verse has what is called a “comparative article”—“as” or “like”— which is not found in Genesis 1. In other words, it is *not* saying a day *is* a thousand years; it is comparing a real, literal day to a real, literal thousand years. The context of this passage is the Second Coming of Christ. It is saying that, to God, a day is *like* a thousand years, because God is outside of time. God is not limited by natural processes and time as humans are. What may seem like a long time to us (e.g., waiting for the Second Coming), or a short time, is nothing to God, either way.

The second part of the verse reads “and a thousand years as one day,” which, in essence, cancels out the first part of the verse for those who want to equate a day with a thousand years. Thus, it cannot be saying a day is a thousand years or vice versa.

[Psalm 90:4](#) states, “For a thousand years in your sight are as yesterday when it is past, and as a watch in the night.” Here a thousand years is being compared with a “watch in the night” (four hours²⁹). Because the phrase “watch in the night” is joined in a particular way to “yesterday,” it is saying that a thousand years is being compared with a short period of time—not simply to a day.

If one used this passage to claim that “day” in the Bible means a thousand years, then, to be consistent, one would have to say that Jonah was in the belly of the fish three thousand years, or that Jesus has not yet risen from the dead after two thousand years in the grave.

Objection 4

Insisting on six solar days for creation limits God, whereas allowing God billions of years does not limit Him.

Answer

Actually, insisting on six ordinary earth-rotation days of creation is not limiting *God*, but limiting *us* to believing that God actually did what He tells us in His Word. Also, if God created everything in six days, as the Bible says, then surely this reveals the power and wisdom of God in a profound way— Almighty God did not *need* eons of time. However, the billions-of-years scenarios diminish God by suggesting that mere chance could create things or that God needed huge amounts of time to create things—this would be limiting God’s power by reducing it to naturalistic explanations.

Objection 5

Adam could not have accomplished all that the Bible states in one day (Day 6). He could not have named all the animals, for instance; there was not enough time.

Answer

Adam did not have to name *all* the animals—only those God brought to him. For instance, Adam was commanded to name “every beast of the field” ([Genesis 2:20](#)), not “beast of the earth” ([Genesis 1:25](#)). The phrase “beast of the field” is most likely a subset of the larger group “beast of the earth.” He did not have to name “everything that creeps upon the earth” ([Genesis 1:25](#)) or any of the sea creatures.

Also, the number of “kinds” would be much less than the number of species in today’s classification.

When critics say that Adam could not name the animals in less than one day, what they really mean is they do not understand how *they* could do it, so Adam could not. However, our brain has suffered from 6,000 years of the Curse—it has been greatly affected by the Fall. Before sin, Adam’s brain was perfect.

When God made Adam, He must have programmed him with a perfect language.

Today we program computers to “speak” and “remember.” How much more could our Creator God have created Adam as a mature human (he was not born as a baby needing to learn to speak), having in his memory a perfect language with a perfect understanding of each word. (That is why Adam understood what God meant when he said he would “die” if he disobeyed, even though he had not seen any death.) Adam may also have had a “perfect” memory (something like a photographic memory, perhaps).

It would have been no problem for this first perfect man to make up words and name the animals God brought to him and remember the names—in far less than one day.³⁰

Objection 6

Genesis 2 is a different account of creation, with a different order, so how can the first chapter be accepted as teaching six literal days?

Answer

Actually, Genesis 2 is not a *different* account of creation. It is a *more detailed* account of Day 6 of creation. Chapter 1 is an overview of the whole of creation; chapter 2 gives details surrounding the creation of the garden, the first man, and his activities on Day 6.³¹

Between the creation of Adam and the creation of Eve, the King James Version says, “Out of the ground the Lord God formed every beast of the field and every fowl of the air” ([Genesis 2:19](#)). This seems to say that the land beasts and birds were created between the creation of Adam and Eve. However, Jewish scholars did not recognize any such conflict with the account in chapter 1, where Adam and Eve were both created after the beasts and birds ([Genesis 1:23–25](#)). There is no contradiction, because in Hebrew the precise tense of a verb is determined by the context. It is clear from chapter 1 that the beasts and birds were created before Adam, so Jewish scholars would have understood the verb “formed” to mean “had formed” or “having formed” in [Genesis 2:19](#). If we translate verse 19, ““Now the Lord God had formed out of the ground all the beasts of the field,” the apparent disagreement with Genesis 1 disappears completely.

Regarding the plants and herbs in [Genesis 2:5](#) and the trees in [Genesis 2:9](#) (compare with [Genesis 1:12](#)), the plants and herbs are described as “of the field” and they needed a man to tend them. These are clearly cultivated plants, not just plants in general (Genesis 1). Also, the trees ([Genesis 2:9](#)) are only the trees planted in the garden, not trees in general.

In [Matthew 19:3–6](#) Jesus Christ quotes from both [Genesis 1:27](#) and [Genesis 2:24](#) when referring to the *same man and woman* in teaching the doctrine of marriage. Clearly, Jesus saw them as *complementary* accounts, *not* contradictory ones.

Objection 7

There is no “evening and morning” for the seventh day of the Creation Week ([Genesis 2:2](#)). Thus, we must still be in the “seventh day,” so none of the days can be ordinary days.

Answer

Look again at the section entitled “Why Six Days?” above. [Exodus 20:11](#) is clearly referring to seven literal days—six for work and one for rest. Also, God stated that He “rested” from His work of creation (not that He *is resting!*). The fact that He rested from His work of creation does not preclude Him from continuing to rest from this activity. God’s work now is different—it is a work of sustaining His creation and of reconciliation and redemption because of man’s sin. The word *yom* is qualified by a number ([Genesis 2:2–3](#)), so the context still determines that it is an ordinary solar day. Also, God blessed this seventh day and made it holy. In [Genesis 3:17–19](#) we read of the Curse on the earth because of sin. Paul refers to this in [Romans 8:22](#). It does not make sense that God would call this day holy and blessed if He cursed the ground on this “day.” We live in a sin-cursed earth—we are not in the seventh blessed holy day! Note that in arguing that the seventh day is not an ordinary day because it is not associated with “evening and morning,” proponents are tacitly agreeing that the other six days are ordinary days because they are defined by an evening and a morning.

Some have argued that [Hebrews 4:3–4](#) implies that the seventh day is continuing today:

For we who have believed do enter that rest, as He has said: “So I swore in My wrath, ‘They shall not enter My rest,’” although the works were finished from the foundation of the world. For He has spoken in a certain place of the seventh day in this way: “And God rested on the seventh day from all His works...”

However, verse 4 reiterates that God rested (past tense) on the seventh day. If someone says on Monday that he rested on Friday and is still resting, this would not suggest that Friday continued through to Monday! Also, only those who have believed in Christ will enter that rest, showing that it is a spiritual rest, which is compared with God’s rest since the Creation Week. It is not some sort of continuation of the seventh day (otherwise everyone would be “in” this rest).³² Hebrews does *not* say that the seventh day of Creation Week is continuing today, merely that the rest He instituted is continuing.

Objection 8

Genesis 2:4 states, “In the day that the Lord God made the earth and the heavens.” As this refers to all six days of creation, it shows that the word “day” does not mean an ordinary day.

Answer

The Hebrew word *yom* as used here is *not* qualified by a number, the phrase “evening and morning,” or light or darkness. In this context, the verse really means “in the time God created” (referring to the Creation Week) or “when God created.”

Other Problems with Long Days and Similar Interpretations

If the plants made on Day 3 were separated by millions of years from the birds and nectar bats (created Day 5) and insects (created Day 6) necessary for their pollination, then such plants could not have survived. This problem would be especially acute for species with complex symbiotic relationships (each depending on the other; e.g., the yucca plant and the associated moth³³).

Adam was created on Day 6, lived through Day 7, and then died when he was 930 years old ([Genesis 5:5](#)). If each day were a thousand years or millions of years, this would make no sense of Adam’s age at death.

Some have claimed that the word for “made” (*asah*) in [Exodus 20:11](#) actually means “show.” They propose that God showed or revealed the information about creation to Moses during a six-day period. This allows for the creation itself to have occurred over millions of years. However, “showed” is not a valid translation for *asah*. Its meaning covers “to make, manufacture, produce, do,” etc., but not “to show” in the sense of reveal.³⁴ Where *asah* is translated as “show”—for example, “show kindness” ([Genesis 24:12](#))—it is in the sense of “to do” or “make” kindness.

Some have claimed that because the word *asah* is used for the creation of the sun, moon, and stars on Day 4, and not the word *bara*, which is used in [Genesis 1:1](#) for “create,” this means God only revealed the sun, moon, and stars at this stage. They insist the word *asah* has the meaning of “revealed.” In other words, the luminaries were supposedly already in existence and were only revealed at this stage. However,

bara and *asah* are used in Scripture to describe the same event. For example, *asah* is used in [Exodus 20:11](#) to refer to the creation of the heavens and the earth, but *bara* is used to refer to the creation of the heavens and the earth in [Genesis 1:1](#). The word *asah* is used concerning the creation of the first people in [Genesis 1:26](#)—they did not previously exist. And then they are said to have been created (*bara*) in [Genesis 1:27](#). There are many other similar examples. *asah* has a broad range of meanings involving “to do” or “to make,” which includes *bara* creation.

Some accept that the days of creation are ordinary days as far as the language of Genesis is concerned but not as literal days of history as far as man is concerned. This is basically the view called the “framework hypothesis.”³⁵ This is a very complex and contrived view which has been thoroughly refuted by scholars.³⁶ The real purpose of the framework hypothesis can be seen in the following quote from an article by one of its proponents:

To rebut the literalist interpretation of the Genesis creation “week” propounded by the young-earth theorists is a central concern of this article.³⁷

Some people want the days of creation to be long periods in an attempt to harmonize evolution or billions of years with the Bible’s account of origins. However, the order of events according to long-age beliefs does not agree with that of Genesis. Consider the following table:

| Biblical account of creation | Evolutionary/long-age speculation |
|----------------------------------|-----------------------------------|
| Earth before the sun and stars | Stars and sun before earth |
| Earth covered in water initially | Earth a molten blob initially |
| Oceans first, then dry land | Dry land, then the oceans |
| Life first created on the land | Life started in the oceans |
| Plants created before the sun | Plants came long after the sun |
| Land animals created after birds | Land animals existed before birds |
| Whales before land animals | Land animals before whales |

Clearly, those who do not accept the six literal days are the ones reading their own preconceived ideas into the passage.

Long-Age Compromises

Other than the “[gap theory](#)” (the belief that there is a gap of indeterminate time between the first two verses of Genesis 1), the major compromise positions that try to harmonize long ages and/or evolution with Genesis fall into two categories: “[theistic evolution](#)” wherein God supposedly directed the evolutionary process of millions of years, or even just set it up and let it run, and

“**progressive creation**” where God supposedly intervened in the processes of death and struggle to create millions of species at various times over millions of years.

All long-age compromises reject Noah’s Flood as global—it could only be a local event because the fossil layers are accepted as evidence for millions of years. A global Flood would have destroyed this record and produced another. Therefore, these positions cannot allow a catastrophic global Flood that would form layers of fossil-bearing rocks over the earth. This, of course, goes against Scripture, which obviously teaches a global Flood (Genesis 6–9).³⁸ Sadly, most theologians years ago simply tried to add this belief to the Bible instead of realizing that these layers were laid down by Noah’s Flood.

Does It Really Matter?

Yes, it does matter what a Christian believes concerning the days of creation in Genesis 1. Most importantly, all schemes which insert eons of time into, or before, creation undermine the gospel by putting death, bloodshed, disease, thorns, and suffering before sin and the Fall, as explained above (see answer to Objection 1).

Here are two more reasons:

It is really a matter of how one approaches the Bible, in principle. If we do not allow the language to speak to us in context, but try to make the text fit ideas outside of Scripture, then ultimately the meaning of any word in any part of the Bible depends on man’s interpretation, which can change according to whatever outside ideas are in vogue.

If one allows **science** (which has wrongly become synonymous with **evolution and materialism**) to determine our understanding of Scripture, then this can lead to a slippery slope of unbelief through the rest of Scripture. For instance, science would proclaim that a person cannot be raised from the dead. Does this mean we should interpret the Resurrection of Christ to reflect this? Sadly, some do just this, saying that the Resurrection simply means that Jesus’ teachings live on in His followers.

When people accept at face value what Genesis is teaching and accept the days as ordinary days, they will have no problem accepting and making sense of the rest of the Bible.

Martin Luther once said:

I have often said that whoever would study Holy Scripture should be sure to see to it that he stays with the simple words as long as he can and by no means departs from them unless an article of faith compels him to understand them differently. For of this we must be certain: no clearer speech has been heard on Earth than what God has spoken.³⁹

Pure Words

God’s people need to realize that the Word of God is something very special. It is not just the words of men. As Paul said in [1 Thessalonians 2:13](#), “You received it not as the word of men, but as it is, truly the word of God.”

[Proverbs 30:5–6](#) states that “every word of God is pure . . . Do not add to His words, lest He reprove you and you be found a liar.” The Bible cannot be treated as just some great literary work. We need to “tremble at his word” ([Isaiah 6:5](#)) and not forget:

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work (2 Timothy 3:16–17).

In the original autographs, every word and letter in the Bible is there because God put it there. Let us listen to God speaking to us through His Word and not arrogantly think we can tell God what He really means!

Footnotes

1. M. Van Bebber and P. Taylor, *Creation and Time: A Report on the Progressive Creationist Book by Hugh Ross*, Films for Christ, Mesa, Arizona, 1994.
2. G. Hasel, The “days” of creation in Genesis 1: literal “days” or figurative “periods/epochs” of time? *Origins* **21**(1):5–38, 1994.
3. Martin Luther as cited in E. Plass, *What Martin Luther Says: A Practical In-Home Anthology for the Active Christian*, Concordia Publishing House, St. Louis, Missouri, 1991, 1523.
4. G. Archer, *A Survey of Old Testament Introduction*, Moody Press, Chicago, 1994, 196–197.
5. J. Boice, *Genesis: An Expositional Commentary*, Vol. 1, [Genesis 1:1–11](#), Zondervan Publishing House, Grand Rapids, 1982, 68.
6. C.H. Spurgeon, *The Sword and the Trowel*, 1877, 197.
7. L. Berkhof, Introductory volume to *Systematic Theology*, Wm. B. Eerdmans, Grand Rapids, Michigan, 1946, 60, 96.
8. F. Brown, S. Driver, and C. Briggs, *A Hebrew and English Lexicon of the Old Testament*, Clarendon Press, Oxford, 1951, 398.
9. Some say that [Hosea 6:2](#) is an exception to this because of the figurative language. However, the Hebrew idiomatic expression used, “After two days . . . in the third day,” meaning “in a short time,” makes sense only if “day” is understood in its normal sense.
10. J. Stambaugh, The days of creation: a semantic approach, *TJ* **5**(1):70–78, April 1991. Available online at www.answersingenesis.org/go/days.
11. The Jews start their day in the evening (sundown followed by night), obviously based on the fact that Genesis begins the day with the “evening.”
12. Stambaugh, [The Days of Creation: A Semantic Approach](#), 75.
13. *Ibid.*, 72.
14. *Ibid.*, 72–73.
15. Stambaugh, [The Days of Creation: A Semantic Approach](#), 73–74; R. Grigg, How long were the days of Genesis 1? *Creation* **19**(1):23–25, 1996. Available online at www.answersingenesis.org/creation/v19/i1/days.asp.
16. J. Barr, personal letter to David Watson, April 23, 1984.
17. M. Dods, *Expositor’s Bible*, T & T Clark, Edinburgh, 1888, 4, as cited by D. Kelly, *Creation and Change*, Christian Focus Publications, Fearn, Scotland, 1997, 112.
18. Plass, *What Martin Luther Says: A Practical In-Home Anthology for the Active Christian*, 1523.
19. J. McNeil, Ed., *Calvin: Institutes of the Christian Religion 1*, Westminster Press, Louisville, Kentucky, 1960, 160–161, 182.
20. G. Hasel, The “days” of creation in Genesis 1: literal “days” or figurative “periods/epochs” of time? *Origins* **21**(1):29, 1994.
21. J. Whitcomb and H. Morris, *The Genesis Flood*, Presbyterian and Reformed Publ., Phillipsburg, New Jersey, 1961, 481–483, Appendix II. They allow for the possibility of gaps in the genealogies because the word “begat” can skip generations. However, they point out that even allowing for gaps would give a maximum age of around 10,000 years.

22. L. Pierce, [The forgotten archbishop](#), *Creation* **20**(2):42–43, 1998. Ussher carried out a very scholarly work in adding up all the years in Scripture to obtain a date of creation of 4004 BC. Ussher has been mocked for stating that creation occurred on October 23—he obtained this date by working backward using the Jewish civil year and accounting for how the year and month were derived over the years. Thus, he didn’t just pull this date out of the air but gave a scholarly mathematical basis for it. This is not to say this is the correct date, as there are assumptions involved, but the point is, his work is not to be scoffed at. Ussher did *not* specify the hour of the day for creation, as some skeptics assert. Young’s *Analytical Concordance*, under “creation,” lists many other authorities, including extra biblical ones, who all give a date for creation of less than 10,000 years ago.
23. See chapters 7 and 9 on these dating methods to see the assumptions involved. See also H. Morris and J. Morris, *Science, Scripture, and the Young Earth*, Institute for Creation Research, El Cajon, California, 1989, 39–44; J. Morris, *The Young Earth*, Master Books, Green Forest, Arkansas, 1996, 51–67; S. Austin, *Grand Canyon: Monument to Catastrophe*, Institute for Creation Research, El Cajon, California, pp. 1994, 111–131; L. Vardiman, ed., *Radio Isotopes and the Age of the Earth, Vol. 2*, Master Books, Green Forest, Arkansas, 2005.
24. K. Ham, *The Lie: Evolution*, Master Books, Green Forest, Arkansas, Introduction, 1987, xiii–xiv; K. Ham, The necessity for believing in six literal days, *Creation* **18**(1):38–41, 1996; K. Ham, [The Wrong Way Round!](#) *Creation* **18**(3):38–41, 1996; K. Ham, [Fathers, Promises and Vegemite](#), *Creation* **19**(1):14–17, 1997; K. Ham, [The Narrow Road](#), *Creation* **19**(2):47–49, 1997; K. Ham, [Millions of Years and the 'Doctrine of Balaam'](#), *Creation* **19**(3):15–17, 1997.
25. J. Gill, *A Body of Doctrinal and Practical Divinity*, 1760. Republished by Primitive Baptist Library, Carthage, Illinois, 1980, 191. This is not just a new idea from modern scholars. In 1760 John Gill, in his commentaries, insisted there was no death, bloodshed, disease, or suffering before sin.
26. All Eve’s progeny, except the God-man Jesus Christ, were born with original sin ([Romans 5:12, 18–19](#)), so Eve could not have conceived when she was sinless. So the Fall must have occurred fairly quickly, before Eve had conceived any children (they were told to “be fruitful and multiply”).
27. Some people ask why God did not tell us the source of this light. However, if God told us everything, we would have so many books we would not have time to read them. God has given us all the information we need to come to the right conclusions about the things that really matter.
28. L. Lavalley, The early church defended creation science, *Impact*, No. 160, p. ii, 1986. Quotation from *Theophilus "To Autolytus,"* 2.8, Oxford Early Christian Texts.
29. The Jews had three watches during the night (sunset to 10 pm; 10 pm to 2 am; 2 am to sunrise), but the Romans had four watches, beginning at 6 pm.
30. R. Grigg, Naming the animals: all in a day’s work for Adam, *Creation* **18**(4):46–49, 1996.
31. D. Batten, Genesis contradictions? *Creation* **18**(4):44–45, 1996; M. Kruger, An understanding of [Genesis 2:5](#), *CEN Technical Journal* **11**(1):106–110, 1997.
32. Anon., Is the Seventh Day an eternal day? *Creation* **21**(3):44–45, 1999.
33. F. Meldau, *Why We Believe in Creation Not in Evolution*, Christian Victory Publ., Denver, Colorado, 1972, 114–116.
34. Nothing in Gesenius’s *Lexicon* supports the interpretation of *asah* as “show”; See Charles Taylor’s “Days of Revelation or creation?” (1997) found at www.answersingenesis.org/docs/188.asp.
35. M. Kline, Because it had not rained, *Westminster Theological Journal* **20**:146–157, 1957– 1958.
36. Kruger, An understanding of [Genesis 2:5, 106–110](#); J. Pipa, From chaos to cosmos: a critique of the framework hypothesis, presented at the Far-Western Regional Annual Meeting of the Evangelical Theological Society, USA, April 26, 1996; Wayne Grudem’s *Systematic Theology*, InterVarsity Press, Downers Grove, Illinois, 1994, 302–305, summarizes the framework hypothesis and its problems and inconsistencies.
37. M. Kline, Space and time in the Genesis cosmology, *Perspectives on Science & Christian Faith* **48**(1), 1996.
38. M. Van Bebber and P. Taylor, *Creation and Time: A Report on the Progressive Creationist Book by Hugh Ross*, 55–59; Whitcomb and Morris, *The Genesis Flood*, 212–330.
39. Plass, *What Martin Luther Says: A Practical In-Home Anthology for the Active Christian*, 93.

QUIZ FOR SESSION 3

All quizzes are open book, open Bible.

1. The first sentence in the Bible contains _____ Hebrew words.
 - a. 10
 - b. 9
 - c. 8
 - d. 7

2. The name for God in Genesis 1:1 is _____, and this is a _____ noun.
 - a. YHWH, descriptive
 - b. Elohim, plural
 - c. Lord, singular
 - d. Creator, plural

3. Genesis 1:1, John 1:1 and Colossians 1:16 agree that Jesus is:
 - a. the Creator.
 - b. the Savior.
 - c. the Maker of heaven and earth.
 - d. Both a. and c.

4. Which is the correct order of creation for the first three days?
 - a. Light, Water and Air.
 - b. Sun, Moon and Stars.
 - c. Light, Air and Dry Land.
 - d. Air, Trees and Land.

5. On the fourth day of Creation God created:
 - a. Birds and Fish.
 - b. Sun, Moon and Stars.
 - c. Trees that bear fruit with seeds.
 - d. Dry Ground and Seas.

6. On the sixth day of Creation God created:
 - a. Land animals and Man.
 - b. Adam and Eve.
 - c. The Garden of Eden.
 - d. Both a. and b.

7. Genesis chapter 2 is:
 - a. A closer look at the events of the sixth day of creation.
 - b. A different account of creation.
 - c. The account of the creation of the woman.
 - d. The account of the “fall” of mankind.

8. The creation of Adam and Eve is:
 - a. A story to teach a moral lesson.
 - b. The pinnacle of God’s creative acts.
 - c. Not true.
 - d. A minor event in the creation story.

9. In the book of Genesis, we are consistently presented with what is clearly:
 - a. A collection of myths.
 - b. Stories made up to teach morals.
 - c. An account of historical events.
 - d. Moses’ ideas about creation.

10. The seven days of Creation are best understood to be:
 - a. A “Framework” to think about God as Creator.
 - b. Long ages of time in which God was involved in guiding the process of evolution.
 - c. A compilation of ancient Creation stories.
 - d. Seven actual 24-hour days.

SESSION 4, PART 1 – JESUS AND THE PRE-FLOOD WORLD

In this session, you will:

- Examine the time from Adam to Noah and see the effects of sin in the pre-Flood world.
- Understand that God protected a line of descent through which the Promised Offspring would come.

You will KNOW:

- The world before the Flood.
- How sin came into God's perfect world.
- The beginning of God's plan of Redemption.
- The genealogy from Adam to Noah.
- World conditions that necessitated the Flood as a new beginning.

You will be ABLE TO:

- Understand and explain how sin came into the world and point to the beginning of God’s plan of redemption through the Seed of the woman.
- See that the genealogy listed in Genesis 5 accurately records the time from Creation to Noah.

You will THINK ABOUT:

- The horrible consequences of sin and the necessity of the Flood.

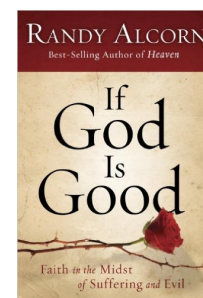
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Review of the Last Session

- Jesus the Creator is at the center of God's plan.
- Jesus walked in the Garden of Eden and asked man, “Where are you?”
- Jesus spoke words of judgment to the serpent and to our first parents.
- Jesus also spoke words of hope to them.

The Theme of Redemption

- Begins in Genesis 3.
- Answers the question “Why is there evil in the world?”
- In his book, *If God Is Good: Faith in the Midst of Suffering and Evil*, Randy Alcorn points out this question as being one of the most common asked by unbelievers and says that it is the most common argument used to deny God’s existence.



The Temptation of Eve and Adam

- It is essential for us to understand the broken condition of our world and mankind in particular.
- The serpent questioned Eve and openly contradicted God's Word.
- Eve gave in to the lies of the father of lies. “When the woman saw that the fruit of the tree was: good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it.” Genesis 3:6

The Three Aspects of Temptation

- The first was simply physical. Eve “saw that the fruit was good for food.”
- The second was to her soul, her imagination: “pleasing to the eye.”
- The third was spiritual: “desirable for gaining wisdom.”
- Seen in the three times the devil tests Jesus in the wilderness. (Matt 4; Lk 4).
 - The temptation in the garden and of Jesus in the wilderness are purposely paralleled in Scripture.
 - The nature of temptation is revealed.
 - This shows Jesus to be “the last Adam,” (1 Corinthians 15:45), who did not sin and who rightly holds dominion over all creation.

Kindness, Sternness and Purposes of God Following the Fall of Mankind

- KINDNESS: God came looking for man.
- STERNNESS and PURPOSES: God's judgment on the serpent with the first prediction of the eventual victory of Christ: “So the LORD God said to the serpent, ‘Because you have done this, cursed are you above all the livestock and all wild animals! You will crawl on your belly and you will eat dust all the days of your life. And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.’” Genesis 3:14-15
- God's great plan of redemption begins with the revelation that the final triumph of God over evil will be accomplished by One “born of a woman,” Galatians 4:4, who will Himself be wounded yet victorious.
- Adam and Eve surely felt dread at God's words of judgment because they knew that the command they had broken carried with it a death sentence!

The Redemptive Plan of God Made Clear

- “The LORD God made garments of skin for Adam and his wife and clothed them.” Genesis 3:21
- This was the first sacrifice.
- This was the first death of a substitute.
- God was showing that, though death was the penalty for sin, atonement (a covering), could be had at another's expense.

The Triune Nature of God

“The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever. So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken.” Genesis 3:22-23

Mankind's Fallen State

- The immediate effects of sin in the tragedy of Cain and Abel
- It continues in the arrogant ungodliness of Cain and his descendants
- In contrast, we also see a line of faith through Seth

Names from Adam to Noah Genesis 5

- In the meanings of the names, we recognize a hint of man's hope of a suffering Savior.
 - Your Bible timeline needs to include these names and their respective ages to get a sense of the passage of time from Adam to Noah.
- It is likely that early events were transmitted verbally from generation to generation.
- These great ages became impossible likely due to genetic flaws and radical changes in the world after the Flood.
- There is no reason to doubt God's detailed account of these early generations before the Flood.
- Luke 3 confirms this list.

Early Chapters of Genesis

Things of note to considered about Enoch

- Enoch, the seventh from Adam, is a contrasting picture to the depravity of man.
- Enoch “walked with God.” Genesis 5:22
- According to Jude 14-15, Enoch was a prophet and his prophetic declaration is one of the strongest condemnations of “the ungodly” in all of Scripture. Enoch's words correspond with the Lord's own evaluation of the world of Noah's day. See Genesis 6:5-6
- Enoch's prophetic gift may also be seen in the name of his son, Methuselah, which means “when he dies, it shall come.” The Flood occurred the year Methuselah died.
- Hebrews 11:5 states, “He was commended as one who pleased God.”
- Enoch's bold faith in the midst of an ungodly world is a powerful testimony.
- His unique departure from this life prepares us to see the risen, victorious Jesus in His ascension.
- Enoch is also a foreshadowing of believers who, without dying, will enter the Lord's presence at His coming. 1 Thessalonians 4:17

Genesis 6

- The opening statements (controversial Nephilim not defined here) describe a world of desperate wickedness: “The LORD saw how great the wickedness of the human race had become on the earth, and that every inclination of the thoughts of the human heart was only evil all the time.” Genesis 6:5
- Jesus confirmed this wickedness in Matthew 24:37-39a: “As it was in the days of Noah, so it will be at the coming of the Son of man. For in the days before the Flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the Ark; and they knew nothing about what would happen until the Flood came and took them all away.”
- In Genesis 6:13, we read that God spoke directly to Noah, saying, “I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth.”
- Everything God says and does is in complete unity and agreement – so we must see Jesus here, present with Noah and expressing his indignation and coming wrath. In doing so, God prepares Noah for a coming great destruction.
- God instructs Noah to prepare a place of safety, the Ark.
- The Ark and the entire Flood predict an even greater destruction and one perfect place of safety.

Review

- The answer to the questions, “Why is there evil in the world?” and “Why is there death?”
- God's Word points us to His answer to these questions, not only telling us “Why,” but “What” He is planning to do.
- God provides a way for sin to be atoned for and for final victory over the serpent to come through the wounding of Eve's offspring.
- God hates sin and all its tragic effects and He will act in both judgment and mercy to conquer sin.

Preview of the Next Session

- We will look at the account of Noah, God’s judgment in the Flood and His grace in providing a place of safety – the Ark.

ASSIGNMENT: DISCUSS KEY POINTS

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

SESSION 4, PART 2 – JESUS AND NOAH

In this session, you will:

- Look at the LORD’s choosing of Noah and how both Noah and the Ark typify Jesus.
- Examine the account of the Flood as a careful record of cataclysmic events by an eyewitness.

You will KNOW:

- The Flood is the most important geological event in Earth’s history.
- The detailed account of the flood is an eyewitness record of actual events.
- There are Flood stories from other cultures.

You will be ABLE TO:

- Explain how both Noah and the Ark are types of Christ.

You will THINK ABOUT:

- How the Biblical account of the Flood and other flood stories from around the world testify to this greatest geological and anthropological event in earth history.

Begin video.

Review of the Previous Session

- The period of time between Creation and the Flood.
- Sin enters the World.
- Decline of the human race into ungodliness and the drastic judgment of God.

Noah's Name

- Noah sounds like the Hebrew word for “comfort.”
- Lamech said when he named Noah: “He will comfort us in the labor and painful toil of our hands caused by the ground the Lord has cursed.” Genesis 5:29
- Noah’s name reminds us of both the curse of sin and the hope of God’s help.
- The first use of “grace” in Scripture is in Genesis 6:8 after God declared his intent to “wipe mankind, whom I have created, from the face of the earth...for I am grieved that I have made them.” Genesis 6:7
- Noah is an early reminder that God’s grace to preserve mankind would come through a person.
- God is gracious even when He must judge sin.
- Mankind exists today because “Noah found favor (grace) in the eyes of the Lord.” Genesis 6:8

The Righteousness of Noah

- “Noah was a righteous man, blameless among the people of his time, and he walked faithfully with God.” Genesis 6:9.
- In all of Scripture this is said of only Noah and his great-grandfather, Enoch.
- In contrast to Noah, who “walked with God” (Genesis 6:9) is the description of the wickedness and violence of mankind. See Genesis 6:3-7, 11-13
- It’s important to remember, even though Noah was “righteous” and “blameless”, he was still subject to death because of Adam's sin.
- Noah's righteousness was the righteousness that comes by faith.
- His faith is seen in his walking obedience with God: he did all God said in building the Ark, gathering the animals, waiting for permission to leave the Ark, building an altar, and offering sacrifices of gratitude after the Flood.
- In Hebrews 11, Noah is described as a man of faith, who, “in holy fear built an Ark to save his family. By his faith he condemned the world and became heir of righteousness that is in keeping with faith.” Hebrews 11:7

God's Presence in Noah's Story

- Jesus said, “These are the Scriptures that testify about Me.” John 5:39
- We need to look for Jesus' presence in Noah's story.
- God grieved over the corruption of mankind, who had been created in His image, but whose thoughts were “only evil all the time.” Genesis 6:5
- God must have also grieved for an earth “full of violence,” Genesis 6:11 for victims as well as the violent, who “had corrupted their ways.” Genesis 6:12
- The Lord provided a way to save people by obedient faith.

Noah Typifies Jesus

- Noah is a type of Jesus in his obedience. God describes him as “blameless”, as one who “did everything just as God commanded him.” Genesis 6:22, 7:5
- Noah was instructed to “finish the Ark to within 18-inches of the top.” (Genesis 6:16) The word “finish” is instructive when we remember the “finished” work of Christ on the cross.
- The Apostle Peter calls Noah “a preacher of righteousness.” 2 Peter 2:5
- Noah belongs in the line of prophets leading to the greatest prophet, Jesus.
- There was not only room in the Ark for all the animals and the food to keep them alive, but also for a multitude of people who never came.
- Those who came were saved from the world wide destruction of the Flood by God's grace through Noah's obedience.
- In much of Noah's story, we could see testimony of Jesus.

The Ark Noah Built

- The Lord's plans were not specific about the overall appearance or external features, but it was to have “an opening” and “a door.” Genesis 6:16

- The Ark was measured in cubits (thought to be approximately 18 inches)
- The Ark was made of wood (the meaning of Hebrew word translated "cypress wood" is uncertain.)
- Using an 18-inch cubit, the Ark was 450 feet long, 75 feet wide and 45 feet high. Studies show these dimensions to be optimal for the stability of a large water craft.
- The Lord instructed Noah to "make rooms in it and coat it with pitch inside and out." Genesis 6:14
- This enabled the Ark to bring those who entrusted themselves to it safely from a world of destruction to a new world.
- The Lord's instructions were clear that the Ark would have only one door.

Noah's Story Illustrates Salvation through Jesus Christ

- In John 10:7, Jesus said he was "the gate (KJV, "the door").
- His words call to mind the one entrance to the Ark of safety. Later, Jesus claimed more clearly, "I tell you the truth, I am the way and the truth and the life. No one comes to the Father except through Me." John 14:6
- God Himself closed the door of the Ark as the devastation of the Flood began. Genesis 7:16
- There is also a connection between the wooden Ark and the wooden cross upon which Jesus died. Each were the perfect means God chose to bring those who trusted themselves to Him from certain destruction into new life.
- The Lord's instruction to "make rooms in [the Ark]" Genesis 6:14 might prepare us for Jesus' statement, "In my Father's house are many rooms." John 14:2
- The stable dimensions of the Ark assure of a salvation that is "finished" and "perfect."

Many Ancient Flood Stories

- There are flood stories across widely separated cultures.
- Wikipedia lists some of the stories and includes significant elements of each, but calls them parts of each cultures "religious mythology."
- Obvious similarities are a testimony of shared history.
- Remember that Genesis 6-9 is the true record "given by inspiration of God" (2 Timothy 3:16), and the other accounts are corrupted forms of the original.
- Many comparable details in the stories, even though no written record of contact between distant cultures exists, is a strong testimony to a common history.

The Actual Flood

- The factual basis for a worldwide flood has been debated for centuries.
- The detailed month and day record require us to understand this as an eye-witness account.
- Genesis 7-8 are almost like an ancient ship's log or diary of the Flood.
- It’s a tragedy that many have failed to believe the Biblical account of the tremendous event by which “the world of that time was deluged and destroyed.” 2 Peter 3:6
- Genesis 7:11 reveals that “all the springs of the great deep burst forth and the floodgates of the heavens were opened.”
- In the history of this planet, nothing like this has happened since the Flood.
- Everywhere on Earth, evidences of this world-wide cataclysm are seen even today:
 - Multiple layers of sediments filled with fossilized remains of millions of sea and land creatures.
 - Tremendous mountain ranges and canyons on every continent deniable only by those who choose not to see.
- These evidences are testimony to the wrath of God against sin and strong warning of an even greater future judgment. 2 Peter 3:3-12

The Flood – A Worldwide Event

- The Flood completely covered and transformed the surface of the entire planet: “For forty days the flood kept coming on the earth, and as the waters increased they lifted the ark high above the earth. The waters rose and increased greatly on the earth, and the ark floated on the surface of the water. They rose greatly on the earth, and all the high mountains under the entire heavens were covered. The waters rose and covered the mountains to a depth of more than fifteen cubits. Every living thing that moved on land perished – birds, livestock, wild animals, all the creatures that swarm over the earth, and all mankind. Everything on dry land that had the breath of life in its nostrils died. Every living thing on the face of the earth was wiped out; people and animals and the creatures that move along the ground and the birds were wiped from the earth. Only Noah was left and those with him in the Ark. The waters flooded the earth for a hundred and fifty days. Genesis 7:17-24
- Nearly unimaginable destruction.
- During the creation week, God created “seas” (plural) and “dry land” (singular). It is reasonable to suggest that the original land mass was broken up and the continents of today were formed.
- The opinion of unbelieving geologists is that the world's tallest mountain ranges are relatively “young.” These heights are made of bent and twisted sedimentary rock containing fossilized sea creatures.

- This is strong testimony of the Flood, the movement of the continents and the young age of the mountains and of the rest of the earth.

Review

- Events recorded in Genesis 6-9 referred to in the rest of Scripture as actual and historical-notably by the Lord Jesus himself.
- The Flood is the best and most reasonable explanation for the continents and landforms of today.
- Mankind spared annihilation, because one man found “favor” in God’s sight.
- A Biblical understanding of the Flood is powerful testimony pointing to the grace and salvation found in “the man, Christ Jesus.” 1 Tim. 2:5b
- Memorize Hebrews 11:7

Preview of the Next Session

- Look at the generations from Noah to Abraham.
- See in the events of Babel the explanation for the languages and nations of the earth.
- The declining ages of people after the flood.
- God’s choosing of a particular man. Genesis 12:3.
- See that one of the effects of the Flood was the Ice Age that occurred in the several succeeding centuries.

ASSIGNMENT: CHART THE FLOOD

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

Memorize Hebrews 11:7.

Chart the month and day narrative of the Flood given in Genesis 6-9.

Either add it to the Biblical Timeline in a box or use a separate piece of paper.

SESSION 4, PART 3 – JESUS AND NOAH'S DESCENDANTS

In this session, you will:

- Examine the events at Babel which explain the languages and nations of the world separated from the descendants of Noah's three sons.
- Know that Abraham lived at approximately the mid-point of Old Testament history.

You will KNOW:

- The generations from Noah to Abraham.
- Some crucial events during this time period which explain much in our world today.
- From Noah, the families of earth were divided in the lines of his three sons.

You will be ABLE TO:

- Understand that at the Tower of Babel, nationalities were originally separated as language groups rather than "races."
- Understand the declining ages of people.
- God's choosing of a particular man and his descendants through which "all peoples on earth will be blessed." Genesis 12:3b
- Understand that the Flood is the best explanation for the Ice Age and place it on the Bible timeline.

You will THINK ABOUT:

- From Creation to Abraham is just halfway through the 4,000 years of history from Genesis to Malachi.

Begin video.

In the Previous Session

- Genesis 6-9 is referred to in Scripture as an actual and historical event.
- The Lord Jesus is typified both by Noah and the Ark.
- The Flood is the best explanation for the continents and landforms of today.
- Because one man found "favor" in God's sight (Genesis 6:8), mankind was spared annihilation.
- Biblical understanding of the Flood is powerful testimony pointing to the grace and salvation found in "the man, Christ Jesus." 1 Timothy 2:5b

The Flood Ends

- The idea of separate "races" of people does not come from a proper understanding of Scripture.

- From Noah, the families of the earth were divided in the lines of his three sons.
- Nationalities of our modern world were originally separated as language groups at the Tower of Babel.
- The Flood left behind a world radically different from before the Flood.
- Noah's first action was to build an altar to the Lord.
- The Lord promises: “never again will I curse the ground because of humans, even though every inclination of the human heart is evil from childhood. And never again will I destroy all living creatures, as I have done. As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night will never cease.” Genesis 8:21-22

Introduction to the Noahic Covenant

- The first recorded “covenant” in the Bible is in Genesis 9:1-17.
- God's instructions to Adam are sometimes referred to as the “Adamic Covenant”, but a better description of this would be the “Dominion Mandate” as no elements of a typical covenantal agreement are present.
- God commanded Noah and his descendants to “Be fruitful and increase in number and fill the earth.” Genesis 9:1
- Before the Flood, man and animals were vegetarian, but after the Flood, the Lord said, “Everything that lives and moves will be food for you.” Genesis 9:3
- God also commanded, “But you must not eat meat that has its lifeblood still in it.” Genesis 9:4
- The Lord instituted human government when He said, “And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each man too, I will demand an accounting for the life of his fellow man. Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man.” Genesis 9:5-6

The Noahic Covenant – Genesis 9:8-17

- “Covenant” appears eight times in this passage.
- God stated that this covenant is with Noah, his descendants and with “every creature that was with you...all those that came out of the Ark with you.” Genesis 9:8-10
- God promised, “Never again will all life be destroyed by the waters of a flood; never again will there be a flood to destroy the earth.” Genesis 9:11
- The “sign” of the covenant is “My rainbow in the clouds” Genesis 9:13 (Actual word is “bow”, but is generally accepted as rainbow.)
- The rainbow appears so that God will see it and remember the covenant and “Never again will the waters become a flood to destroy all life.” Genesis 9:15

- Some use this passage along with Genesis 2:6 (“Streams came up from the earth and watered the whole surface of the ground...”) to say that it hadn't rained until the Flood, but this is not absolutely certain.
- God making a “covenant” with Noah is significant: no conditions were placed upon Noah or his family.
- It is simply a binding agreement that God made stating his intentions. He chose to commit Himself to this and Noah and all who came after him benefit from it.
- God is willing to make promises by which His faithful nature may be proved.
- The Noahic Covenant is still in effect.

Genealogies and the “Table of Nations”

- The tragic scene and consequences of Genesis 9:18ff lead to chapter 10 termed “The Table of Nations.”
- *After the Flood*, by Bill Cooper, is a careful examination of the reliability of these genealogies.
- Mr. Cooper has excellent research documenting verifiable connections from Europe's ruling families all the way back to Noah and his sons.
- Genealogies are important in Scripture:
 - They give an accurate sense of the passage of time in early history.
 - They reveal the unity of mankind as one race descended from Adam.
 - They give a trustworthy sense of various family groups that branch out from the event of Babel.
- In the New Testament genealogies of Matthew and Luke, God identified the promised offspring from Eve who would “crush the serpent's head” and would identify Jesus with mankind whom He created in His own image.
- Pay particular attention to Peleg, the fifth generation from Noah. “In his time the earth was divided.” (Genesis 10:25) This is a reference to the divisions of language groups at Babel.
- Genesis 10 traces Noah's descendants only for three to five generations.

From Noah to the Tower of Babel

- Genesis 11 begins, “Now the whole world had one language and a common speech. As men moved eastward, they found a plain in Shinar and settled there.” Genesis 11:1-2
- Because of the issue of Noah's “curse” (Genesis 9:25), against Ham and Ham's son Canaan, we can say there is “disharmony” in Noah's family.
- Three main family lines of descent appear and are fairly well recognized.
- Nimrod, Noah's great-grandson, through Ham, is prominent and concerning.
- Nimrod “grew to be a mighty warrior on the earth” and “a mighty hunter before the Lord.” Genesis 10:8-9

- The first center of Nimrod's kingdom was Babylon, and it is here that begins the long history of man's concerted rebellion against God which is finally culminated in Revelation 17.

Mankind's Continued Disobedience to God

- The Lord's instructions to Noah and his family were to "increase in number and fill the earth." Genesis 9:1
- It appears that they chose rather to remain together and "build [themselves] a city." Genesis 11:4
- Their intentions oppose God's command to "fill the earth." Genesis 9:1
- They desired to "not be scattered over the face of the earth." Genesis 11:4
- Their desire to build a "tower that reaches to the heavens" (v.4) is recognized as an early attempt at man-made religion.
- This may have been a hint of man's distrust of God's promise to never again flood the earth.

The Lord's Brilliant Solution

- "But the LORD came down to see the city and the tower the people were building. The LORD said, 'If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down and confuse their language so they will not understand each other.' So the LORD scattered them from there over all the earth, and they stopped building the city." Genesis 11:5-8
- The confusion of languages at Babel is the best explanation for the differing peoples of the earth.
- Various language groups spread out of Babel becoming separate "genetic pools" with each one developing physical features including skin coloration.
- All are descended from Adam through Noah. There is only one human race.

Jesus and the Confusion of Languages

- The Lord's choice of words in Genesis 11:7, "Let US go down and confuse their language" (emphasis added) is an early "hint" of what would be progressively revealed of the triune nature of God.
- We see testimony of the Lord Jesus as we recognize His presence in this crucial moment of earth history.
- He who divided people into what would become the nations of the earth, is the same one who would say, "Go and make disciples of all nations." Matthew 28:19 and "...you will be My witnesses...to the ends of the earth." Acts 1:8

Years Following the Flood

- The earth experienced dramatic changes. There are many evidences of what we now call the "Ice Age."

- The Ice Age likely began and ended within 500 years following the flood.
- Recommended reading: *Frozen in Time: The Woolly Mammoth, the Ice Age and the Bible*. By Michael Oard.

Narrative of One Particular Lineage

- From this point in Scripture we see a “focusing” on one particular lineage.
- Genesis 11:10-32 is a complete list of the descendants of Noah's son Shem through nine generations to Abraham.
- The list clearly shows a shortening of the life-spans of these descendants, most likely caused by the dramatic changes to the earth following the Flood and the probable degrading of humankind at the genetic level.

Review

- We saw the generations from Noah to Abraham.
- Mankind, even though refined by the judgment of the Flood, still tends toward disobedience and brokenness.
- Genesis 10 is a reliable early record of the sons of Noah who would become nations of the earth.
- The events at Babel are a reasonable explanation for various language groups existing today as well as for the unique physical characteristics of the different nationalities.
- The narrative of Scripture focuses attention on one specific lineage from Noah to Abraham.
- Great ages of the pre-Flood people begin to diminish after the Flood.
- We have covered the time period from the fall of Adam to Abraham.
- Of the approximately 4,000 years of history recorded in the Hebrew Scriptures, the life of Abraham comes near the middle, around 2100 BC.

Preview of the Next Session

- Looking at the stories of Abraham and his descendants. Genesis 12-50
- Abraham, the “father of all who believe.” Romans 4:11

ASSIGNMENT: PLACE ICE AGE ON TIMELINE

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

Place the Flood and Ice Age on the Bible timeline. Be prepared to discuss why one of the effects of the Flood was the Ice Age.

Take Quiz 4.

QUIZ FOR SESSION 4

All quizzes open book, open Bible.

1. Sin and death came into God’s perfect creation:
 - a. Before Adam and Eve were created.
 - b. When Satan fell from heaven.
 - c. In the beginning.
 - d. When Adam and Eve disobeyed God.

2. Through the Serpent’s deception Eve:
 - a. Saw that the fruit of the tree was a beautiful, delicious apple.
 - b. And Adam are simply a story invented to warn against disobeying God.
 - c. Saw that the fruit of the tree was pleasing to the eye, good for food, and desirable for gaining wisdom.
 - d. Brought sin into the world.

3. The long life-spans of the pre-flood people mentioned in Genesis 5 were:
 - a. Simply not possible.
 - b. Exaggerations of later histories.
 - c. Likely due to genetic purity and the conditions of the pre-flood world.
 - d. Not historically accurate.

4. The human race in the days of Noah:
 - a. Had evolved higher intelligence.
 - b. Had developed great civilizations.
 - c. Needed to continue to grow in wisdom and cultural ability.
 - d. Had become very wicked with thoughts that were only evil all the time.

5. God determined to wipe all mankind from the face of the earth, but:
 - a. Noah found favor in the eyes of the LORD.
 - b. Noah pleaded with God to change his mind.
 - c. He decided to spare all the animals.
 - d. He decided to destroy only those living in a certain region.

6. In the account of Noah and the Flood the two main types of Christ are:
 - a. Mankind and the animals.
 - b. Noah and the Ark.
 - c. The Flood and the Ark.
 - d. Noah and the Animals.

7. The Flood of Noah’s day:
 - a. Covered and destroyed all of planet earth.
 - b. Is the best explanation for the Ice Age that followed.
 - c. Destroyed all mankind except for Noah and his family.
 - d. All of the above.

8. The Covenant God made with Noah, the Noahic Covenant, is:
 - a. Not in effect today.
 - b. Still in effect today.
 - c. Recorded in Genesis chapter 9.
 - d. Both b. and c. above.

9. All the nations of the earth:
 - a. Are descended from Noah’s three sons.
 - b. Are made up of many different races.
 - c. Existed before the Flood.
 - d. Spoke different languages before the time of Peleg.

10. The events at the Tower of Babel:
 - a. Never really happened.
 - b. Are the best explanation for the languages and nations of the earth.
 - c. Were God’s means of protecting mankind from itself.
 - d. Both b. and c.

SESSION 5, PART 1 – JESUS AND ABRAHAM

In this session, you will:

- Examine God’s great promises to Abraham (the Abrahamic Covenant) and the faithfulness of God and the faith of Abraham.
- Know that Noah and the Ark are types of Christ.

You will KNOW:

- The events of Abraham’s life that define him as “the father of all who believe.” Romans 4:11

You will be ABLE TO:

- Identify Jesus in the events of Abraham’s life leading up to the birth of Isaac.

You will THINK ABOUT:

- The importance of the covenant and confirmation that God made with Abraham and its importance today.

Begin video.

Review of Previous Session

- Period of history from the fall of Adam to the birth of Abraham.
- The terrible condition of mankind, summed up in Genesis 6:5, “The LORD saw how great the wickedness of the human race had become on the earth, and that every inclination of the thoughts of the human heart was only evil all the time.”
- God determined to wipe mankind from the face of the earth, “But Noah found favor in the eyes of the LORD.” Genesis 6:8
- God instructed Noah to build the Ark designed to withstand the worldwide cataclysm of the Flood, preserving his family and male and female land animal kinds.
- Both Noah and the Ark are types of Christ: Noah as the one faithful, blameless prophet whose obedient faith led to the salvation of his family; the Ark – with only one door – points to the perfect and only Savior.
- The detailed account of the Flood is a factual record of an earth-reshaping event of unimaginable proportions.
- The time from Noah to Abraham – with particular attention to the Tower of Babel as the event that explains the nations and languages of the present world.

Abraham is “the Father of All Who Believe” Romans 4:11

- We have reached, in one sense, the middle of the Old Testament.
- Abram is introduced at the end of the Genesis 11 genealogies.
- Genesis 12:1-4, is where his story of faith begins: “The LORD had said to Abram, 'Go from your country, your people and your father's household to the land I will show you. I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you, I will curse; and all peoples on earth will be blessed through you.' So Abram went, as the Lord had told him...”
- Three main parts to Abram's story of faith:
 - His “Going in faith”
 - His “Great longing for a son”
 - The “Giving of his son” as an offering (next session)

Abram's “Going in Faith”

- “Going” from Ur and Haran were his first steps of faith.
- Abram was most likely born at Ur Kasdim – the site of an ancient ziggurat dedicated to the worship of the moon-god, Nannar.
 - A Wikipedia article on Ur offers other possibilities.
<https://en.wikipedia.org/wiki/Ur>
- Joshua 24:2-3, is a commentary on Abram's early experience with idols in his homeland. Joshua said, “This is what the LORD, the God of Israel says: 'Long ago your ancestors, including Terah, the father of Abraham and Nahor, lived beyond the Euphrates River and worshiped other gods.'”
- New Testament shows Abram's travels were more than simply moving from one place to another.
- Hebrews 11 speaks of spiritual longing in obedience to God's call: “By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going. By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he was looking forward to the city with foundations, whose architect and builder is God.” Hebrews 11:8-10

God's Fourfold Promise to Abram

- In Genesis 12, God makes a fourfold promise which carries far-reaching Biblical significance.
- Keil and Delitzsch, in their *Commentary on the Old Testament*, state four distinct elements to this promise in Genesis 12:
 - Increase into a numerous people
 - A blessing, that is to say, material and spiritual prosperity
 - The exaltation of his name, the elevation of Abram to honor and glory

- His appointment to be the possessor and dispenser of the blessing. Abram was not only to *receive* blessing, but to *be* a blessing; not only to be blessed by God, but to become a blessing, or the medium of blessing, to others. Keil and Delitzsch Vol. 1
- These promises precede the actual covenant God establishes with Abraham in Genesis 17.
- No conditions were placed on Abram and the promises come to him prior to his “going” in faith.
- God commends Abram's act of faith when he went “even though he did not know where he was going.” Hebrews 11:8
- Abram never did see these promises fulfilled. He lived a nomadic life, traveling as far as Egypt.
- The only land he owned is the burial plot he purchased for the tomb of Sarah in Genesis 23.
- Abram was looking for a “better country, a heavenly one.” Hebrews 11:16

Abram and Melchizedek – Genesis 14

- Backdrop for the story – Abram rescued his nephew Lot and captives of Sodom, who had been taken by kings from the North. Genesis 14:1-16
- Returning victorious, Abram is met by “Melchizedek, King of Salem” (Genesis 14:18), who brings refreshment to Abram and his weary men.
- Melchizedek “was a priest of God Most High, and he blessed Abram, saying 'Blessed be Abram by God Most High, Creator of heaven and earth. And blessed be God Most High, who delivered your enemies into your hand.'” Genesis 14:18-20
- Abram gives Melchizedek “a tenth of everything.” Genesis 14:20b.
- Scripture later identifies this mysterious priest as a foreshadowing of our Great High Priest, Jesus. Psalm 110:4 says of the coming Messiah, “The LORD has sworn and will not change his mind: 'You are a priest forever, in the order of Melchizedek.'”
- The book of Hebrews draws on this to prove the rightful priesthood of Jesus. Hebrews 5-10
- Melchizedek means, “king of righteousness” and is “King of Salem” (Jerusalem – city of peace). Hebrews 7:2
- Melchizedek is somewhat of a mystery and some have considered him a “theophany” or Old Testament appearance of Jesus.
- Others identify him as Noah's son, Shem, who actually outlived Abraham.
- Melchizedek must be considered a Type of Christ and an important participant in Abram's spiritual journey.

Abram's Great Longing for a Son

- Abram's wife, Sarai, was barren. Genesis 11:30

- After Abram's encounter with Melchizedek, the LORD speaks to him in a vision and says, “Do not be afraid, Abram, I am your shield and your very great reward.” Genesis 15:1
- Abram complains, “O Sovereign LORD, what can you give me since I remain childless and the one who will inherit my estate is Eliezer of Damascus?” Genesis 15:2
- Then God gives one of the most important revelations in the Bible: “Then the word of the LORD came to him: 'This man will not be your heir, but a son who is your own flesh and blood will be your heir.' He took him outside and said, 'Look up at the sky and count the stars – if indeed you can count them.' Then he said to him, 'So shall your offspring be.' Abram believed the LORD, and he credited it to him as righteousness.” Genesis 15:4-6
- The LORD reveals the great truth that He credits righteousness for faith.
- Abram's faith – God could do, would do, what He promised and give his greatest desire: children.

Unique Covenantal Sacrifice

- God instructs Abram to offer this unique sacrifice in which God commits himself to the fulfillment of His promises.
- The dividing of each sacrifice in half with the “smoking firepot with a blazing torch,” passing between (Genesis 15:17) signifies that the LORD alone passes between the pieces, Abram has fallen asleep.
- God reveals the unfailing nature of His promise.
- The seriousness of this type of sacrifice is seen in Jeremiah 34:17-19.
- In Genesis 15:12-16, the LORD covenants with Abram that his descendants, after a 400-year sojourn in a strange land, will return and possess the land of Canaan.

Abram's Impatience to Have Children

- Genesis 16 sadly relates Abram's impatience for a son as he, at Sarai's suggestion, fathers a son through her servant, Hagar.
- This failure has had far-reaching consequences even today in the bloody Middle East tensions between the children of Isaac and the children of Ishmael.
- Abram's sin is instructive concerning God's purpose for marriage. God's promise was to Abram and his wife, not to Abram alone.

God Confirms His Covenant After Thirteen Years

- The LORD again appears to 99-year-old Abram. Genesis 17:1
- Genesis 17 gives the actual Abrahamic Covenant, the legal confirmation of the covenant in Genesis 15.
- The word “covenant” appears 14 times in Genesis 17, which reads like an official document.

- Abram's name means “exalted father.” God Almighty renames him Abraham which means “father of many.”
- God re-confirms that Abraham’s descendants will possess the whole land of Canaan.
- God institutes circumcision at this time as a sign of the covenant.
- Sarai also receives a new name – Sarah which means “princess.”
- God states that Abraham and Sarah would have a son “by this time next year.” Genesis 17:21

The LORD Appears to Abraham in Genesis 18

- This appearance is a true theophany – an Old Testament appearance of Jesus.
- The second person of the Trinity is the visible manifestation of the invisible God.
- The LORD visiting Abraham, accompanied by two angels, is He who will be called Jesus. Genesis 18:2
- The first part of their conversation concerns the promise of a son, to be called Isaac, meaning “he who laughs.”
- The second part of their conversation has Abraham bargaining with “the Judge of all the earth,” Genesis 18:25 for Sodom. No doubt the safety of his nephew, Lot was foremost in his mind.

Events Between the LORD's Visit and the Birth of Isaac

- The events in Genesis 19 deal with Lot and his family who live in Sodom, the angels visit to Lot in Sodom and the destruction of Sodom.
- The sordid tale of Lot and his daughters is a final comment on the sad consequences of the infamous immorality of Sodom.
- Abraham, “the father of all who believe” (Romans 4:11), does not stand out as one strong in faith in Genesis 20 and 21, but God protects him and his long hoped-for son is born.
- This promised son would carry the blessing that would lead to the Promised Son through whom “all peoples on earth will be blessed.” Genesis 12:3

Jesus in the Life of Abraham

- Scripture tells us in John 1:1 that Jesus is the Word of God. When God speaks, as He did to Abraham, we know that Jesus is present.
- In the revealed nature of God, all that God is must be present.
- In the theophany of Genesis 18, the visible manifestation of the invisible God must be our Lord Jesus Himself.
- In Abraham's longing for a son, we sense God's intense love for His eternal Son who will be the Son of Abraham, in whom all of the promises of God are fulfilled.

Review

- The LORD chooses to bless one man and his wife through whom blessing comes to all the peoples of the earth.
- This man, Abram, believing God, goes on a life-long journey of faith looking for a city “whose architect and builder is God.” Hebrews 11:10
- God credits righteousness to Abram's faith and Scripture assures us that this is available to all who believe His promises.
- Abram's longing for a son was fulfilled in Isaac.
- In Paul's letter to the Galatians, he points out, in reference to God's promise to give Abraham a son, “The promises were spoken to Abraham and to his seed. The Scripture does not say 'and to seeds,' meaning many people, but 'and to your seed,' meaning one person, who is Christ.” Galatians 3:16

Preview of the Next Session

- We will closely examine the story of Abraham’s offering of Isaac from three different perspectives.

ASSIGNMENT: DISCUSS KEY POINTS

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

SESSION 5, PART 2 – JESUS, ABRAHAM AND ISAAC

In this session, you will:

- Consider the account of Abraham’s sacrifice of Isaac as the greatest Old Testament picture of what God would eventually do in “offering His Son, His only Son.”

You will KNOW:

- The significance of the record of Abraham offering Isaac as a sacrifice.

You will be ABLE TO:

- Discuss the three points of view (Abraham’s, Isaac’s and God’s) in Genesis 22 in relation to God’s plan of salvation.

You will THINK ABOUT:

- New Testament references that pertain to Genesis 22, where God Himself “provided the lamb.”
- See God’s plan of salvation in the story of Genesis 22.

Begin video.

Review of the Last Session

- Abraham’s going in faith looking for a “city with foundations whose architect and builder is God.” Hebrews 11:10b
- Abraham’s “great longing for a son.” He believed God’s promise that he would have a son/heir even though it seemed impossible by earthly standards.
- Abraham’s faith was “credited to him as righteousness.” Genesis 15:6
- Abraham is called the “father of all who believe.” Romans 4:11
- Abraham’s longing for a son and heir, believing God’s promises is a critical step in God’s plan to bring Jesus, the “offspring of Abraham,” (Galatians 3:16) to fulfill all of His promised blessings to all who believe.

Abraham’s Faith

- The story of Abraham’s faith, the “Giving” of his son Isaac as a sacrifice.
- Genesis 22 is one of the most important events of the Old Testament.
- It is the record of the obedience of Abraham’s faith.
- More than any other story in the Hebrew Scriptures, the story of Abraham’s offering his son points to the cross and to our God who “so loved the world that He gave His one and only son.” John 3:16

- Look at Genesis 22 from 3 different perspectives:
 - Abraham’s point-of-view – he takes his son to the region of Moriah to offer him as a sacrifice.
 - See Isaac as a type of Christ, God’s one and only Son.
 - Consider God’s view of Abraham’s obedient faith as He saw the future sacrifice of His one and only son, Jesus, “...slain from the creation of the world.” Revelation 13:8

Abraham's Point of View

- The facts of God's instruction to Abraham and his unquestioning obedience are difficult to grasp.
- There is no hint of any argument, no question, no hesitation. Abraham believed Isaac was the answer to his prayers for a son and heir.
- To offer that son “as a burnt offering” (Genesis 22:2) appears to be an impossible obstacle to the fulfillment of God's promise.
- In Hebrews we are told “Abraham reasoned that God could raise the dead” (Hebrews 11:19) because he knew that “through Isaac” [his] offspring would be reckoned.” Genesis 21:12
- Abraham's instant obedience is remarkable: “Early the next morning He got up and saddled his donkey. He took with him two of his servants and his son Isaac.” Genesis 22:3a
- They set out, after cutting “enough wood for the burnt offering.” Genesis 22:3b. The journey takes three days.
- Genesis 22:5 is a vital clue to Abraham's thoughts and his faith. He says to the servants, “Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you.”
- Abraham fully meant to offer up Isaac and fully expected that both he and Isaac would return.
- The wood for the burnt offering being placed on Isaac is a perfect picture of Christ and His cross on the road to Golgotha.
- The knife and fire also prepare us to understand the judgment of God that fell upon His Son.
- Isaac’s question, “Where is the lamb for the burnt offering?” (Genesis 22:7b) leads to one of the most profound statements in Scripture. Abraham answered, “God Himself will provide the lamb” (Genesis 22:8, NIV) or “God will provide Himself a lamb” (KJV). Jesus’ own words in John 8:56 took these things into account: “Abraham rejoiced at the thought of seeing My day; he saw it and was glad.”
- Abraham bound his son, Isaac, laid him on the altar and reached out with the knife in his hand fully intending to obey God's command to sacrifice Isaac.

- God’s word confirms this for he says, “Now I know that you fear God, because you have not withheld from Me your son, your only son.” Genesis 22:12

Isaac's Point of View

- Isaac is a type of Christ. He is the promised son, the beloved son, and, in God's own words, the “only son” (Genesis 22:2, 12, 16) of Abraham.
- Isaac heard his father's words, that the two of them would worship and then return, so trusting his father, he carried the wood for the burnt offering.
- There is no hint of resistance on his part as he yielded to his father's will. Just imagine that trust as he allowed his father to bind him and lay him on the altar!
- In this we can see Jesus in the Garden of Gethsemane saying, “My Father, if it is possible, may this cup be taken from Me. Yet not as I will, but as You will.” Matthew 26:39
- The writer of Hebrews tells us that, “figuratively speaking, [Abraham] did receive Isaac back from death.” Hebrews 11:19
- The main focus is on the faith of the father, the son “figuratively speaking”, experienced death and in a sense, also a resurrection.

God's Point of View

- Abraham was commanded to do what God himself would do: offer his Son, his only Son. God the Father watched Abraham's unhesitating obedience, but He had unyielding determination to “provide, Himself, a lamb.” Genesis 22:8
- There is much teaching here about Jesus' obedience and suffering in going to the cross.
- Just as Abraham must have suffered on the journey to Moriah, God the Father suffered as He “gave His only begotten Son.” John 3:16
- Christ's sacrificial death was the will of God. Peter said that Christ was handed over to those who took his life “by God's deliberate plan and foreknowledge.” Acts 2:23
- In praying for boldness, the church in Acts 4: 24-30, reminds God that those who crucified Jesus did only “what your power and will had decided beforehand should happen.” Acts 4:28
- Isaiah, in looking back to Abraham and forward to the cross says, “Yet it was the LORD's will to crush Him and cause Him to suffer, and though the LORD makes His life an offering for sin, He will see his offspring and prolong his days, and the will of the LORD will prosper in His hand.” Isaiah 53:10

God the Son's View of Isaac's Obedience

- The eternal Son of God was there on Mount Moriah calling out to Abraham, “Do not lay a hand on the boy,” He said. “Do not do anything to him. Now I

know that you fear God, because you have not withheld from me your son, your only son.” Genesis 22:12

- It is astounding that though Abraham was asked to offer Isaac, God stopped him and provided a “ram caught by its horns” (Genesis 22:13), but 2000 years later, when Jesus carried the cross up the same mountain, God did not stop the sacrifice, but rather offered His Son, His only Son, “the Lamb of God, who takes away the sin of the world.” John 1:29

The Significance of Mount Moriah

- God told Abraham, “Go to the region of Moriah. Sacrifice him there as a burnt offering on a mountain I will show you.” Genesis 22:2
- On this same mountain, David saw the angel sent to bring a plague on Jerusalem and offered a burnt offering that ended God's wrath. David said, “The house of the LORD God is to be here, and also the altar of burnt offering for Israel.” 1 Chronicles 22:1a
- On Mount Moriah, Solomon built the Temple of the LORD in Jerusalem, “where the LORD had appeared to his father David.” 2 Chronicles 3:1
- Isaiah prophesied: “On this mountain He will destroy the shroud that enfolds all peoples, the sheet that covers all nations; He will swallow up death forever. The Sovereign LORD will wipe away the tears from all faces; He will remove His people's disgrace from all the earth. The LORD has spoken. In that day they will say, 'Surely this is our God; we trusted in Him, and He saved us. This is the LORD, we trusted in Him; let us rejoice and be glad in His salvation.' The hand of the LORD will rest on this mountain.” Isaiah 25:7-10
- In the very place of Abraham's faith and Isaac's obedience, God Himself provided the Lamb!

Review

- Genesis 22 is the powerful foreshadowing of the sacrifice of Jesus.
- In the previous session, we saw the first two steps of Abraham's faith: his going in search of an eternal city and his great longing for a son and heir.
- In this lesson, we looked at Abraham's obedient offering of his son from three perspectives:
 - Abraham's faith
 - What Isaac's trusting obedience reveals about Jesus
 - What God the Father and God the Son saw in “the fullness of time” Galatians 4:4, the Son of God would offer Himself as the Lamb.

Preview of the Next Session

- The time from Abraham to the great events surrounding Moses and the exodus.

ASSIGNMENT: DISCUSS KEY POINTS

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

SESSION 5, PART 3 – JESUS AND ABRAHAM'S DESCENDANTS

In this session, you will:

- Recognize the Seed of Abraham revealed in Jesus.

You will KNOW:

- Where each of the descendants of Abraham is arranged on the Bible timeline.

You will be ABLE TO:

- Explain Jacob's intense encounter with One who must be recognized as the pre-incarnate Jesus.

You will THINK ABOUT:

- Why is Genesis the foundation of all Biblical themes?

Begin video.

Review of the Last Session

- We have examined Abraham's steps of faith: his going from Ur in obedience to God's call, his great longing for a son and heir and his obedient faith in offering his son Isaac as a sacrifice.

Preview

- We will cover the period of time from the death of Abraham to the end of the book of Genesis. Genesis 25-50
- The primary characters are Isaac, Jacob, Esau, Judah and Joseph.
- This lesson will complete our survey of Genesis in which are the foundations of all major Biblical themes.

Bible Timeline Bearings

- Abraham was 75 years old when he left Haran for Canaan. Genesis 12:4
- Abraham lived to be 175 years old. Genesis 25:7
- When Sarah gave birth to Isaac, Abraham was 100 years old. Genesis 21:5
- His lifespan was approximately 2165 BC to 1990 BC.
- Isaac was 40 years old when he married Rebekah. Genesis 25:20
- Isaac lived to be 180 years old. Genesis 35:28
- He was 60 years old when twins Esau and Jacob were born. Genesis 25:26
- Near the end of Jacob's life, he tells Pharaoh he has lived 130 years (Genesis 47:9). Genesis 47:28 records that he lived in Egypt 17 years before he died.
- Rachel gave birth to Jacob's eleventh son, Joseph, when he was 91.
- Genesis ends with Joseph's death in Egypt at age 110. Genesis 50:22

- From Abraham's death to the death of Joseph is around 186 years from approximately 1990 BC to 1804 BC. There are still questions about some of the dates.

Key Verses in Biblical Chronology:

1. Genesis 15:13 – God tells Abraham that his descendants would be “strangers in a country not their own,” and be “enslaved and mistreated 400 years.”
2. 1 Kings 6:1 – Solomon began to build the Temple, “In the 480th year after the Israelites came out of Egypt.”
3. Exodus 12:40 – records, “The length of time the Israelite people lived in Egypt was 430 years.”
4. Conservative Biblical scholars put the Exodus at 1446 BC. Counting back 430 years, puts the arrival of Jacob's family in Egypt at about 1875 BC.

Primary Focus of our Study of Hebrew Scriptures

- Jesus Himself said, “These are the Scriptures that testify about Me.” John 5:39b
- The second half of Genesis is important in tracing Abraham's blessing through his descendants.
- The Genesis 12 blessings to Abraham are both temporal and spiritual.

Genesis 24 – Finding a Wife for Isaac

- Abraham was concerned with maintaining a distinction for his descendants from the immoral culture of Canaan.
- We have a strong sense that he is aware of the importance of preserving both a physical and a moral purity because from his family will come the “offspring” who will inherit all that God promised.
- The hope of the fulfillment of God's promises is in each generation of Abraham's children.
- The un-named servant's search for a bride for Isaac carries with it a foreshadowing of the Holy Spirit's ministry in the world of seeking those who would belong to Christ.

Isaac and Rebekah's twin sons, Jacob and Esau

- Before their birth, their destinies were revealed to Rebekah. Genesis 25:23
- The story of Esau selling his birthright for a pot of stew begins to reveal the character of each.
- The value of the blessing of Abraham is again emphasized as Jacob, the younger son, schemes to get the blessing and Esau seems indifferent to it.
- We can imagine the suspenseful story of Jacob's deceiving his father being retold countless times in Jewish families.

- Jacob's dishonesty would not be praised, but God did honor the son who most desired the blessing promised to Abraham.
- Although Esau and his descendants, the Edomites, continue to figure in Biblical history, it is through Jacob and his family that the promised “offspring,” to bless all the nations in the world, will come.
- After the theft of Esau's blessing, Jacob, at his mother's insistence, journeys to her homeland.
- On the journey, Jacob in a vision of a “stairway...with its top reaching to heaven,” (Genesis 28:12) the LORD confirms Jacob's possession of Abraham's blessing. God promises to watch over him and bring him back to the land.

Jacob's 20 Years of Service to His Cousin Laban

- Jacob serves 7 years to marry Rachel, but is tricked into marrying her sister Leah. Then he serves 7 more years for Rachel.
- The births of his 12 sons and 1 daughter by these 2 sisters and their servant girls, Bilhah and Zilpah, leads to the founding of the 12 tribes of Israel which are the focus of the rest of the Old Testament. The relationships and interactions among these 12 brothers and their descendants are the framework for the history of the Old Testament.
- The continued importance placed on the transmission of the blessings promised to Abraham and the expectation of the promised “offspring” are the theme of Hebrew Scriptures.

Jacob Returns to His Homeland With His Wives and Children

- Jacob is fearful of both his cousin Laban and his estranged brother, Esau.
- Near the end of his journey, Jacob has an intense encounter with One who must be recognized as the pre-incarnate Jesus, a “Theophany.”
- Jacob wrestles with this “man” throughout the night until daybreak: “When the man saw that he could not overpower him, he touched the socket of Jacob's hip so that his hip was wrenched as he wrestled with the man. Then the man said, 'Let me go, for it is daybreak,' But Jacob replied, 'I will not let you go unless you bless me'. The man asked him, 'What is your name?' Jacob, he answered. Then the man said, 'Your name will no longer be Jacob, but Israel, because you have struggled with God and with humans and have overcome.' Jacob said, 'Please tell me your name.' But he replied, 'Why do you ask my name?' Then he blessed him there. So Jacob called the place Peniel, saying, 'It is because I saw God face-to-face, and yet my life was spared.'” Genesis 32:25-30
- From this point on his name is changed from Jacob, meaning “he grasps the heel”, to “Israel”, meaning “he struggles with God.”
- The children of Israel will struggle with God until they recognize Jesus of Nazareth, the promised “offspring”, the One who wrestled with Jacob.

The Twelve Sons of Israel

- Several will stand out as those who will receive and carry on the promised blessings of Abraham.
- Judah, the fourth born, will be the focus of the leading or kingly line of descent.
- Reuben, Simeon and Levi, the first three sons, each lose their chance to inherit the blessing because of their sinful choices.
- Joseph, the first-born of Israel's first love, Rachel, will receive the family blessing in his second-born son, Ephraim. (Clearly important later in history, during and after the time of Solomon, son of David of the line of Judah.)

Joseph, the Firstborn of Israel and Rachel

- He is the prime character of the final chapters of Genesis.
- He was studied in-depth in the CDI *Bibliology* class as one of the greatest Old Testament types of Christ.
- Joseph:
 - The special love of his father
 - The rejection of his brothers
 - His suffering
 - His purity
 - His prophetic wisdom
 - His exaltation to ruler-ship
 - The saving of his family
 - The receiving of the blessings promised to Abraham in his son, Ephraim
- Joseph's life is a foreshadowing of the beloved and perfect firstborn Son in and through whom all the blessings of God are found.

Reviewing the Great Themes of the Bible

- The end of Joseph's life marks the end of the Book of Beginnings. We have seen the beginning of all things and the beginning of all the great themes of the Bible.
- In creation we are prepared to recognize the Creator through things He has made.
- The Apostle Paul says, “For since the creation of the world God's invisible qualities – His eternal power and divine nature – have been clearly seen, being understood from what has been made, so that people are without excuse.” Romans 1:20
- This powerful God “is more than one”, for his name “Elohim”, is plural, and when He creates his crowning jewel, he says, “Let US make man in OUR

image, in OUR likeness.” (Genesis 1:26, emphasis added) then He creates two, male and female.

- We have seen sin and death enter the world, “through one man” (Romans 5:12) and seen the promise that by the “seed” or “offspring,” (singular) of the woman (Genesis 3:15), the enemy of man would be crushed.
- Genesis began tracing a line of faith through Adam, Seth, Enoch, and Noah, down to Abram who became the “father of all who believe.” Romans 4:11
- We have learned to look for Jesus in types, such as Enoch, Noah, the Ark and Melchizedek.
- Unique appearances to Abraham and Jacob called “Theophanies.”
- The great Flood-judgment of Noah's day caused the earth's great geological features including continents and mountain ranges made of uplifted sediments.
- The account of Babel is the reasonable explanation for separate languages and nations of this one single human race.
- God singled out a man of faith and promised to bring blessing to all the nations of the earth from him and his descendants.
- Jesus Himself came through the line of Abraham.
- Jesus said, “These are the Scriptures that testify about Me.” John 5:39b

Preview of the Next Session

- We will look at Jesus, Moses and the Law.
- We will examine the fulfillment of God's promise to Abraham, as after 400 years as slaves in a foreign land, his descendants return to the land of promise.
- Exodus is the great Old Testament pictures of salvation from slavery and death, of the Passover Lamb and the Law that the Apostle Paul called, “our guardian until Christ came in order that we might be justified by faith.” Galatians 3:24 ESV

ASSIGNMENT: DISCUSS KEY POINTS

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

Take Quiz 5.

QUIZ FOR SESSION 5

All quizzes are open book, open Bible.

1. The account of Abraham, beginning in Genesis 12:
 - a. Occurs before the Tower of Babel
 - b. Occurs near the middle of the Old Testament timeline.
 - c. Cannot be verified historically.
 - d. Is an ancient myth told to bolster Jewish nationalism.

2. This Session mentions three great aspects of Abraham’s life:
 - a. His birth, his marriage and his longing for a son.
 - b. His ancestry, his rescue of Lot and the birth of his son Ishmael
 - c. His going in faith, his great longing for a son and his giving his son as a sacrifice.
 - d. His going in faith, his great age and his giving his son Ishmael as a sacrifice.

3. Abraham left Ur, where his ancestors worshipped _____, looking for _____.
 - a. God, son.
 - b. Gods, his homeland.
 - c. the LORD, a city.
 - d. Other gods, a city whose builder is God.

4. Melchizedek was:
 - a. A priest of God Most High.
 - b. King of Jerusalem.
 - c. A type of Christ.
 - d. All of the above.

5. The “seed” of Abraham is:
 - a. Jesus.
 - b. All of Abraham’s descendants.
 - c. Isaac.
 - d. All of the above.

6. The story of Abraham’s offering his son Isaac as a sacrifice:
 - a. Gives great insight into the sacrifice of Jesus.
 - b. Could never really have happened.
 - c. Occurred where Solomon would later build the Temple
 - d. Both a. and c.

7. In the story of Abraham’s offering his son Isaac both _____ and _____ are types of Christ.
 - a. Abraham, Isaac
 - b. Isaac, the ram
 - c. The fire, the knife
 - d. The servants, the wood

8. God told Abraham that his descendants would be “strangers in a country not their own”:
 - a. For 300 years.
 - b. For ten generations.
 - c. For 400 years.
 - d. As a punishment for sin.

9. The blessings promised by God to Abraham:
 - a. Are for all of his descendants.
 - b. Are conditional.
 - c. Are unconditional.
 - d. Are just for the descendants of Isaac.

10. When Jacob “wrestled with a man” in Genesis 32, he was actually wrestling with:
 - a. Jesus.
 - b. Esau.
 - c. Himself.
 - d. An angel.

SESSION 6, PART 1 – JESUS WITH MOSES AND THE ISRAELITES

In this session, you will:

- See Moses as a foreshadowing of Jesus.
- Know that Moses is the LORD's chosen servant to lead His people out of slavery.

You will KNOW:

- How God prepared Moses to lead the Israelites out of Egypt.

You will be ABLE TO:

- Describe the various ways Moses is a type of Christ and the ways Jesus as “the angel of the Lord” spoke to Moses.

You will THINK ABOUT:

- The first two 40-year periods of Moses’ life Moses as a type of Christ even in the unique circumstances of his birth.
- Moses flees from Pharaoh at age 40 and spends 40 years as a shepherd.

Begin video.

Review

- The Books of Moses are also known as the “Pentateuch” (Five Volumes); and collectively, “The Law.”
- This is the first section of both the Septuagint and the Tanakh.
- Moses, the human author, does not enter the narrative until 300 years after the last verses of Genesis.

The Conclusion of Genesis

- The children of Israel were in Egypt under the protection and provision of Joseph, Jacob's eleventh son.
- Joseph, by God’s grace, had become “father to Pharaoh, lord of his entire household and ruler of all Egypt.” Genesis 45:8
- Genesis ends with Joseph’s somber words: “Then Joseph said to his brothers, ‘I am about to die. But God will surely come to your aid and take you up out of this land to the land He promised on oath to Abraham, Isaac and Jacob.’ And Joseph made the Israelites swear an oath and said, ‘God will surely come to your aid, and then you must carry my bones up from this place.’ So Joseph died at the age of 110 years old. And after they embalmed him, he was placed in a coffin in Egypt.” Genesis 50:24-26

Exodus Begins

- Exodus 1 paints a very different picture of the conditions of the sons of Israel in Egypt.
- The scene in the opening chapter sets the stage for the greatest Old Testament story of redemption.
- The small clans of the 70 descendants of Jacob who entered Egypt had become a great people. “The Israelites were exceedingly fruitful; they multiplied greatly, increased in numbers and became so numerous that the land was filled with them.” (Exodus 1:7) This is the good news.
- The bad news was that, “a new king, to whom Joseph meant nothing, came to power in Egypt.” Exodus 1:8
- This king of Egypt schemes to control the Israelites in two ways: First, “they put slave masters over them to oppress them with forced labor, and they built Pithom and Rameses as store cities for Pharaoh.” Exodus 1:11

Bible Timeline Update

- Exodus 1:11 is a surprisingly important verse in connection with our Bible timeline.
- Archeologists have determined that the cities of Pithom and Rameses had been under construction much later in history than would fit with the Israelites’ presence in Egypt.
- The documentary by Timothy P. Mahoney, *Patterns of Evidence*, is highly recommended. This is an excellent look, not only at the issues involved with dating the Exodus, but also for the most reasonable answer to the question of the building of “Pithom and Rameses.”

Enslavement of the Israelites Was Unsuccessful

- Their enslavement had the opposite effect from the King of Egypt’s plans for them.
- “The more they were oppressed, the more they multiplied and spread; so the Egyptians came to dread the Israelites and worked them ruthlessly.” Exodus 1:12, 13
- Pharaoh’s second scheme was one of brutal population control.
 - The Hebrew midwives were instructed to kill any Hebrew boys at birth.
 - This failed, so “Pharaoh gave this order to all his people: ‘Every Hebrew boy that is born you must throw into the Nile, but let every girl live.’” Exodus 1:22
- The stage is now set for the story of Moses, born to a Hebrew wife, raised as a prince of Egypt by Pharaoh’s own daughter.
- Moses’ life can be divided into three 40-year periods.

First 40 years of Moses’ Life

- The account of his birth is an exciting story.
- He was found and raised by Pharaoh’s daughter.
- He escaped to Midian after he killed an Egyptian who was beating one of his fellow Hebrews.

Second 40 Years of Moses’ Life

- This time in Moses’ life receives little notice in Scripture as he spent 40 years in exile in Midian tending his father-in-law’s sheep.
- Moses married and had two sons: Gershom and Eliezer. Exodus 2:22; 18:4

Moses’ Final 40 Years

- Begins with God’s call to him from a burning bush to go back to Egypt and lead the Israelites to freedom. Exodus 3
- Near the beginning of this time were the 10 plagues that are a judgment on the “gods of Egypt” (Exodus 12:12) and the institution of the Passover.
- After Pharaoh releases the Israelites, there is the miraculous parting of the Sea, the arrival at Mt. Sinai, the giving of the Law and the journey to the edge of the Promised Land where the people, through unbelief, fail to enter.
- The rest of Moses’ final 40 years are spent in the wilderness as the generation who came out of Egypt dies.
- The book of Deuteronomy covers a short period of time and contains Moses’ final speeches to his people before he yields leadership to Joshua.

Moses is a Very Strong Type of Christ

- Moses shares in common with Christ both the attempt on his life at birth by an evil king and his choice to identify with his suffering people.
- He was specially set apart as the one God chose to lead His people from slavery to freedom.
- Moses is a flawed man, so not everything about him foreshadows Jesus.
- His first attempt to help his people ended in disaster as he killed an Egyptian.
- He was rejected with the rebuke of a fellow Hebrew, “Who made you ruler and judge over us?” Exodus 2:14. Even in this Scripture identifies him as a foreshadowing of Christ.
- In Acts 7:27, the martyr Stephen, directly relates the Hebrews’ rejection of Moses’ leadership with their rejection of Christ.
- Moses’ 40 years as an unknown shepherd could be compared to Jesus’ relative obscurity from his birth to the beginning of his public ministry at around age 30.
- Scripture focuses most of its attention on Moses’ final 40 years.

The “Angel of the LORD” in “Flames of Fire from Within the Bush” (Exodus 3:2)

- This conversation that follows is worth consideration.
- Most conservative Bible scholars take the term “angel of the LORD” to be a reference to the pre-incarnate Jesus.
- In most English Bibles, when God’s name is printed LORD with all capitals this represents the Hebrew word “YHWH” – pronounced “Yahweh.”
- The word “angel” means messenger, but in the unique circumstances surrounding these appearances, we are led to suspect that the person referred to is actually Jesus.
- In this case the narrative quickly leads Moses and all who read the story to the conclusion that this “angel of the LORD” is the “I AM.”
- In Exodus 3:4 we read, “When the LORD saw that he had gone over to look, God called to him from within the bush.”
- Next Moses was instructed: “Take off your sandals, for the place where you are standing is holy ground” Exodus 3:5
- In Exodus 3:7, where we read, “The LORD said,” it is clear that the one speaking to Moses, “the angel of the LORD,” is certainly the LORD God.
- This was confirmed later when Moses asked, “Suppose I go to the Israelites and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is His name?’ Then what shall I tell them?” Exodus 3:13
- God answers, “I AM WHO I AM. This is what you are to say to the Israelites: ‘I AM has sent me to you.’” Exodus 3:14
- An important study of the Hebrew Scriptures would be to examine the other appearances of “the angel of the LORD”, to be able to recognize the presence of the eternal Son of God throughout the history of God’s dealings with His covenant people.
- This would be especially helpful with this survey as we learn to see Jesus throughout the Old Testament.

The Intense Struggle Between Moses and Pharaoh

- Moses reluctantly agrees to God’s mission for him.
- This struggle was clearly between Pharaoh and the LORD for the release of the Israelites from captivity.
- Exodus 12:12 states that the 10 plagues visited upon Egypt directly correspond to the various deities of Egypt.
 - The Egyptians worshiped the Nile (as the source of their provision) and various animistic gods including the sun (whom they believed controlled the weather).

- They were taught to worship Pharaoh and his children as gods, making the final judgment of the death of the firstborn the climax of all the judgments.

The Hebrew Feast of the Passover

- The feast refers back to the night the LORD “passed over” the homes of the Hebrews who had put the blood of a sacrificed lamb “on the sides and tops of the door frames” of their homes. Exodus 12:7-13
- Throughout Egypt, the LORD struck down “every firstborn – both men and animals,” Exodus 12:12
- The importance of this event in the history of God’s people cannot be overstated.
- This night was to signify the birth of their nation, the first day of their national calendar, and was to be solemnly remembered for all generations to come.
- This sacrifice is also a “type” of Christ.
- At Jesus’ baptism, John the Baptist cried out, “Look, the Lamb of God, who takes away the sin of the world.” John 1:29
- The Apostle Paul states, “Christ, our Passover lamb has been sacrificed.” 1 Corinthians 5:7
- Peter, referring to the Passover lamb says, “For you know that it was not with perishable things such as silver or gold that you were redeemed...but with the precious blood of Christ, a lamb without blemish or defect.” 1 Peter 1:18-19

The LORD Delivers His People

- After the Israelites are freed, God leads them to the edge of the Red Sea where the waters are miraculously parted and they walk through the midst of the sea “on dry ground, with a wall of water on their right and on their left.” Exodus 14:29
- “The entire army” of Egypt was swept away and “not one of them survived.” Exodus 14:28
- In 1 Corinthians 10:1-7, Paul says that the Israelites were actually “baptized into Moses in the cloud and in the sea,” and that these things were “types to keep us from setting our hearts on evil things.”
- The powerful presence of the Lord in delivering his people is to leave a deep and lasting impression on even the church today “to keep us from setting our hearts on evil things as they did.” 1 Corinthians 10:6
- Even as they left the slavery of Egypt in freedom, the Hebrews were yet slaves of sin.
- Even though the LORD had passed over their blood-smeared doors, they had yet to learn the depth of their personal need of God.

- As they traveled to Mt. Sinai, freed by the grace and goodness and power of God, they had yet to hear His voice and learn His ways and enter into the covenant of the Law.

Review

- We see in the first two 40-year periods of Moses’ life that Moses was a type of Christ, even in the unique circumstances of his birth.
- After fleeing from Pharaoh at age 40 and spending 40 years as a shepherd, he is the LORD’s chosen servant to lead his people out of slavery.
- The 10 plagues that eventually convinced Pharaoh to release the Hebrews were actually judgments against the false gods of Egypt.
- The Passover typified Christ as the Passover Lamb, pointing clearly to the sacrifice of Christ, the Lamb of God, “who takes away the sin of the world.” John 1:29

Preview of the Next Session

- We will survey the events of the giving of the Law at Mt. Sinai as the people of Israel enter into the great covenant of the Law, the Old Testament.
- We will see the mighty presence of God as He declares His righteous commands for the good of His people.
- We will learn of God’s provision for His people through sacrifice.

ASSIGNMENT: DISCUSS KEY POINTS

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

This is not required. Your instructor may want to purchase a copy of the documentary *Patterns of Evidence* by Timothy P. Mahoney and show it to the class. The video is approx. 2 hours.

If you do this, look at it with regard to the dating of the Exodus and the building of “Pithom and Rameses.”

Patterns of Evidence product description: “Did the Israelites’ exodus from Egypt really happen? There’s evidence that it did! Traveling from the United States to Israel and England, filmmaker Timothy Mahoney sifts through archaeological and historical clues, as well as comments from scholars and experts, to determine the truth as he builds a new case for an ancient – and often controversial – story.”

SESSION 6, PART 2 – JESUS AND THE MOSAIC COVENANT

At the end of this session, you will:

- Compare and contrast the Law of Moses and the New Covenant.
- Understand that the Law is much more than the Ten Commandments.

You will KNOW:

- The many ways that Jesus can be recognized in the journey through the wilderness and in the details of the Tabernacle.

You will be ABLE TO:

- Briefly compare/contrast the Law of Moses and the New Covenant.

You will THINK ABOUT:

- The basic idea of each of the Ten Commandments.

Begin video.

In the Last Session

- We saw the three 40 year divisions of Moses’ life:
 - Forty years as a prince of Egypt
 - Forty years as an unknown shepherd in the desert of Midian
 - Forty years that began when God called him to go back to Egypt to free the Israelites from slavery.
- The first 80 years of Moses’ life received very little attention in Scripture, yet even there we saw how he foreshadowed Christ who would come to bring an even greater freedom.
- At approximately 80 years of age, Moses was commissioned by God to lead His people to freedom.
- The Israelites had left Egypt, walked through the Red Sea by the miraculous power of God and, after a few quarrelsome weeks, arrived at Mt. Sinai.
- When God had appeared to Moses in the burning bush, it was on this very mountain, and He had told Moses, “When you have brought the people out of Egypt you will worship God on this mountain.” Exodus 3:12

On the Way from the Sea to the Mountain

- Several important events that set the tone for much of the rest of the history of the Hebrew people.
- First, they grumbled about lack of water and God miraculously turned bitter waters sweet at Marah. Exodus 15

- Next, they complained at the lack of food and God miraculously provided manna and quail.
- Jesus later spoke of the manna as a foreshadowing of Himself. He said, “I am the bread of Life. Your ancestors ate the manna in the wilderness, yet they died. But here is the bread that comes down from heaven, which anyone may eat and not die. I am the living bread that came down from heaven. Whoever eats this bread will live forever.” John 6:48-51
- A second time they complained of a lack of water and God instructed Moses to “strike the rock, and water will come out of it for the people to drink.” Exodus 17:6
- The Apostle Paul said, in 1 Corinthians 10:4, “they drank from the spiritual rock that accompanied them, and that rock was Christ.” (Remember Jesus’ words in John 5:39, “these are the Scriptures that testify about Me.”)

Momentous Events at Mt. Sinai

- The Israelites spent their first year of freedom at Mt. Sinai. Exodus 40:17
A period covered from Exodus 19 through Numbers 10:10.
- At the beginning of this time, God spoke to His people from the mountain and gave them the Ten Commandments.
- He also gave them the entire system of sacrifices outlined in Exodus and Leviticus to provide atonement for them when they transgressed the Law.
- They also received a large body of civil codes dealing with a variety of issues and a list of annual feasts they were to celebrate.
- These feasts, each in their own way, picture and point to Jesus.
- The Ten Commandments have long been the focus of the Law, but there was much more involved.

Specific Events at Mt. Sinai

- Some events are often misrepresented, for example:
 - How many times did Moses ascend and descend the mountain?
 - Where was Moses when God spoke His commandments to the people?
- God was speaking to all the people gathered before the mountain, but in fear, they said to Moses, “Speak to us yourself and we will listen. But do not have God speak to us or we will die.” Exodus 20:19
- Moses recounted these events in Deuteronomy 5:22-29.
- Following this dramatic scene, the LORD instructed Moses to “Make an altar of earth for Me and sacrifice on it your burnt offerings and fellowship offerings.” Exodus 20:24
- In Romans 8:3, Paul pointed out, “what the Law was powerless to do, in that it was weakened by the flesh, God did by sending His own Son in the likeness of flesh to be a sin offering.”

- The Law reveals God’s righteousness but it cannot enable the flesh. “The Law is holy, and the commandment is holy, righteous and good” (Romans 7:12), but “In order that sin might be recognized as sin, it used what is good to bring about my death, so that through the commandment sin might become utterly sinful.” Romans 7:13b

New Testament Discussion Concerning Law and Grace

- These moral, religious and civil codes given through Moses are contrasted with grace.
- The value of these Laws is not canceled by grace, but they were never a means of salvation.
- In Romans 7, Paul pointed out that the true value of the Law is to clarify and magnify sin and point us to our need for Jesus.
- In another sense, Jesus, who was “without sin”, perfectly embodies the Law. He is “the Righteous One.” (cf. Isaiah 24:16; Acts 3:14; 7:52; 22:14)

The Mosaic Covenant

- The Mosaic covenant is the agreement that the LORD makes with the Israelites at Mt. Sinai.
- When Moses first returns to the mountain, the LORD tells him that if the people agree “to obey Me fully and keep My covenant”, then out of all nations they will be His treasured possession. Exodus 19:5
- Moses went back down the mountain and presented this offer to the leaders. “The people all responded together, ‘We will do everything the LORD has said.’ So Moses brought their answer back to the LORD.” Exodus 19:8
- This covenant is later confirmed in Exodus 24:1-8, by the people’s pledge to keep all the requirements of God’s law and by the blood of a sacrifice. “Moses then took the blood, sprinkled it on the people and said, ‘This is the blood of the covenant that the LORD has made with you in accordance with all these words.’” Exodus 24:8

The Tabernacle

- Another important aspect of the Law was the construction of the Tabernacle and its furnishings and the institution of the Priesthood.
- The instructions begin in Exodus 25.
- The furnishings are the Ark and the atonement cover, the table for the “bread of the Presence” and the Lampstand.
- In the Ark was to be placed the “Testimony” and, originally, a jar of manna.
- The LORD tells Moses: “Make this tabernacle and all its furnishings exactly like the pattern I will show you.” Exodus 25:9 The word “pattern,” is what the writer of Hebrews translates into Greek as “type” as in Hebrews 8:5.

- Next God gave Moses instructions concerning the materials and construction of the tabernacle itself, the building of an altar for burnt offerings and a protected courtyard around the tabernacle.

The Tabernacle Speaks of Jesus

- In every detail the material of the tabernacle speaks of Jesus. The blue, purple and scarlet finely twisted yarn symbolizes Deity, royalty and sacrifice.
- The various animal hides covering the sanctuary speak of the One to come who would dwell among us.
- The curtain separating the two inner compartments is of particular interest.
- In the outer room or “Holy Place” were the table for the bread of the Presence, the Lamp and the altar of incense.
- In this place the priests were to enter daily to perform their duties.
- The inner room, the “Holy of Holies” contained the Ark of the Covenant with the Atonement Cover. Only the High Priest could enter this room, and only on one day of the year: the Day of Atonement.
- The curtain between the two rooms is that which was “torn in two from top to bottom” (Matthew 27:51), as Jesus died on the cross.
- The writer of Hebrews tells us that now “we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, His body.” Hebrews 10:19-20
- Finally, there are instructions for the priestly garments – first for the High Priest and then for the others.
- Hebrews 9 begins a discussion of the meaning behind all that is associated with the tabernacle.
- Every article made “like the pattern” shown to Moses carries deep significance and points directly to Jesus.
- Tracing the items of the tabernacle and the tent through the Scriptures, we find they profoundly speak of Jesus - our “atoning sacrifice” (1 John 2:2), “the living bread” (John 6:51), “the light of the world” (John 9:5), and our “great High Priest” (Hebrews 4:14) who “became flesh and dwelt [tabernacled] among us” (John 1:14).

Additional Items to be Made for the Tabernacle

- After the initial instructions for furnishings of the tabernacle and the consecration of Aaron and his sons as priests, Exodus 29 gave additional items to be made.
- The altar of incense to go inside the Holy Place “in front of the curtain that is before the Ark of the Testimony” Exodus 30:6
- A special basin for washing that stood between the Tent of Meeting and the Altar for burnt offerings Exodus 30:17-21

The Sad Account of the Golden Calf

- We read about this in Exodus 32 through 34, and one important outcome of this event is the singling out of the tribe of Levi as priests. Exodus 32:25-29
- Moses and his brother Aaron were from the tribe of Levi and the priesthood was initially given to Aaron and his sons. Because of the loyalty of the tribe of Levi to Moses at this time, the entire tribe was set apart for the service of the tabernacle.
- Because of this, they were not to be given the normal inheritance along with the other tribes, but rather were to be supplied primarily through the offerings presented to the LORD.
- After the affair of the golden calf, Moses and the LORD have a conversation recorded in Exodus 33. The LORD warned Moses that on the coming journey to the Promised Land, “I will not go with you, because you are a stiff-necked people and I might destroy you on the way.” Exodus 33:3
- Moses and all the people mourned this distressing announcement and Moses said to the LORD, “If Your Presence does not go with us, do not send us up from here. How will anyone know that You are pleased with me and with your people unless you go with us? What else will distinguish me and your people from all the other people on the face of the earth?” And the LORD said to Moses, “I will do the very thing you have asked, because I am pleased with you and I know you by name.” Exodus 33:15-17

Moses’ Unique Encounter with God

- In this encounter Moses said, “Now show me your glory.” The LORD causes His goodness to pass in front of him but states, “But, you cannot see My face, for no one may see Me and live.” Exodus 33:20
- The LORD then places Moses in a “cleft in the rock” and covers him with his hand. As he passes by he announces, “The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness.” Exodus 34:6
- At this time, God instructed Moses to chisel out two stone tablets to replace the ones that were broken when Moses first saw the golden calf, and Moses writes on them “the Covenant, the Ten Commandments.” Exodus 34:28

The Final Chapters of Exodus

- The last section of Exodus deals with the people’s offerings of the needed materials for building the tabernacle, the construction of the various items, the initial set up and the description of God’s glory descending upon it.
- All these things not only speak of and point to Jesus, but it is the actual presence of the “Word who became flesh” (John 1:14) who meets with Moses and directs the process that will provide this place where God will dwell among His people.

Review

- Jesus is revealed in the giving of the Law and the building of the tabernacle.
- In the account of the Exodus, is the greatest Old Testament picture of redemption and deliverance from bondage.
- We have, in the provision of the Law, that which not only reveals the righteousness of God but, in God’s grace, was given to lead us to Christ. Galatians 3:24
- In the tabernacle, we have the construction of a place for God’s people to meet with Him that in every detail speaks of a Person who would come.
- These are most powerfully “the Scriptures that testify” about Jesus.

Preview of the Next Session

- We’ll look at the remaining three books of the Pentateuch: Leviticus, Numbers and Deuteronomy.
- Leviticus deals with the duties of the tribe of Levi in regard to the sacrifices and feasts and additional civil regulations.
- Numbers spans the 40 years of wandering in the wilderness because of the people’s failure to trust the LORD when they first came to the Promised Land.
- Deuteronomy contains a second listing of the Ten Commandments and Moses’s final words of encouragement and warning to his people before his death.

ASSIGNMENT: THE TEN COMMANDMENTS

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

Restate in order, the basic idea of each of the Ten Commandments

| Number | Commandment |
|--------|-------------|
| 1 | |
| 2 | |
| 3 | |
| 4 | |
| 5 | |
| 6 | |
| 7 | |
| 8 | |
| 9 | |
| 10 | |

SESSION 6, PART 3 – JESUS WITH MOSES IN THE WILDERNESS

In this session, you will:

- Understand that the Books of Moses contains the God-breathed account of the supernatural creation of heaven and earth and is the only trustworthy history of the beginnings of mankind and of the planet Earth.
- Realize that none of the rest of the Hebrew Scriptures, or of the New Testament, would be possible to understand without the foundational truths of the books of Moses.

You will KNOW:

- The important events of the 40 years the Israelites wandered in the wilderness under Moses’ leadership.

You will be ABLE TO:

- Explain how each of the offerings and feasts in Leviticus is fulfilled in Jesus Christ.

You will THINK ABOUT:

- The Pentateuch as the basis for the rest of the Bible.

Begin video.

In the Previous Session

- We looked at the tremendous events at Mt. Sinai where God Himself met with Moses and the Israelites and gave them the Law.
- The Law is much more than the Ten Commandments, comprising related moral, civil and religious regulations that reveal God’s righteousness and were meant to lead us to Christ.
- The Law also included careful instructions for the building of a uniquely furnished place where God would meet with His people.
- The tribe of Levi was set apart as priests to perform duties of the “tent of meeting.”
- Every detail of the Law, the tabernacle and the priesthood testify about Jesus.

Preview

- We will look at the remaining three books of the Pentateuch: Leviticus, Numbers and Deuteronomy.
- It was pointed out at the end of the last session that Leviticus, as the name implies, deals with the duties of the tribe of Levi, particularly in regard to the

sacrifices and offerings at the tabernacle, instructions about annual feasts and additional civil regulations.

- The book of Numbers spans the 40 years of the Israelites’ wandering in the wilderness because of their failure to trust the LORD when they first came to the Promised Land.
- The book of Deuteronomy contains a second listing of the Ten Commandments and Moses’ final words of encouragement and warning to his people before his death.

The Difficult Book of Leviticus

- Leviticus is the shortest book in the Pentateuch.
- The first seven chapters describe, in detail, five types of offerings that were to be presented at the Tabernacle.
- These seem so far removed from the experience of a contemporary follower of Jesus that many turn away from the attempt to learn about Him in the Old Testament because of the bloody sacrifices of Leviticus.
- Blood sacrifice is the requirement of God for the removal of the penalty of sin and is the consistent message of all of Scripture.
- The sacrificial system was the solution to the revelation of our unrighteousness by the coming of the Law.
- The sacrifices speak of and point to one perfect Sacrifice that would answer every need of the repenting believer.

Five Offerings Listed at the Beginning of Leviticus

- These point toward and are fulfilled by the one sacrifice of the “Lamb of God:”
 - The burnt offering
 - The grain offering
 - The fellowship offering
 - The sin offering
 - The guilt offering
- It is not necessary to examine the bloody details of these offerings but we must note their significance in relation to what Jesus’ death accomplished.

The Burnt Offering

- Leviticus 1:1-17; 6:8-13.
- The outstanding characteristic of this offering is that it is to be entirely burned up; no part is left over for any other purpose.
- It speaks of the wrath of God against sin and of how completely Jesus accomplished his Father’s will.
- 2 Corinthians 5:21 says, “God made Him who knew no sin to be sin for us.”

The Grain Offering

- Leviticus 2:1-16; 6:14-23.
- Only a portion of this offering is to be burned; the rest belongs to the priests for their use.
- As with all offerings, only the best is to be presented to the LORD.
- No yeast is to be present and it is to be mixed with incense.
- The Biblical themes seen here and that speak of “the Bread of Life”, are His purity and His ministry as our Great High Priest.

The Fellowship Offering – Traditionally Called the Peace Offering

- Leviticus 3:1-17; 7:11-21.
- In Leviticus 7:12, we read, “If he offers it as an expression of thankfulness...”
- Of all the themes in Scripture, this theme of fellowship or “peace with God”, may be one of the greatest.
- From that which was lost in the Garden to the ultimate fulfillment of Revelation 21:3: “Now the dwelling of God is with men”, our deepest need is met through the sacrifice of Jesus. “He Himself is our peace.” Ephesians 2:14

The Sin Offering

- Leviticus 4:1-5:13.
- One notable characteristic is the phrase, “When anyone sins unintentionally... when he is made aware of the sin.” cf. Leviticus 4:2, 13-14, 22-23, 27-28
- Much in this offering speaks of the grace of God.
- We are immediately reminded of Romans 5:8: “But God demonstrated His own love for us in this: While we were still sinners, Christ died for us.”

The Guilt Offering

- Leviticus 5:14-6:7; 7:1-10.
- The guilt offering and sin offering are similar with the main difference being the requiring of restitution for offenses associated with the guilt offering.
- The sin offering admits of an offense against God.
- The guilt offering confesses the same before men.

Leviticus 8-15

- This section primarily deals with the ordination of Aaron and his sons to serve as priests and their duties regarding purification for certain types of uncleanness.
- The account of the death of Aaron’s two eldest sons in chapter 10 emphasizes the serious responsibility of the priesthood.
- Various civil laws concerning what is clean and unclean reflect the holiness of God fulfilled eventually and perfectly in Jesus.

The Day of Atonement

- Leviticus 16.
- This particular holy day deserves special notice.
- It was designed to be an annual day of sacrifice that would cover all the sins of the people.
- This was the only day of the year that the High Priest could enter the Holy of Holies and sprinkle the blood of atonement, or “covering”, on the Mercy Seat that covered the Ark of the Covenant.
- The significance of this tremendous picture of Christ’s sacrifice is clarified in Hebrews 9 and 10.
- The shed blood of Jesus accomplished completely what was only pictured in the annual Day of Atonement.

Seven Primary “Appointed Feasts”

- Following more listings of “clean and unclean” foods and behaviors, Leviticus ends with a review of the seven primary “appointed feasts.” Leviticus 23:2
- Besides the Sabbath, these feasts are:
 - Feast of Unleavened Bread, Passover and the Feast of First fruits – in the first month.
 - Feast of Weeks – fifty days after the First fruits.
 - Feast of Trumpets, the Day of Atonement and Feast of Tabernacles – all in the seventh month.
- The first three feasts were to commemorate the events of the Exodus. Each one pointed to and revealed the Messiah.
- The Feast of Unleavened Bread and the Passover were fulfilled in the Sinless Lamb.
- The Feast of First fruits was fulfilled in Christ’s resurrection.
- The Feast of Weeks was fulfilled at Pentecost when Jesus sent the Holy Spirit to indwell and empower the disciples.
- The Day of Atonement was also fulfilled at the Cross.
- The Feast of Trumpets and the Feast of Tabernacles are to be fulfilled when Christ returns.

The Book of Numbers – Chapters 1-4

- Much of this fourth book of the Law involves counting.
- In the first chapter, the Israelites are “numbered” by their tribal divisions. All males were counted “twenty years old or more who were able to serve in the army.” Numbers 1:3
- The elderly may not have been counted.
- The final count was 603,550.

- We are not given the number of women and children, estimating at least one female and two children per man, the total number of Israelites at this time was about 2 million.
- The Levites were counted separate from the other tribes in Numbers 3 and 4.
- Directions for how the tribes were to set out on their journey are given in chapter 2.

The Book of Numbers – Chapters 13–15

- In Chapter 13, the Israelites arrive at the southern border of the Promised Land and twelve men, one from each tribe, are sent to explore.
- Although the people have personally seen God’s power in their deliverance from Egypt and in His daily provisions, they rebel.
- Ten of the “spies” bring back a false report about the land and its dangers. Only Joshua and Caleb remain faithful.
- As a result, the Israelites are turned back and for 40 years wander in the desert until all that generation dies – except Joshua and Caleb.
- Those 40 years occur between the end of chapter 14 and the beginning of chapter 15.
- Psalm 95 and Hebrews 4, look back to this time of unbelief of Israel when they “hardened their hearts” and failed to enter their promised “rest.”
- Jesus himself is the fulfillment of this place of rest, “for anyone who enters God’s rest also rests from his own work.” Hebrews 4:10; Matthew 11:28-30

The Remaining Chapters of Numbers

- The rebellion of Korah, Dathan and Abiram and the confirmation of the Aaronic priesthood are covered in chapters 16 through 18.
- Moses and Aaron’s failure when they strike the rock in chapter 20 lead to their being excluded from entering the land.
- The event of the bronze serpent that Jesus refers to in John 3:14-15 is recorded in Numbers 21:4-9.
- The account of Balaam is in chapters 22 through 25.
- Balaam’s prophecy, “A star will come out of Jacob,” (Numbers 24:17) is likely that which led the magi to seek the newborn Christ.
- In Numbers 26, after 40 years of wandering, the next generation of Israelites is “numbered” by tribes.
- There are 601,730 males “twenty years old or more who are able to serve in the army.” Numbers 26:2
- Numbers 28 and 29 describe various daily, Sabbath and monthly offerings along with a recounting of the yearly feasts that must be observed.

- Because each offering and feast points to Jesus, we are reminded, in the daily morning and evening sacrifices to thank God daily for the Lamb of God.
- Numbers 32 tells of the two and a half tribes that choose to stay east of the Jordan and not enter the Promised Land.
- Numbers concludes with a recounting of the stages of the Israelite journey and an encouraging look forward to the dividing up of the land they are about to enter.

Deuteronomy – The Final Book of the Pentateuch

- Deuteronomy means “Second Law.”
- These laws are not different from the commands in Exodus; Deuteronomy retells the core laws to this generation as they prepare to enter the land.
- This book is, in essence, Moses’ final words to his people, reminding them of God’s Laws, promises and warnings.
- There are five “speeches” of Moses in Deuteronomy.
- Moses’ first speech is prefaced in Deuteronomy 1:5 and begins in verse 6 and ends in chapter 4:40.
- The second speech is the longest.
- A fascinating fact from Deuteronomy is that, when Satan tempted Jesus in the wilderness, Jesus quoted exclusively from Deuteronomy. Jesus successfully resisted the temptation that Adam had failed in the garden.
- Through faith in Jesus, the “last Adam” (1 Corinthians 15:45), we may enter His rest now and forever.

Deuteronomy Ends

- Moses reminds the Israelites of the blessings of obeying God and the terrible consequences of disobedience. He then yields his leadership to Joshua.
- “Moses was faithful in all God’s house.” Hebrews 3:2
- God spoke with him “face to face, as a man speaks with his friend.” Exodus 33:11; cf. Deuteronomy 34:10
- He is rightly honored as a great prophet, (Deuteronomy 18:15; 34:10), a servant of God, (Joshua 1:1,2), and “a very humble man.” Numbers 12:3
- From his birth, to his exile, to his servant leadership, Moses typifies Jesus.
- He was prepared by God to be the author of the foundational books of the Bible.

Review

- The Pentateuch contains the God-breathed account of the supernatural creation of heaven and earth and the only trustworthy history of the beginnings of mankind and of this planet Earth.

- From Genesis 12 on, we read of God’s choosing one man and that from his descendants He would bring the Savior to bless all nations and undo the curse of sin and death.
- None of the rest of the Hebrew Scriptures, or of the New Testament, or of the ministry of God the Son, would be possible to understand without the foundational truths of the books of Moses.
- The student of Scripture would do well to spend much time in “the Law” if he would truly understand grace.

Preview of the Next Session

- We will look at the next great division of the Hebrew Scriptures, “the Nevi’im”, or “the Prophets.”

ASSIGNMENT: SPEECHES OF MOSES

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

Memorize Hebrews 10:14.

Scan through Deuteronomy and number and mark the beginning and ending of each of Moses’ five speeches.

After taking note of each one, use the worksheet below to give each one a simple title that expresses its primary thought.

Take Mid-Term.

| Speech # | Beginning At | Ending At | Title | Primary Thought |
|----------|--------------|-----------|-------|-----------------|
| | | | | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |

MID-TERM FOR SESSIONS 1-6, THE PENTATEUCH

All quizzes open book, open Bible.

1. When the authors of the New Testament referred to “the Scriptures” they primarily meant:
 - a. The Law of Moses.
 - b. The writings of the Apostles.
 - c. The Old Covenant.
 - d. The Law, the Prophets and the Writings.
2. The Hebrew Scriptures foretold that:
 - a. The Christ would suffer and then enter His glory.
 - b. The Christ would rise from the dead on the third day.
 - c. Repentance and forgiveness of sins would be preached in His name to all nations.
 - d. All of the above.
3. The phrase, “Thus says the LORD...” (with several variations), occurs in the Old Testament.
 - a. Nearly 2,000 times
 - b. Only in the Prophets
 - c. Only in the Pentateuch
 - d. Almost 200 times
4. Jesus, in referring to the Old Testament Scriptures said, “These are the Scriptures that...”
 - a. Taught how to live a holy life.”
 - b. Were the historical records of the Jews.”
 - c. Testify about Me.”
 - d. You should memorize.”
5. True/False: The Old Testament Scriptures never claim to be the inspired word of God. What are two Old Testament Scriptures to defend your answer?
6. The Old Testament Psalm written entirely in praise of God’s Word is:
 - a. Psalm 19
 - b. Psalm 91
 - c. Psalm 119
 - d. Psalm 9

7. The Tanakh is an ancient arrangement of the Hebrew Scriptures consisting of:
 - a. 22 books in 3 divisions.
 - b. 3 books in 24 divisions.
 - c. 24 books in 3 divisions.
 - d. 24 books in 5 divisions.

8. The Septuagint (LXX), is an important and early Greek translation of the Old Testament that was done in _____, _____, around the _____ century BC.
 - a. Alexandria, Egypt, third
 - b. Athens, Greece, third
 - c. Jerusalem, Judea, second
 - d. Babylon, Chaldea, second

9. "Type" in Scripture is a person, place, thing or occurrence:
 - a. In the Old Testament with a corresponding "Anti-type" in the New Testament.
 - b. In the New Testament with a corresponding "Anti-type" in the Old Testament.

10. In Session 2, Part 2, several different forms of Types were mentioned. These were:
 - a. Good Types, Bad Types and Indifferent Types.
 - b. Opposite Types, Like Types and Vague Types.
 - c. Strong Types, Weak Types and Antithetical Types.
 - d. Strong Types, Obvious Types and Hidden Types.

11. In Session 2, Part 2, several other Old Testament literary devices were mentioned. These were:
 - a. Symbols, Figures and Images.
 - b. Prophecy, History, Poetry.
 - c. Sacrifices, Structures, Persons.
 - d. Signs, Symbols and Shadows.

12. That Moses is the author of the Pentateuch is verified by:
 - a. Joshua, an eye-witness.
 - b. David.
 - c. Jesus.
 - d. All of the above.

13. The word “Covenant”, Biblically, carries the idea of a _____ between parties, and these parties are often of _____ power or _____.
- a. binding agreement, equal, influence
 - b. mutual understanding, unequal, authority
 - c. special contract, unequal, influence
 - d. non-binding contract, unequal, authority
14. The entire Hebrew Scriptures were probably first called the Old Testament by:
- a. a 2nd century Christian writer named Melito from Sardis.
 - b. the authors of the Septuagint.
 - c. the apostle Paul.
 - d. Jesus.
15. The prophet _____ spoke of a future New Covenant.
- a. Ezekiel
 - b. Isaiah
 - c. Jeremiah
 - d. Daniel
16. Synonyms for “testament” include all of the following except:
- a. Statement
 - b. Covenant
 - c. Agreement
 - d. Will
17. The Old Testament is:
- a. Obsolete.
 - b. Not as important as the New Testament.
 - c. Another name for the Hebrew Scriptures.
 - d. Not to be taken as accurate history.
18. The Law of Moses is:
- a. The Old Testament.
 - b. One of the Covenants in the Hebrew Scriptures.
 - c. The Ten Commandments.
 - d. The Hebrew Scriptures.
19. In the first sentence of the Bible the word “God” is:
- a. A hint concerning God’s nature.
 - b. A plural noun.
 - c. The Hebrew word for Creator.
 - d. Both a. and b.

20. According to Romans 1:20, the things that God made in the creation week reveal his
 - a. eternal power
 - b. divine nature
 - c. visible qualities
 - d. Both a. and b.

21. The pinnacle of God’s creative genius was:
 - a. His creation of the universe.
 - b. His creation of mankind.
 - c. His creation of the heavens and the earth.
 - d. His creation of the Garden of Eden

22. Genesis chapter 2 is primarily:
 - a. A re-telling of the creation from a different perspective.
 - b. Another ancient creation story.
 - c. A story to teach the importance of marriage.
 - d. An expanded look at the sixth day of creation.

23. The seven days of Creation are best understood to be:
 - a. Seven actual 24-hour days.
 - b. Long ages of time in which God was involved in guiding the process of evolution.
 - c. “Framework” to think about God as Creator.
 - d. A compilation of ancient Creation stories

24. In the days of Noah “every inclination of the thoughts of mankind...
 - a. was for the welfare of others.”
 - b. was only selfish most of the time.”
 - c. was only evil all the time.”
 - d. was basically good.”

25. In the historical account of the Flood of Noah’s day the two primary types of Christ are:
 - a. the Ark and the flood.
 - b. Noah and the rainbow.
 - c. Noah and the Ark.
 - d. the Ark and the dove.

26. All the nations and languages of the earth:
 - a. are descended from Noah’s three sons.
 - b. are made up of different races of people.
 - c. are descendants of Shem.
 - d. Both a. and c.

27. Abraham is the “father of all:
 - a. the Semites.”
 - b. who believe.”
 - c. the Jews.”
 - d. who live in the Promised Land.”

28. The blessings promised by God to Abraham are:
 - a. Unconditional.
 - b. Conditional.
 - c. For all of his descendants.
 - d. Just for the descendants of Isaac.

29. Jacob “wrestled with a man” before meeting his brother Esau. The “man” was actually the pre-incarnate Christ. This is known as:
 - a. a Theosophy.
 - b. a Revelation.
 - c. an appearance.
 - d. a Theophany.

30. Moses, the author of the Pentateuch:
 - a. lived through the events of Genesis through Deuteronomy.
 - b. does not enter Biblical history until the first chapter of Exodus.
 - c. gathered the creation story from many ancient myths.
 - d. enters the Bible’s history in Exodus chapter 2.

31. Moses’ life can be divided into:
 - a. four twenty-year periods.
 - b. three twenty-year periods.
 - c. three forty-year periods.
 - d. four forty-year periods.

32. Two great types of Christ in the story of the Exodus from Egypt are:
 - a. the plagues and the parting of the Red Sea.
 - b. Moses and the Passover Lamb.
 - c. the death of the firstborn and the parting of the Red Sea.
 - d. the parting of the Red Sea and water from the rock.

33. List the 10 Commandments:

1)

2)

3)

4)

5)

6)

7)

8)

9)

10)

34. All the various materials in the construction of the Tabernacle and all its furnishings:

- a. were covered with gold.
- b. were to teach the Israelites about holiness.
- c. point to Jesus.
- d. point to the value of worship.

35. The sacrifices required by the Law and detailed in the book of Leviticus:

- a. were fulfilled by Jesus’ one sacrifice on the cross.
- b. were sufficient to take away sin.
- c. were able to clear the guilty conscience of the sinner.
- d. Both a. and b.

36. Write Hebrews 10:14 from memory:

SESSION 7, PART 1 – JESUS AND JOSHUA

In this session, you will:

- See in Joshua, the foreshadowing of Jesus.
- Understand that Joshua trusted the LORD and was used by God to bring his people into the Promised Land.

You will KNOW:

- The record of Joshua’s leadership from the time he was Moses’ aide until the Promised Land was divided by tribes.

You will be ABLE TO:

- Explain the Theophany in Joshua 5:13-6:2, and how it relates to us today.

You will THINK ABOUT:

- The great importance of the memory verse, Joshua 1:8, to all those who desire to be faithful to God.

Begin video.

Review

- The Nevim consists of 8 books: Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel and the Twelve.
- Joshua is never called a prophet.
- The record of his leadership begins under Moses but is clearly not part of the books of Moses.

Preview

- The book of Joshua describes the transition into the Promised Land.
- God’s prophetic messengers begin to appear following Joshua’s death.

Joshua – A Man Uniquely Set Apart by God

- Deuteronomy ended with Moses’ death and the passing of the leadership of Israel to Joshua. “Now Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands on him. So the Israelites listened to him and did what the LORD had commanded Moses.” Deuteronomy 34:9
- Joshua’s name is the Hebrew equivalent of Jesus. Keep this in mind as we learn about this man, chosen to lead His people into the Promised Land.
- We are first introduced to Joshua in Exodus 17.
- As the Israelites traveled from Egypt to Mt. Sinai, they were attacked by the Amalekites.

- Numbers 11:28 says that Joshua “had been Moses’ aide since youth.” Apparently he had already come to Moses’ attention as a leader, so Moses instructs him to, “Choose some of our men and go out to fight.” Exodus 17:9
- This is Joshua’s first recorded attempt at war and his success is dependent on the intercession of Moses, Aaron and Hur.
- In Exodus 24, Joshua is the only one to go with Moses up Mt. Sinai to receive the stone tablets with God’s Law written on them. When they come back down the mountain and hear the revelry of the people worshiping Aaron’s golden calf, Joshua mistakes the sound for another attack against the people.
- In Exodus 33, is one of the most interesting early glimpses of Joshua. Moses would meet with the LORD in a special “tent of meeting” outside the camp. In verse 11 we are told that the LORD would speak to Moses “face-to-face, as a man speaks with his friend.” Then Moses would return to the camp, “but his young aide, Joshua son of Nun, did not leave the tent.”
- We are not told any more than this, but we begin to picture a young man being uniquely set apart by God.
- Numbers 13-14 tell that Joshua is chosen as one of the twelve “spies,” representing the tribe of Ephraim to explore the land.
- Joshua and Caleb, of the tribe of Judah, bring back an honest and faithful report – believing that God can bring them success.
- The other ten spies are fearful and “spread...a bad report about the land.” Numbers 13:32
- As a result of their unbelief, that generation is condemned to wander in the wilderness for 40 years until they all die.
- Only Joshua and Caleb live to bring the next generation into the Land.
- Psalm 95 and Hebrews 3-4 use this story to teach about entering the spiritual “rest” that is promised to those who have faith in Jesus.

Moses Passes the Leadership of Israel to Joshua

- *At the end of the book of Numbers, near the end of the 40 years in the wilderness, the LORD instructs Moses to publicly commission Joshua to lead Israel. Numbers 27:18-23; Deuteronomy 3:28; 31:7-8, 14*
- *Joshua may not have been a bold leader. This is not surprising in light of the great responsibilities placed on him.*
- *In Deuteronomy 31:7, Moses tells him to be “strong and courageous”, and the LORD repeats this to him 31:23 and several times in Joshua 1:6-7, 9.*
- In Joshua 1:9, the LORD says, “Have I not commanded you? Be strong and courageous. Do not be terrified; do not be discouraged, for the LORD your God will be with you wherever you go.”
- This verse has brought great encouragement to many who have felt unequal to the tasks of spiritual leadership.

- Joshua 1:8 is a verse you will need to memorize. This is God’s word of encouragement to Joshua and to all of us who would be faithful to the Scriptures. “Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful.” Joshua 1:8

The Book of Joshua Chapters 1-11

- The first 11 chapters of Joshua describe, fairly quickly, the Israelites entry into the Promised Land telling of both great victories and tragic set-backs.
- Much of the rest of the book covers the process of dividing the land amongst the 9½ tribes that chose to live there.
- As the book opens, the LORD commands Joshua to get the people ready to cross the Jordan River and begin to possess the land.
- Sending out two “spies” to look over the land, doesn’t seem like a good idea in light of what had happened 40 years earlier.
- However, a fascinating result is that a prostitute named Rahab, by faith, will aid the spies, marry into the tribe of Judah and become a great, great, great... grandmother of Jesus. Matthew 1:5
- There is something about Jesus on every page of Scripture!
- The Israelites miraculously cross the Jordan River “on dry ground” (Joshua 3:17), just as they had crossed the Red Sea.
- Memorial stones taken from the riverbed are set up to remind future generations “that the hand of the LORD is powerful” and “so that you might always fear the LORD your God.” Joshua 4:24

Preparing to Take Jericho

- As the Israelites camp “on the plains of Jericho” (Joshua 5:10), the LORD instructs Joshua to circumcise this second generation of those who had escaped Egypt.
- This seem to be a bad strategy: to disable your army in enemy territory.
- The Israelites celebrate the Passover and then the LORD appears to Joshua.
- Joshua sees “a man standing in front of him with a drawn sword,” and asks him, “Are you for us or for our enemies?” The LORD’s answer is, “Neither, but as commander of the army of the LORD I have now come... Take off your sandals, for the place where you are standing is holy.” Joshua 5:13-15
- That this is the LORD is made clear in the next verses where we read, “Then the LORD said to Joshua...” Joshua 6:2
- This is another “Theophany,” an Old Testament appearance of Jesus.
- Jesus must be recognized as “The commander of the army of the LORD.” Joshua 5:15
- This answer to Joshua should cause us to pause and wonder if we are on the LORD’s side, not if He is on ours.

- Jesus our Savior is a mighty warrior (Psalm 24:8), and “mighty to save.” Zephaniah 3:17
- What a wonder it was when “a vast, heavenly army” shouted “Glory to God!” (Luke 2:13-14 NET), over the plains of Bethlehem as their Commander-in-Chief was humbly born!

Taking the Promised Land – Successes and Failures

- The LORD had a unique and successful battle plan for conquering Jericho.
- Archeology has verified the complete destruction of this city in the time of Joshua. (I recommend the video, *Patterns of Evidence*, by Tim Mahoney. In this video, the evidence is given of the truth about the fall of Jericho.)
- Victory at Jericho and Rahab’s rescue are great testimonies of God’s power and grace.
- Achan’s sin of greed and disobedience is recorded in chapter 7. The consequences of his sin are a sober reminder that our God is not to be trifled with and that the sin of one person may affect many others.
- After the sin is dealt with in the camp and they successfully conquer Ai, they stumble again.
- The story of their being tricked by the Gibeonites is summed up in one sentence: “The men of Israel sampled their provisions, but did not inquire of the LORD.” Joshua 9:14
- This failure will have far-reaching consequences (see 2 Samuel 21), but it immediately led to a miraculous victory.
- Because Gibeon, as a significant Canaanite city, has made peace with Israel, the kings of the southern cities unite to destroy them.
- Chapter 10 records the defeat of these kings. God actually stopped “the sun in the middle of the sky” (Joshua 10:13), so the Israelites could defeat all these armies in a single, long day. “There has never been a day like it before or since, a day when the LORD listened to a man. Surely the LORD was fighting for Israel!” Joshua 10:14
- A second military campaign destroys their enemies in the northern part of the land.

Dividing the Land

- Next it is time to divide the land amongst the tribes of Israel.
- Important aspect of this division is the setting apart of “cities of refuge” (Joshua 20), for those who may kill someone accidentally.
- These cities are provided for in the Law: Numbers 35, Deuteronomy 4 and 19.
- These “cities of refuge” would become places where a person’s guilt or innocence could be determined before the priests.
- These also spoke of the grace of God and pointed to Jesus, our true spiritual refuge.

- The tribes of Reuben, Gad and the half tribe of Manasseh return to the east side of the Jordan as agreed upon in Numbers 32, carried out in Joshua 22.
- That these tribes chose not to live in the Promised Land will impact Israel’s history for hundreds of years.
- Throughout history, many have professed faith, but have been satisfied to live outside the promises of God and the “promised rest” he offers.

Joshua’s Farewell Speech

- Recorded in Joshua 23 and 24.
- Here is the final message of this man whose name, Joshua, speaks of a greater Commander of the Armies of the LORD.
- As Joshua challenged his people, Jesus also calls us to “choose this day whom you will serve” Josh 24:15.
- Our Savior won the victory over sin and death by his death and resurrection and invites us into the household of faith, the “family of believers.” Galatians 6:10
- May we also take our stand with our Greater Joshua and choose to serve the LORD. Josh 24:15

Review

- Joshua’s early years as Moses’ aide.
- How God set him apart to become Israel’s leader.
- That, though he may not have been naturally bold, he trusted the LORD and was used by God to bring his people into the Promised Land.
- Though there were times of failure under his leadership, Joshua persevered to the end of his life and left a legacy and a challenge to all those God has called to serve the LORD.
- Joshua is an important Old Testament type of Christ as the one who foreshadowed what Jesus would fulfill in leading those who trust him, into the “Sabbath-rest for the people of God.” Hebrews 4:9

Preview of the Next Session

- The book of Judges.
- We will see a downward spiral of sin, slavery, repentance and deliverance as “every man did that which was right in his own eyes.” Judges 21:25
- We will see the Judges as types, and sometimes, antithetical types of Jesus.

ASSIGNMENT: MEMORIZATION

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

Recite Hebrews 10:14.

Memorize the order of the Nevi'im.

Memorize Joshua 1:8 – God’s word of encouragement to Joshua and to all of us who would be faithful to the Scriptures.

SESSION 7, PART 2 – JESUS AND THE JUDGES

In this session, you will:

- See in the Judges of Israel as pointing to Jesus, but always falling short.

You will KNOW:

- How the failure to seek God’s will leads to the summary in Judges 21:25, “In those days Israel had no king; everyone did as they saw fit.”

You will be ABLE TO:

- Discuss how the cycle of sin, slavery, repentance, deliverance and peace repeats itself throughout the time of the Judges.

You will THINK ABOUT:

- How does Judges 21:25 pertain to modern times?

Begin video.

In the Previous Session

- Covered the book of Joshua.
- Did a short biographical background of the man God chose to take over leadership of the people of Israel after Moses’ death.
- Saw hints that Joshua may have been overwhelmed by the responsibilities he was given.
- He was told several times to “be strong and courageous” and told to meditate on the Book of the Law day and night for assurance of success in the task before him.
- Learned that in the conquest of the Promised Land there were both victories and defeats.

Preview

- As Israel obeyed the LORD they succeeded, but when they failed to seek his will, they stumbled.
- This will be the theme of the next several hundred years covered in Judges.
- The last verse of Judges sums up this history. Judges 21:25

Overview of the Book of Judges

- Three parts to the book:
 - Chapter 1 through Chapter 3:6 – the introduction.
 - Chapter 3:7 through Chapter 16 – the main body of the book which contains stories of the various leaders or Judges of Israel.
 - Chapter 17 through Chapter 21 – the account of two different events during the time of the Judges.

- The author is not named.
- The repeated phrase: “In those days Israel had no king.” (Judges 17:6; 18:1; 19:1; 21:25), is a clue that the book was most likely written in the early days of Israel’s first king, Saul, during the final days of Samuel’s ministry.
- Judges 1:21 helps date the book as it states that at the writing of Judges, Jerusalem was still occupied by the Jebusites. David captured the city early in his reign.
- The twelve Judges mentioned are: Othniel, Ehud, Shamgar, Deborah, Gideon, Tola, Jair, Jephthah, Ibzan, Elon, Abdon and Samson.

The Introductory Section

- We might wonder why no leader was appointed to take Joshua’s place as he had taken Moses’ place.
- The tribe of Judah is chosen to lead in the continuing conquest of the land.
- There is initial success, but the rest of the introduction describes the failure of the tribes to completely drive out the Canaanite inhabitants.
- Because of their disobedience, “the Angel of the LORD” Judges 2:1 whom we have previously learned to recognize as the pre-incarnate Jesus, tells the people that now the remaining Canaanites “will be thorns in your sides and their gods will be a snare to you.” Judges 2:3
- Judges 2:10-3:6 gives a condensed version of the story which is in the main body of the book.

The Central Section

- Begins with the story of their first judge, Othniel. Judges 3:7-11.
- The short account is a synopsis of a recurring cycle in Judges: Sin, Slavery, Supplication, Salvation, Silence.
- Each time Israel serves the gods of Canaan, the LORD allows them to be enslaved at the hands of their enemies.
- Eventually they cry out to the LORD in their misery and he sends a deliverer and they experience a time of peace.
- This cycle is repeated six times.
- With each repetition of the cycle, the nation goes further from the LORD. Judges 3:9; 3:15; 6:7-10; 10:13-17
- Central theme revolves around individuals, chosen by the LORD, who deliver his people from oppression, brought about by their own sin.
- Each judge is in some way a foreshadowing of the perfect Judge who brings perfect salvation.
- Israel looked for One who would fulfill the promises of God to Abraham.
- Each judge is clearly imperfect, but reveals truth about the Perfect One to come.

- Five Judges receive special notice with longer narratives of their exploits: Ehud, Deborah, Gideon, Jephthah and Samson

Ehud, Whose Name Means “United”

- Noted for his single-handed (left-handed), defeat of the oppressor of Israel, Eglon the king of Moab.
- In Judges 3:28, his call for the Ephraimites to join him: “Follow me, for the LORD has given... your enemy into your hands”, sounds like something Jesus would say to his church today.

Deborah and Barak – Judges 4

- Their victory duet in Chapter 5 says much about leadership, obedience, strategy and the power of God.
- Barak is directed by the prophetess to combat Sisera and his army of 900 iron chariots. Sisera is the commander of the army of Jabin, king of Hazor who had oppressed Israel for 20 years.
- Barak is unwilling to go to war unless Deborah goes with him so she tells him that the ultimate honor for the battle will go to a woman. Judges 4:9
- Two parts to the strategy of this conflict – geographical and providential.
- Geographically, Israel’s troops gather on Mt. Tabor above the Kishon River, giving them the advantage of fighting from higher ground.
- It would be possible to compromise the effectiveness of iron chariots in a river bottom and would prove to be the greatest advantage.
- The actual account of the battle and God’s part in it is sung in Chapter 5. “The earth shook, the heavens poured, the clouds poured down water.” Judges 5:4
- The song of Deborah and Barak in Chapter 5 is one of the greatest and most unique songs of the Bible.
- Deborah’s story has inspired many women to take courage and serve the Lord and has challenged many men to stand up and lead as they should.

Gideon – Judges 6-8, 9

- Gideon was from the tribe of Manasseh which was divided, with half on the east side of the Jordan River.
- As the Israelites had again turned their backs on the LORD, they had again been subjected to oppression by their enemies.
- The LORD sends an un-named prophet to rebuke them. Judges 6:7-10
- Then he himself, “the Angel of the LORD,” (Judges 6:11), commissions Gideon to “Go in the strength you have and save Israel out of Midian’s hand. Am I not sending you?” Judges 6:14
- Gideon's story contrasts his obedience with his fearfulness.

- He destroys his town's idol to Baal, but does so secretly under cover of darkness. The people give him the name "Jerub-Baal," which means, "let Baal Contend." Judges 6:32
- He is most remembered for asking for signs to confirm God's will. Many fail to recognize that he did this, not so he could know God's will, but to confirm what God had already told him.
- Chapter 7 gives a wonderful account of God reducing the size of Gideon's army. "In order that Israel may not boast against me that her own strength has saved her" Judges 7:2
- Jesus also sent many of his followers away as the time of his greatest battle approached. John 6:66
- The LORD gave Gideon a final encouragement when he allowed him to overhear the interpretation of a dream of one of the Midianites. Judges 7:13
- The battle was won by the courage born of obedience as Gideon told his men, "Watch me, follow my lead, do exactly as I do." Judges 7:17

The Brutal Story of Abimelech - Judges 9

- Abimelech is Gideon's son by his concubine. He is not chosen by the LORD to be a judge, but he is a strong leader.
- His leadership is destructive, first to family, then to his city and finally to himself.
- His life pictures all that is wrong in Israel during this time, when "everyone did what was right in his own eyes." Judges 17:6
- He could be viewed as an antithetic type of Christ, for everything about his life is selfish and destructive.

Jephthah – Judges 10:6-12:7

- A contrast to the story of Abimelech.
- Jephthah was also an illegitimate son rejected by his brothers, who gathered "adventurers" around himself. Judges 11:3
- Using his God-given ability, he delivered his people.
- Despite his early rejection, his message to the King of Ammon reveals clear understanding of the history of his people and of God's care for them.
- The much debated story of the "sacrifice" of his daughter (Judges 11:29-40) may remind us that God truly did sacrifice his most precious child for our salvation.

Amazing Story of Samson – Judges 13–16

- Longest narrative in the book.
- Samson's name means "like the sun."
- Samson is a study in contrasts and from him we can learn about Jesus.

- Samson is set apart for God even before conception. The angel of the LORD appears to his parents twice to instruct them about his upbringing.
- His mother seems to be more spiritually aware than his father.
- Four times we are told that “the Spirit of the LORD” stirred or “came upon” Samson empowering his exploits. Judges 13:25; 14:6, 19; 15:14
- In Samson we see a fascinating combination of moral weakness and supernatural strength.
- Samson is a poet and a warrior and often seems ruled by his passions.
- He would be an antithetical type of Christ, yet the comparisons between Samson and Jesus are fascinating.
 - He appears determined to get a bride, from the Gentiles.
 - He purposely offends his people’s oppressors, the Philistines.
 - At one point, his own people bind him and hand him over to the Gentiles.
 - He reveals the secret of his strength to someone close to him who then betrays him.
 - Samson’s greatest victory over the enemies of his people is accomplished in his death.
- There is much to learn from this very imperfect judge about Jesus whose greatest victory was also accomplished by his death.

The Final Section – Chapters 17-18

- Glimpses of the spiritual and moral corruption in Israel as “every man did what was right in his own eyes. Judges 21:25
- Story of Micah’s idols in, Chapters 17 and 18, probably occurred early in the time of the Judges.
- Micah’s dishonesty, his mother’s foolish simplicity and the superstitious idea that a wandering Levite would bring them good luck begin the sad story.
- The wandering, war-like tribe of Dan and the betrayal of Micah by the Levite Jonathan, are told in Chapter 18.
- These reveal the corruption of what God had intended for the Levitical priesthood.
- The concept of a central place of worship at the Tabernacle as prescribed in the Law of Moses had been lost.

The Final Story – Chapters 19-21

- Displays a depth of moral depravity that is difficult to read.
- Most likely occurred near the end of the time of the Judges.
- Most profound effect of the horrible scenes in these chapters would have been to emphasize the deep need of the people to return to God – their true King.
- What the LORD reveals in Scripture of man’s corrupt nature should lead us to despise our natural tendency to independence.

- “In those days there was no king in Israel, everyone did what was right in his own eyes.” Judges 21:25
- Israel needed their King – so do all who would be followers of Jesus.

Review

- The book of Judges covers over 300 years following the time of Joshua.
- There are three sections:
 - The first section is introductory and panoramic.
 - The middle section tells of 12 Judges and looks closely at five of them.
 - Six times the cycle of sin, slavery, repentance, deliverance and peace is repeated.
 - The final section illustrates the depth of spiritual and moral depravity into which God’s people had fallen.
- Jesus’ statement that the Hebrew Scriptures “testify” of him challenges us to always look for him.
- The Judges, each in different ways, sometimes positively and sometimes negatively, prepare us to recognize Jesus, the “judge of the living and the dead.” 2 Tim. 4:1

Preview of the Next Session

- Jesus our Judge and King
- Look at the transition from the Judges to the kingship of Saul.
- In 1 Samuel, we will see the call and ministry of Samuel, the last Judge of Israel.
- Cover the reign of Saul, Israel’s first king.
- Be introduced to a young man named David. God describes David as “a man after his own heart.” 1 Samuel 13:14
- While Saul is still king, David is anointed to be the next king of Israel.
- In 1 Samuel, continue to look for Jesus.

ASSIGNMENT: DISCUSS KEY POINTS

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

SESSION 7, PART 3 – JESUS, SAMUEL AND SAUL

In this session, you will:

- Recognize Samuel as the last judge of Israel.
- Learn about the transition to the time of the kings in the anointing of Saul as the first king of Israel.
- Understand the struggle between Saul and David.

You will KNOW:

- The three parts of the book of 1 Samuel, where they are divided and a brief summary of each one.

You will be ABLE TO:

- Describe Saul’s life from the time he is anointed king until God takes the kingdom from him.

You will THINK ABOUT:

- How Israel was looking for the perfect, righteous king and how Saul and David were only the beginning of their search.

Begin video.

In the Previous Session

- Learned about Joshua and the conquest of the Promised Land.
- Looked at the Judges and at ways they revealed Jesus.

Preview

- 1 Samuel, Israel moves from the period of Judges to the time of Kings.
- Also tells of the last judge, Samuel and Israel’s first king, Saul.
- We are also introduced to David.

The Little Book of Ruth

- Story of Ruth takes place during the time of the Judges
- The book of Ruth is included in the third section of the Tanakh, the “Writings.”
- The story gives us a picture of a “kinsman-redeemer.”
- It reveals an important truth about the coming Savior who would come from the line of Boaz and Ruth who were grandparents of King David.

Early Arrangement of Books of Samuel and Kings

- 1 and 2 Samuel were originally one book.
- Some early collections, because of the unique subject matter of Samuel and Kings, divided the two books into 1 Kings, 2 Kings, 3 Kings and 4 Kings.

- In this survey, 1 Samuel will be studied as a transitional book from the time of the Judges to the time of the Kings.

1 Samuel Divided Into Three Parts

- First part, Chapters 1-8, covers the birth, call and ministry of Samuel, the last of the Judges.
- Second part, Chapters 9-15, introduces Israel’s first King, Saul.
- Third part, Chapters 16-31, introduces David who is chosen by the LORD to succeed Saul.
- To the end of the book the lives of Saul and David are woven together as Saul descends into madness and David ascends to eventual Kingship.

Samuel’s Birth and Calling – Chapters 1-3

- A picture of God’s grace in the final collapse of the system of the Judges.
- Like the story of Ruth, the account of Samuel’s family and birth is a glimpse of a more peaceful period near the end of the time of the Judges.
- From the fairly well-established time of the reigns of Saul and David, Samuel, who lived to be about 75 years old was likely alive during the judgeships of Jephthah and Samson.
- As with many great leaders in the Hebrew Scriptures, Samuel’s birth and early life were unique.
- His mother, Hannah, was a woman who suffered, was misunderstood and who demonstrated great faith.
- Her prayer in 1 Samuel 2:1-10 reveals a mature knowledge of the ways of the LORD and great confidence in his power.
- Eli the Priest and his wicked sons are a strong contrast to Hannah’s obedient trust.
- That she would dedicate her longed-for firstborn son to the LORD, is testimony of her greater longing for God’s provision of a righteous Savior. 1 Samuel 2:10
- Samuel’s first encounter with the LORD in Chapter 3, is a glimpse of God’s gentleness and yet firm determination that his servants uphold his honor.
- In Chapters 4-8 we see Samuel’s increasing influence as the last Judge of Israel, leading his people back to the LORD and in victory over their enemies.

The Latter Part of Samuel’s Life

- In Chapter 8, the Israelites ask for a king. They say to Samuel, “You are old, and your sons do not walk in your ways; now appoint a king to lead us, such as all the other nations have.” 1 Samuel 8:5
- The LORD tells Samuel, “Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king.” 1 Samuel 8:7

- This desire of the people was not in line with the LORD’s purposes at that time and Samuel’s farewell speech in Chapter 12 addresses this.
- The Law made provision for a king (Deuteronomy 17:14-20), but he was to be “the king the LORD your God chooses.” Deuteronomy 17:15
- Saul was chosen as the first king and Samuel was directed by the LORD to anoint him.
- Saul stands as a prime example of the inadequacy of a merely human king, as do all the kings of Israel.

The Story of Saul

- From the very beginning, we sense a contrast between his outward appearance and the shortcomings of his character.
- He is a strong contrast to Israel’s second king, David – the one of whom the LORD would say, “Man looks on the outward appearance, but the LORD looks at the heart.” 1 Samuel 16:7
- Saul is also a contrast to the true King, Jesus, who would have “nothing in his appearance that we should desire him” (Isaiah 53:2), yet whose heart was flawless.
- In the early years of Saul’s reign, we see encouraging signs of humility, obedience and boldness.
- The Spirit of the LORD comes upon him confirming his kingship (1 Samuel 10:6-7). Empowering him to lead the Israelites in battle. 1 Samuel 11:6
- In Chapter 13, when Saul oversteps his authority as king, Samuel rebukes him and tells him that his kingdom will end. Then he says, “The LORD has sought out a man after his own heart and appointed him leader of his people.” 1 Samuel 13:14
- Saul’s flawed character is further revealed in Chapter 15, not only in his incomplete obedience, but in his dishonesty.
- In Samuel’s final rebuke of Saul, he declares, “Does the LORD delight in burnt offerings and sacrifices as much as in obeying the voice of the LORD? To obey is better than sacrifice.” 1 Samuel 15:22

Jonathan, One Bright Spot in Saul’s Kingship

- Chapter 14 tells of Saul’s valiant son, Jonathan.
- Jonathan stands out as a man of faith and courage and we also sense that he is a man of greater character than his father.
- We see the leaders of Saul’s army unwilling to harm Jonathan in direct disobedience to Saul.
- He will be an important person in the early years of David’s public life.
- He is a faithful friend who willingly relinquishes his natural right to the throne of Israel as he recognizes that God has chosen David to be Israel’s king.
- Jonathan pictures what our attitude should be in yielding to our rightful King.

David Enters Saul’s Life

- David is the youngest son of Jesse of Bethlehem.
- He will become, in the Old Testament, Israel’s greatest king.
- David’s story is one the most important in the Hebrew Scriptures in preparing people to recognize the Son of David, Jesus.
- From his humble beginnings, he stands out as a loyal servant and mighty warrior.
- The story of David and Goliath, pictures a young man with great, bold faith who goes alone to uphold the honor the LORD.
- In the early years, David is a strong type of Jesus in his humility, loyalty, faithfulness and single-minded devotion to the LORD.
- From this point on the book of 1 Samuel revolves around Saul’s jealousy and David’s loyalty to “the LORD’s anointed.” 1 Samuel 24:6
- Saul becomes increasingly obsessed with destroying his perceived adversary, but David continues to be faithful to his king and to his people.
- Strong contrasts between Saul and David, between David and his own followers, between righteousness and evil are woven through the adventures of Chapters 16 through 30.
- In all that happens to David, the strongest impression given is that God is with him in his trials and will not allow his enemy to overcome him.
- We will eventually read of David’s great failure, but in the years leading up to his kingship, David foreshadowed the perfect loyalty and obedience that will be found in the true Messiah.
- In David, we see an unjust persecution of a servant of God by the very people he has been anointed to serve and save.

Review

- We have seen, in Samuel, the last of Israel’s Judges and also a prophet of the LORD, warning God’s people and calling them to obedience.
- Samuel, like Jesus, was dedicated to God even before his conception and called by God from his youth.
- Much in Samuel’s life and ministry foreshadows the Lord Jesus as the rightful Judge and our true prophet.
- Saul, Israel’s first king, is an accurate picture of the weakness of earthly leaders. He looked good on the outside, but his character was flawed. He was corrupted by the power of kingship.
- Saul was a lesson to Israel that earthly kings could not be their true saviors.
- Saul prepared Israel for David’s better rule and for a Greater King whose character would be without blemish.
- We were introduced to David, the “man after God’s own heart.” 1 Samuel 13:14

- We saw Saul’s decline and David’s rise and the obvious difference in their characters.
- Israel needed a righteous king, and so do we.
- David, with all his good qualities, would not be that righteous king either, but he brought more clearly into focus who that King would be.

Preview of the Next Session

- In our next session, we will look at David’s life more closely.
- Look at King David, his son Solomon and the kings that followed them and reigned over Israel. We will see how they did or did not prepare us for the arrival of the King of kings, Jesus.

ASSIGNMENT: DISCUSS KEY POINTS

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

Take Quiz 7.

QUIZ FOR SESSION 7

All quizzes are open book, open Bible.

1. Joshua’s name is the Hebrew equivalent of:
 - a. John.
 - b. James.
 - c. Jesus.
 - d. Judas.

2. The Commander of the LORD’s army in Joshua chapter 5 is:
 - a. Jesus.
 - b. The one who gives the battle plan for Jericho to Joshua.
 - c. Joshua.
 - d. Both a. and b.

3. The tribes of Israel that chose not to live in the Promised Land were:
 - a. Ephraim, Issachar and the half-tribe of Simeon.
 - b. Ruben, Ephraim and the half-tribe of Gad.
 - c. Ruben, Gad and the half-tribe of Manasseh.
 - d. Ruben, Simeon and the half-tribe of Manasseh.

4. The cycle that is repeated six times in the book of Judges is:
 - a. Sin, Slavery, Supplication, Salvation, Silence.
 - b. Silence, Salvation, Supplication, Sin, Slavery.
 - c. Rebellion, Repentance, Rescue, Reward.
 - d. Rebellion, Restoration, Repent, Reward.

5. Gideon asked the LORD for signs:
 - a. Because he didn’t know God’s will.
 - b. Because he knew God’s will but was fearful.
 - c. Because he wanted others to know God’s will.
 - d. Because he wanted others to know how to discern God’s will.

6. Samson, with all of his inconsistencies and failures:
 - a. Is not a type of Christ.
 - b. Was the strongest man who ever lived.
 - c. Kept vows of a Nazarite.
 - d. Accomplished his greatest victory in his death.

7. The book of Ruth provides an important Old Testament picture of:
 - a. Harvest practices in Israel.
 - b. National unity in Israel.
 - c. A “Kinsman-Redeemer.”
 - d. Marriage practices in Israel.

8. The most important characters in 1 Samuel are:
 - a. Samuel, Saul, David and Solomon.
 - b. Hannah, Samuel, David and Solomon.
 - c. Hannah, Samuel, Saul and David.
 - d. David, Goliath, Samuel and Saul.

9. Saul was Israel’s:
 - a. 2nd king.
 - b. Tallest king.
 - c. 1st king.
 - d. Worst king.

10. Although Saul was determined to kill him, David remained:
 - a. Loyal to Saul.
 - b. In Jerusalem.
 - c. A “man after God’s own heart.”
 - d. Both a. and c.

SESSION 8, PART 1 – JESUS AND DAVID (2 SAMUEL)

In this session, you will:

- See in the reign of King David the heights of his righteous rule and the depths of the horrible consequences of sin.
- Learn about David’s preparations for his son Solomon’s building of the Temple.

You will KNOW:

- Major events that marked David’s kingship and his relationship with God.

You will be ABLE TO:

- Compare the account of David’s life in 2 Samuel with that of 1 Chronicles.

You will THINK ABOUT:

- How God’s grace is evident even in the worst failings of his children.

Begin video.

Preview

- 2 Samuel and 1 Chronicles 10-29 are about the reign of David.
- David, despite his failings, is a strong type of Jesus.

Comparing Two Accounts of David’s Reign

- 2 Samuel picks up David’s life after Saul’s death in 1 Samuel.
- Easy to see how 1 and 2 Samuel could have originally been one book and could have been divided into 1 and 2 Kings
- Samuel died before David became king, so he is not the author of the books bearing his name.
- Entire work extends to the end of David’s life. It was written during Solomon’s reign or later.
- The book of Chronicles, included in the last section of the Tanakh, was composed as a history book written after the Babylonian exile.
- 1 Chronicles 29:29 sheds light on both 1 and 2 Samuel and Chronicles: “As for the events of King David’s reign, from beginning to end, they are written in the records of Samuel the seer, the records of Nathan the prophet and the records of Gad the seer” (1 Chronicles 29:29). This verse helps us understand there were several historical records from which the authors of these books could draw.
- The book of Chronicles is primarily concerned with the history of David’s lineage in the divided kingdom.

- The books of 1 and 2 Kings follows both lines of kings, but look closer at the kings of Israel, the Northern Kingdom and the prophets ministering there.

2 Samuel – Two Pictures of David’s Reign

- Chapters 1-10 show the increasing power and influence of the righteous rule of a good king.
- Chapters 11-24 show the tragic consequences of David’s sin with Bathsheba.

2 Samuel 1-10

- Following Saul’s death, the elders of Judah anointed David as their King. He is from the tribe of Judah, the largest and most powerful tribe in the southern part of the Promised Land.
- Saul’s followers attempt to elevate one of Saul’s sons to his father’s throne .
- Though these efforts fail, the seeds of future national discord are planted. The kingship of Israel was prophetically promised to the line of Judah in Genesis 49:10, but the blessings of Abraham were given to the line of Ephraim in Genesis 49:22-26. This issue will continue to be a problem following the death of Solomon.
- David reigns over Judah from the city of Hebron for seven years.
- After the murder of Saul’s son, Ish-Bosheth, all of Israel anointed David to be king over the entire nation.
- “David was thirty years old when he became king, and he reigned forty years. In Hebron he reigned over Judah 7 years and 6 months, and in Jerusalem he reigned over all Israel and Judah 33 years.” 2 Samuel 5:4-5
- David’s first move as king is capturing the strategic city of Jerusalem, the ancient city of Melchizedek, the “City of Peace,” and named it “the City of David” 2 Samuel 5:9.
- After one failed attempt, he brings the Ark of the Covenant to Jerusalem, making his city the political, military and spiritual center of his kingdom.
- Chapter 7 may be the high point of David’s longing for the presence of the LORD. He desires to build a permanent dwelling-place for the Ark of God, but the LORD tells him, “The LORD declares to you that the LORD himself will establish a house for you. When your days are over and you rest with your ancestors, I will raise up your offspring to succeed you, your own flesh and blood and I will establish his kingdom. He is the one who will build a house for my name, and I will establish the throne of his kingdom forever. I will be his father and he will be my son.” 2 Samuel 7:11b-14a
- This important prophecy points to Jesus, the Son of David. Hebrews 1:5
- David’s response to God’s wonderful promise is a model of humility and boldness. 2 Samuel 7:25-26.

- In Chapter 9, the story of David and Mephibosheth, Saul’s grandson, reveals his continued loyalty to Saul and his friend Jonathan. This is a beautiful picture of unmerited grace that the Son of David will show us.

David’s Sin and Ensuing Tragedy

- One of the most tragic events in all of Scripture is David’s sin of adultery and murder in 2 Samuel 11.
- The ensuing tragedy in David’s family in the rest of 2 Samuel is a powerful example of the consequences of sin.
- In Chapter 12, when he is rebuked by Nathan the Prophet, David responds humbly and the LORD forgives him, however, the seeds of sin are sown.
- Psalms 51 and 32 eloquently reveal David’s repentant and broken heart, but his family suffers greatly for the remainder of his reign.
- Although much evil will result from his sin, Bathsheba, who had been Uriah’s wife, becomes the mother of Solomon and is listed in the genealogy of Jesus.
- God’s grace is evident even in the worst failings of his children.
- Chapters 13-20 focus on David’s sons, Amnon and Absalom.
- Amnon yields to lust, as his father had, and rapes, then rejects Absalom’s sister Tamar.
- In response, Absalom murders his brother and is rightly estranged from the kingdom.
- Chapters 14-18 is the story of Absalom’s return to Jerusalem and his conspiracy to overthrow his father and eventually, his death.
- Chapter 22 is repeated in Psalm 18 and is a synopsis of David’s reign.

David’s Census of Israel’s Fighting Men

- Chapter 23 begins, “These are the last words of David.”
- The census could have taken place earlier in his reign, but still after the rebellion of Absalom.
- The census will have an important effect during Solomon’s reign.
- The judgment of plague carried out against the people is stopped, by God, at “the threshing floor of Araunah,” 2 Samuel 24:16.
- In 1 Chronicles 22:1, David declares, “The house of the LORD God is to be here.”
- It is here, on Mount Moriah, (2 Chronicles 3:1) near where Abraham had been told to sacrifice Isaac, where Solomon will build the Temple.

David Makes Preparations for the Temple

- 1 Chronicles 22-29 reveal David’s detailed preparations for the Temple that Solomon will build.

- David gathered much of the raw materials for the structure. 1 Chronicles 22
- Also described are the ministries of the Priests and Levites in Chapters 23 & 24, the Singers (Chapter 25) and the Gatekeepers (Chapter 26).
- David also planned the organization for the Temple officials (Chapter 26:20-32), the divisions of the armies and their officers and the “King’s Overseers.” Chapter 27

David’s Story Told in 1 Chronicles 11-29

- Most of this account deals with the first part of David’s reign.
- The account of his sin with Bathsheba and the consequences in his family are completely omitted.
- The Chronicles were written after the Babylonian captivity. Their purpose was to instruct the returning Jews in their history with particular attention to the line of the sons of David.
- Part 3 of this session explains the division of the Kingdom after Solomon’s reign. The northern tribes identified with Ephraim and these ten tribes are referred to as Israel, with Samaria as their capital. The Southern Kingdom remained true to the descendants of David and the tribe of Judah and was called “Judah”, with Jerusalem as the capital.
- Israel (the ten northern tribes), was over-run and destroyed by the Assyrians in 722 BC.
- Judah was destroyed and its people transported to Babylon in 586 BC.
- Those returning from Babylon would not have been as concerned with the history of the kings of Israel, therefore the Chronicles deal almost exclusively with the history of Judah’s kings.
- David charges Solomon and the leaders of the nation to carry out the building of the Temple in the final two chapters of 1 Chronicles.
- He dedicates his personal treasures to the project.
- His final challenge reveals his continued zeal for the Glory of God.
- David experienced the heights of God’s blessings and the depths of his mercy.
- God called David “a man after his own heart,” 1 Samuel 13:14.
- Solomon, his son, would fail to live up to this example.
- Jesus, the Son of David, who was to come, would perfectly embody the heart of God.

Review

- David the King.
- God’s favor to a man who sought God with all his heart.
- God’s mercy to David in the tragedy of his sin.
- The terrible consequences of his sin in his family.
- God’s mercy and faithfulness throughout David’s life.

Preview of the Next Session

- Consider the reign of Solomon, son of David.
- See a man who was given the greatest of opportunities and was called the wisest of men, but made some very foolish choices.
- Be directed toward a greater longing for the truly wisest Son of David, “Christ, in whom are hidden all the treasures of wisdom and knowledge.” Colossians 2:3

ASSIGNMENT: DISCUSS KEY POINTS

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

SESSION 8, PART 2 – JESUS AND SOLOMON (1 KINGS)

In this session you will:

- See in Solomon the fulfillment of the promise of the “Son of David.”

You will KNOW:

- The three reasons Solomon was such an important king.

You will be ABLE TO:

- Compare God’s answer to Solomon’s first prayer (1 Kings 3:11-14), with God’s answer to Solomon’s prayer at the dedication of the Temple. 1 Kings 9:3-9

You will THINK ABOUT:

- Solomon as a type of Christ – see 1 Corinthians 1:30 and Colossians 2:3.

Begin video.

In The Previous Session

- Saw King David’s great successes and also the depths of the terrible consequences of sin.
- Learned of David’s preparations for his son Solomon’s building of the Temple.

Preview

- This lesson is about Solomon’s reign from 1 Kings 1-11 and 2 Chronicles 1-9.

Why So Much on the Life and Reign of Solomon?

- *First:* He, as David’s son, is the initial expected fulfillment of the prophecy that David would have a son whose throne would be established forever. 2 Samuel 7:13
- *Second:* Solomon is famous for his wisdom. He is a type of the One “who has become for us wisdom from God – that is our righteousness, holiness and redemption.” (1 Corinthians 1:30) Solomon is a type of Christ, “in whom are hidden all the treasures of wisdom and knowledge.” Colossians 2: 3
- *Third:* Solomon was uniquely gifted by God to author the books of Proverbs, the Song of Solomon and Ecclesiastes, at least two of the Psalms and possibly the book of Job.

Solomon, Son of David

- Look at the man himself and his relationship with his father and brothers.
- Accomplishments of his reign – building the Temple.
- God’s choice to sit on David’s throne.
- Expectations for his reign in light of the promises of God.

Details of Solomon’s Elevation to Kingship

- 1 Kings gives details and 1 Chronicles gives insight.
- David reveals that it is Solomon who is God’s choice to sit on the throne and build the “house.” 1 Chronicles 28:4-7
- David’s 8th son, at best. David’s firstborn, Amnon, and third (or fourth) son, Absalom were killed in the wake of the family turmoil following David’s sin.
- Solomon’s name means “Shalom” or “peace”, he was also called “Jedidiah” – “loved by the LORD.” 2 Samuel 12:24-25.
- 1 Kings begins with Solomon’s older brother, Adonijah, seeking the throne.
- David is still alive and confirms his son Solomon as king.
- After a failed plot to gain the throne, Adonijah is executed along with his co-conspirator, Joab, the commander of the army.
- By Chapter 3 of 1 Kings, Solomon is firmly established as King and his reign really begins. (At this point the 2 Chronicles account begins.)
- The LORD appears to Solomon at the beginning of his reign and says, “Ask for whatever you want me to give you.” 1 Kings 3:5
- Solomon humbly recognizes the great responsibilities before him and his request for wisdom pleases the LORD, who promises:

I will do what you have asked. I will give you a wise and discerning heart, so that there will never have been anyone like you, nor will there ever be. Moreover, I will give you what you have not asked for – both wealth and honor – so that in your lifetime you will have no equal among kings. And if you walk in obedience to me and keep my decrees and commands as David your father did, I will give you a long life. 1 Kings 3:12-14

Solomon’s Reign

- The stage is set for the reign of the son of David that seems, at first, to be the hope of the fulfillment of the promises of Abraham: A great nation and a blessing to all the nations.
- God’s promised son of David whose throne would be established forever and the LORD’s anointed to fulfill the hopes of Israel.
- Solomon was the hope of Israel.
- Solomon begins the fulfillment of his father’s plans for the Temple – a 7-year project requiring all the resources of the nation. Nearly 200,000 men were in the workforce and the project required international cooperation.

Old Testament Timeline Sidelight

- An important anchor verse for the Timeline: “In the four hundred and eightieth year after the Israelites had come out of Egypt, in the fourth year of Solomon’s reign...he began to build the Temple of the LORD.” 1 Kings 6:1

- 2 Chronicles 3:1 gives the intriguing detail that the Temple was built “on Mount Moriah, where the LORD had appeared to his father David.”
- This was one of the mountains in the region where Abraham offered his son Isaac.
- Looking forward, this will be the vicinity, or perhaps the very place, where God, himself, will provide the Lamb.

Solomon’s Builds the Temple and His House

- The Temple will follow the pattern of the Tabernacle that Moses built and will speak of the person of Christ and foreshadow his incarnation.
- Dimensions and materials are given in great detail as were those of the Tabernacle.
- The splendor of Solomon’s Temple will be the center piece of his reign.
- The Temple’s interior and furnishings contained unimaginable wealth. Sadly this central place of worship for Israel will be misused by many in the future.
- The Temple was blessed by God at its dedication, but the true Temple God would have us seek, was never made by the hands of men. 1 Kings 8:27
- Remember, Jesus said, “Destroy this Temple, and I will raise it again in three days.” “But the Temple he had spoken of was his body.” (John 2: 19, 21) Later, Paul recognizes the church as “the body of Christ” (1 Corinthians 12:27) and individual believers as his Temple. 1 Corinthians 6:19
- An important and telling contrast in 1 Kings 6:38 and in 1 Kings 7:1, where we read that Solomon spent 7 years building the Temple and then, “It took Solomon 13 years, however, to complete the construction of his palace.”
- It seems that something had “shifted” in Solomon’s priorities. This becomes clearer as time passes.

Solomon a Powerful King

- After completion and dedication of the Temple, the Lord appears to Solomon a second time. This time the LORD’s message in 1 Kings 9:3-9 is much more “conditional” and carries a strong note of warning.
- Solomon’s story describes his fabulous prosperity and the reach of his power.
- “King Solomon, however, loved many foreign women.” 1 Kings 11:1
- He directly disobeyed the LORD’s command, and “had 700 wives of royal birth and 300 concubines, and his wives led him astray.” 1 Kings 11:3
- These wives “turned his heart after other gods, and his heart was not fully devoted to the LORD his God, as the heart of David his father had been.” 1 Kings 11:4
- Once again, the hope of a righteous king, whose kingdom will never end, is foreshadowed and then disappointed.
- The king who will reign on David’s throne must be “greater than Solomon.” Matthew 12:42

Solomon’s Legendary Wisdom

- Many cultures revere him as “the wisest man who ever lived.”
- The judgment between two prostitutes early in his reign, drew the comment, “they saw he had wisdom from God.” 1 Kings 3:28
- The building of the Temple, his palace and store-cities required extraordinary organization and planning.
- 1 Kings 4:29-34 is a synopsis of the extent of his curiosity and skill. He was a poet, a musician and a student of plant and animal life.
- “Men of all nations came to listen to Solomon’s wisdom.” 1 Kings 4:34
- Yet for all his wisdom and fame, his life is prime testimony that wisdom is not enough.
- The book of Proverbs, mostly attributed to Solomon, is filled with brilliant and memorable observations about life. The book of Ecclesiastes, revered for its insight, is a gloomy portrayal of life “under the sun” with little sense of a heart seeking after righteousness.
- At the conclusion of Ecclesiastes and nearing the end of his life, Solomon writes, “Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the whole duty of man. For God will bring every deed into judgment, including every hidden thing, whether it is good or evil.” Ecclesiastes 12:13-14
- The introduction to the Proverbs warns, “The fear of the LORD is the beginning of knowledge, but fools despise wisdom and discipline.” Proverbs 1:7

Review

- The life and reign of Solomon, son of David.
- He was the one chosen by the LORD to inherit the kingdom of his father.
- His responsibility to fulfill David’s plan for a Temple where God would be worshiped at the heart of his kingdom.
- Solomon asked for and received greater wisdom and understanding than all who had come before him.
- He accomplished tremendous projects and was a student of literature and nature.
- Solomon was the expected fulfillment of the hopes of Israel for one whose reign would be without end and bring blessing to all the world. However, for all his wisdom and knowledge, he was just a man.
- He was another sign-post on the way to the One who must be “greater than Solomon;” One who will be for us “wisdom and righteousness and holiness and redemption.” 1 Corinthians 1:30

Preview of the Next Session

- Look at the kings and prophets in the rest of 1 and 2 Kings and, from a different perspective, in 2 Chronicles 10-36.
- The history of the Israelites after Solomon’s death is one of division and decline.
- Some kings will follow in the ways of David and more who will follow the example of Solomon’s later years.
- The hope of a righteous King remains and there is much to learn of his truth and power so that we might recognize him when he arrives.

ASSIGNMENT: DISCUSS KEY POINTS

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

Indicate where the information from 1 Kings 6:1 is on your Bible timeline.

SESSION 8, PART 3 – JESUS, KINGS AND PROPHETS

In this session, you will:

- Compare the good and bad kings of Judah and the consistently idolatrous kings of Israel.
- Understand the longing for a righteous king during time of the divided kingdom.

You will KNOW:

- The “how’s and why’s” of Israel becoming a divided kingdom.

You will be ABLE TO:

- Place the kings of Israel and Judah on the Bible timeline and note whether each followed God or idols.

You will THINK ABOUT:

- How far Israel/Judah fell and how many prophets were sent to set them right.

Begin video.

Review of the Previous Session

- Solomon became King after his father, David.
- The LORD chose him to be King of Israel.
- Solomon completed the glorious Temple that would be the heart of the nation.
- He was the expected fulfillment of God’s promise to David of a son whose reign would never end.
- He began in God-given wisdom and righteousness, but ended a disappointment.
- Solomon’s son, Rehoboam, would not be a man of wisdom.

Preview of the Divided Kingdom

- From the death of Solomon to the Babylonian captivity is a period of just over 300 years.
- Solomon’s unfaithfulness in his later years resulted in civil war and a divided nation.
- In the first years of his reign, his son, Rehoboam, failed to understand the needs of his people and the 10 northern tribes of Israel rebelled.
- Under the leadership of Jeroboam and the tribe of Ephraim, these tribes would be known as the nation of Israel.
- The city of Shechem became the first capital of Israel.

- The tribe of Benjamin stayed rooted in the south and identified with the tribe of Judah with Jerusalem as the capital. This would be known as the kingdom of Judah and is likely the origination of the name “Jew” for: “from the tribe of Judah.”
- The history recorded in the books of Kings looks at all the kings of both Judah and Israel, but special attention is given to Israel.
- The “cross-over” as the kingdoms of Judah and Israel interact is absent in the Chronicles. 2 Chronicles, written after the exiles of Judah returned from captivity, is only concerned with the history of the southern kingdom and the kings descended from David.
- We will look at the ministries of the two great prophets Elijah and Elisha, who spoke the word of the LORD to Israel. It is mainly by following the stories of Elijah and Elisha that we are given much insight into the reigns of the kings of Israel.

The Break-Up of the Nation of Israel

- Foretold in 1 Kings 11 where Jeroboam, one of Solomon’s officials, is singled out for his leadership abilities.
- Solomon’s unfaithfulness results in the prophet Ahijah declaring that Jeroboam will be given 10 of the tribes of Israel. 1 Kings 11:34-37
- Rehoboam is too weak and immature to listen to wise advice the northern ten tribes rebel.
- David’s descendants continue to reign on David’s throne, but the northern Kingdom of Israel will be ruled by eighteen kings – none of which will walk in obedience to the LORD.

Jeroboam, the First King of the Newly Formed Kingdom of Israel

- Makes a practical, but terrible decision.
- Knowing that the 10 tribes will still feel drawn to worship at the Temple in Jerusalem, he sets up idols in Bethel and Dan.
- He tells the people, “It is too much for you to go up to Jerusalem. Here are your gods, O Israel, who brought you up out of Egypt.” 1 Kings 12:28
- All but 3 of Israel’s 20 kings “did not turn away from the sins of Jeroboam.” 2 Kings 13:6

The Kings of Judah

- 19 kings and 1 queen reigned in Jerusalem, in David’s line, from the reign of Rehoboam to the Babylonian captivity.
- Eight were said to have done what was right in the eyes of the LORD, as their father David had done.
- Final 11 chapters of 1 Kings covers briefly the reigns of Abijah, Asa and Jehoshaphat.

Early Kings of Israel

- In 1 Kings 16, Omri becomes the 6th King of Israel.
- He establishes the city of Samaria as the capital and it remains until the Assyrians destroy it in 722 BC.

Ahab and Elijah

- Most of the second half of 1 Kings describes the reign of Ahab and his wicked wife, Jezebel, and the ministry of the prophet Elijah.
- Ahab “did more evil in the eyes of the LORD than any of those before him.” 1 Kings 16:30
- Because of Ahab’s unfaithfulness, Elijah prays that the LORD will withhold rain from Israel.
- At the end of three and a half years without rain, Elijah confronts the prophets of Baal – one of the most powerful stories in the Old Testament.
- Jezebel’s prophets of Baal cry out all day and even mutilate themselves, pleading to their false and powerless idol – all to no avail.
- Elijah offers earnest prayer (1 Kings 18:36-37) and fire falls from heaven in a demonstration of the mighty power of the true God.
- The people exclaim, “The LORD – He is God! The LORD – He is God!” and the false prophets are destroyed, but Jezebel wants to kill Elijah. 1 Kings 18:39
- 1 Kings 19 relates Elijah’s exhausted plea for God to take his life, but the LORD wonderfully reminds him, “Yet I reserve seven thousand in Israel – all whose knees have not bowed down to Baal.” 1 Kings 19:18
- Elijah is commissioned to anoint his replacement, Elisha, as well as new leadership for Aram and Israel.
- 1 Kings ends with Ahab’s death as foretold by the prophet Micaiah.
- The Chronicles omit this but give details of the faith and leadership of Jehoshaphat, the third king after Rehoboam, in Jerusalem. 2 Chronicles 19-20

2 Kings – Prophets

- Begins with the transfer of the mantle of the prophet Elijah to Elisha. Elisha’s ministry is the focus of the first 8 chapters of 2 Kings.
- At Elijah’s departure, Elisha asks for and receives a “double portion” of his master’s spirit. 2 Kings 2:9
- Because he watches as Elijah is taken up into Heaven in a whirlwind, he picks up his master’s cloak and the miracles he performs double those of Elijah.
- Several other prophets appear at key points in the histories of Judah and Israel.
- Moses had said that “the LORD your God will raise up for you a prophet like me from among your own brothers, you must listen to him.” Deut. 18:15

- Just as the anointed kings were the hope of God’s people for a perfect ruler, so the prophets stood in the line of hope for the Prophet who would come.
- Prophets were God’s spokesmen who brought the Word of the LORD.
- Some portrayed Jesus clearly, others dimly.
- Concerning salvation, Peter says that, “The prophets who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstance to which the Spirit of Christ in them was pointing.” 1 Peter 1:10-11
- Hebrew prophets foreshadowed our Great Prophet, the Lord Jesus, the Anointed, who is the Word of the LORD.

2 Kings 9 and 10

- Jehu anointed king over Israel and told to bring judgment on the wicked house of Ahab and the servants of Baal.
- He carries out this mission including the murder of Judah’s king, Ahaziah. This assassination ushers in the brutal reign of Queen Athaliah.
- Her reign ends when the faithful priest, Jehoiada, rescues the infant King Joash. At age 7, Joash, with the help of Jehoiada, begins to reign.
- His reign begins well but ends badly. This much-repeated theme continues to demonstrate that the promised Son of David must be more than a mere man.
- Kings of Judah who walk in the faith of David are imperfect glimpses of who the true Messiah will be.
- The unfaithful kings are antithetic types, negative images, defining by their actions what He, when he comes, will certainly not be.

Timeline

- Easy to become confused by going back and forth between the kings of Judah and the kings of Israel.
- Many of their names are unfamiliar but similar.
- Also, some of the kings go by two different names – Azariah, king of Judah, is called Uzziah in 2 Chronicles. (See 2 Kings 15 and 2 Chronicles 26)
- Purchasing a Biblical timeline would make it easy to place all these kings in proper order, but placing them on your own Timeline will be much more meaningful and memorable and enable you to clearly place the events and teachings of Scripture in proper context. When you study Isaiah, Jeremiah and Ezekiel, this will be even more relevant.

The Final Kings of Israel

- 2 Kings 15, lists a rapid succession of eight kings of Israel as that nation lurches toward destruction.

- Following the reign of Jeroboam II, in a period of only 57 years and 7 months, Israel is ruled by its final six kings.
- Three of those kings ascend to the throne by assassinating their predecessors.
- During the reigns of Ahaz and Hezekiah in Jerusalem, the Northern Kingdom of Israel is over-run by the Assyrians.
- The remnants of the ten tribes that rebelled against Rehoboam are deported and resettled in foreign lands and are no more.
- “This happened because they had not obeyed the LORD their God, but had violated his covenant – all that Moses the servant of the LORD commanded. They neither listened to the commands nor carried them out.” 2 Kings 18:12; 2 Kings 17:7-23

The Final Kings of Judah

- The parallel accounts are covered in the final 10 chapters of 2 Kings and the final 9 chapters of 2 Chronicles.
- Dramatic swings from wicked King Ahaz, to his faithful son Hezekiah, to the evil Manasseh, to his humble, faithful grandson, Josiah stand out in these closing chapters.
- Ahaz schemes and draws the Assyrians to help destroy Israel, but the king of Assyria gives him “trouble instead of help.” 2 Chronicles 28:20
- Ahaz corrupts the priesthood and plunges the nation further into idolatry.
- Hezekiah, Ahaz’s son, and the prophet Isaiah will call the nation back to the LORD as the Assyrian army surrounds Jerusalem.
- Manasseh, Hezekiah’s son does, “much evil in the eyes of the LORD, provoking him to anger.” 2 Kings 21:6
- Manasseh’s repentance is told in 2 Chronicles, but omitted in the 2 Kings account.
- Manasseh’s grandson, Josiah, is the last good king in Jerusalem until “he to whom it belongs shall come and the obedience of the nations shall be his.” Genesis 49:10
- More study of the final years of Judah will be included in the study of Isaiah, Jeremiah and Ezekiel where great prophetic writings give much historical insight into the final years of Jerusalem.

Review

- 350 years of the divided kingdom.
- In the northern kingdom of Israel, all the kings held on to the fatal sin of their first king, Jeroboam: the false idols of Bethel and Dan.
- After 350 years, the Northern Kingdom of Israel is completely destroyed.

- We few kings of the Southern Kingdom of Judah would walk in the faith of David. The wild swings back and forth from good kings to evil ones would bring Judah to judgment.

Preview of the Next Session

- In the ministries and messages of Isaiah, Jeremiah and Ezekiel, in the midst of their calls for repentance, there were mighty revelations.
- They speak of a Son who will be born, a Prince of Peace, a coming King and Prophet, of a New Covenant and of a New Heaven and New Earth.

ASSIGNMENT: DISCUSS KEY POINTS & ADD KINGS TO TIMELINE

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

Update timeline to include the Kings of Israel and Judah and note whether each followed God or idols. You can use the worksheet below to gather the data before entering it on the timeline, if desired.

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Take Quiz 8.

QUIZ FOR SESSION 8

Open book, open Bible.

1. David’s reign as king of Israel is recorded in:
 - a. 1 Samuel and 2 Chronicles
 - b. 1 and 2 Samuel
 - c. 2 Samuel and 1 Chronicles
 - d. 1 and 2 Chronicles
2. David’s reign is clearly divided between:
 - a. His reign in Hebron and his reign in Jerusalem.
 - b. 1 and 2 Samuel.
 - c. The time before and the time after the building of the Temple.
 - d. The time before and the time after his sin with Bathsheba.
3. In 2 Samuel 7, in response to David’s desire to build a Temple for the LORD, God promises him:
 - a. A son who will reign on his throne.
 - b. That his house and kingdom will endure forever.
 - c. “I will be his father, and he will be my son.”
 - d. All of the above.
4. Following his sin of adultery and murder:
 - a. David’s kingdom was divided.
 - b. David’s family was torn apart by murder and sexual sin.
 - c. David’s family was restored.
 - d. All of the above.
5. Solomon, David’s son:
 - a. Was his first-born.
 - b. Was immediately crowned king upon David’s death.
 - c. Was the LORD’s choice to reign on his father’s throne.
 - d. Was only a child when he ascended to his father’s throne.
6. Solomon:
 - a. Had wisdom from God.
 - b. Followed the LORD’s ways all his life.
 - c. Spent more time building the Temple than building his own palace.
 - d. Had 1,000 wives of royal birth.
7. Solomon’s many wives
 - a. Gave him hundreds of children.
 - b. Turned his heart after other gods.
 - c. Were not from any foreign countries.
 - d. Turned his heart back to the LORD.

8. Solomon’s son, Rehoboam, who ascended his father’s throne:
 - a. Increased the glory of Israel.
 - b. Was almost as wise as his father.
 - c. Was a good king who walked in God’s ways.
 - d. Was not a wise king.

9. In the divided kingdom, the northern kingdom was known as _____ and the southern as_____.
 - a. Samaria, Jerusalem
 - b. Israel, Jerusalem
 - c. Israel, Judah
 - d. Judah, Israel

10. During the divided kingdom the two great prophets _____ and primarily ministered to the kings of_____.
 - a. Isaiah, Ezekiel, Judah
 - b. Elijah, Elisha, Judah
 - c. Micaiah, Hosea, Israel
 - d. Elijah, Elisha, Israel

SESSION 9, PART 1 – JESUS IN ISAIAH

In this session, you will:

- Understand the suffering servant of Isaiah.

You will KNOW:

- When, where and to whom did Isaiah minister?

You will be ABLE TO:

- Identify passages that explain why the book of Isaiah is called “The Gospel According to Isaiah” or “The Gospel in the Old Testament.”

You will THINK ABOUT:

- How Isaiah’s messages in Chapter 5 relate to Jesus’ messages in Matthew 21 and 23.

Begin video.

Review of The Previous Session

- Jesus the King.
- Covered the reigns of David, his son Solomon and the reign of the kings in the divided kingdom.
- Historical records found in 2 Samuel, 1-2 Kings and 1-2 Chronicles.
- Period of time covered is approximately from 1,000 BC to 500 BC.
- Northern Kingdom of Israel destroyed and the people scattered in 722 BC.
- Jerusalem overrun and its people taken captive to Babylon in 586 BC where they remain for 70 years.

About Isaiah, the Man

- Began his prophetic ministry in Jerusalem at the end of the reign of King Uzziah – around 740 BC.
- Spoke the Word of the LORD to the kings and inhabitants of Jerusalem during the overthrow of Israel and the near destruction of Judah by the Assyrians.
- Ministered during the reigns of Uzziah, Jotham, Ahaz, Hezekiah and Manasseh.

About the Book of Isaiah

- Called “The Gospel according to Isaiah” or “The Gospel in the Old Testament.”
- No other book in Hebrew Scripture has so much to say about the person and work of the coming Anointed One.
- Authors of the New Testament quote Isaiah more than any other Old Testament book.
- Third longest Old Testament book.

- Two main divisions: First 39 chapters and the last 27 chapters
- Interestingly, this corresponds to the fact that there are 39 books in the Old Testament and 27 books in the New Testament.
- Chapters 1-39 are embedded in a context of political turmoil as the nation of Assyria to the north advances and eventually destroys Israel, overruns Judah and surrounds Jerusalem.
- Most of Isaiah’s prophecies in these chapters are written in the form of Hebrew poetry.
- Isaiah 36-39 recount the climax of the Assyrian advance. Their armies are destroyed by the Angel of the LORD in answer to King Hezekiah’s prayers, and Isaiah’s prophecy.
- Last 27 chapters are Isaiah’s final 27 messages to the people of Jerusalem after they are delivered from Assyria.

The Opening Five Chapters of Isaiah

- A preamble to his collected messages.
- Set the tone for the first division of the book.
- In the first chapter is a powerful denunciation of Judah’s sins and a call to repentance.
- Introductory verse sets the time frame for Isaiah’s ministry.
- His message begins,

Hear, O heavens! Listen, O earth! For the LORD has spoken: “I reared children and brought them up, but they have rebelled against me. The ox knows his master, the donkey his owner’s manger, but Israel does not know, my people do not understand.” Ah, sinful nation, a people loaded with guilt, a brood of evildoers, children given to corruption! They have forsaken the LORD; they have spurned the Holy One of Israel and turned their backs on him. Isaiah 1:2-4
- Later comes a well-known plea:

“Come now, let us reason together,” says the LORD. “Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool. If you are willing and obedient, you will eat the best from the land; but if you resist and rebel, you will be devoured by the sword.” For the mouth of the LORD has spoken. Isaiah 1:18-20
- Chapter 5 begins with a song about a vineyard. Jesus refers to this text in Matthew 21, in his parable about the wicked tenants.
- The last part of Isaiah 5 concludes with six “Woes” pronounced against the sins of Jerusalem. The LORD’s message here foreshadows Jesus seven “Woes” against the Scribes and Pharisees in Matthew 23.

Isaiah 6

- Describes the prophet’s call and the beginning of his prophetic service.
- Isaiah is called “In the year that King Uzziah died.” Isaiah 6:1
- In his first encounter with the LORD he sees “the LORD seated on a throne, high and exalted.” Isaiah 6:1
- He is overwhelmed and cries out, “Woe to me! I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the LORD Almighty!” Isaiah 6:5
- Here, God commissions Isaiah to go to people who will not listen.
- Jesus refers to Isaiah’s call when he explains why he speaks in parables. Jesus also will speak to people whose hearts “have become calloused,” who “hardly hear with their ears” and who “have closed their eyes.” Matthew 13:15

Isaiah 7, 8, and 9

- Context involves the fears of King Ahaz, grandson of Uzziah, and the promise of a son.
- A powerful confederacy between the nation of Syria and the Kingdom of Israel threatens to destroy Judah.
- Isaiah’s message to ungodly King Ahaz is, “Be careful, keep calm and don’t be afraid. Do not lose heart.” Isaiah 7:4
- He tells Ahaz that God will destroy these nations and says, “If you do not stand firm in your faith, you will not stand at all.” Isaiah 7:9
- As a sign to Ahaz, comes the great prophecy, “the LORD himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel.” Isaiah 7:14
- This theme continues and reaches its pinnacle in Chapter 9:
For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there will be no end. He will reign on David’s throne...forever. Isaiah 9:6-7

Historical Setting of the First Part of Isaiah

- Slow, irresistible advance of mighty Assyria from the north.
- They destroy Damascus, capital of Syria during the latter part of Ahaz’ reign.
- Thinking to outwit the confederacy of Israel and Syria, Ahaz appeals to the king of Assyria for help.
- But, “Tiglath-Pileser, king of Assyria came to him, but gave him trouble instead of help.” 2 Chronicles 28:20
- Ahaz desires to appease this mighty king and disregards all of Isaiah’s warnings and nearly brings about the destruction of the nation of Judah.

Isaiah 10-35

- These chapters concern the nations surrounding Judah and the impossibility of looking to them for help.
- The judgments of God will fall on:
 - Assyria, Isaiah 10:5-19; 14:24-28
 - The Philistines, Isaiah 14:28-32
 - Moab, Isaiah 15-16
 - Damascus, Isaiah 17
 - Cush and Egypt, Isaiah 18-20
 - Babylon, Isaiah 13-14 & 21
 - Tyre, Isaiah 23
 - Ephraim, Isaiah 28
 - All the nations of the earth, Isaiah 24, 34
- Woven throughout are words of warning and hope for Jerusalem.
- Repeatedly, Jerusalem is warned against looking to Egypt for help. Isaiah 19; 30-31
- Hope is given when Isaiah 11-12 speak of a “Branch” from “the stump of Jesse” (David’s father), and that “The Spirit of the LORD will rest on him.” Isaiah 11:1-2
- Isaiah 25-27 offer great words of hope and promise. A favorite of the instructor is from Chapter 25 where the LORD says, “On this mountain the LORD...will swallow up death forever.” Isaiah 25:6-8
- Messages conclude in Chapter 35 with a brief glimpse of Heaven itself: “The redeemed of the LORD will return. They will enter Zion with singing and everlasting joy will crown their heads.” Isaiah 35:10

Isaiah 36-39

- An historical account of the near disaster when Assyria surrounds Jerusalem. These events are also recorded in 2 Kings and 2 Chronicles.
- Faithful King Hezekiah seeks Isaiah’s intercession and cries out to the LORD for help and God miraculously delivers Jerusalem.
- Sadly, King Hezekiah again demonstrates the weakness of an earthly king.
- God delivers him from a deadly illness and grants him 15 more years of life, but Hezekiah becomes proud (2 Chronicles 32:25), and though he repents, there will be consequences, the worst of which is the birth of his son, Manasseh, who will lead Jerusalem into the most horrible of sins.

The Last 27 Messages of Isaiah

- Given in the final 15 years of Hezekiah’s reign.
- They begin with one of the most powerful passages in all of Scripture, Isaiah 40. This message is to a nation so recently delivered from disaster and begins “Comfort, comfort my people, says your God.” Isaiah 40:1

- Keil and Delitzsch Old Testament commentary lists these 27 messages, although not exactly in agreement with the numbered chapters and verses, the “arrangement of this cycle of prophecies has hardly been disputed by anyone.” (Keil & Delitzsch, *Commentary on the Old Testament*, Vol. 5 – Psalms, p. 69, published by Wm. B. Eerdmans, reprinted 1973.)
- They point out that these chapters are a series of 3 groups of 9 messages, with each group centered on a specific characteristic of the Servant of the LORD.

Isaiah 40-48 – the Coming of the “Servant” of the LORD

- This “servant” of the LORD, “will bring justice to the nations.” Isaiah 42:1
- “He will not falter or be discouraged till he establishes justice on earth.” Isaiah 42:4
- He will “open eyes that are blind,” and “free captives from prison.” Isaiah 42:7
- These prophecies are clearly meant to be fulfilled in Jesus, however, they are also prophetic of Cyrus, King of Persia.
- Cyrus will not even be born for another 150 years, but Isaiah, by the Spirit says, “This is what the LORD says to his anointed, to Cyrus, whose right hand I take hold of...though you do not acknowledge me.” Isaiah 45:1-4
- Cyrus will be the ruler to release the Jews from captivity in Babylon and commission them to return and rebuild the Temple. 2 Chronicles 36:22-23

Isaiah 49-57 – A Suffering Servant

- These are the middle 9 messages which speak of a suffering servant who says:
 - “See, I have engraved you on the palms of my hands.” Isaiah 49:16
 - “I offered my back to those who beat me, my cheeks to those who pulled out my beard.” Isaiah 50:6
- The mid-point of these 9 chapters and of Isaiah’s final 27 messages is Chapter 53.
- This message begins in Isaiah 52:12 and also has three parts, which also describe the themes of each of these final groups of messages:
 - The appearance of the servant. Isaiah 52:12-53:3
 - His suffering. Isaiah 53:4-9
 - His victory. Isaiah 53:10-12
- Chapters 40-48 – speak of the coming of the servant.
- Chapters 49-57 – reach their climax with his suffering.
- Chapters 58-66 – the servant’s eventual victory.

Isaiah 58-66 – The Servant’s Victory

- There are common themes in all of these 9 messages.
- As Isaiah’s ministry draws to a close, the expectation of the eternal reign of God’s chosen servant grows stronger.
- The aged prophet sees “new heavens and a new earth” where “the sound of weeping and of crying will be heard no more.” Isaiah 65:17, 19
- The prophet, through some 50 years of ministry, saw glimpses of a coming son and a Prince of Peace.
- He also told of a suffering, righteous servant who “will justify many” and who “will bear their iniquities.” Isaiah 53:11
- Peter would say over 600 years later: “the Spirit of Christ” was pointing, through Isaiah, to Jesus, “when he predicted the sufferings of Christ and the glories that would follow.” 1 Peter 1:11

Review

- A quick overview of the great book of Isaiah.
- Two major parts of this book divided by the crisis of the near destruction of Jerusalem.
- In Isaiah’s final messages, he tells of a future servant who will suffer and be victorious.

Preview of the Next Session

- Look at another great prophet of Israel who would suffer through the destruction of his nation.
- Jeremiah is known as “the weeping prophet.” He brings a message of great hope.

ASSIGNMENT: DISCUSS KEY POINTS

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

SESSION 9, PART 2 – JESUS AND JEREMIAH

In this session, you will:

- Recognize in the long, tragic ministry of Jeremiah during the fall of Jerusalem, a type of the Greater Prophet who also weeps over Jerusalem.

You will KNOW:

- Jeremiah’s prophetic ministry lasted approximately 50 years through the final decline of the kingdom of Judah, the beginning of the 70-year Babylonian exile and the destruction of Jerusalem.

You will be ABLE TO:

- Explain events and passages in Jeremiah that point to Jesus.

You will THINK ABOUT:

- The meaning of Jeremiah 29:11, in the context in which God gave it to Jeremiah and the people of Jerusalem.

Begin video.

In the Previous Session

- Overview of the book of Isaiah.
- We saw in this majestic collection of Isaiah’s writings some of the clearest glimpses of One who would one day sit on David’s throne.
- With his eyes on God’s dealings with his own wayward nation, he saw on the prophetic horizon One whose kingdom would never end.
- He saw glimpses of a Servant who would suffer greatly yet conquer.
- He also saw glimpses of a new heaven and a new earth.

Historical Background

- Isaiah ministered in Jerusalem at the time of the fall of the northern kingdom of Israel in 722 BC.
- The Assyrians conquered Israel and took captive the 10 northern tribes.
- Their intent was to do the same to Judah.
- God destroyed the Assyrian army and rescued Jerusalem in answer to the prayers of Hezekiah and Isaiah.
- It was at this time that Hezekiah was healed and given 15 more years of life.
- Hezekiah’s son, Manasseh, became king at age 12 and did not have the faith of his father.
- Manasseh’s wickedness would contribute to the disastrous moral decline of Judah.

- God allowed 100 years of peace in Judah. During that time, Assyria was destroyed by a confederation of northern powers – Media, Persia and Babylon.

The Beginnings of Jeremiah’s Ministry

- Jeremiah was called to minister around 627 BC in the 13th year of the reign of the godly King Josiah, the grandson of Manasseh. Jeremiah 1:2
- Jerusalem lasted 40 more years.
- God’s commission to Jeremiah in chapter 1:4-19 reveals much of what lay in store for him.
- He knew he was unequal to the task, so the Lord tells him, “Do not be afraid.” Jeremiah 1:8
- God touches Jeremiah’s mouth and says, “Now, I have put my words in your mouth. See, today I appoint you over nations and kingdoms to uproot and tear down, to destroy and overthrow, to build and to plant.” Jeremiah 1:9-10
- His first visions prepared him for his coming ministry.
- The vision of the almond tree, which, in Hebrew sounds like the word “watching”, spoke of God’s deep concern for his people and for Jeremiah.
- The vision of “a boiling pot, tilting away from the north,” (Chapter 1:13), is like an ominous cloud of judgment forming in the powerful nations gathering around Babylon.
- From the beginning, the LORD’s words put in Jeremiah’s mouth carry notes of anguished warning.
- His first message is:

“Has a nation ever changed its gods? (Yet they are not gods at all.) But my people have exchanged their glorious God for worthless idols. Be appalled at this, you heavens, and shudder with great horror,” declares the LORD. “My people have committed two sins: They have forsaken me, the spring of living water, and have dug their own cisterns, broken cisterns that cannot hold water.” Jeremiah 2:11-13

His lament continues, “Does a maiden forget her jewelry, a bride her wedding garments? Yet my people have forgotten me, days without number.” Jeremiah 2:32
- In Chapter 8, the LORD says through Jeremiah:

“When people fall down, do they not get up? When someone turns away, do they not return? Why then have these people turned away? Why does Jerusalem always turn away?” Jeremiah 8:4-5

Jeremiah – Known as “The Weeping Prophet”

- He embodies God’s sorrow for his wayward people.

- He cries out in one of his early messages, “Oh that my head were a spring of water and my eyes a fountain of tears! I would weep day and night for the slain of my people.” Jeremiah 9:1
- Several times in his long and unpopular ministry he feared for his life.
- Though details are unclear, in Chapter 11 the LORD revealed a plot against his life.
- In Chapter 12, he complains to the LORD about the continuing prosperity of those who plot evil, and in essence, the LORD tells him, “Buck up, things will get worse.”

“If you have raced with men on foot and they have worn you out, how can you compete with horses? If you stumble in safe country, how will you manage in the thickets by the Jordan? Your relatives, members of your own family—even they have betrayed you; they have raised a loud cry against you. Do not trust them, though they speak well of you.” Jeremiah 12:5-6

- In Chapters 18-19, Jeremiah is told to “go down to the potter’s house” for a message from the LORD.
- The message graphically portrays the terrible judgment hanging over Jerusalem. Rather than heed the warning the priest, Pashhur, has Jeremiah beaten and put in stocks.
- Upon his release, he tells the wicked priest that his name will be changed to “Terror on every side!” Jeremiah 20:3

Jeremiah is a Compilation of Messages

- It is not strictly chronological.
- This is evident in Chapter 21 where King Zedekiah is mentioned and then, later, in Chapter 36, the earlier King, Jehoiakim, is on the throne.

Turning Point in Jeremiah’s Ministry – Chapter 25

- For 23 years Jeremiah has called the people and kings in Jerusalem to repentance, “but,” he says to them “you have not listened.” Jeremiah 25:3
- In this prophetic message he declares that God’s judgment has come. The LORD declares, “I will summon...the king of Babylon” and “This whole country will become a desolate wasteland, and these nations will serve the king of Babylon seventy years.” Jeremiah 25:9, 11
- The first part of this prophecy begins to be fulfilled immediately. Its ultimate fulfillment is still ahead.

The Final Four Kings of Judah

- 2 Chronicles relates the rapid succession of these kings: Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah.
- Jeremiah was there with them warning and pleading the entire time.

- Jehoiakim was the most notorious. When he was given a written copy of Jeremiah’s inspired warnings he threw them in the fire. Jeremiah 36
- Nebuchadnezzar “bound him [Jehoiakim] with bronze shackles and took him to Babylon.” 2 Chronicles 36:6
- His son, Jehoiachin, reigned only 3 months before he was brought to Babylon.
- Nebuchadnezzar made Zedekiah king – the last king. 2 Chronicles 36:10

One of Jeremiah’s Best Known Messages

- Sent to the Jews who had been taken captive to Babylon when Jehoiakim reigned – Daniel among them.
- To confirm that their captivity would last 70 years he wrote that they should, “build houses and settle down.” Then “when 70 years are completed for Babylon, I will come to you...to bring you back.” Jeremiah 29:5, 10
- Then came the wonderful promise, “For I know the plans I have for you,’ declares the LORD, ‘plans to prosper you and not to harm you, plans to give you a hope and a future.’” Jeremiah 29:11

Struggle Between Weak King Zedekiah and Bold Prophet Jeremiah

- In Chapters 28-39, twice Jeremiah is thrown into a muddy dungeon and twice he is rescued.
- He challenges Zedekiah to obey and trust the LORD. Jeremiah 37-38
- In the middle of this struggle, comes one of the greatest promises in the Old Testament. Here the LORD declares that there is hope; greater hope than had been imagined.

“The days are coming,” declares the LORD, “when I will make a new covenant with the people of Israel and with the people of Judah. It will not be like the covenant I made with their ancestors when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them,” declares the LORD. “This is the covenant I will make with the people of Israel after that time,” declares the LORD. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will they teach their neighbor, or say to one another, ‘Know the LORD,’ because they will all know me, from the least of them to the greatest,” declares the LORD. “For I will forgive their wickedness and will remember their sins no more.” Jeremiah 31:31-34

- In the shadow of approaching destruction, comes promise of greater hope.
- In the reign of Jerusalem’s last king, comes the promise of a new and different agreement, a covenant with a promise of a law written on hearts and sins forgiven and forgotten.

- Six-hundred years later, the true King of the Jews said on the night before he was crucified, “This cup is the new covenant in my blood.” (Luke 22:20) Jeremiah’s words were fulfilled.
- Although the weeping prophet had much more to suffer, the seed of hope had been planted.

Final Stroke for Zedekiah and Jerusalem

- In Zedekiah’s eleventh year, after an 18-month siege, Jerusalem fell.
- Last thing Zedekiah sees, before he is blinded, is the execution of his sons and noblemen.
- “The Babylonians set fire to the royal palace...and broke down the walls of Jerusalem.” Jeremiah 39:8
- Jeremiah is captured and then freed to return to the stragglers who had been left behind.
- Even these few survivors, who have seen the prophet’s warnings fulfilled, turn deaf ears to the word of the LORD and flee to Egypt. Jeremiah 41-43
- In Egypt, the LORD continues to speak through Jeremiah.
- Chapter 44 is a message to those who fled there from the power of Babylon.
- They are told that, because of their continued disobedience, they will not escape judgment even in Egypt. The LORD says, through Jeremiah, “I am watching over them for harm, not for good; the Jews in Egypt will perish...until they are destroyed.” Jeremiah 44:27

Jeremiah’s Final Prophecies

- Against the nations surrounding Jerusalem.
- Jeremiah 46 – the destruction of Egypt.
- Jeremiah 47 – the destruction of the Philistines.
- Jeremiah 48 – Moab’s overthrow.
- Jeremiah 49 – the LORD’s judgment against Ammon, Edom, Damascus, Kedar, Hamor and Elam.
- Jeremiah 50-51 – the fall of mighty Babylon.
- The nation that destroyed Jerusalem will come under the full wrath of God. The Apostle John, will echo Jeremiah’s words in Revelation 17-18.
- Jeremiah 52 – retelling of Jerusalem’s fall.

Brief review of Jeremiah’s Ministry

- In the midst of the destruction of his nation and his own personal suffering, Jeremiah faithfully proclaimed the word of the LORD for 50 years.
- Jesus has been present with him since before he was born. Jeremiah said, at his call to ministry, “the word of the LORD came to me saying, ‘before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations.’” Jeremiah 1:4-5

- As Jeremiah wept over unfaithful Jerusalem, Jesus too would weep. Matthew 23:37-38; Luke 19:41-44
- As Jeremiah, surrounded by hopelessness, had proclaimed hope, Jesus would be the fulfillment of all hope.
- The LORD, the Living Word, spoke through the unheeded prophet, Jeremiah, of a new covenant.
- Jesus is the fulfillment of that new covenant.
- “The Spirit of Christ” (1 Peter 1:11), was in Jeremiah, pointing forward to a greater prophet, a faithful priest and a righteous King.
- Through Jeremiah’s ministry was added the promise of a better covenant.

Lamentations

- A collection of five poems by Jeremiah recalling the recent destruction of Jerusalem.
- The first four poems are acrostics based on the 22 letters of the Hebrew alphabet. The final poem has 22 verses but is not an acrostic.
- In the middle of the third poem, comes the great cry of hope, “Yet this I call to mind and therefore I have hope: Because of the LORD’s great love we are not consumed, for his compassions never fail. They are new every morning; great is your faithfulness.” Lamentations 3:21-23

Review

- A brief scan of the longest Old Testament book covering the darkest time in the Jews ancient history. Yet even there, hope lay ahead.

Preview of the Next Session

- Look at the ministry of Ezekiel, the prophet in exile, the other “Son of man.” Ezekiel 2:1

ASSIGNMENT: DISCUSS KEY POINTS

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

SESSION 9, PART 3 – JESUS AND EZEKIEL

In this session, you will:

- Recognize in Ezekiel, the prophet in exile and the other “son of man,” a type of Jesus.

You will KNOW:

- Why Ezekiel is a type of Christ and is repeatedly called “son of man” as Jesus referred to himself.

You will be ABLE TO:

- Describe Ezekiel’s two visions and give a brief summary of their meanings.

You will THINK ABOUT:

- Jeremiah 15:16 and Ezekiel 3:3, speak of eating God’s word and it being sweet and satisfying. Do these principles still apply? How?

Begin video.

Review of the Previous Session

- Overview of the book of Jeremiah, the weeping prophet His ministry lasted over 50 years.
- He warned and pleaded with his people until they were removed from their devastated homeland.
- Jeremiah is a personal look at the heart of the prophet who lived out the LORD’s anguish over the waywardness of his people.
- He lived through the destruction of Jerusalem.
- Was exiled in Egypt with a people who would never return to their home.

The Beginning of Ezekiel’s Ministry

- Ezekiel, a contemporary of Jeremiah, begin his ministry with the Jews in exile.
- Ezekiel 1 gives the time and location of Ezekiel’s ministry.
- “In the thirtieth year” (Ezekiel 1:1), probably refers to the prophet’s age.
- The fifth year of King Jehoiachin’s exile (Ezekiel 1:2), was near the middle of the reign of Judah’s last king, Zedekiah.
- Ezekiel was in the first group of captives taken to Babylon during King Jehoiachin’s reign, around 605 BC.
- This was the beginning of the 70-year captivity spoken of by Jeremiah.
- He is “among the exiles by the Kebar River” (Ezekiel 1:1), near Tel Abib (Ezekiel 3:15), southeast of Babylon.

- There he saw “visions of God” and “the hand of the LORD was upon him” (Ezekiel 1:3), and he was “overwhelmed.” Ezekiel 3:15
- This vision the LORD gave is a “Theophany” and it overwhelms the prophet.
- It begins with four living creatures, each with four faces and four wings with an appearance like “burning coals of fire.” Ezekiel 1:10-13
- Next he sees wheels within wheels “high and awesome” and “full of eyes.” Ezekiel 1:18
- As the living creatures and the wheels moved in unison, he realized that “the spirit of the living creatures was in the wheels.” Ezekiel 1:10-22
- Finally, above the creatures was “an expanse” and “a voice” and “above the expanse...a throne of sapphire, and high above on the throne was a figure like that of a man.” Ezekiel 1:25-26
- “This was the appearance of the likeness of the glory of the LORD. When I saw it, I fell face down, and I heard the voice of one speaking.” Ezekiel 1:28
- The LORD speaks to Ezekiel and commissions him as a prophet “to a rebellious nation.” Ezekiel 2:3
- Ezekiel’s messages, like those of the prophets before him and after him, will go unheeded.
- The LORD tells him, “The people to whom I am sending you are obstinate and stubborn...and whether they listen or fail to listen...they will know that a prophet has been among them.” Ezekiel 2:4-5
- God warns him not to be afraid of those to whom he is being sent: they are a “rebellious house,” (Ezekiel 2:6) but he must not be like them. Ezekiel 2:8
- The vision continues and Ezekiel sees a hand holding a scroll written on both sides with “words of lament and mourning and woe.” Ezekiel 2:9-10
- God tells him, “Son of man, eat this scroll; then go and speak to the house of Israel.” Ezekiel 3:1
- Ezekiel obeys and says, echoing Jeremiah’s words in Jeremiah 15:16, “So I ate it, and it tasted as sweet as honey in my mouth.” Ezekiel 3:3

Ezekiel’s prophecy has two main divisions

- First, chapters 1-32 – the message of the coming destruction of Jerusalem and the Temple.
- At this time, the captive Jews were hoping for a swift return to their land. False prophets even predicted this.
- In this first part, Jerusalem has not yet been destroyed.
- In Chapters 8 through 11, the LORD shows Ezekiel a vision of the glory of God as he departs from the Temple.
- Second, chapters 33-48, after Jerusalem and the Temple have been destroyed, the prophet’s vision is of a new Temple and there he sees the LORD returning to live among his people. Ezekiel 43

Further Divisions of the Book

- Chapter 3:22-Chapter 24, Ezekiel’s message is about the coming judgment on Jerusalem.
- Chapters 25-32, he pronounces the LORD’s judgment against the nations.
- Chapters 33-48 are divided into two parts:
 - Chapters 33-39, Ezekiel predicts Israel’s rescue and the destruction of the nations opposed to the people of God.
 - Chapters 40-48, the future of Israel and the building of a new Temple and a new division of the holy land.

Ezekiel’s Early Ministry is Acted Out Symbolically

- The LORD’s first instructions to the prophet, “I will make your tongue stick to the roof of your mouth so that you will be silent...but when I speak to you, I will open your mouth...” Ezekiel 3:26-27
- His first message, in Chapter 4, the LORD has him graphically act out the siege of Jerusalem.
- In Chapter 6, the prophecy against “the mountains of Israel,” is a powerful picture of the righteous wrath of God that will be poured out on the land and the rebellious Jews still living there.
- Next word from the LORD declares, “The end! The end has come upon the four corners of the land.” (Ezekiel 7:2) There will be no more delay.

Ezekiel’s Next Vision, Chapters 8-11

- One year and two months after his call. Ezekiel 8:1
- He again sees a vision of the glory of the LORD. Ezekiel 8:4
- He is taken “in visions of God...to Jerusalem.” Ezekiel 8:3
- The LORD allows him to see deeply into the wicked practices within and around the Temple of God.
- He sees a mark put “on the foreheads of those who grieve and lament over all the detestable practices” in the city. Ezekiel 9:4
- All without the mark are to be killed.
- Next, the glory departs from Jerusalem:
 - First, God departs from “the threshold of the gate of the LORD’s house.” Ezekiel 10:18
 - Next, with a backward glance, he stops at “the entrance to the east gate of the LORD’s house.” Ezekiel 10:19
 - Finally, Ezekiel sees the glory of the LORD going “up from within the city” to the “mountains east of it.” Ezekiel 11:23
- The glory has departed.
- Varied messages following this extraordinary vision, from Chapters 12-19, continue to describe the coming judgment of Jerusalem.

Ezekiel Begins His Final Messages

- A year later, “In the seventh year, in the fifth month on the tenth day.” (Ezekiel 20:1) Ezekiel begins his final messages telling of the coming destruction of Jerusalem.
- Elders of Israel inquire of the prophet. His message is the same: Jerusalem is doomed.
- Chapter 21 identifies Babylon as the “sword” (Ezekiel 21:19), God will use to judge Jerusalem.
- Chapters 22-24 graphically describe the sins and the coming judgment.
- A final tragic picture of the death of the hopes of the exiles is in Chapter 24 – Ezekiel’s wife dies and he is told not to mourn.
- Following this are messages of judgment against the nations of Ammon, Moab, Edom, the Philistines in Ezekiel 25; the city-state of Tyre and Sidon. Ezekiel 26-28
- This prophecy comes in the eleventh year. (Ezekiel 26:1) At the same time, Nebuchadnezzar is on his way to destroy Jerusalem.
- The future judgment against Egypt is the subject of Chapters 29-32.

A Kind of “Re-Commissioning” for Ezekiel

- Chapter 33 is almost a re-stating of Ezekiel’s responsibilities as a prophet from Ezekiel 3:17-21.
- The LORD reminds him, “Son of man, I have made you a watchman for the house of Israel; so hear the word I speak and give them warning from me.” (Ezekiel 33:7) This is in preparation of the news that is soon to arrive.
- “In the twelfth year of our exile, in the tenth month, on the fifth day, a man who had escaped from Jerusalem came to me and said, ‘The city has fallen!’” Ezekiel 33:21

Ezekiel Speaks of a New Hope

- After the fall of Jerusalem, the message takes on a different tone.
- Since there is no hope of returning to Jerusalem, he begins to speak of a new hope:

For this is what the Sovereign LORD says: “I myself will search for my sheep and look after them. As a shepherd looks after his scattered flock when he is with them, so will I look after my sheep. I will rescue them from all the places where they were scattered on a day of clouds and darkness.” Ezekiel 34:11-12
- The LORD says in Chapter 36:27, “I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws.”
- Chapter 37 is the wonderful prophecy of a valley of dry bones. The LORD asks Ezekiel, “Son of man, can these bones live?” Ezekiel 37:3

- Ezekiel speaks to them and they come alive. The LORD says to his people, “I will put my Spirit in you and you will live, and I will settle you in your own land.” Ezekiel 37:14
- Ezekiel 38-39 look far into the future. This message against “Gog and Magog” is taken up again in Revelation 20.

Final Chapters of the Book of Ezekiel

- Detailed plans for a new Temple and a new division of the Promised Land – as being far in the future. It is clear from Ezekiel’s first vision to the final glimpse of a glorious city named “The LORD is there” (Ezekiel 48:35), that Jesus is present with him.
- Jesus shows his view of sin through Ezekiel – it must be judged. In the New Testament, we see the Lord’s kindness and grace, but we also see that he will not ignore hypocrisy and evil.
- Ezekiel assures his people, longing for their homeland, that the LORD has something better in store. Their final home will not be tainted by sin.
- The Shepherd who will gather his scattered people, will first suffer the wrath of God against sin and usher in everlasting righteousness.

Ezekiel as a Type of Christ

- Seen in the name God calls him: “son of man.”
- This name for the prophet is used 87 times.
- Jesus calls himself this name over 80 times.
- Although he is born into the priesthood (Ezekiel 1:3), the name “son of man” identifies him with his people: he, too, is an exile.
- No Temple in which to minister; no place to offer sacrifice.
- Of all the names by which Jesus is known, he chose to call himself the “Son of man,” as he lived among us.
- In Jesus’ flesh, sin was judged once and for all.
- Everyone who believes in him will come to that city called “The LORD is there.”

Review

- A brief look at the great prophets Isaiah, Jeremiah and Ezekiel.
- Isaiah’s ministry was in Jerusalem during the turmoil and destruction of the northern kingdom of Israel and the near-destruction of Jerusalem.
- About 100 years later contemporaries Jeremiah, in Jerusalem and Ezekiel near Babylon ministered as Jerusalem is destroyed.
- All three were faithful messengers to a people who refused to hear.
- Each one spoke of a judgment to come and a future hope.
- Through each one, the image of the Anointed One grew clearer.

- The One to whom “the Spirit of Christ in them was pointing” (1 Peter 1:11), was still far off.

Preview of the Next Session

- Last book of the section of the Tanakh called “the Prophets,” this is a book called “The Twelve,” a collection of what is also known as the Minor Prophets.
- Look at each book individually as to their place in Jewish history and learn the basic message of each book.

ASSIGNMENT: DISCUSS KEY POINTS

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

Take Quiz 9.

QUIZ FOR SESSION 9

All quizzes are open book, open Bible.

1. The Book of Isaiah has been known as:
 - a. The greatest Old Testament prophetic writing.
 - b. The Gospel according to Isaiah
 - c. The Gospel in the Old Testament
 - d. Both b. and c.

2. The book of Isaiah has two main parts: The first_____ chapters and the final_____ chapters.
 - a. 27, 40
 - b. 40, 26
 - c. 39, 27
 - d. 37, 29

3. Near the middle of the book of Isaiah, and written in prose instead of poetry, is the historical account of...
 - a. Isaiah’s confrontation with King Ahaz.
 - b. King Hezekiah’s confrontation with the king of Babylon.
 - c. King Hezekiah’s confrontation with the king of Assyria.
 - d. King Uzziah’s death and Isaiah’s first vision.

4. True/False: King Hezekiah’s wicked son, Manasseh, was born after God granted Hezekiah 15 more years of life. What are two Old Testament Scriptures to defend your answer?

5. The prophet Jeremiah:
 - a. Was a contemporary of Isaiah.
 - b. Ministered in the last days of the kingdom of Israel.
 - c. Witnessed the fall of Jerusalem.
 - d. Was taken captive to Babylon.

6. Jeremiah prophesied that the captives taken to Babylon would remain there for:
 - a. 40 years.
 - b. 25 years.
 - c. 70 years.
 - d. 400 years.

7. In chapter 31, Jeremiah, by the word of the LORD, told of a future:
 - a. Battle with Babylon.
 - b. Where the Jews would rule the world.
 - c. Glorious mountain.
 - d. New Covenant.

8. God calls Ezekiel by this name over 80 times:
 - a. Son of man.
 - b. My servant.
 - c. My prophet.
 - d. Prophet in exile.

9. Ezekiel is:
 - a. Taken to Babylon when Jerusalem is destroyed.
 - b. In Babylon his entire life.
 - c. Taken to Babylon before the destruction of Jerusalem.
 - d. The silent prophet, never speaking but only acting out his messages.

10. Ezekiel’s final vision is of a city called:
 - a. The New Jerusalem.
 - b. The City of God.
 - c. The Kingdom of Heaven.
 - d. The LORD is there.

SESSION 10, PART 1 – JESUS AND PROPHETS OF DIVIDED KINGDOM

In this session, you will:

- See the unfailing love of the Savior for His bride.

You will KNOW:

- The first six prophets of “The Twelve” (Hosea, Joel, Amos, Obadiah, Jonah and Micah) and note where each one’s ministry took place.

You will be ABLE TO:

- Summarize the unique message of each of these prophets and how each prophet’s message pointed to Jesus.

You will THINK ABOUT:

- Your favorite of these six prophets and do a more in- depth study of his ministry.

Begin video.

Review of the Previous Session

- Overview of the three largest prophetic books in Hebrew Scriptures – Isaiah, Jeremiah and Ezekiel.
- Isaiah ministered in Jerusalem during the time of the fall of Samaria and the kingdom of Israel.
- Jeremiah and Ezekiel were contemporaries. Jeremiah ministered in Jerusalem during its final days and witnessed its destruction.
- Ezekiel’s ministry was with the exiles taken from Jerusalem to Babylon.

The Twelve

- The final book of the second section of the Tanakh, “The Prophets,” is called “The Twelve.”
- This is a collection of the shorter prophetic writings.
- The Twelve likely were combined in one volume so as not to lose track of any of them.
- These books are often referred to as “The Minor Prophets” because of their size. This in no way diminishes their value. “The Twelve” are arranged chronologically, to a certain extent, and with a few exceptions, we will consider them in the order they appear in Scripture.
- It is always helpful, when possible, to locate the books of Scripture on a Bible timeline.

- This historical context will make us aware of the events taking place at the time the prophet lived and wrote. This gives us a helpful background to understand the prophet’s message.
- Only Joel and Obadiah don’t have clear information about when they were written. We would be fairly safe in assigning them to earlier dates simply because they’re listed in the first part of “The Twelve.”
- We will look at the six prophets who lived and wrote prior to or around the time of the fall of Samaria and the northern kingdom of Israel. They are Hosea, Joel, Amos, Obadiah, Jonah and Micah.
- In Part 2 we will consider the three prophets who were contemporaries of Jeremiah near the time of Jerusalem’s fall. They are Nahum, Habakkuk and Zephaniah.
- In Part 3 of this session we will look at the remaining three “Minor Prophets,” whose ministry was to the Jews who returned to Jerusalem after the Babylonian captivity. They are Haggai, Zechariah and Malachi.

Hosea – Historical Background

- A contemporary of Isaiah during the fall of Samaria.
- Jonah and Amos were earlier prophets.
- Hosea is first in this study for two reasons:
 - First – It is listed first in this collection of shorter works.
 - Second – Hosea was the only prophet of “the Twelve” who actually lived in the northern kingdom of Israel. His ministry was to that portion of the divided kingdom.
- Hosea is the longest book of this collection.
- Time frame of his ministry given in Hosea 1:1: “during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and during the reign of Jeroboam II, son of Joash king of Israel.”
- This Jeroboam was the 14th king of Israel and great grandson of Jehu who had been promised that his sons would reign for four generations. 2 Kings 10:30
- Because Hosea prophesied into the reign of Hezekiah he would have lived during the reigns of the final seven kings of Israel and witnessed Samaria’s destruction.

Hosea’s Ministry

- Hosea brings the word of the LORD, but his life was his message.
- At the beginning of his ministry he is told by the LORD, “Go, take to yourself an adulterous wife and children of unfaithfulness.” Hosea 1:2
- His marriage to an unfaithful wife was to picture the unfaithfulness of Israel to the LORD.

- Hosea’s children were given names that spoke of the LORD’s relationship to his people:
 - Jezreel – his first son – a message of judgment on the house of Jehu.
 - Lo-Ruhamah – his first daughter – “not loved.”
 - Lo-Ammi – his second son – “not my people” spoke of the LORD’s rejection of his people in Hosea 1:4-9
- Through Hosea the LORD extended hope, “I will show my love to the one I called ‘Not my loved one’. I will say to those called ‘Not my people’, ‘You are my people’; and they will say, ‘You are my God.’” Hosea 2:23
- Throughout Hosea’s ministry he spoke of the LORD’s longing for his people to return to him.
- Some of the most heart-wrenching and yet hopeful verses of Scripture come from Hosea.
 - “For I desire mercy, not sacrifice, and acknowledgment of God rather than burnt offerings.” Hosea 6:6
 - Hosea 11:8: “How can I give you up, Ephraim?...my heart is changed within me; all my compassion is aroused.”
 - Hosea 13:14: “I will ransom them from the power of the grave; I will redeem them from death. Where, O death, are your plagues? Where, O grave, is your destruction?”
- As Hosea’s broken heart was faithful to his wife, the LORD called to his people, “I will heal their waywardness and love them freely.” Hosea 14:4
- Jesus’ love for us cries out through Hosea’s message.

Joel – the Second Prophet of “The Twelve”

- Tells of a plague of locusts that at some time invaded Judah.
- His message is a call to the people of Jerusalem to see, in this plague, the judgment of God and to repent.
- Joel cries out, “Rend your heart and not your garments. Return to the LORD your God, for he is gracious and compassionate, ...Who knows? He may turn and have pity and leave behind a blessing.” Joel 2:13-14
- Apostle Peter quoted Joel in his sermon on the Day of Pentecost: “I will pour out my Spirit on all people. Your sons and daughters will prophesy...and everyone who calls on the name of the LORD will be saved.” Joel 2:28, 32
- Joel’s final message gave a sense of the apocalypse, the Revelation of Jesus.
- He sees, far in the future, a great battle and the final, victorious coming of the LORD.

Amos – the Third Prophet of “The Twelve”

- Ministered during the reign of Uzziah in Jerusalem and Jeroboam II in Samaria—around 780 BC.

- His ministry was “two years before the earthquake.” (Amos 1:1) This earthquake “in the days of Uzziah” is mentioned in Zechariah 14:5, but nothing else is known of this event.
- Amos was from Tekoa, a small village, several miles south of Bethlehem.
- Sent by the LORD to condemn the idolatry in the northern kingdom, Israel.
- He says, “I was neither a prophet nor the son of a prophet, but I was a shepherd, and I also took care of sycamore fig trees. But the LORD took me from tending the flock and said to me, ‘Go, prophesy to my people Israel.’” Amos 7:14-15
- Opening message denounces the nations surrounding Israel, including Judah.
- Primary message: Israel, too, will soon be judged.
- Amos not a trained speaker, but his messages were eloquent and powerful.
- He was a keen observer of life: “The lion has roared – who will not fear? The Sovereign LORD has spoken – who can but prophesy?” Amos 3:8
- Repeats key, important phrases: “For three sins of...even for four, I will not turn back [my wrath].” Amos 1:3, 6, 9, etc.
- In Chapter 4: “...yet you have not returned to me.” Amos 4:6, 8, 9, etc.
- Chapter 5 he offers hope with the repeated plea: “Seek me and live.” Amos 5:4, 6, 14
- Uses simple illustrations to convey the LORD’s message.
- At the climax of his ministry, Chapter 7, he speaks of swarms of locusts, judgment by fire and a plumb line.
- In Chapter 8 he compares Israel to a basket of ripe fruit – Israel is ripe for judgment.
- Message is ignored and Israel’s destruction to be unavoidable.
- This shepherd from Tekoa ends his messages with words of hope: “I will plant Israel in their own land, never again to be uprooted...’ says the LORD your God.” Amos 9:15

Obadiah – A Message Against Edom

- Edom – the descendants of Esau.
- Message summed up in verses 10-11, “Because of the violence against your brother Jacob, you will be covered with shame, you will be destroyed forever. On the day [of his judgment], you stood aloof, while strangers carried off his wealth...you were like one of them.”
- Edom will be destroyed and “there will be no survivors.” Obadiah 18
- Two parts of Obadiah, verses 1-4; 5-6, are also found in Jeremiah. Some believe Obadiah and Jeremiah were contemporaries or Jeremiah was quoting the earlier prophet. Whatever the case, the message is of Edom’s end.

Jonah – Best Known of the Minor Prophets

- Mentioned in 2 Kings 14:25, during the reign of Jeroboam II.

- He is told to go to wicked “Nineveh and preach against it.” (Jonah 1:2), but he runs the other way. Jonah is a study in contrasts and irony. He would rather die than obey the LORD.
- He suspects that God will be gracious to those who deserve his wrath.
- He has somewhat of a change of heart inside a great fish but never really agrees with God.
- The LORD does have compassion on Ninevah, the prophet refuses to.
- Message of the book is that God is compassionate.
- Jonah’s life is a picture of one who has experienced God’s grace, but refuses to offer it to others.
- Nineveh survived another 150 years.
- Nahum’s prophecy (Part 2 of this session), tells of Nineveh’s final destruction.
- Note that—Jonah’s three days in the fish are what Jesus refers to in predicting his time in the tomb. Matthew 12:40

Micah – Last Book in this Portion of the Minor Prophets

- Contemporary of Hosea and Isaiah.
- A prophet in Jerusalem during the reigns of Jotham, Ahaz and Hezekiah from 735 to 700 BC. Micah 1:1
- Messages to Samaria and Jerusalem the two capitals of the divided nation.
- Ministered through the time of Samaria’s destruction.

Three messages in the book of Micah.

- Each begins with the call to “listen” to the word of the LORD. (Micah 1:2; 3:1; 6:1) Each begins with a condemnation of the sins of the nation and ends with a promise of restoration.
- *First Message*—directed to Samaria in graphic and powerful language: “Look! The LORD is coming...the mountains melt beneath him and the valleys split apart.” Micah 1:3-4
- The LORD will “make Samaria a pile of rubble...and lay bare her foundations.” Micah 1:6
- Prophet is moved by his own message and says: “Because of this I will weep and wail; I will go about barefoot and naked...for her wound is incurable.” Micah 1:8-9
- Message ends with hope, for the LORD says, “I will surely gather all of you, O Jacob; I will surely bring together the remnant of Israel.” Micah 2:12
- *Second Message*—strongest language about the future destruction of Jerusalem: “Zion will be plowed like a field, Jerusalem will become a heap of rubble, the Temple hill a mound overgrown with thickets.” Micah 3:12
- This message has the wonderful prophecy of the birthplace of Jesus. “But you, Bethlehem...though you are small among the clans of Judah, out of you

will come for me one who will be ruler over Israel, whose origins are from of old, even from days of eternity.” Micah 5:2

- *Third/Last Message*—Like a case presented in court: “Stand up, plead your case before the mountains...the LORD has a case against his people.” Micah 6:1-2
- Wonderful challenge: “He has shown you, O man, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God.” Micah 6:8

Micah’s Final Words Offer the Greatest Hope for Sinners

- “Who is a God like you, who pardons sin and forgives the transgression of the remnant of his inheritance? You do not stay angry forever but delight to show mercy. You will again have compassion on us; you will tread our sins underfoot and hurl all our iniquities into the depths of the sea.” Micah 7:18-19

Review

- The first six Minor Prophets.
- All of them spoke the Word of the LORD in the times leading up to and including the fall of the northern kingdom of Israel.
- Only Hosea lived in Israel – His marriage was his lifelong message.
- Exact times of the ministries of Joel and Obadiah – not certain.
- Joel saw the LORD’s judgment of Zion in a plague of locusts and saw future final judgment of the nations.
- Through Obadiah, the LORD condemned Edom for their lack of pity for their relatives, the Jews.
- Amos was called from tending sheep in Judah to pronounce wrath against the calf-idols of Samaria.
- Jonah prophesied the fall of Nineveh and was angry when God showed compassion.
- Micah predicted the LORD’s judgment and restoration of Israel and Judah.
- Each prophet was called by God and their words and lives pointed to Christ.

Preview of the Next Session

- Study three more Minor Prophets who ministered just before the fall of Jerusalem: Nahum, Habakkuk and Zephaniah.

ASSIGNMENT: DISCUSS KEY POINTS

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

SESSION 10, PART 2 – JESUS W/NAHUM, HABAKKUK & ZEPHANIAH

In this session, you will:

- Understand the prophecies of Nahum, Habakkuk and Zephaniah.

You will KNOW:

- Where Nahum, Habakkuk and Zephaniah ministered.

You will be ABLE TO:

- Summarize the unique prophetic stories of Nahum, Habakkuk and Zephaniah and how each prophet’s message pointed to Jesus.

You will THINK ABOUT:

- Messages of hope in the writings of these 3 prophets and how this hope relates to Jesus.

Begin video.

Review of The Previous Session

- Overview of the early Minor Prophets: Hosea, Joel, Amos, Obadiah, Jonah and Micah.
- Ministered during the time of the divided kingdom.
- Amos and Jonah were well before the fall of Samaria.
- Exact time of Obadiah’s and Jonah’s ministries is not certain, but they are included here with the early Minor Prophets because these books are generally arranged chronologically.
- Hosea and Micah lived and ministered through the time of the fall of the kingdom of Israel.
- Joel and Micah directed their messages to the people of Jerusalem.
- Hosea and Amos proclaimed the word of the LORD primarily to Israel.
- Hosea lived in Israel and the LORD sent Amos there from Judah.
- Messages of Jonah and Obadiah directed against other nations—Jonah was sent to Nineveh and Obadiah spoke against Edom.

Messages of the Prophets

- We will look at the messages of the prophets, Nahum, Habakkuk and Zephaniah.
- They lived during the 140 years between the destruction of Samaria and the destruction of Jerusalem.
- The international landscape changed dramatically. Assyria, after destroying Samaria, had attempted to conquer Jerusalem also.

- As we learned in our study of Isaiah, the LORD rescued Jerusalem by miraculously destroying the Assyrian army.
- Weakened by this loss, Assyria, was not able to keep the Medes and Babylonians from gaining their independence.
- These two nations then combined to destroy Nineveh, the capital of Assyria, in 612 B.C. Following this, as Isaiah had foretold (Isaiah 39:5-6), Babylon became the power to be feared by the people of the Holy Land.

Nahum’s Prophecy

- About the coming destruction of Nineveh. What Jonah had hoped for would finally happen.
- Nahum’s message is all about the coming destruction of Nineveh and begins: “The LORD is a jealous and avenging God; the LORD takes vengeance and is filled with wrath.” Nahum 1:1-2.
- The wrath of God against his enemies is being described: “Who can endure his fierce anger? His wrath is poured out like fire; the rocks are shattered before him.” Nahum 1:6
- Nineveh had been the LORD’s instrument to bring judgment on Israel but now Nineveh would also be judged.
- Two reasons Nahum’s prophecy is placed after the fall of Samaria but before the fall of Jerusalem:
 - First: Strong similarities between his messages and those of Isaiah whose later ministry was after the deliverance of Jerusalem. Evidence in the text of Nahum that leads most scholars to place his ministry near or within a generation after Isaiah. Nahum 1:15 is nearly a direct quote from Isaiah 52:7.
 - Second: Nahum clearly predicts the future destruction of Nineveh. His vision of Nineveh’s destruction must have been given before 612 BC.
- Nineveh was an ancient city, first mentioned in Genesis 10:11.
- As the capital of Assyria, it was considered too strong to be destroyed.
- When the combined armies of Babylon and Media surrounded Nineveh, Nahum’s words came true: “...with an overwhelming flood he will make an end of Nineveh.” Nahum 1:8
- Flooding of the Tigris River caused part of the city wall to collapse and Nineveh was destroyed.

Habakkuk’s Message

- Concerns the coming destruction of Jerusalem.
- The first two chapters are a conversation between Habakkuk and the LORD.
- The third chapter is the prophet’s prayer of submission as he is given a vision of the power and glory of God.

- Habakkuk’s message begins when he asks God to do something about evil: “How long, LORD, must I call for help, but you do not listen? Or cry out to you, ‘Violence!’ but you do not save? Why do you make me look at injustice? Why do you tolerate wrongdoing? Destruction and violence are before me; there is strife, and conflict abounds.” Habakkuk 1:2-3
- The LORD’s answer was not what Habakkuk hoped for. The LORD tells him that He is raising up the Babylonians as His instrument of judgment: “Look at the nations and watch—and be utterly amazed. For I am going to do something in your days that you would not believe, even if you were told. I am raising up the Babylonians.” Habakkuk 1:5-6
- Habakkuk’s response was one of disbelief. How could God, the Holy One, use wicked Babylonians to judge his people? Habakkuk 1:12-13
- God answers in chapter 2 and reveals that Babylon would also be judged.
- All who practice evil will be judged, “but the righteous will live by his faith.” Habakkuk 2:4
- Paul uses this same phrase in Romans 1:17 and Galatians 3:11, and the writer of Hebrews uses it in Chapter 10:38, to proclaim the essence of the Gospel of Christ...“The just shall live by faith.”
- In chapter 3, Habakkuk’s prayer was a combination of a vision of the LORD’s splendor and a humble submission to God’s sovereign power: “I will wait patiently for the day of calamity to come on the nation invading us. Though the fig tree does not bud and there are no grapes on the vines, though the olive crop fails and the fields produce no food, though there are no sheep in the pen and no cattle in the stalls, yet I will rejoice in the LORD, I will be joyful in God my Savior.” Habakkuk 3:16-18

Zephaniah – Sometimes Called the “Royal Prophet”

- Though several generations removed, he was a descendant of King Hezekiah. Zephaniah 1:1
- During the reign of his relative, Josiah, he boldly condemned the sins of Jerusalem and announced its coming destruction: “I will sweep away everything from the face of the earth,” declares the LORD. “I will stretch out my hand against Judah and against all who live in Jerusalem. I will destroy every remnant of Baal worship in this place.” Zephaniah 1:2, 4
- Zephaniah’s message from the LORD was to the prophet’s own peers—the wealthy, the complacent and those of royal birth: “On the day of the LORD’s sacrifice I will punish the officials and the king’s sons and all those clad in foreign clothes...at that time I will search Jerusalem with lamps and punish those who are complacent, who are like wine left on its dregs, who think, ‘The LORD will do nothing, either good or bad. Their wealth will be plundered, their houses demolished.’” Zephaniah 1:8, 12-13

- Even in anticipation of the wrath of God on “the great day of the LORD,” (Zephaniah 1:14), Zephaniah also had a message of hope: “Seek the LORD, all you humble of the land, you who do what He commands. Seek righteousness, seek humility; perhaps you will be sheltered on the day of the LORD’s anger.” Zephaniah 2:3
- The LORD pronounced judgment, through Zephaniah, against the Philistines (Zephaniah 2:4-7), Moab and Ammon (Zephaniah 2:8-11), Cush (Zephaniah 2:12) and Assyria. (Zephaniah 2:13-15)
- The message against Nineveh, placed Zephaniah’s ministry in the same time frame as Nahum and Habakkuk.
- Zephaniah’s final message in chapter 3 begins with words of woe against Jerusalem’s officials and rulers whom he called “roaring lions” and “evening wolves.” Zephaniah 3:3
- He says the city’s prophets were arrogant and treacherous men, “her priests profane the sanctuary and do violence to the law.” Zephaniah 3:4
- Though destruction was certain, the LORD’s promises to Abraham’s children would not fail: “On that day they will say to Jerusalem, ‘Do not fear, Zion; do not let your hands hang limp. The LORD your God is with you, the Mighty Warrior who saves. He will take great delight in you; in his love He will no longer rebuke you, but will rejoice over you with singing.’” Zephaniah 3:16-17
- Zephaniah’s last message concludes with this word from the LORD: “‘I will give you honor and praise among all the peoples of the earth when I restore your fortunes before your very eyes,’ says the LORD.” Zephaniah 3:20

Review

- This session covered the word of the LORD that came through Nahum, Habakkuk and Zephaniah.
- These three prophets lived in the years just before Jerusalem’s destruction.
- Nahum prophesied concerning the coming destruction of Nineveh.
- Habakkuk and Zephaniah recognized the wickedness in Jerusalem and warned the people of the coming righteous judgment of God.
- Note that these three prophets are contemporaries of Jeremiah.

Preview of the Next Session

- We will study the last three Minor Prophets: Haggai, Zechariah and Malachi.
- These were sent by the LORD to the Jews who returned to Jerusalem following the 70 years of captivity in Babylon. (Add to your timeline.)

ASSIGNMENT: ADD MINOR PROPHETS TO TIMELINE

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

SESSION 10, PART 3 – JESUS W/HAGGAI, ZECHARIAH AND MALACHI

In this session, you will:

- Discover the close relation in timeframe and ministry between the prophets Haggai and Zechariah, and also their connection to Ezra and Nehemiah.
- Understand the later ministry of Malachi and his revelations concerning the coming of one “who will prepare the way,” (John the Baptist), and the Messiah.

You will KNOW:

- How the ministries of Haggai, Zechariah and Malachi fit on the Bible timeline.

You will be ABLE TO:

- Point out ways Haggai, Zechariah and Malachi encouraged the people and pointed to the coming of Jesus.

You will THINK ABOUT:

- One message from each of these prophets that would encourage or exhort believers of today.

Begin video.

Review of the Last Session

- We scanned the 3 prophets Nahum, Habakkuk and Zephaniah
- They all ministered between the fall of Samaria in 722 BC and the fall of Jerusalem in 586 BC.
- Nahum prophesied against Nineveh which was destroyed in 612 BC.
- Habakkuk complained to the LORD about the violence and injustice in the land. He had a hard time understanding how God would use wicked Babylonians as his instruments of judgment.
- Zephaniah, a descendant of King Hezekiah, foresaw the destruction of Jerusalem. His ministry was during the reign of Josiah, Judah’s last good king.
- Isaiah, Jeremiah, Micah, Habakkuk and Zephaniah warned about the consequences of disobeying God.
- In Jeremiah’s writings, Jerusalem was destroyed and her people taken captive to Babylon because they refused to listen.
- The captivity lasted 70 years.
- At the end of that time, as Jeremiah had foretold, (Jeremiah 25:11;29:10), the people were allowed to return to their land.
- As Isaiah had foretold (Isaiah 44:28; 45:13), King Cyrus would release the captives and they would return to rebuild Jerusalem and the Temple.
- Ezra related more history of this time of rebuilding and will be covered, along with Nehemiah, in session 13.

Preview

- The prophets Haggai and Zechariah were among those returning to Jerusalem, sent by the LORD to encourage the people in the task of rebuilding.
- Haggai and Zechariah are mentioned by Ezra in his records.
- Malachi’s ministry was years later after the Temple had been completed.

Haggai and Zechariah Timeline Background

- Haggai and Zechariah clearly state the time of their ministry during the reign of Darius. Haggai 1:1 and Zechariah 1:1.
- This Darius was the first of three rulers of Persia with that name.
- The four messages of Haggai, are clearly marked with the month and day on which they were given.
- Darius I reigned from 521 BC to 486 BC so his second year was 520 BC.
- “The first day of the sixth month,” (Haggai 1:1) according to the Jewish calendar, was the New Moon Festival Elul (August/September).
- Note: If your Bible doesn’t identify these messages, it would be simple to do so yourself.

Haggai’s Messages

- The simple theme of Haggai is that the people, now returned from exile and tasked with rebuilding the temple, should keep at it.
- Ezra explains the reasons why these people began to build, but then stopped.
- Haggai’s first message (Haggai 1:2-11) warns of the danger of putting their own comforts ahead of the priority of ministry. The rest of the chapter records the people’s response.
 - The LORD gave a word of encouragement to them: “I am with you,” declares the LORD.” Haggai 1:13
 - Rebuilding resumed three weeks later, on the 24th day of that month.
- Haggai’s second message (Haggai 2:1-9) given on the 21st day of the 7th month. This was the seventh day of the Feast of Tabernacles.
 - This message concerns the discouraging, unfavorable comparison of the rebuilt temple with the former glory of Solomon’s temple.
 - He told the people not to look back, but to look ahead for the coming of the Messiah, “the desired of all nations.” Haggai 2:7
 - This would be the greater glory of the new temple spoken of by Ezekiel and of the One who would come to dwell with His people.
- All of his messages took place in the year 520 BC between the 6th and 9th months.
- After the people returned to work on the Temple, the LORD promised them, “From this day on I will bless you.” Haggai 2:19

Zechariah’s Ministry

- Zechariah’s Ministry began between Haggai’s second and third messages, “in the eighth month the second year of Darius.” Zechariah 1:1
- Zechariah 1:1-6 is a historical review of just punishment that had fallen on the people’s ancestors.
- Zechariah’s first message comes in Zechariah 1:7.
- Three months later he recounted a series of eight visions which bear strong resemblance to the last book of the New Testament.
- The question/answer format of these visions, between Zechariah and an angel, increases our interest in the unfolding revelation.
- These visions identify Zerubbabel, a descendant of David, and Joshua, a descendant of Aaron, as those chosen by the LORD to lead his people.
- Each of these men foreshadow Jesus who will be King and Priest, especially Joshua.
- At the conclusion of these visions, a crown was made for Joshua and the statement is made, “He will be a priest on His throne, and there will be harmony between the two.” (Zechariah 6:13) Only Jesus could fulfill both roles.
- Chapters 7-8 concern a question about true fasting and the LORD’s determination to bless His people. This occurs two years after Zechariah’s first vision.
- Chapters 9-11 and 12-14 are each an “oracle,” “a burdened message” from the LORD.
- The *first message* foretold the first coming of the Messiah: “Rejoice greatly, Daughter of Zion! Shout, Daughter of Jerusalem! See, your King comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey.” Zechariah 9:9
- The *second message* foretold Jesus’ second coming and included a powerful prediction of Jesus’ death: “Strike the shepherd and the sheep will be scattered.” Zechariah 13:7
- Here also is found the true hope of Israel: “And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on Me, the one they have pierced, and they will mourn for Him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son. On that day the weeping in Jerusalem will be great.” Zechariah 12:10, 11a

Malachi’s Messages

- Malachi spoke to people who had finished building the Temple and had begun to offer sacrifices there. Malachi’s ministry is placed 70 years after the ministries of Haggai and Zechariah.
- Some of the content of Malachi indicates he was a contemporary of Ezra and Nehemiah.
- Ezra, when he wrote about Haggai and Zechariah, wrote a historical record.

- Malachi has one message that deals with several different topics.
- After the record of the response to his message, he concludes with the prophecy that Elijah will return before the day of the LORD.
- The question/answer method used by Zechariah and an angel is used by Malachi to engage his audience.
- Malachi is very direct in his challenging the selfish practices of his day.
- Malachi began by confirming that the LORD does indeed love His people. He does this by reminding them that they have been given another chance, but the sons of Esau have not.
- Because the LORD loves Jacob, his prophet must rebuke their waywardness.
- The first topic is the practice of sacrificing blemished animals instead of acceptable ones: “Cursed is the cheat who has an acceptable male in his flock and vows to give it, but then sacrifices a blemished animal to the LORD. For I am a great king,” says the LORD Almighty, “and My name is to be feared among the nations.” Malachi 1:14
- Next, Malachi speaks to the priests for showing “partiality in matters of the law.” Malachi 2:9
- No sacrifice could be made without them so the matter of offering blemished sacrifices would have fallen at their feet. In addition, they failed to lead the people in matters of faithfulness in God-ordained relationships. This is likely the same issue Ezra dealt with when the Israelites began marrying foreign wives. Ezra 9-10
- In this context the LORD also condemns divorce. “‘I hate divorce,’ says the LORD God of Israel, ‘and I hate a man’s covering himself with violence as well as with his garment,’ says the LORD God Almighty.” Malachi 2:16
- As Malachi then moves on to a warning of judgment on those who confuse good and evil, he gives the first hint of a messenger who will “prepare the way” for the LORD to come to his Temple. (Malachi 3:1) This prophecy is fully stated in Malachi’s concluding words in Chapter 4.
- His final rebuke concerns the neglect of tithes and offerings, which may be connected with the issue in Nehemiah 13, where Nehemiah records that Levites and others responsible for the Temple had left Jerusalem because they were neglected.
- The LORD makes a wonderful promise to those who would trust and obey him in this matter of giving: “Test me in this,” says the LORD Almighty, “and see if I will not throw open the floodgates of heaven and pour out so much blessing that there will not be room enough to store it.” Malachi 3:10
- Malachi ended with the promised return of “the prophet Elijah” who would “turn the hearts of the fathers to their children and the hearts of the children to their fathers...” and the warning, “...or else I will come and strike the land with a curse.” Malachi 4:5-6

Review

- We looked at the Minor Prophets in three groups:
 1. Six prophets before and during the time of the fall of Samaria in 722 BC.
 2. Three prophets in the time just before the fall of Jerusalem in 586 BC.
 3. Three prophets to the Jews who had returned to the Promised Land following the Babylonian captivity.
- This is end of our journey through the part of the Tanakh called “The Prophets” – including: Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel and The Twelve.
- We also covered the book of Chronicles because, although the Hebrew Scriptures place it in “The Writings,” it was a parallel account of 2 Samuel and Kings.
- Our final three sessions will cover what Jesus referred to as “The Psalms.”

Preview of the Next Session

- We will cover the book of Psalms.
- We will see the LORD Jesus as He appears in the songs of the Hebrews.
- We will look for Him there as Poet, Savior and King.
-

ASSIGNMENT: OUTLINE THE BOOK OF HAGGAI

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

Outline Haggai’s messages including their corresponding verses. When finished, take Mid-Term.

MID-TERM FOR SESSIONS 7-10, THE PROPHETS

All quizzes are open book, open Bible.

1. Joshua:
 - a. Was naturally very bold and courageous.
 - b. Was Moses’ aide from his youth.
 - c. Led the Israelites in conquering the Promised Land.
 - d. Both b. and c.

2. Write Joshua 1:8 from memory:

3. When Joshua asked “The commander of the LORD’s army” if he was for Israel or for their enemies, the LORD replies:
 - a. “Neither...”
 - b. “Israel.”
 - c. “Take off your sandals, for the place you are standing is holy.”
 - d. Both a. and c.

4. True/False: Joshua’s conquest of the Promised Land was marked by unbroken success. What are two Old Testament Scriptures to defend your answer?

5. In Joshua’s final message to his people he challenged them:
 - a. “Do not let this Book of the Law depart from your mouth.”
 - b. “Choose to follow the LORD with all your heart.”
 - c. “Choose for yourselves this day whom you will serve.”
 - d. “Continue to conquer the remaining peoples in the land.”

6. The cycle that is repeated six times in the book of Judges is:
 - a. Silence, Salvation, Supplication, Sin, Slavery.
 - b. Rebellion, Repentance, Rescue, Reward.
 - c. Sin, Slavery, Supplication, Salvation, Silence.
 - d. Rebellion, Restoration, Repent, Reward, Rest.

7. Gideon asked the LORD for signs:
 - a. Because he didn’t know God’s will.
 - b. Because he wanted others to know how to discern God’s will.
 - c. Because he wanted others to know God’s will.
 - d. Because he knew God’s will but was fearful.

8. Samson, with all of his inconsistencies and failures,
 - e. Is not a type of Christ.
 - f. Was the strongest man who ever lived.
 - g. Kept vows of a Nazarite.
 - h. Accomplished his greatest victory in his death.

9. The phrase that summarizes the 300+ years of Israel’s history during the time of the Judges was:
 - a. “In those days the judges ruled and led Israel in their victories.”
 - b. “In those days Israel had no king; everyone did what was right in his own eyes.”
 - c. “In those days Israel struggled with their enemies and in obeying the LORD.”
 - d. “In those days the LORD raised up judges to lead his people and teach them his commands.”

10. Samuel:
 - a. Was the first king of Israel.
 - b. Was the first judge of Israel.
 - c. Anointed the last judge of Israel.
 - d. Was the last judge of Israel.

11. Saul:
 - a. Sought the LORD in the early years of his reign.
 - b. Never built an altar to the LORD.
 - c. Was impressive in stature and appearance but inwardly weak.
 - d. Broke down his father’s Asherah pole at night.

12. David:
 - a. Was anointed to be king while Saul was still on the throne.
 - b. Was loyal to Saul all his life.
 - c. Was best friends with Saul’s son Jonathan.
 - d. All of the above.

13. Upon hearing of the death of King Saul, David:
 - a. Was glad he could now be king.
 - b. Mourned deeply.
 - c. Immediately moved into the palace in Jerusalem.
 - d. Stayed in Hebron for 3 years.

14. When David ascended to the kingship of Israel:
 - a. he was about 20 years old.
 - b. he was thirty years old.
 - c. he was forty years old.
 - d. he made sure none of Saul’s descendants were left alive.

15. David’s reign is clearly divided between:
 - a. His reign in Hebron and his reign in Jerusalem.
 - b. 1 and 2 Samuel.
 - c. The time before and the time after his sin with Bathsheba.
 - d. The time before and the time after the building of the Temple.
16. In 2 Samuel 7, in response to David’s desire to build a Temple for the LORD, God promises him:
 - a. A son who will reign on his throne.
 - b. That his house and kingdom will endure forever.
 - c. Concerning his son: “I will be his Father, and he will be my Son.”
 - d. All of the above.
17. Following his sin of adultery and murder:
 - a. David’s kingdom was divided.
 - b. David’s family was torn apart by murder and sexual sin.
 - c. David’s family was restored.
 - d. Both a. and b.
18. Solomon:
 - a. Spent 10 years building the LORD’s Temple.
 - b. Had 1,000 wives of royal birth.
 - c. Had wisdom from God.
 - d. Followed the LORD’s ways all his life.
19. In the Scripture we read that Solomon had _____ children.
 - a. hundreds of
 - b. no
 - c. three
 - d. thousands of
20. The Prophets Elijah and Elisha primarily ministered:
 - a. in the northern kingdom of Israel.
 - b. to both the kingdom of Judah and the kingdom of Israel.
 - c. to the southern kingdom of Judah.
 - d. after the fall of Samaria.
21. All the kings of Israel continued in the sins of:
 - a. Rehoboam
 - b. David
 - c. Jeroboam
 - d. Solomon

22. The Book of Isaiah has been called:
 - a. the longest prophetic book.
 - b. the most interesting prophetic book.
 - c. the Gospel in the Old Testament.
 - d. the most ancient prophetic book.

23. Jeremiah is often called:
 - a. the Preaching Prophet.
 - b. the Leading Prophet.
 - c. the Happy Prophet.
 - d. the Weeping Prophet.

24. God refers to Ezekiel as _____ over 80 times.
 - a. “my servant”
 - b. “son of a prophet”
 - c. “son of man”
 - d. “my messenger”

25. In the second section of the Tanakh, the “Prophets,” “The Twelve” refers to:
 - a. the Apostles.
 - b. the Major Prophets.
 - c. the Minor Prophets.
 - d. the Twelve sons of Jacob.

SESSION 11, PART 1 – JESUS, THE POET

In this session, you will:

- Discuss the various divisions in the book of Psalms.
- Discover the valuable information contained in the inscriptions that introduce many of the Psalms.
- Think about the historical background of the Psalms and their different composers.
- Understand the types of music and musical instruments mentioned that accompany the Psalms.

You will KNOW:

- Reasons why Psalms is the hymnbook of the Bible.

You will be ABLE TO:

- Identify the themes included in each of the five books of the Psalms.

You will THINK ABOUT:

- Psalms you could read that help you pray back to God.

Begin video.

Review of the Previous Session

- We looked at the book of “The Twelve” or “Minor Prophets.”
- Divided into three groups:
 - Hosea, Joel, Amos, Obadiah, Jonah and Micah ministered before and during the fall of Samaria in 722 BC.
 - Second group: Nahum, Habakkuk and Zephaniah were contemporaries of Jeremiah prior to the fall of Jerusalem in 586 BC.
 - Haggai, Zechariah and Malachi were sent by the LORD to encourage Jews returning to the Promised Land after the Babylonian captivity.

Jesus in the Scriptures

- The third division of the Tanakh, “The Writings,” or as Jesus called them in Luke 24:44, “the Psalms.”
- We want to see Jesus in the songs and poetry of the Hebrew Scriptures.
- In a few of the Minor Prophets, the presence of the Lord may not have been easy to discover. In some passages where His coming was clearly foretold, we recognized Jesus as the Hope of Israel, the Offspring of the woman and the Lamb the Lord would provide.

- We need to always keep in mind that, as “the Word,” Jesus is present in all of Scripture. Jesus is “the Word” of God.
- As Peter said of the prophets, “the Spirit of Christ in them was pointing” to “the sufferings of Christ and the glories that would follow.” 1 Peter 1:11
- In all of Scripture, Jesus is present on every page. He is our Poet.

The Book of Psalms in “The Writings”

- Not always listed first in this last portion of the Tanakh. In some ancient collections Chronicles was listed first and in others, Ruth.
- These five books in “The Writings”: Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon, are often called the books of poetry.
- The third division of the Hebrew Scriptures included these books along with Ruth, Lamentations, Esther, Daniel, Ezra-Nehemiah and Chronicles.
- The Psalms are the largest part of this group and this may be the reason the entire section is sometimes called by that name.
- In the Septuagint (LXX) arrangement of the Bible, when the New Testament is added, Psalms is in the center of the Scriptures.
- Did God place a hymnal in the middle of the Bible because He wanted His people to sing?

Fascinating Facts about the Songs of the Jews – Psalms

- The Psalms are beautiful expressions of praise and prayer.
- Many Psalms have an inscription containing historical information or what may be musical notation.
- Although these inscriptions are usually not considered to be “God-breathed,” (2 Timothy 3:16), they are accepted as ancient, accurate and helpful for understanding the context of the Psalm.
- The word “Psalms” comes from a word referring to the playing of a stringed instrument.
- An early Hebrew name for the first group of these collected poems was “tephilloth,” Hebrew for “prayers.”

The Arrangement of the Psalms

- The 150 Psalms are arranged in five distinct books:
- Book 1—Psalms 1-41
 - David considered to be the author, though some do not bear his name.
- Book 2—Psalms 42-72
 - Psalms 42-49 are ascribed to the “Sons of Korah.”
 - Psalm 50 is a Psalm of Asaph.
 - Psalms 51-71 are considered to be “Of David.”
 - Psalm 72’s inscription, “Of Solomon,” may mean either it is about Solomon or may mean that Solomon was the author.

- Book 3—Psalms 73-89
 - Psalms 73-83 were written by Asaph.
 - Psalms 84, 85, 87, and 88 (“of Heman”) were by “the Sons of Korah.”
 - Psalm 86 was written by David.
 - Psalm 89 was written by Ethan the Ezrahite.
- Book 4—Psalms 90-106
 - Only Moses and David are the authors.
 - Psalm 90 is “A prayer of Moses.”
 - Psalms 101 and 103 were written by David.
 - Portions of Psalms 96, 105 and 106 are found in David’s psalm of thanks in 1 Chronicles 16 and likely authored by David as are most of the rest of the Psalms in Book 4.
- Book 5—Psalms 107-150
 - Psalm 127 is said to be “Of Solomon.”
 - Twelve of these are attributed to David and many of the rest are considered to have been written by him as well.

About the Authors

- David, “Israel’s singer of songs,” (2 Samuel 23:1), is clearly the author of the majority of the Psalms.
- Study of David’s life is helped when we read his thoughts and prayers poured out in poetry.
- Little is known of Asaph, but he was one of David’s appointed musicians. (1 Chronicles 16:5) In 2 Chronicles 29:30 he is called “Asaph the seer.”
- The “Sons of Korah” is a fascinating study.
 - They were Levites descended from Korah who perished in the rebellion against Moses.
 - Numbers 26:11 says, “The line of Korah, however, did not die out.”

Inscriptions

- Interesting Hebrew words that are difficult to define: sheminith, shiggaion and miktam are thought to be musical notations or directions to singers.
- “With stringed instruments,” (Psalm 4) and “for flutes,” (Psalm 5) gives us hints about Hebrew music.
- We also find “tunes” such as, “To [the tune of] The Death of the Son,” (Psalm 9), “The Doe of the Morning,” (Psalm 22), or “Lilies,” (Psalm 45).
- Some “tunes” are used for different “lyrics.” Psalms 57-59 are set to the tune “Do Not Destroy.”
- Instructor’s note – “As a musician, I have been intrigued by these unknown melodies. I have always considered lyrics as more important than melody and wondered if the LORD kept the tunes from us so we could invent our own.”

Musical Instruments

- It is fascinating that musical instruments are mentioned.
- Psalm 81:2 says, “Begin the music, strike the tambourine, play the melodious harp and lyre.”
- Exact identification of these is difficult. Ancient drawing and actual artifacts tell us what they may have looked like.
- Psalm 150 mentions trumpets, harps, flutes and two types of cymbals.

Meters

- See the *Bibliology and How to Study the Bible* course for more information on the way Hebrew poetry is written.
- English poetry uses various rhythmic “meters” and often similar sounding words for rhyming.
- Hebrew also has a sense of rhythm which would be impossible to translate into another language.
- What Hebrew poetry does is rhyme thoughts or expressions which are possible to translate into other languages.

Three Primary Ways to Rhyme “Thoughts” or “Expressions”

- Synonymous
 - Make a statement and then “rhyme” or restate the original thought in different words.
 - Example: Psalm 24 begins, “The earth is the LORD’s and everything in it, the world and all who live in it.”
- Antithetic
 - An original statement is clarified by an opposite expression.
 - Example: Psalm 1:6, “For the LORD watches over the way of the righteous, but the way of the wicked will perish.”
- These first two forms exist in couplets.
- Synthetic
 - Composed of more than two lines.
 - After an original statement, one or more lines follow and simply add more information.
 - Example: Psalm 1:3, “He is like a tree planted by streams of water, which yield its fruit in season and whose leaf does not wither. Whatever he does prospers.”

“Acrostic” Psalms

- Each new verse begins with the 22 consecutive letters of the Hebrew alphabet.
- Psalms 9, 10, 25, 34 and 145 are acrostic poems which have omitted or duplicated some letters.

- Psalms 37, 111 and 112 are complete acrostic poems.
- Psalm 119 is the ultimate acrostic poem.
- It has 22 “strophes” (a connected series of verses), one for each Hebrew letter. Each strophe has 8 verses and each verse begins with the same letter.
- Psalm 119 is a hymn (or 22 hymns) praising the Word of God. At least seven synonyms for God’s Word are used in this Psalm. Of the 176 verses, only five do not use one of the terms. See if you can find them.

“Chiastic” Psalms

- Another form of Hebrew poetry that is harder to detect.
- Named for the Greek letter X (chi), pronounced “key.”
- Couplets are grouped in a specific order with later couplets mirroring earlier ones. One example may be Psalm 1.
- Jesus, the Poet, probably had this form in mind in the Beatitudes at the beginning of His sermon in Matthew 5.
 - Notice: The first couplet (Matthew 5:3) and the last (Matthew 5:10) begin with different statements but end with the same promise.
 - Verse 10, mirrors verse 3; verse 9, mirrors verse 4; etc.
 - This form helps us grasp a deeper sense of Jesus’ meaning and a greater appreciation for his skill with words.

Psalm Groupings

- Psalms are often placed in significant relationship to each other.
- Psalm 4 is an “evening song” (note v. 8), whereas Psalm 5 is a “morning song” (Psalm 5:3).
- Psalm 22 reveals Jesus suffering, Psalm 23 reveals Jesus as Shepherd and Psalm 24 reveals Jesus as King.
- Fifteen Psalms from 120-134 are labeled “A Song of Ascents” or “A Song of Degrees.” These may have been sung by pilgrims approaching Jerusalem or that they corresponded to the fifteen steps up to the Temple.

Psalms as Prayers

- Offer intimate glimpses into the writer’s deepest longings.
- They are God-inspired prayers that invite us into the same longings.
- Prayers of psalmists offer insight into Jesus’ longings and sufferings.
- Psalm 22 which begins, “My God, My God, why have You forsaken me?” are Jesus words uttered from the cross. Matthew 27:46
- Psalm 22:31b, “He has done it,” is a strong resemblance to Jesus’ cry of “it is finished!” (John 19:30), and suggests that Jesus quoted this entire Psalm from the cross.

Review

- We looked at the Psalms as a whole and noted their place in the Scriptures as a “hymn book” in the middle of the Bible.
- We learned the inscriptions at the beginning of many Psalms are worth noting and can be helpful.
- We reviewed the five books within the book of Psalms and learned a little about the various authors in those collections.
- We discussed information about tunes and instruments used for accompaniment and studied the basic forms of Hebrew poetry: three ways of “rhyming” thoughts and the forms of Acrostic and Chiastic poems.
- We saw examples of how some Psalms are placed in relation to others in meaningful groups.
- We were reminded of the deeply personal nature of many of the Psalms.
- We recognized Jesus, the Poet, who reveals Himself in these beautiful expressions and invites us to know his heart

Preview of the Next Session

- We will take special note of the Messianic Psalms which point unmistakably to Jesus.
- We will highlight Psalms quoted directly by the Lord as referring to Himself, or as prophetic to his life and ministry.
- We will study the two types of Messianic Psalms: those that point to the suffering of the Messiah and those that look forward to his coming kingdom.

ASSIGNMENT: LINE OF KORAH

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

Answer these questions about the Line of Korah:

1. With your Bibles and any other research materials, look at the line of Korah. Where is the story of rebellion? Where do you find the genealogy?
2. Who were his ancestors?
3. Who were his sons?

4. How many Psalms are accredited to the sons of Korah?

5. List the Psalms accredited to the sons of Korah.

6. Do you think that the sons of Korah thought about their ancestors as they wrote their psalms? Discuss this in class.

7. Choose a favorite Psalm and identify the different forms of Hebrew poetry it contains. Be prepared to share your findings with your class or moderator.

8. In Psalm 119, find the synonyms for God’s Word and find the five verses that do not use any of them.

SESSION 11, PART 2 – JESUS THE SUFFERING SAVIOR

In this session you will:

- Discover some of the Messianic Psalms – Psalms that directly foretell of Jesus.
- Examine the Psalms that predict the suffering of the Messiah.

You will KNOW:

- Some of the Messianic Psalms specifically predict and even describe the sufferings of Jesus.

You will be ABLE TO:

- In the Messianic Psalms, locate the references to Jesus’ suffering and find the references in the New Testament where these are fulfilled.

You will THINK ABOUT:

- The long-awaited King first had to suffer and His suffering was foretold in the writings of the King to whom He had been promised in the first place.

Begin video.

Review of the Previous Session

- We looked at the Psalms as the hymnal of the Bible.
- The 150 poems were not only written to be sung, but included which instruments to use.
- We don’t know what the music sounded like, but names of the melodies like: “The Death of the Son,” (Psalm 9), and “Do Not Destroy,” (Psalm 57), suggest a mournful sound.
- Other melodies such as “Lilies,” (Psalm 45), and “A Dove On Distant Oaks,” (Psalm 56), suggest a more pleasant tone.
- Words of some Psalms can suggest their own melodies;
 - Psalm 95 begins, “Come let us sing for joy to the LORD; let us shout aloud to the Rock of our salvation.” This sounds pretty happy!
 - On the other hand, “By the rivers of Babylon we sat and wept when we remembered Zion,” (Psalm 137:1) pleads for a sad tune.
- We also discussed the various forms of Hebrew poetry, which include three ways of rhyming thoughts instead of word-sounds.
- We briefly discussed acrostic and chiastic forms of arranging verse.
- Within the five books of the Psalms are groupings around certain themes.
- The final five Psalms are the “Hallelujah” Psalms which build to Psalm 150 that begins with “Praise the LORD!” and ends with “Let everything that has breath praise the LORD. Praise the LORD!”

Messianic Psalms

- Scattered through the songs of the Hebrews are Psalms that clearly speak of Jesus.
- Although we have seen that Jesus is present in all of the Scriptures, the Messianic Psalms are typically those that are quoted in the New Testament and directly fulfilled in Jesus’ life and ministry.
- “Those in which David, describing his outward and inward experiences, experiences even in themselves typical, is carried beyond the limits of his individuality and present condition, and utters concerning Himself that which, transcending human experience, is intended to become historically true only in Christ.” Old Testament Commentary by Keil and Delitzsch

Psalms That Predict Jesus’ Sufferings

- Psalm 34, an acrostic which, as the inscription tells us, was written in response to a near fatal disaster as David fled from King Saul. 1 Samuel 21
- David rejoices in the LORD’s deliverance and says, “The righteous person may have many troubles, but the LORD delivers him from them all; He protects all his bones, not one of them will be broken.” Psalm 34:19-20
- The Apostle John, speaking of Jesus’ crucifixion, remembers the Scriptures predicted that “Not one of his bones shall be broken.” John 19:36
- This is one small example how the life of David would be a type of Christ and Jesus the anti-type.

Psalms and the Final Hours Before the Crucifixion

- In Psalm 41:9, David says, “Even my close friend, whom I trusted, he who shared my bread, has lifted up his heel against me.” Jesus said, in John 13:18, that Judas’ betrayal happened to fulfill these words of Scripture.
- In John 15:25, Jesus said that the words of Psalm 69:4, “Those who hate me without reason outnumber the hairs of my head,” were fulfilled in the hatred the world had toward him.
- Psalm 69:9 says “zeal for your house consumes me” and this was fulfilled in John 2:17.
- In Psalm 69:21, David says, “They put gall in my food and gave me vinegar for my thirst.” This was fulfilled in Matthew 27:34.

Psalms Explanation of Why Jesus Offered Himself for Our Salvation

- Psalm 40:6-8, is quoted in the book of Hebrews as the explanation why Jesus offered himself for our salvation.
- Hebrews 10:4 says that because “it is impossible for the blood of bulls and goats to take away sins,” Jesus came in the flesh to offer himself for us.

- The writer of Hebrews quotes from the LXX version of Psalm 40 and explains:
When Christ came into the world, he said, “Sacrifice and offering you did not desire, but a body You prepared for Me; with burnt offerings and sin offerings You were not pleased.” Then I said, “Here I am—it is written about Me in the scroll – I have come to do Your will, my God.”
Hebrews 10:5-7

Psalm 22 – Dramatic and Specific Psalm of the Suffering Savior

- Psalm 22 is an ancient hymn of David set to the tune of “The Doe of the Morning,” in which there is the anguished cry of the forsaken.
- The first two-thirds is a picture of Christ’s death with more detail than the accounts of eye-witnesses in the gospels.
- Jesus cried the words of David from the cross, “My God, My God, why have you forsaken Me?” Matthew 27:46
- The mocking priests and elders repeated the words of Psalm 22:8, “He trusts in the LORD; let the LORD rescue Him.” Matthew 27:43
- Psalm 22:14-17 is recognized as an accurate and graphic description of the physical agony of crucifixion:
I am poured out like water, and all my bones are out of joint. My heart has turned to wax; it has melted within me. My mouth is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death. Dogs surround me, a pack of villains encircles me; they pierce my hands and my feet. All my bones are on display; people stare and gloat over me.
- Notice verse 16 states specifically, “they have pierced my hands and my feet,” then in verse 18, we read “they divide my garments among them and cast lots for my clothing.” It’s almost as if the Psalmist could see the soldiers at the foot of the cross. (John 19:24)
- From verses 22-31, the melody seems to change with a definite and increasing note of victory. The victory of the sufferer is not only for himself, but others are called to share in it.
- Countering the opening cry of Psalm 22, verses 24-25 say, “For He has not despised or scorned the suffering of the afflicted one; He has not hidden His face from him but has listened to his cry for help. From You comes the theme of my praise in the great assembly; before those who fear You I will fulfill my vows.”
- The Psalm ends, “Posterity will serve Him; future generations will be told about the Lord. They will proclaim His righteousness, declaring to a people yet unborn: He has done it!” Psalm 22:30-31
- “He has done it!” may well have been Jesus’ final words from the cross and could be translated, “It is finished!” John 19:30

Psalm 88 as a Messianic Psalm

- Psalm 88 is not traditionally listed as a Messianic Psalm.
- It is a powerful expression of despair and an image of the mental sufferings of Jesus.
- The entire mournful song speaks only of brokenness and rejection.
- If the opening cry of Psalm 22 could be expanded into 18 verses, they would be very similar to the 18 verses of Psalm 88.
- If we allow ourselves to enter into the pain described here by Heman the Ezrahite, how can we not be moved to tears?
- The song descends into the depths of despair and ends with the tragic cry, “You have taken my companions and loved ones from me; the darkness is my closest friend.” Psalm 88:18
- The mental and emotional anguish of the Lord Jesus were surely the greater torture of the cross as “God made Him who had no sin to be sin for us.” 2 Corinthians 5:21

Review

- Messianic Psalms fulfilled in Jesus’ first coming.
- Israel’s great hope was a coming perfect King.
- God promised David a son whose throne would be established forever.
- This became the great hope of the Jews during the next 1,000 years of their suffering. Perhaps David’s mournful songs sustained them through the captivity in Babylon or later when they were conquered by the Greeks and in the time of Christ when they were ruled by the Romans.
- It is no wonder they failed to understand that the Anointed One, who would one day rule with an iron scepter, would first come to die.
- Psalms speaking of the Mighty King of Glory may have offered more hope than the songs of suffering.
- We can look back to see that this Mighty One had a greater kingdom in mind.
- Jesus said to the two disciples on the road to Emmaus: “How foolish you are, and how slow to believe all that the prophets have spoken! Did not the Messiah have to suffer these things and then enter his glory?” Luke 24:25-26
- We have looked at songs that foreshadowed His sufferings.

Preview of the Next Session

- We will look at the songs of His glory.

ASSIGNMENT: DISCUSS KEY POINTS

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

SESSION 11, PART 3 – JESUS THE KING

In this session, you will:

- Examine some of the Messianic Psalms that directly speak of the coming reign of King Jesus.

You will KNOW:

- The Messianic Psalms not only tell of Jesus’ suffering, but also of His coming glory.

You will be ABLE TO:

- Explain which of the Psalms the writer of Hebrews quotes in reference to who Jesus is.

You will THINK ABOUT:

- Reading a Psalm every day and looking for Jesus in every single one.

Begin video.

Review of the Previous Session

- We looked specifically at some Messianic Psalms – songs that clearly point to the Messiah.
- We began with the songs that portray the sufferings of Jesus.
- Many poetic prayers in the Psalms speak of crying out to the LORD for help.
- The writer of Hebrews tells us, “during the days of Jesus life on earth, he offered up prayers and petitions with loud cries and tears to the One who could save him from death, and he was heard because of his reverent submission.” Hebrews 5:7
- Because Jesus is, himself, the Word of God, these prayers of suffering in the Psalms belong to him as much as to those who wrote them.
- Remember Jesus’ words to the two disciples on the road to Emmaus, “How foolish you are, and how slow to believe all that the prophets have spoken! Did not the Messiah have to suffer these things and then enter his glory?” Luke 24:25-26

The Second Great Theme of the Messianic Psalms

- The coming reign of the Anointed One.
- These were hymns of triumph.
- David had been promised a son whose throne would be established forever. The LORD said of this son, “I will be his Father, and he will be my Son.” 2 Samuel 7:14

- This hope of an “offspring” was older than the promises to David. This ancient hope of people of faith was for the One who would “crush” the serpent (Genesis 3:15), and of One through whom “all peoples of the earth would be blessed.” Genesis 12:3

Psalm 2 – The First of These Triumphant Songs

- Psalm 2 is the first of the songs of the inevitable kingdom of the Son.
- No power on earth will stand against “his Anointed One.” Psalm 2:2
- “The One enthroned in heaven laughs; the Lord scoffs at them. He rebukes them in His anger and terrifies them in his wrath, saying, ‘I have installed my King on Zion, my holy mountain.’ I will proclaim the LORD’s decree: he said to me, ‘You are my Son; today I have become your Father.’” Psalm 2:4-7
- Referring to Jesus, Psalm 2:9 is quoted in Revelation 2:27 and 12:5, “You will rule [the nations] with an iron scepter; you will dash them to pieces like pottery.”
- Psalm 2 ends with a solemn warning: “Serve the LORD with fear and rejoice with trembling. Kiss the Son, lest he be angry and you be destroyed in your way, for his wrath can flare up in a moment. Blessed are all who take refuge in him.” Psalm 2:11-12

Psalms Quoted in Hebrews 1

- Hebrews 1 quotes from five different Psalms to prove that the Son, who was the Hope of Israel is, in fact, God the Son.
- Hebrews 1:8 speaks of Jesus and says, “Your throne, O God, will last forever, and righteousness will be the scepter of your kingdom.” Psalm 45:6
- Hebrews 1 recognizes that Jesus is the one who created heaven and earth.
- The writer tells us that Psalm 102:25-27 was talking about Jesus: “In the beginning, O Lord, you laid the foundations of the earth, and the heavens are the work of your hands.” Hebrews 1:10
- This opening argument in Hebrews concludes with God saying to His glorious son, “Sit at my right hand until I make your enemies a footstool for your feet.” Psalm 110:1; Hebrews 1:13

Psalm 8

- Jesus came in the flesh and was “made a little lower than the heavenly beings and crowned with glory and honor.” Psalm 8:5
- Quoted in Hebrews 2:9-10 to illustrate Jesus’ humility in identifying with humanity so that he might bring “many sons to glory.”

Psalm 24

- This psalm declares the LORD’s rightful ownership of the earth.

- It asks and answers a difficult question: “Who may ascend the hill of the LORD? Who may stand in his holy place? He who has clean hands and a pure heart.” Psalm 24:3-4
- This is a call to holiness, and we all come up short.
- The second half of this Psalm shouts the wonderful answer, “the King of glory” is worthy! It is in his perfection, we too may enter.
- “Lift up your heads, you gates; be lifted up, you ancient doors, that the King of glory may come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle, Lift up your heads, you gates; lift them up, you ancient doors, that the King of glory may come in. Who is he, this King of glory? The LORD Almighty – he is the King of glory.” Psalm 24:7-10

Psalm 45 – A Psalm of the Sons of Korah

- It has an interesting inscription, “A wedding song.”
- It is the celebration of a noble groom (Psalm 45:1-9) and his bride. Psalm 45:10-17
- Of the groom it says:
 - “You are the most excellent of men and your lips have been anointed with grace, since God has blessed you forever.” Psalm 45:2
 - This groom is called the “mighty one” (Psalm 45:3), clothed “with splendor and majesty.” Psalm 45:4
 - As in Hebrews 1, the Psalm says, “Your throne, God, will last for ever and ever.” Psalm 45:6
 - There is clearly a much higher theme than just a royal wedding.
- Of the bride:
 - Her description is equally exalted.
 - This is a prophetic picture of the intimate relationship between the LORD and Israel.
- The New Testament husband is to love his wife “as Christ loved the church.” Ephesians 5:25
- This connection between this wedding song and the wedding supper of the Lamb (Revelation 19:9) has been noted throughout the history of the church.
- In Revelation 21:2, John says, “I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.”
- Psalm 45 is a joyful celebration of a glorious future union when Revelation 21:3 is fulfilled: “Now the dwelling of God is with men and He will live with them. They will be his people and God himself will be with them and be their God.”

Psalm 118

- Here is another Psalm anticipating the coming of the King.

- In Psalm 118 are the words the crowds sang as Jesus entered Jerusalem the week before his death. “This is the day the LORD has made; let us rejoice and be glad in it,” (Psalm 118:24), and they shouted, “Hosanna! Blessed is he who comes in the name of the LORD!” Psalm 118:26
- He had come not to save them from the Romans, but from their sins.
- The Psalm, rightly understood, tells of the coming King: “The stone the builders rejected has become the capstone.” Psalm 118:22
- Jesus prophesied when he wept over Jerusalem, “You will not see me again until you say, ‘Blessed is he who comes in the name of the Lord.’”
- Matthew 23:39
- The theme of the triumph of the Messiah and the glories to be revealed is found frequently in the Psalms.

Psalm 110

- Jesus asked the Pharisees to explain this Psalm, but they refused.
- They correctly told him that the Christ (Messiah), would be “the son of David.” Matthew 22:42
- He then asked them the meaning of Psalm 110:1. He said: “How is it then that David, speaking by the Spirit, calls him ‘Lord’? For he says, ‘The Lord said to my Lord: “Sit at my right hand until I put your enemies under your feet.’” If then David calls him ‘Lord,’ how can He be his son?” Matthew 22:43-45
- They could not answer because the clear truth was that the Messiah, whom the Scriptures said would be God’s Son, would have to be descended from David. Make no mistake, they knew who he was!
- Standing before them was the One whom Psalm 110:2 said, “The LORD will extend your mighty scepter from Zion; you will rule in the midst of your enemies.”
- Jesus was he of whom this hymn sang, “The LORD has sworn and will not change His mind: ‘You are a priest forever, in the order of Melchizedek.’” Psalm 110:4
- The one the Pharisees hated and would soon see crucified, is he who “will judge the nations, heaping up the dead and crushing the rulers of the whole earth.” Psalm 110:6

Psalm 100

- This is one of many songs of celebration not included with the Messianic Psalms.
- Like Psalm 47 and Psalm 95, Psalm 100 joyfully proclaims the King’s reign.
- When we understand that all Scripture is ultimately about Jesus, we will see him everywhere in the Psalms and wait in hope for His coming.

Review

- We have looked at the Messianic Psalms that spoke of the return of the King and His glorious reign.
- His coming to rule, foretold in the songs of the Hebrews, is irresistible.
- This coming King is the son of David as well as the Son of God.
- The wedding song of Psalm 45 is an intimate and joyful picture of the coming union of the Royal Son and his chosen Bride.
- Jesus used Psalm 110 to reveal the hardened hearts of the Pharisees.
- The mighty reign of the Son of David will come and those who resist will perish.
- Those “who long for his appearing,” (2 Timothy 4:8), will “enter his gates with thanksgiving” (Psalm 100:4) and “everlasting joy will crown their heads.”
Isaiah 35:10

Preview of the Next Session

- We will look at the remaining books of Hebrew poetry in “The Writings:” Job, Proverbs, Ecclesiastes and the Song of Solomon
- Job is much more than a discussion of suffering.
- Proverbs offers inspired truth about life as God sees it.

ASSIGNMENT: READ THE PSALMS

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

Just a thought: If you read one Psalm a day you will read through the Psalms in 5 months.

Take Quiz 11.

QUIZ FOR SESSION 11

All quizzes are open book, open Bible.

1. The third section of the Tanakh, sometimes referred to as “The Psalms” was also called the:
 - a. Books of Poetry
 - b. Writings
 - c. Books of Wisdom
 - d. Songs

2. An early Hebrew name for the Psalms was “tephilloth,” meaning:
 - a. “Songs.”
 - b. “Music.”
 - c. “Instrumental.”
 - d. “Prayers.”

3. The three basic forms in which the Hebrew language “rhymes” thoughts are:
 - a. Synonymous, Thetic, Repetitive.
 - b. Synonymous, Antithetic, Synthetic.
 - c. Antiphonal, Antithetic, Antiseptic.
 - d. Synthetic, Anthetic, Symbolic.

4. The Psalms that very clearly speak of events in Jesus’ life have been called:
 - a. the Predictive Psalms.
 - b. the Meditative Psalms.
 - c. the Messianic Psalms.
 - d. the Kingdom Psalms.

5. The sufferings recorded by the Psalmists were _____ of the sufferings of Jesus.
 - a. pictures
 - b. types
 - c. metaphors
 - d. symbolic

6. Psalm 22, one of the greatest of the Messianic Psalms revealing Jesus’ sufferings, ends with:
 - a. a shout of victory.
 - b. a cry of pain.
 - c. a question mark.
 - d. a song of meditation.

7. The second great theme of the Messianic Psalms is the:
 - a. birth of Jesus.
 - b. church of Jesus.
 - c. suffering of believers.
 - d. kingdom of Jesus.

8. Psalm 2 states that the “Son” will rule the nations with:
 - a. a shout of victory.
 - b. an iron scepter.
 - c. a glory that will never end.
 - d. from a throne of glory.

9. Psalm 110 says that the LORD will make Jesus’ enemies:
 - a. to vanish.
 - b. an abomination.
 - c. a footstool for his feet.
 - d. his servants.

10. According to the Psalms, the coming kingdom of Jesus will be:
 - a. unavoidable.
 - b. glorious.
 - c. eternal.
 - d. all of the above.

SESSION 12, PART 1 – JESUS AND JOB

In this session, you will:

- Discover the arrangement of the book of Job and consider the unique perspectives of the five human characters.
- Understand that the testing of Job’s faith comes from God, not the Accuser.
- Examine that Job’s friends talk about God, but Job talks to God.
- See, in the mysterious character, Elihu, one who brings the LORD into the conversation.
- See Job as a type of Christ for the suffering of both Job and Jesus was not brought on by anything they had done wrong.

You will KNOW:

- Job was singled out by God for his character, not by being in the line of the faith of Abraham.

You will be ABLE TO:

- Explain how Job’s focus on his problems changes as he talks to his friends and then listens to God.

You will THINK ABOUT:

- Why the book of Job is part of the “Wisdom Literature” of the Bible.

Begin video.

Review of the Previous Session

- We looked at the basics of Hebrew poetry.
- The same forms we saw in the Psalms are present in Job, Proverbs, Ecclesiastes and the Song of Solomon.

Preview

- In this session we look at the book of Job.
- In Part 2 we will look at Proverbs and in Part 3 the books of Ecclesiastes and the Song of Solomon.
- These 4 books are often called the “Wisdom Literature” of the Bible.
- The Apostle Paul says, “Christ Jesus...has become for us wisdom from God – that is our righteousness, holiness and redemption.” 1 Corinthians 1:30
- He also says, “all the treasures of wisdom and knowledge” are hidden in Christ. Colossians 2:3
- In these books we will see Jesus revealed in the characters and discussions.

Job: A Story of Suffering and Hard Questions

- “The patience of Job” is proverbial, but may not be the best description of Job’s character.
- Job’s story is an ancient story.
- The opening two chapters set the stage for the discussions to follow and are mostly in prose.
- Throughout the book there are “time stamps” which indicate that Job lived around the time of Abraham.
- There is no mention of Moses or the Law or of Abraham and his descendants.
- In that sense Job was not in the line of the faith of Abraham, yet he is singled out by the LORD for his character.
- This is reason to pause and think about what faith looked like among the Gentiles without reference to the promises of God.

Historical Background

- “Land of Uz” (Job 1:1) is generally accepted as a reference to Uz, the great-grandson of Noah. Genesis 10:23
- The mention of Chaldean raiding parties, in Job 1:17, is a clue to placing this story on the Bible timeline. Abraham was from Chaldea. Genesis 15:7
- Mention of these raiders hints at a time before the development of the political structure that would become Babylon.
- Another timeline indicator: Eliphaz, the Temanite (Job 2:11), may be the same person listed in Genesis 36:11.
- That Eliphaz is the firstborn of Esau and his firstborn is named Teman.
- Although Job’s story is from the time of the Patriarchs, the written account is in the literary forms of the time of Solomon.
- Job’s story is not made up to teach a lesson. There is no sense that he was not a real person who suffered and met with God.
- The book of Job is an ancient story, handed down from the time of Abraham and written out in the time of Solomon using highly developed forms of Hebrew poetry.
- The author of Job did his research well and tells Job’s story from the viewpoint of an eyewitness.

Chapter One

- The intriguing and powerful drama begins.
- Job is introduced as “blameless and upright; he feared God and shunned evil.” Job 1:1
- He had seven sons and three daughters and extensive property.
- He cared deeply about the moral and spiritual condition of these children.
- In the opening scene of the drama: The “sons of God” and the accuser, Satan, come before God. Job 1:6-12

- God opens the conversation and draws attention to his “servant Job.” Job 1:8
- Satan’s accusations lead God to give him permission to test Job.
- Job loses nearly everything. His response is worship:
Naked I came from my mother’s womb, and naked I will depart. The LORD gave and the LORD has taken away; may the name of the LORD be praised. In all this, Job did not sin by charging God with wrongdoing.
Job 1:21-22

Chapter Two

- We see a similar scene of confrontation between the LORD and Satan with a similar outcome.
- The LORD gives Satan permission to afflict Job, but not to take his life: “So Satan went out from the presence of the LORD and afflicted Job with painful sores from the soles of his feet to the crown of his head.” Job 2:7
- Notice that from this point on, Satan is irrelevant.
- Even Job’s wife encourages him to “curse God and die!” (Job 2: 9), but Job remains faithful.
- Then the heart of the book of Job begins.
- Three of Job’s friends come to sympathize with him.
- They sit silently for seven days, then the discussions begin.
- Job 3:1- 42:6 are, for the most part, written in poetic form.

Job’s Three Friends - Overview

- Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite all attempt to discern the cause of Job’s suffering.
- Each one is unique and interesting in their viewpoints.
- Three “rounds” of discussion, with first Job and then each friend offering their thoughts.
 - Job responds to each friend’s suggestions and ends each round of talks with a longer discourse.
 - Round 1—Job 3-14.
 - Round 2—Job 15-21.
 - Round 3—Job 22-31.
 - Zophar makes no statement in the third round.
 - Job ends each round with his own discourse.
- At the end of the third round, Job lays the case for his innocence before the LORD and waits for a response.

Round One Discussion

- Job begins the first discussion in Chapter 3, by cursing the day of his birth.
- He wishes he had never been born only to know such suffering.
- At first he only suggests that God is distant.

- *Eliphaz*’ reply in Job 4-5, reveals him to be religious but unsympathetic.
 - He believes suffering is brought on those who sin: “As I have observed, those who plow evil and those who sow trouble reap it.” Job 4:8
 - He counsels Job to accept his suffering as discipline for sin.
- *Job* rejects Eliphaz’ counsel saying, “I refuse to touch it; such food makes me ill.” (Job 6:7) Job begins to cry out to God for meaning.
- One of the most important lessons from Job is that his friends only talk *about* God, but Job *cries out to* God.
- *Bildad* enters the conversation in chapter 8.
 - He is more harsh than Eliphaz, claiming that Job’s children died because of their sin. Job 8:4
 - He states boldly that God would never allow such suffering on “a blameless man.” Job 8:20
- *Job*’s reply is profound: “How can a mortal man be righteous before God?” Job 9:2
 - Is the question of suffering even connected to the question of blamelessness?
 - Job’s mention of the great power of God as “the Maker of the Bear and Orion, the Pleiades and the constellations of the south,” (Job 9:9), shows a highly developed awareness of the natural world.
 - In this discourse, Job begins to cry for “someone to arbitrate between” himself and God. Job 9:33
 - He remains in despair, overcome by his pain.
- *Zophar* speaks in Chapter 11.
 - He reveals an impatience toward Job.
 - He says Job’s complaints are “idle talk” (Job 11:3), mocking, in need of rebuke.
- *Job*’s reply is classic: “Doubtless you are the people, and wisdom will die with you!” Job 12:1
 - Later he addresses all three with: “You, however, smear me with lies; you are worthless physicians, all of you!” Job 13:4
 - Yet he cries out about God: “Though he slay me, yet will I hope in him!” Job 13:15
 - He closes his discussion with one of the great statements of his faith: “All the days of my hard service I will wait for my renewal to come.” Job 14:14

The Next Two Rounds of Discussion

- Each friend maintains his character and position, but Job was learning.

- To Eliphaz, he says, “Even now my witness is in heaven; my advocate is on high. My intercessor is my friend as my eyes pour out tears to God; on behalf of a man He pleads with God as one pleads for a friend.” Job 16:19-21
- In his response to Bildad’s harsh words Job comes to an even greater realization: “I know that my Redeemer lives, and that in the end he will stand on the earth. And after my skin has been destroyed, yet in my flesh I will see God; I myself will see him with my own eyes—I, and not another. How my heart yearns within me!” Job 19:25-27
- Job presents his closing argument in chapters 26-31.
- His words are eloquent but his conclusion is to justify himself and ends with: “Oh, that I had someone to hear me! I sign now my defense—let the Almighty answer me; let my accuser put his indictment in writing.” Job 31:35

The Mysterious Elihu – Job 32-37

- Elihu was apparently present all along, but hesitant to speak because of his youth. Job 32:6
- He has been listening closely.
- He quotes Job’s words and answers his arguments as though he was speaking for God.
- He becomes very bold in Job 36: “I get my knowledge from afar; I will ascribe justice to my Maker. Be assured that my words are not false; one perfect in knowledge is with you.” Job 36:3-4
- Elihu was not included as God confronts Job’s 3 friends, saying they have “not spoken of Me what is right.” Job 42:7
- Elihu likened an approaching storm to the approach of God and, in fact, God does come to speak with Job out of the storm.
- Job’s three friends talked *about* God, Job talks *to* God, but Elihu brings God *into* the conversation.

God Speaks

- In chapters 38-42, the LORD “answered Job out of the storm.” Job 38:1.
- God does not answer Job’s complaints – He asks him questions.
- Instructor’s Notes: When life has overwhelmed me, reading Job 38-42 has put things in perspective.
- God, the Creator, speaks with Job and we have seen that the Creator of heaven and earth is Jesus.
- In chapters 38-39, God asked Job to consider the wonders of the natural world and Job is silenced.
- In chapters 40-41, the LORD asks Job to consider the mightiest creatures of land and sea.
- In Job 40:15-24, God described what must have been a dinosaur.

- Job is overwhelmed, not by these animals, but by the God who made them.
- In Job 41, God describes a fearsome sea creature that Job was familiar with.
- Job is humbled at these glimpses of the creation of Almighty God.

The Outcome of Job

- In the end, Job intercedes for his friends who did not speak what is right about God. Job 42:8
- He is doubly blessed with possessions and children and a long life.

The Message of Job

- Job is a type of Jesus, who also “learned obedience from what He suffered.” Hebrews 5:8
- The message of Job is not the question so often asked, “Why do the righteous suffer?” The message is: There is only one “Righteous One” (Isaiah 24:16), and he suffered more than anyone ever has or could.
- Jesus never sinned, but suffered for our sins.
- Jesus is the Advocate and Intercessor and Friend and Redeemer that Job longed for; who “did not come to call the righteous, but sinners.” Mark 2:17

Review

- The suffering of believing saints throughout history is the story of faith and Job was an early pioneer.
- Jesus did say, “In this world you will have trouble, but take heart! I have overcome the world.” John 16:33
- We ought to be like Elihu, bringing God *into* the conversation of this suffering world!

Preview of the Next Session

- We will look at the book of Proverbs.

ASSIGNMENT: READ ONE PROVERB A DAY

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

Just a thought: Reading a chapter of Proverbs each day will give you profound insights into life from God’s perspective each month - twelve times a year.

SESSION 12, PART 2 – JESUS IN THE PROVERBS

In this session, you will:

- Examine the five divisions of the book of Proverbs and note the personification of “Wisdom” particularly in the first division (Chapters 1-9).
- Discover the numerous themes of the Proverbs and trace them throughout the entire collection.

You will KNOW:

- The book of Proverbs contains practical wisdom and warnings from God, through Solomon, concerning humility, friendship, generosity, money, listening, God’s will, diligence and wisdom’s value.

You will be ABLE TO:

- Locate verses in Proverbs that illustrate the subjects listed above.

You will THINK ABOUT:

- Colossians 2:3 tells us that in Christ “are hidden all the treasures of wisdom and knowledge.” Look for Jesus in the Proverbs.

Begin video.

Review of Previous Session

- The story of Job is ancient, but the language indicates it was most likely written around the time of Solomon.
- The book of Job is almost entirely in poetic form.
- Job is Hebrew “Wisdom Literature,” examining some of the most difficult questions people ask.
- Job and his friends are particularly concerned with “What causes suffering?” That question is never directly answered, but conclusions drawn show that suffering has value and that God is sovereign.
- God is not angry with Job about his complaints or questions—in this we see God’s grace.

Background for Studying Proverbs

- There are many truths for life taught in Proverbs such as Humility, Friendship, Generosity, Money, Listening, His Will, Diligence and the Value of Wisdom.
- In the early chapters there is a strong sense of a father instructing his son.
- There are five divisions in the book.
 - Chapters 1-9 which contain longer warnings and exhortations.
 - Chapters 10-24.

- Chapters 25-29.
- Chapter 30.
- Chapter 31.

Prologue – Proverbs 1:1-7

- “The proverbs of Solomon, son of David, king of Israel.” Proverbs 1:1
- The prologue gives the purpose for the collection:
For gaining wisdom and instruction; for understanding words of insight; for receiving instruction in prudent behavior, doing what is right and just and fair; for giving prudence to those who are simple, knowledge and discretion to the young – let the wise listen and add to their learning, and let the discerning get guidance. Proverbs 1:2-5
- In this prologue is also the theme for the entire book: “The fear of the LORD is the beginning of knowledge, but fools despise wisdom and discipline.” Proverbs 1:7

First Division of Proverbs – Chapter 1

- Several interesting features that set it apart from the rest of the book.
- Proverbs 1:8 begins, “Listen, my son, to your father’s instruction and do not forsake your mother’s teaching.”
- Fifteen times in the first seven chapters this plea from a father to a son is given, but only eight times in the rest of this book.
- There are several long, connected “warnings” on certain themes given in this division.
- Unique feature is that “Wisdom” and “Folly” are personified as women especially in Chapters 8-9.
- Proverbs 1:8-19 is an intense warning against joining with those who take dishonest paths to riches. This may be a warning against stealing, but cautions that the true riches wisdom offers will not be gained by dishonesty.
- Wisdom is first personified as a woman in Proverbs 1:20-33.
 - “Wisdom calls aloud in the street, she raises her voice in the public squares.” Proverbs 1:20
 - “How long will you simple ones love your simple ways? How long will mockers delight in mockery and fools hate knowledge?” Proverbs 1:22
 - Her plea concludes, “But whoever listens to me will live in safety and be at ease, without fear of harm.” Proverbs 1:33

First Division – Chapter 2

- Chapter 2 is one long poem of encouragement to a son about the value of wisdom.

- Wisdom is worth extraordinary effort and leads to the knowledge of God. (Proverbs 2:5) In God is found wisdom, knowledge, victory and protection. Proverbs 2:5-8
- The rest of this poem describes the evils that the wisdom of God will give protection from: “wicked men” (Proverbs 2:12-15), and “the adulteress.” (Proverbs 2:16-19)
- The strong warning in verses 18-19 is one every man, young or old, should take to heart: “For her house leads down to death and her paths to the spirits of the dead. None who go to her return or attain the paths of life.”
- This warning is also against “the woman Folly.” Proverbs 9:13
- Similar warnings are repeated throughout these first nine chapters.

First Division – Chapters 3-4

- Proverbs 3-4 contain several long exhortations about the value of wisdom that begin “My son...” Proverbs 3:1, 11, 21; 4:1, 10, 20
- Chapter 4:10-27 is about “the way of wisdom” (Proverbs 4:11) and “the path of the righteous.” Proverbs 4:18
- These warnings and encouragement to live in obedience to teachings handed from parent to child include a wonderful warning: “Above all else, guard your heart, for everything you do flows from it.” Proverbs 4:23
- Proverbs 4 ends with these beautiful, descriptive words: “Let your eyes look straight ahead; fix your gaze directly before you. Give careful thought to the paths for your feet and be steadfast in all your ways. Do not turn to the right or the left; keep your foot from evil.” Proverbs 4:25-27

First Division – Chapters 5-7

- Proverbs 5 is another long poem of warning against the “adulteress.” Proverbs 5:1-14
- It includes a contrasting series of proverbs about the blessings found in a faithful marriage. Proverbs 5:15-23
- Concludes with another warning against the adulteress, “For a man’s ways are in full view of the LORD, and he examines all his paths.” Proverbs 5:21.
- The theme of the high value of wisdom and the danger of folly continues.
- The final sixteen verses of Chapter 6 and all of Chapter 7 continue to warn against the adulteress.
- Proverbs 7 is an especially graphic portrayal of seduction by a false woman and by false wisdom.

First Division – Chapters 8-9

- Wisdom is personified as being with God “from the beginning” (Proverbs 8:23), “when he set the heavens in place.” Proverbs 8:27

- This has been mistaken as a description of Jesus, but is better understood as his wisdom personified.
- Chapter 9 concludes with a final appeal from Wisdom and from “the woman Folly.” Proverbs 9:13
- Their appeals are similar, yet Wisdom offers life but those who choose Folly are told: “Little do they know that the dead are there, that her guests are in the depths of the grave.” Proverbs 9:18

Second and Largest Division – Chapters 10-25

- These chapters are introduced as “the proverbs of Solomon.” Proverbs 10:1
- We get a sense that Solomon is putting, in the form of proverbs, the wise advice he received from his father David.
- He was not “inventing” wisdom, but is putting it in easily remembered short statements.
- Even though God gave great wisdom to Solomon, he made some very unwise choices.
- There was great hope that Solomon would be the son to fulfill the promises made to David, but he was not.
- One tragic point: for all of Solomon’s wisdom and wise advice, his only son, Rehoboam, was not wise.
- It is sad to note that Solomon said, “A wise son brings joy to his father, but a foolish son grief to his mother” (Proverbs 10:1) and he had a foolish son.
- In Proverbs 10-25 we have a collection of some 450 “proverbial” statements or observations about life by one who was given wisdom from God.
- Some are in theme groupings and some seem placed at random.
- A very important rule in considering the proverbs: they are not to be taken as promises, but as observations about life. Example: Although there are exceptions, “Ill-gotten treasures are of no value, but righteousness delivers from death.” (Proverbs 10:2) The basic truth of this statement is undeniable.

Third Division – Chapters 25-29

- The introduction says these chapters contain “proverbs of Solomon, copied by the men of Hezekiah.” Proverbs 25:1
- Hezekiah reigned over 200 years after Solomon.
- The thought here is that as this good king sought to lead his people back to righteous living, Hezekiah authorized adding some of Solomon’s proverbs from an unknown collection to the existing book of Proverbs.

Fourth and Fifth Divisions – Chapters 30-31

- The authorship of these chapters is much in doubt.

- There have been many different suggestions as to the identities of "Agur son of Jakeh" (Proverbs 30:1) and "King Lemuel" (Proverbs 31:1)
- Some agree these are later additions to the book and these authors are only known by their words here.
- The final chapter has a beautiful description of "a wife of noble character." Proverbs 31:10-31
- This is a truthful tribute to a wonderful wife to which any godly woman should aspire.
- This section may also be taken as a conclusion to the entire book as the ultimate praise for Wisdom personified

Wisdom has built her house; she has set up its seven pillars. She has prepared her meat and mixed her wine; she has also set her table. She has sent out her servants, and she calls from the highest point of the city, "Let all who are simple come to my house!" To those who have no sense she says, "Come, eat my food and drink the wine I have mixed. Leave your simple ways and you will live; walk in the way of insight." Proverbs 9:1-6

Review

- 1 Kings 4:32 states that Solomon "spoke three thousand proverbs and his songs numbered a thousand and five."
- Although not all are recorded in Scripture, these memorably stated words of wisdom from the LORD, are as full of truth today as they were 3,000 years ago.
- The recommendation is for a regular (daily) diet of the wisdom of God from Proverbs.
- When we remember that in Christ "are hidden all the treasures of wisdom and knowledge," (Colossians 2:3), we will know him better through the wisdom he imparted to Solomon.

Preview of the Next Session

- We will examine the unique books of Ecclesiastes and Song of Solomon. Both are attributed to Solomon.
- Ecclesiastes is written as a somber autobiography of one confined to the wisdom that is merely "under the sun." Ecclesiastes 1:1-3
- The Song of Solomon is a love song and maybe a lot more.

ASSIGNMENT: PROVERBS TOPICS

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

Throughout this session, there have been a number of topics identified (e.g., money, importance of speaking and listening, etc.) that are repeated throughout the Proverbs.

The chart below identifies four themes found in the book of Proverbs. Scan through the entire book and write the verse number of the Proverb below its theme. Find at least 10 Proverbs for each theme.

| Theme: Money | Theme: Speaking/Listening | Theme: Plans | Theme: Purity |
|-------------------------|--------------------------------------|-------------------------|--------------------------|
| List Proverbs below: | List Proverbs below: | List Proverbs below: | List Proverbs below: |
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SESSION 12, PART 3 – JESUS IN ECCLESIASTES & SONG OF SOLOMON

In this session, you will:

- Examine the unique books of Ecclesiastes and Song of Solomon.
- Understand that Ecclesiastes is written as a somber autobiography of one confined to the wisdom that is merely “under the sun.”
- Understand why The Song of Solomon is a love song.

You will KNOW:

- It is traditionally believed that Solomon wrote Ecclesiastes when he was in his final years and Song of Solomon when he was young. Do you agree?

You will be ABLE TO:

- Discuss how Ecclesiastes 4:13, “Better a poor but wise youth than an old but foolish king who no longer knows how to take warning,” describes Solomon’s life.

You will THINK ABOUT:

- Read through Song of Solomon slowly from the viewpoint of sitting in a theater enjoying a Biblical Opera. Do you see Jesus?

Begin video.

Review of the Previous Session

- We covered the book of Proverbs.
- Have you made Proverbs a regular part of your Bible reading?
- Instructor note: I would like to have stayed longer in Proverbs because of how extensively the Lord has used its principles in my life. I have often pictured many of the individual proverbs as being simply condensed versions of much longer stories.

Preview

- Should be familiar with the poetic forms we saw in Job, Psalms and Proverbs.
- Ecclesiastes use these forms along with sections of prose.
- The Song of Solomon is entirely composed of Hebrew poetry.
- Both books were historically attributed to Solomon in the middle 900’s BC.
- Traditionally the Song of Solomon was thought to have been composed by Solomon as a young man and Ecclesiastes in his final years.

Views as to When Ecclesiastes was Written

- Many recent conservative scholars believe it was written after the exile and not by Solomon.
- This argument is based on the idea that words occurring in the book were not introduced into the Hebrew language until after their time in Babylon.
- William MacDonald in his work *The Believer’s Bible Commentary*, (Thomas Nelson) comments on the date and authorship of Ecclesiastes: “Since the traditional view has never been really disproved – no matter how unpopular it may be at present – we feel it is safest to maintain the Solomonic authorship.” (p. 876)
- We will take this view as we study.

Opening Lines of Ecclesiastes

- “The words of the Teacher, son of David, king in Jerusalem: ‘Meaningless! Meaningless!’ says the Teacher. ‘Utterly meaningless! Everything is meaningless.’” Ecclesiastes 1:1-2
- This is not an encouraging beginning!
- In the next verse, the phrase “under the sun” first appears. It is repeated 33 times in the book and is the setting for all that follows.
- The book assumes an earthbound view, however, God is referred to 42 times.
- The writer gives the sense that man, under heaven, must do the best he can. But we are reminded that God is present and the privilege of responsible action is a gift from Him.
- The name for God used here is “Elohim;” the first word in the Genesis. The triune God watches over the affairs of men.

One Man’s Investigations and Observations About Life “Under the Sun”

- Solomon had the freedom, finances and ability to satisfy his desire to know how and why life is the way it is.
- His consistent refrain: “everything is meaningless,” seems unsettling.
- Strong’s Exhaustive Concordance of the Bible, says the word “meaningless” means, “emptiness or vanity; figuratively something transitory and unsatisfactory.”
- Awareness of the presence of God gives a sense that there is always something more and better ahead.

The Teacher’s Opening Remarks – Chapter 1

- “There is nothing new under the sun.” Ecclesiastes 1:9
- In the simple facts of living, this is true, man is the same as he has always been. The myth of evolution must be discarded.
- Solomon concludes his opening remarks with, “For with much wisdom comes much sorrow; the more knowledge, the more grief.” Ecclesiastes 1:18

The Teacher’s Various Investigations – Chapter 2

- Solomon examined pleasures of accomplishment and wealth (Ecclesiastes 2:1-11), “madness and folly” (Ecclesiastes 2:12-16), the seeming pointlessness of hard work. Ecclesiastes 2:17-26
- “What does a man get for all the toil and anxious striving with which he labors under the sun?” Ecclesiastes 2:22
- He concluded: “A person can do nothing better than to eat and drink and find satisfaction in their own toil. This too, I see, is from the hand of God, for without him, who can eat or find enjoyment?” Ecclesiastes 2:24-25

A Time for Everything – Chapter 3

- Solomon assured his readers that “there is a time for everything, and a season for every activity under the heavens.” Ecclesiastes 3:1
- Yet he questions the purpose for this activity and concluded, sadly, “So I saw that there is nothing better for a person than to enjoy their work, because that is their lot. For who can bring them to see what will happen after them?” Ecclesiastes 3:22

The Value of Companionship – Chapter 4

- In Ecclesiastes 4:7-8 he comments on the bleak state of “a man all alone” and then turns his thoughts to the strength found in friendship.
- “Two are better than one, because they have a good return for their work: If one falls down, his friend can help him up. But pity the man who falls and has no one to help him up!” Ecclesiastes 4:9-10

The Transitory Nature of Power – Chapters 4:13-6:12

- “Better a poor but wise youth than an old but foolish king who no longer knows how to take warning.” Ecclesiastes 4:13
- This fits well with what we learned about Solomon’s later years in 1 Kings.
- Next he examines the importance of making and keeping “vows.” Ecclesiastes 5:1-7
- Then comes a comparison study of poverty and wealth – neither of which offer answers to the purpose of life “under the sun.” Ecclesiastes 5:8-6:12
-

The Value of Wisdom – Chapter 7

- A longer poem about the value of wisdom. “Wisdom, like an inheritance, is a good thing and benefits those who see the sun.” Ecclesiastes 7:11
- He concludes that wisdom is good, that “wisdom brightens a man’s face and changes its hard appearance.” Ecclesiastes 8:1

Examination and Comment on Life – Chapters 8 - 12

- Solomon continues the pattern of examination and brilliant comment on life.

- There is a constant sense of disappointment and longing: as if true meaning was just beyond reach.
- The powerful conclusion brings us to where true meaning dwells: “Remember your Creator in the days of your youth.” Ecclesiastes 12:1
- Ecclesiastes 12:1-8 is an eloquent description of the frailty of advanced age.
- Perhaps Solomon saw the approach of the end of his life “under the sun,” a life begun in such hope and promise, yet a life poorly ended, he saw where Wisdom truly dwells.
- Our true meaning and purpose are not meant to be temporary and simply “under heaven” but rather *in* heaven in God’s presence who rewards “each man according to what he has done.” Psalm 62:12
- Solomon concludes: “Fear God and keep his commandments, for this is the whole duty of man.” Ecclesiastes 12:13

The Song of Solomon – Introduction

- This book is entirely poetic
- It has also been called “Canticles” and “The Song of Songs.”
- The first verse is its title: “Solomon’s Song of Songs.”
- It is intended to be sung, like a dramatic love opera.
- It was likely written in the early years of Solomon’s reign before he became entangled in the politics of royal marriages.
- There are two main characters: The “most beautiful of women” (Song of Solomon 1:8) and the “King.” Song of Solomon 1:4
- There are backup singers or a chorus of “friends” who sing their comments and encouragement throughout the drama.
- We can imagine various changes or movements as the action rises and falls.
- There are moments of joy and sorrow and introspection and passion in the song that demand changes in volume or tone.

First Scene

- Opens with the song of the woman, “the Beloved,” who sings her longing for her lover, “the King” or “Lover.”
- The Beloved has two opening numbers and a short chorus by the “friends” follow each one.
- In Song of Solomon 1:9-11, the opening scene, the Lover sings a short song praising the beauty of his Beloved.
- The rest of the scene is a duet between the two. Followed by another long song by the Beloved about her wonderful Lover. Song of Solomon 1:9-2:2

Next Scene

- The beautiful refrain is repeated twice more: “Daughters of Jerusalem, I charge you by the gazelles and by the does of the field: Do not arouse or awaken love until it so desires.” Song of Solomon 2:7; 3:5; 8:4
- This appears to be excellent advice for young people about being careful not to arouse the strong passions of sexual desire too early.
- This “love opera” ascends and descends through several adventures as the lovers draw nearer to each other.
- This could be a description of the purity of love before sin when “the man and his wife were both naked, and they felt no shame.” Genesis 2:25

Various Interpretations of the Song of Solomon

- It could simply be a love song exalting the wonder of love between a man and a woman.
- It could be the hopeful conclusion of the tumultuous relationship between God and His loved people.
- It could be Christ’s love for his church and the true believer’s longing for “the wedding supper of the Lamb.” Revelation 19:9
- Ultimately, all love stories are fulfilled in the words of Revelation: “I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, “Look! God’s dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God.” Revelation 21:2-3

Review

- We surveyed the Hebrew wisdom literature in Job, Proverbs, Ecclesiastes and the Song of Solomon.
- We travelled from the depths of Job’s despair to the heights of joy’s love.
- We saw Wisdom personified in Proverbs and we heard her invitation to life and her warnings about ways leading to death.
- We have been given truth that hasn’t changed in 3,000 years.
- We examined life “under the sun” with the Teacher in Ecclesiastes, and we have seen that life “with the Creator” in mind offers the only true meaning.
- Our Creator is the one who “loved us and gave himself for us,” (Ephesians 5:2), in whom “are hidden all the treasures of wisdom and knowledge.” Colossians 2:3
- We have learned that we can see Him in the Scriptures on every page if we will look.

Preview of the Next Session

- We will look at two books that for much of history were considered one book: Ezra and Nehemiah.
- We will take a quick glance at the book of Esther.
- We will finish our survey of the Hebrew Scriptures with the life and prophecies of the great prophet Daniel.

ASSIGNMENT: DISCUSS KEY POINTS

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

Assign Quiz 12.

QUIZ FOR SESSION 12

All quizzes are open book, open Bible.

1. The books of Job, Proverbs, Ecclesiastes and the Song of Solomon are called:
 - a. Historical Literature
 - b. Ancient Stories
 - c. Wisdom Literature
 - d. Fables

2. Job lived:
 - a. in the land of Uz.
 - b. near the time of Abraham.
 - c. only in someone’s imagination.
 - d. both a. and b.

3. The character Elihu, in the book of Job:
 - a. is rebuked by the LORD.
 - b. agreed with Job’s friends.
 - c. brings the LORD into the conversation.
 - d. was the oldest of Job’s friends.

4. Job is a type of the Lord Jesus in that:
 - a. he learned from what he suffered.
 - b. he never complained.
 - c. he never sinned.
 - d. he never married.

5. Wisdom, in the Book of Proverbs:
 - a. is not very valuable.
 - b. is personified as a man.
 - c. is beyond man’s reach.
 - d. is personified as a woman.

6. The final chapter of Proverbs:
 - a. contains a long poem about righteousness.
 - b. contains a long poem about a virtuous woman.
 - c. contains a long poem about wisdom.
 - d. contains a collection of short glimpses of honesty.

7. Traditionally it has been held that Solomon wrote:
 - a. only portions of Ecclesiastes and the Song of Solomon.
 - b. one of the sayings contained in Ecclesiastes and the Song of Solomon.
 - c. Ecclesiastes when old and the Song of Solomon when he was young.
 - d. both Ecclesiastes and the Song of Solomon for his wives.

8. Ecclesiastes depicts life:
 - a. as it should be.
 - b. under the sun.
 - c. in its glory.
 - d. as a class struggle.

9. In the Song of Solomon many have seen:
 - a. the love of Jesus for his church.
 - b. the love of a man for his bride.
 - c. the struggle to find a mate.
 - d. both a. and b.

10. The phrase from the Song of Solomon that sums up the importance of waiting for love:
 - a. “There’s plenty of fish in the sea.”
 - b. “Be wise, young man, and very patient.”
 - c. “Wait until you can afford to get married.”
 - d. “Do not awaken or arouse love until it so desires.”

SESSION 13, PART 1 – JESUS IN EZRA AND NEHEMIAH

In this session, you will:

- Recognize that the first six chapters of Ezra are a historical record of events happening many years before Ezra’s coming to Jerusalem.
- Recognize the close connections between the stories of Ezra and Nehemiah.
- See in these two servants of God, used by God to restore and rebuild with the returned exiles, a foreshadowing of Jesus, who will build His kingdom.
- Understand the unmistakable presence of God in the story of Esther.

You will KNOW:

- Ezra and Nehemiah both paint a picture of the difficult life of the remnant of Jews rebuilding in Jerusalem after the exile.

You will be ABLE TO:

- Explain the different ways Ezra, Nehemiah and Esther were of help to the Jews – both during the captivity and after the remnant returned to Jerusalem.

You will THINK ABOUT:

- Jesus is greatest builder of all time. Note how this is true.

Begin video.

In The Previous Session

- We surveyed the Hebrew wisdom literature in Job, Psalms, Proverbs, Ecclesiastes and the Song of Solomon. These are grouped together in the Septuagint and usually referred to as the books of poetry.
- Though the Psalms are filled with wisdom we dealt with that book separately as the songs of the Hebrews.
- In the Wisdom Literature we saw Job, in his suffering, as a type of Christ.
- Job was “blameless and upright,” (Job 1:8), yet he was tested to the limit and he too, as Jesus did, learned from what he had suffered. Hebrews 5:8
- In Proverbs we were offered timeless advice for faithful living.
- We saw Wisdom personified preparing us for the revelation of Jesus, “in whom are hidden all the treasures of wisdom and knowledge.” Colossians 2:3
- In Ecclesiastes and the Song of Solomon we were given two unique perspectives of life.
- In Ecclesiastes we saw Solomon’s investigations into life “under the sun,” yet was fully conscious of God’s presence. This speaks of Jesus, who fully entered into our human experience.
- The Song of Solomon is a musical about love between a man and a woman.
- We see God’s love for Israel and Jesus’ love for his bride, the Church.

Background on Ezra/Nehemiah

- The Tanakh and early manuscripts combined Ezra and Nehemiah in one book.
- Other collections separated the books but called them 1-2 Ezra.
- There are important similarities, but they are now recognized as separate works.
- Ezra appears in Nehemiah 8, and both books cover similar historical events.
- They include the concise record of the exiles who returned from Babylon to rebuild the Temple and the city of Jerusalem.
- They were written by two separate authors. If Ezra had written both books, he would not have repeated himself.

Background on Ezra, the Man

- Ezra was an excellent historian.
- He is considered to be the author of the Chronicles: the history of Jerusalem and the tribe of Judah.
- Ezra was concerned that the Jews of the Babylonian captivity who had been taken from Jerusalem would be taught the history of their parents’ failures.
- The key verse of his book and of his life: “Ezra had devoted himself to the study and observance of the Law of the LORD, and to teaching its decrees and laws in Israel.” Ezra 7:10

First Part of the Book of Ezra

- In the first 6 chapters, Ezra is writing history.
- The decree of Cyrus in Ezra 1 and the list of exiles in Ezra 2 are records of events that happened 60 years before he came to Jerusalem.
- The struggles of the first exiles to rebuild the temple (Ezra 3-6) and the ministries of the prophets Haggai and Zechariah (Ezra 5:1), happened before Ezra was born.
- Ezra does finally come to Jerusalem and Ezra 7-10 are first person accounts of his ministry there.
- The account of the difficulties the exiles had in their efforts to restore the Temple gives an important backdrop for appreciating the ministries of Haggai and Zechariah. Ezra 3-6
- Ezra painted a picture of how hard life was for the small remnant of Jews back in Jerusalem but surrounded by hostile nations.
- Their being allowed to return and rebuild the temple was the LORD’s desire to help his people keep alive the hope of his coming.
- Original text of Ezra 4:8-6:18 was written in Aramaic, the language used for business and commerce after the return from Babylon.

Second Part of Ezra

- Ezra 7-10 record his journey to Jerusalem and his ministry on arriving there.

- Ezra 9-10 describe his response when he discovers that the Jews had begun intermarrying with their Gentile neighbors.
- His prayer of repentance in Ezra 9, motivates the difficult response as those who had sinned repented and separated from their foreign wives. Ezra 10:11
- Ezra understood that the promised Anointed One, from David’s line, was still to come.
- He was concerned that his people not fall into the trap of marriage with unbelievers as their ancestors had and suffered terrible consequences.

Nehemiah Chapter One

- Nehemiah was a Jew in a position of great responsibility in Persia.
- While carrying out his duties, he receives news that the Jews in Jerusalem “are in great trouble and disgrace.” Nehemiah 1:3
- Jerusalem’s wall is broken down and the residents are at the mercy of their hostile neighbors.
- Nehemiah’s heart breaks for the desperate needs of his people. He fasts and prays and then gets to work.
- He is “cupbearer to the king,” (Nehemiah 1:11), a position of great responsibility.
- When the king notices his sadness and asks why, Nehemiah asks permission to go to Jerusalem to help rebuild the city.

Nehemiah Travels to Jerusalem

- Nehemiah immediately surveys the situation and says, “Come, let us rebuild the wall of Jerusalem, and we will no longer be in disgrace.” Nehemiah 2:17
- Opposition immediately begins. The next several chapters describe various attempts by enemies to stop the project.

Nehemiah as a Competent Construction Foreman

- Nehemiah’s strategy of giving many groups of people the responsibility for sections of the wall is smart and effective.
- As the wall begins to rise, so did the enemy opposition.
- Nehemiah faces each attempt to discourage the workers with prayer and wisdom.
- His strategy of posting family groups to guard low places in the wall would increase the courage of the people as they defend their own loved ones. Nehemiah 4:13
- He says, “Don’t be afraid of them. Remember the Lord, who is great and awesome, and fight for your brothers, your sons and your daughters, your wives and your homes.” Nehemiah 4:14

- Next, he made sure the workers were guarded and armed, “Those who carried materials did their work with one hand and held a weapon in the other.” Nehemiah 4:17
- He consistently attacks problems with multiple solutions in case some don’t succeed.
- Nehemiah 5 relates his efforts to maintain unity among the people.
- He recognizes unjust practices, confronts the wealthy, and puts things right.
- The wall is completed “in fifty-two days.” Nehemiah 6:15
- The enemies of the Jews were confounded because “they realized that this work had been done with the help of God.” Nehemiah 6:16

Ezra Comes to Jerusalem

- Nehemiah includes the same list from Ezra of those who returned to Jerusalem many years earlier. Nehemiah 7
- The context of why he again lists the original settlers insures that the true line of the priesthood is maintained.
- Ezra arrives in Jerusalem in Nehemiah 8, instructing the people in the Book of the Law. “They read from the Book of the Law of God, making it clear and giving the meaning so that the people could understand what was being read.” Nehemiah 8:8
- God’s Word has power to convict and Nehemiah 8-10 confirm this as the people respond to Ezra’s teaching.

The Wall is Finished

- The great celebration and dedication of the newly finished wall is recorded in Nehemiah 12.
- Nehemiah went back to Persia, but returns “some time later” (Nehemiah 13:6) to find more problems needing his attention.
- Three times in the final chapter Nehemiah prays, “Remember me for this, O my God.” (Nehemiah 13:14, 22, 31) He is asking God to keep account of his faithful service to his people.

Nehemiah, A Builder

- Nehemiah is remembered in Scripture as an expert at getting things done.
- He is a planner, an organizer and single-minded – A builder.
- Many in the history of the church have looked to Nehemiah to justify building great facilities.
- Some great principles are found in this book that can guide in important building projects.
- The wall of Jerusalem offered protection from enemies of the Jews and aided them in keeping the commands of God. Nehemiah 13:15-22
- The greatest of all builders is our Lord Jesus – He is building His church.

- His Church is made up of “living stones,” (1 Peter 2:5) but has no walls to keep people out. “The gates of Hades will not overcome it.” Matthew 16:18

Esther

- The story of Esther is the story of the sovereign providence of God.
- There is no mention of God in this book, but his presence is undeniable.
- Her story could illustrate Romans 8:28: “And we know that in all things God works for the good of those who love Him, who have been called according to His purpose.”
- The Jewish celebration of Purim is held each Spring in memory of God’s protection of His people living in Persia around 480 BC.
- The story takes place in the years between the ministries of Haggai and Zechariah and the coming of Ezra and Nehemiah to Jerusalem, during the reign of Xerxes.

Review

- We briefly surveyed the books of contemporaries Ezra and Nehemiah.
- Ezra was the historian and teacher of the remnant of the Jews returned from 70 years of captivity in Babylon. He understood the importance of guarding the future by learning from the past.
- Nehemiah supervised the rebuilding of the wall so that there could be a future for the Jews. With a wall they could survive; they could close the gates and keep the Sabbath as a day of rest.
- The church today can rest every day in the finished work of Christ.

Preview of the Next Session

- We will look at the life and prophecies of Daniel.
- He advanced from a captive boy to high authority in Babylon and Persia.
- Daniel was faithful, trustworthy, honest and courageous.
- His prophetic visions have proved minutely accurate in history and some are yet to be fulfilled.

ASSIGNMENT: DISCUSS KEY POINTS

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

SESSION 13, PART 2 – JESUS WITH DANIEL

In this session, you will:

- Understand that the Book of Daniel, though included in the third section of the Tanakh: “The Writings,” is one of the greatest of the prophetic books.
- Learn the book of Daniel is divided evenly between historical events and prophetic visions.
- Learn that the future revealed to Daniel in his prophetic visions accurately describes the rise and fall of nations leading to the arrival of Jesus who will come to build his everlasting kingdom.

You will KNOW:

- The first six chapters of Daniel tell the story of Daniel’s life in Babylon. His story, in many ways, is similar to that of Joseph in Egypt.

You will be ABLE TO:

- Study each of Daniel’s four visions and summarize the meaning of each.

You will THINK ABOUT:

- How God gave Daniel the privilege of seeing a glimpse of a distant future.

Begin video.

Review of Previous Session

- We surveyed the books of Ezra and Nehemiah with a short glimpse of Esther.
- Ezra a historian and teacher was dedicated to seeing the Jews who had returned from the Babylonian captivity grounded in their history.
- Ezra was zealous to prepare a people ready for their Messiah.
- Nehemiah was also concerned about the exiles in Jerusalem.
- He heard of the broken walls of the city. He prayed and went to help the exiles re-build the walls.
- Nehemiah was single-minded in his devotion to the work and developed strategies for dealing with those trying to hinder the work, both outside and inside the walls.
- There is much to learn from these men about Jesus, the Teacher, and the Builder of his Church.

Background on Daniel

- Daniel appears in the third section of the Tanakh, “The Writings,” not in “The Prophets,” but he is one of the greatest OT Prophets.
- Much of the book of Daniel is historical narrative and not prophetic which may have led to its inclusion in “The Writings.”

- Daniel was a youth among the first captives Nebuchadnezzar took from Jerusalem along with King Jehoiakim in 605 BC.
- He may have been part of the royal family or of the “nobility.” Daniel 1:3
- He remained in Babylon throughout the 70 year-captivity, likely dying there.
- With similarities to Joseph in Egypt, he trusted and sought to please God and was exalted to high honor in both Babylon and Persia.

Background on the Book of Daniel

- The book of Daniel has two clear divisions.
- Daniel 1-6 is the history of Daniel’s rise from captive to the adviser of kings.
- Each chapter is a separate story of the faithfulness and courage of Daniel and his three fellow captives, Hananiah, Mishael and Azariah.
- Daniel 7-12 is the account of four extraordinary visions given Daniel by God.
- Daniel was given a prophetic picture of the future nations of Babylon, Persia, Greece and Rome.
- The accurate details of future events revealed in these visions has led unbelieving scholars to deny Daniel as the author and say that it was written after the events occurred. The theories of these false teachers have been completely refuted.

Chapter 1 – The First Story

- Daniel told how he and his friends “resolved not to defile” themselves with the royal food and wine given to them when they arrived in Babylon. Daniel 1:8
- Their faithfulness to the LORD’s commands, rather than those of the king, led to their first promotion into the king’s favor.

Chapter 2 – Nebuchadnezzar’s Dream

- The king wakes from a troubling dream, that he can’t remember. He asks the impossible of his own astrologers: “tell me the dream and interpret it for me.” Daniel 2:6
- Frustrated at his advisors stalling, the king orders all the wise men to be executed.
- Daniel asks for time to interpret the dream and he and his friends ask God for a miracle.
- The LORD answered their prayers and the king’s dream and its interpretation are given to Daniel.
- The dream is of a statue of a man made of various metals – this has implications down to the second coming of Jesus and his eternal kingdom.
- King Nebuchadnezzar honors Daniel and Daniel’s God, whom he calls “the God of gods and the Lord of kings and a revealer of mysteries.” Daniel 2:47
- The revelations of this dream is will be seen in a different form in Daniel’s vision recorded in chapter 7.

Chapter 3 – The Blazing Furnace

- This is the king’s mistaken response to his dream.
- He chooses to exalt himself by building a statue of gold and commanding all in his kingdom to bow to it.
- Daniel is not mentioned here, but his three friends refuse to bow.
- The punishment for refusal was to be thrown into a blazing furnace.
- Hananiah, Mishael and Azariah refused to worship the image with this wonderful statement of faith:

“King Nebuchadnezzar, we do not need to defend ourselves before you in this matter. If we are thrown into the blazing furnace, the God we serve is able to deliver us from it, and he will deliver us from Your Majesty’s hand. But even if he does not, we want you to know, Your Majesty, that we will not serve your gods or worship the image of gold you have set up.” Daniel 3:16-18
- Their God does deliver them and he joins them in the midst of the fire.
- At the king’s command they come out of the furnace with no sign or odor of fire. The king announces, “No other god can save in this way.” Daniel 3:29

Chapter 4 – Dream of a Tree

- Nebuchadnezzar has another dream that his wise men cannot, or dare not, interpret.
- The growing friendship between this Gentile king and his Jewish adviser shows when Daniel is saddened by the clear meaning of the dream.
- Nebuchadnezzar will suffer a strange illness, to humble him, and then be restored to his throne.
- The illness happened and the king concluded in humility, “Now I praise and exalt and glorify the King of heaven, because everything He does is right and all His ways are just. And those who walk in pride He is able to humble.” Daniel 4:37
- This chapter gives an important clue about God’s timing – the king was humbled for “seven times,” most likely meaning seven years. This will be important to remember in Daniel’s vision in chapter 9.

Daniel 5 – The End of Babylon

- Nebuchadnezzar’s son, Belshazzar did not learn humility from his father.
- His profane use of the golden cups taken from the Temple in Jerusalem brings his life and the kingdom to an end.
- The city of Babylon was considered unconquerable. Its brick walls were said to be 56 miles long, 300 feet high and 25 feet thick, with another wall 75 feet behind the first wall. The wall extended 35 feet below ground.
- The Persians, commanded by Cyrus, diverted the river which ran through the city, then entered and conquered Babylon.

- On the very night of Daniel’s courageous interpretation of the mysterious message in Daniel 5, the kingdom of the Medes and Persians came to power.

Chapter 6 – The Lion’s Den

- This is the famous story of Daniel’s faithfulness to God in spite of the threat of being thrown into the lion’s den.
- Daniel’s favor with both Cyrus the Persian and Darius the Mede may have contributed to the return of the exiles to Jerusalem.

Chapter 7 – Daniel’s First Vision

- This is the first of the four visions. Daniel is shown God’s view of the four nations that Nebuchadnezzar saw in his dream in Daniel 2.
- The vision of 4 beasts in Daniel 7 correspond directly to the 4 metals of the image in King Nebuchadnezzar’s dream.
- The metals of the image decreased in value, but grew in hardness from top to bottom; each beast in Daniel’s vision is stronger and more vicious.
- In both cases the coming of the kingdom of God is irresistible.

Chapter 8– Daniel’s Second Vision

- This vision concerns the transition between the second and third beasts of his first vision.
- It accurately depicts Alexander the Great’s conquest of Persia in 331 BC.
- The division of the lands he conquered to his four generals is also foreseen.

Chapter 9 – Daniel’s Third Vision

- This is one of the most fascinating prophecies in Scripture.
- This third vision comes in answer to Daniel’s prayer for understanding of Jeremiah’s prophecy that the exile would last 70 years. Jeremiah 25:11
- The 70 years were completed and Daniel asked the LORD for full meaning.
- The angel Gabriel is sent to give “insight and understanding” (Daniel 9:22), to this faithful servant who is “highly esteemed.” Daniel 9:23
- The explanation of Jeremiah’s prophecy is given in two parts. Daniel 9:24-27.
- Gabriel’s explanation is in 2 parts:
 - First, Daniel 9:24 gives a glimpse of the completion of God’s plans for His people and for Jerusalem. “Seventy ‘sevens’ are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy.
 - The fulfillment of God’s purposes for these words points to the Righteous Kingdom guaranteed by Jesus’ death and resurrection.
 - Second, the “seventy ‘sevens,’” are explained to mean 70 “weeks” of 7 years or a total of 490 years “to bring in everlasting righteousness.”

- The 490 years are divided into two periods: The first 69 ‘sevens’ (the “seven ‘sevens’ and 62 ‘sevens’” of Daniel 9:25) and a final “seven.” Daniel 9:26-27
- At the beginning of or within the last ‘seven’ “the Anointed One will be cut off and will have nothing.” Daniel 9:26
- Gabriel’s explanation has been debated for thousands of years.
- What is most helpful here is that by many calculations, Jesus arrived in Jerusalem at exactly the right time.
- The King who came “to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness” gave his life and conquered the grave! Daniel 9:24
- His kingdom WILL come!

Chapters 10 -12 – Daniel’s Fourth Vision

- Describes also another angelic explanation.
- The details given perfectly foretold events before Jesus’ first coming, and provided glimpses of a distant future that even Daniel was not allowed to understand.
- The angel’s final words to Daniel: “Go your way, Daniel, because the words are rolled up and sealed until the time of the end. Many will be purified, made spotless and refined, but the wicked will continue to be wicked. None of the wicked will understand, but those who are wise will understand... As for you, go your way till the end. You will rest, and then at the end of the days you will rise to receive your allotted inheritance.” Daniel 12:9-10,13

Daniel – A Great Prophet of the Old Testament

- Daniel occupies a place of highest honor among the great prophets.
- He was a man of integrity from his youth and God favored him with great responsibility.
- He was allowed to see the near future of his people’s struggles leading to the coming of the Anointed One, Jesus.
- He also saw far ahead to the establishment of the eternal kingdom of the Messiah whose “dominion is an everlasting dominion that will not pass away, and His kingdom is one that will never be destroyed.” Daniel 7:14

Review

- We have now completed a survey of the entire Hebrew Scriptures.
- We covered all 24 books of the Tanakh, though a few have received only slight mention.

Note from Pastor Cliff Horr: "I have personally appreciated the privilege of this study. It would be impossible to survey these inspired Scriptures in this limited format

without leaving out many important things. You have a framework from which to continue your own life-long study of the holy Scriptures. These are the Scriptures that speak of Jesus on every page: "He is the true God and eternal life." 1 John 5:20.

Jesus said of the Old Testament, the Hebrew Scriptures:

"You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about Me." John 5:39.

ASSIGNMENT: DISCUSS KEY POINTS

Be prepared to discuss the KNOW, ARE ABLE TO and WILL BE THINKING ABOUT statements from this session that appear at the beginning of this session in your guidebook.

Take the Final Quiz.

2. For a long time, Ezra and Nehemiah were:
 - a. close friends.
 - b. servants of the King of Babylon.
 - c. teachers of the Law.
 - d. considered as one book.

3. The first six chapters of the book of Ezra are:
 - a. a record of things that happened before Ezra came to Jerusalem.
 - b. his eyewitness account of events in Jerusalem.
 - c. a record of events in Babylon before Ezra came to Jerusalem.
 - d. not written by Ezra.

4. Ezra wrote the history of his people for:
 - a. the ten tribes of Israel who were taken captive at the fall of Samaria.
 - b. the Jews taken captive from Jerusalem who returned to rebuild their city.
 - c. the Jews in captivity.
 - d. the ten tribes scattered abroad throughout the world.

5. Nehemiah was:
 - a. the king’s baker.
 - b. the king’s gardener.
 - c. the king’s best friend.
 - d. the king’s cupbearer.

6. Nehemiah came to Jerusalem to:
 - a. rebuild the temple.
 - b. rebuild his house.
 - c. rebuild the city wall.
 - d. rebuild the nation.

7. How many times is God mentioned in the book of Esther?
 - a. Not at all.
 - b. Two.
 - c. Many.
 - d. Fifteen.

8. The theme of the book of Esther is:
 - a. The goodness of God.
 - b. The sovereign providence of God.
 - c. The advantages of being beautiful.
 - d. The importance of family.

9. The book of Daniel has two divisions:
 - a. Before Daniel goes into captivity and after.
 - b. Daniel as a young man and Daniel as an old man.
 - c. Daniel’s predictions and the story of Shadrach, Meshach and Abednego.
 - d. Daniel’s history and Daniel’s visions.

10. Enabled by God to interpret King Nebuchadnezzar’s dream, Daniel sees:
- An extraordinary beast.
 - A gold statue.
 - An everlasting kingdom.
 - A lion’s den.
11. Daniel is rightly considered to be:
- A very skilled statesman.
 - One of the greatest Old Testament prophets.
 - A fictional character.
 - A skilled lion tamer.
12. Write Joshua 1:8 from memory:
13. Melchizedek was:
- A priest of God Most High.
 - King of Jerusalem.
 - A type of Christ.
 - All of the above.
14. Jeremiah prophesied that the captives taken to Babylon would remain there for:
- 40 years.
 - 25 years.
 - 70 years.
 - 400 years.
15. All the nations of the earth:
- Are descended from Noah’s three sons.
 - Are made up of many different races.
 - Existed before the Flood.
 - Spoke different languages before the time of Peleg.
16. The covenant God made with Noah, the Noahic Covenant, is:
- Not in effect today.
 - Still in effect today.
 - Recorded in Genesis 9.
 - Both b. and c. above.
17. Although Saul was determined to kill him, David remained:
- Loyal to Saul.
 - In Jerusalem.
 - A “man after God’s own heart.”
 - Both a. and c.

18. The long life-spans of the pre-flood people mentioned in Genesis 5 were:
- Simply not possible.
 - Exaggerations of later histories.
 - Likely due to genetic purity and the conditions of the pre-flood world.
 - Not historically accurate.
19. What do the New Testament authors typically mean when they refer to “the Scriptures”?
- The writings of Moses.
 - The Psalms.
 - The writings of the Prophets.
 - Any of the above.
20. The first sentence in the Bible contains _____ Hebrew words.
- 10
 - 9
 - 8
 - 7
21. Jesus, referring to the Old Testament Scriptures, said, “These are the Scriptures that...
- Taught how to live a holy life.
 - Were the historical records of the Jews.
 - Testify about Me.
 - You should memorize.
22. The Apostle Peter said that the prophets in the Old Testament spoke:
- What they thought was best for the people.
 - About what would happen in the distant future.
 - As they were carried along by the Holy Spirit.
 - Their own private interpretation of God’s will.
23. The Scriptures lead us to think that Adam:
- Was highly intelligent.
 - Was very primitive.
 - Evolved from an ape-like creature.
 - Was missing a rib.
24. Solomon:
- Had wisdom from God.
 - Followed the LORD’s ways all his life.
 - Spent more time building the temple than building his own palace.
 - Had 1,000 wives of royal birth.

25. When Jacob wrestled with a man in Genesis 32, he was actually wrestling with:
- Jesus.
 - Esau.
 - Himself.
 - An angel.
26. Write Hebrews 10:14 from memory
27. The phrase, “Thus says the LORD...” (with several variations) occurs in the Old Testament:
- Nearly 4,000 times.
 - Only in the Prophets.
 - Only in the Pentateuch.
 - Almost 2,000 times.
28. The Tanakh is an ancient arrangement of the Hebrew Scriptures consisting of:
- 22 books in three divisions.
 - 3 books in 24 divisions.
 - 24 books in three divisions.
 - 24 books in 5 divisions.
29. In Session 2, Part 2, several Old Testament literary devices were mentioned. These were:
- Symbols, Figures, and Images.
 - Prophecy, History, and Poetry.
 - Sacrifices, Structures, and Persons.
 - Signs, Symbols, and Shadows.
30. Some of the earliest forms of written communication included:
- Texting.
 - Pictograms.
 - Phonograms.
 - Both b. and c.
31. The Law of Moses is:
- The Old Testament.
 - The Ten Commandments.
 - One of the covenants in the Hebrew Scriptures.
 - The Hebrew Scriptures.
32. Righteousness can be obtained by:
- Keeping the Law.
 - Good works.
 - Traveling to Jerusalem.
 - Faith in Jesus.

33. In most modern translations of the Bible the Old Testament contains:
- 27 books in 4 divisions.
 - 38 books in 5 divisions.
 - 39 books in 5 divisions.
 - 40 books in 3 divisions.
34. The Septuagint (LXX) is a Greek translation of the Hebrew Scriptures written around the third century before Christ in:
- Rome.
 - Athens.
 - Egypt.
 - Jerusalem.
35. Joshua’s name is the Hebrew equivalent of:
- John.
 - James.
 - Jesus.
 - Judas.
36. Jacob wrestled with a man before meeting his brother Esau. The man was actually the pre-incarnate Christ. This is known as:
- A theosophy.
 - A revelation.
 - An appearance.
 - A theophany.
37. List the Ten Commandments:
38. Ezekiel’s final vision is of a city called:
- The New Jerusalem.
 - The City of God.
 - The Kingdom of Heaven.
 - The LORD is there.
39. The first five books of the Bible are known as:
- “The Law.”
 - “The Pentateuch.”
 - “The Books of Moses.”
 - All of the above.

40. The human race in the days of Noah:
- a. Had evolved higher intelligence.
 - b. Had developed great civilizations.
 - c. Needed to continue to grow in wisdom and cultural ability.
 - d. Had become very wicked with thoughts that were only evil all the time.
41. The cycle that is repeated six times in the book of Judges is:
- a. Sin, Slavery, Supplication, Salvation, Silence.
 - b. Silence, Salvation, Supplication, Sin, Slavery.
 - c. Rebellion, Repentance, Rescue, Reward.
 - d. Rebellion, Restoration, Repent, Reward.
42. Joshua:
- a. Was naturally very bold and courageous.
 - b. Was Moses’ aide from his youth.
 - c. Led the Israelites in conquering the Promised Land.
 - d. Both b. and c.
43. All the kings of Israel continued in the sins of:
- a. Rehoboam.
 - b. David.
 - c. Jeroboam.
 - d. Solomon.
44. According to the Psalms, the coming kingdom of Jesus will be:
- a. unavoidable.
 - b. glorious.
 - c. eternal.
 - d. all of the above.
45. In the Song of Solomon many have seen:
- a. the love of Jesus for His Church.
 - b. the love of a man for his bride.
 - c. the struggle to find a mate.
 - d. both a. and b.
46. The sufferings recorded by the Psalmists were _____ of the sufferings of Jesus.
- a. pictures
 - b. types
 - c. metaphors
 - d. symbolic
47. Abraham left Ur, where his ancestors worshipped _____ looking for _____.
- a. God, a son.
 - b. Gods, his homeland.
 - c. The LORD, a city.
 - d. Other gods, a city whose builder is God.

48. Moses:

- a. Could not have written the Pentateuch because writing had not yet been invented.
- b. Was educated in all the wisdom of the Egyptians.
- c. A participant in the events described in Exodus through Deuteronomy.
- d. Both b. and c.

49. Write the 5 primary offerings/sacrifices from Leviticus:

- 1)
- 2)
- 3)
- 4)
- 5)

50. The three basic forms in which the Hebrew language “rhymes” thoughts are:

- a. Synonymous, Thetic, Repetitive.
- b. Synonymous, Antithetic, Synthetic.
- c. Antiphonal, Antithetic, Antiseptic.
- d. Synthetic, Anthetic, Symbolic.

51. The account of Abraham, beginning in Genesis 12:

- a. Occurs before the Tower of Babel
- b. Occurs near the middle of the Old Testament timeline.
- c. Cannot be verified historically.
- d. Is an ancient myth told to bolster Jewish nationalism.

52. What are the primary “appointed feasts” in Leviticus 23:2, besides the Sabbath?

53. True/False: The Old Testament Scriptures never claim to be the inspired word of God. What are two Old Testament Scriptures to defend your answer?

54. During the divided kingdom the two great prophets _____ and _____ primarily ministered to the kings of _____.

- a. Isaiah, Ezekiel, Judah
- b. Elijah, Elisha, Judah
- c. Micaiah, Hosea, Israel
- d. Elijah, Elisha, Israel

GLOSSARY

Aaron - Moses’ brother who was made his spokesman by God. Went with Moses to Pharaoh demanding children of Israel’s release from slavery. Made Israel’s first high priest. Was not allowed to enter the Promised Land.

Abel - Adam and Eve’s second son. Murdered by his jealous older brother Cain. Had faith in God (Hebrews 11) and was called righteous by Jesus (Matthew 23:35).

Abraham - Originally named Abram. Left home in Ur to go to Promised Land. Faith tested when asked to sacrifice son Isaac. Promised by God he would be father of many nations and kings. Called father of the faithful (Romans 4:16).

Absalom - King David’s son who attempted to take over the throne. While fleeing after losing a battle with David’s army he was caught in a tree and killed by Joab.

Acrostic – Understood as a short poem in which the first letters of the lines form a word, or name, or sentence.

Ammonites - Israel’s neighbors east of the Jordan River. The Ammonites are the “sons of Ammon,” who in Genesis 19 were the offspring of Lot by one of his daughters. Their name is preserved in the modern city of Amman, Jordan.

Angel - A word of Greek origin originally meaning messenger. These are supernatural beings sent by God to humans.

Anthropomorphic (anthropomorphism) - The attribution of human characteristics to a nonhuman being.

Apocrypha - "Apocrypha" comes from the Greek word *apokrypha*, which means "things that are hidden, secret." "The Apocrypha" refers to two collections of ancient Jewish and Christian writings that have certain affinities with the various books of the Old Testament and New Testament, but were not canonized by Christians as a whole: the Old Testament Apocrypha, which are still viewed as canonical by some Christians, and the New Testament Apocrypha, which are not.

Apodictic Law - Type of law characterized by absolute or general commands or prohibitions, as in the Ten Commandments. It is often contrasted with casuistic law.

Aramaic - The Semitic language which was the vernacular in Palestine in the time of Christ, and which He Himself almost certainly used.

Ark of the Covenant - The religious symbol of the premonarchic confederation of the twelve tribes of Israel, later installed in the temple in Jerusalem by Solomon in the tenth century BC.

Canon - Denotes a collection or list of books accepted as an authoritative rule of faith and practice.

Casuistic law - Case law, often in the form of a conditional sentence, in which specific situations are addressed. It is often contrasted with apodictic law.

Chiasm - A writing style that uses a unique repetition pattern for clarification and/or emphasis. Chiasm is pronounced ky'-az-um. Often called the chiasmic (ky'-az-tic) approach or the chiasmic structure. Chiasms are structured in a repeating A-B-C ... C-B-A pattern. A chiasm is a repetition of similar ideas in the reverse sequence.

Confessions of Jeremiah - Those parts of the book of Jeremiah in which he laments to God the difficulties he experienced as a prophet. The confessions are in Jeremiah 11:18–12:4, 15:10–21, 17:14–18, 18:18–23, and 20:7–18.

Covenant - A contract or agreement between two or more parties. Covenant is how God has chosen to communicate to us, to redeem us, and to guarantee us eternal life in Jesus. These truths, revealed in the Bible, are the basis of Christianity. The Bible is a covenant document. The Old and New Testaments are really Old and New Covenants. The word "testament" is Latin for Covenant.

Cyrus the Great - Considered first true king of the Persian empire. Conquered the Median Empire in 549 BC and the Babylonian empire in 539 BC. Issued decree to allow Jews to return to Jerusalem.

Daniel - A descendent of a noble Jewish family who was taken captive by King Nebuchadnezzar of Babylon when he conquered Judah. Was highly likely a eunuch. Became a chief advisor to the King and eventually was made third ruler of kingdom (Daniel 5). God gave him ability to interpret dreams. Survived being thrown in lion's den (Daniel 6). Gave prophecies that foretold of future world empires leading up to the return of Christ.

Darius I the Great - Persian king who authorized the completion of rebuilding Jerusalem's Temple. Work on the temple was completed in 516 BC.

David - Youngest son of Jesse. Greatest king of Israel who ruled 40 years. As a young man killed Goliath the giant. Won military battles that expanded kingdom. Wrote most of book of Psalms. Conquered Jerusalem, made it his capital and brought to it the Ark of the Covenant. Committed adultery with Bathsheba. Son Solomon followed him as king.

Davidic Covenant - The covenant between Yahweh and David, which guaranteed the divine protection of the dynasty that David founded and of Jerusalem, its capital city.

Dead Sea - A large body of water in the Rift Valley into which the Jordan River flows. Due to evaporation, it has a high mineral content and no life is found in it, hence its name.

Dead Sea Scrolls - The name given to mainly parchment and papyrus scrolls written in Hebrew, Aramaic, or Greek, and discovered in 11 caves along the northwestern coast of the Dead Sea between 1947 and 1956. The scrolls generally date from 250 BC to AD 68 and are assigned to an Essene community located at the archaeological site known as Khirbet Qumran.

Diaspora - Literally, scattering or dispersion. Used to refer to exiles from Judah to Babylonia in the early 6th century BC, and subsequently for any Jews living outside of Israel.

Doctrine of Inspiration - The doctrine of the inspiration means that the Bible in the original documents is God-breathed and that it is a divine product. Because it is divine, the original documents are inerrant.

Edomites - Descendants of Esau, the firstborn son of Isaac and the twin brother of Jacob. In the womb, Esau and Jacob struggled together, and God told their mother, Rebekah, that they would become two nations, with the older one serving the younger (Genesis 25:23). As an adult, Esau rashly sold his inheritance to Jacob for a bowl of red soup (Genesis 25:30-34), and he hated his brother afterward. Esau became the father of the Edomites and Jacob became the father of the Israelites, and the two nations continued to struggle through most of their history.

Eli - High Priest who judged Israel forty years after death of Samson. Taught a very young Samuel who eventually became a prophet.

Elijah - Prophet who warned and punished King Ahab for his sins. Raised widow’s son from the dead. Had confrontation with Israel’s false prophets which ended in their death. After fleeing death threats from Jezebel, was told to anoint two kings and make Elisha his successor. Chariot of fire miraculously takes him to a location away from Elisha.

Elohim - The Hebrew word for god or gods, which, although plural in form, is often used as a title for Yahweh and is translated God.

Esau - Also called Edom. Son of Isaac and older twin brother of Jacob. Sold his birthright for bowl of red soup (Genesis 25:30-34). Founder of the Edomites.

Esther - Jewish wife of a Persian king. Told by Mordecai of plot to destroy all the Jews in the kingdom. Foils plot by Haman to kill Mordecai and all the Jews. Jewish festival of Purim celebrates events in the book of Esther and the delivery of the Jews through the Queen.

Eve - First woman created. Made from one of Adam’s ribs (Genesis 2:21-22). Her name means "life." Sinned by eating from tree of good and evil (Genesis 3) and was thrown out of Eden with Adam. Gave birth to Cain, Abel, Seth and many other children.

Ezekiel - One of the Bible’s major prophets. Taken into Babylonian captivity by King Nebuchadnezzar. Known for having visions of a “wheel in the middle of a wheel” (Ezekiel 1, 10) and a valley of dry bones (Ezekiel 37).

Ezra - An Aaronic priest who led the effort, along with the Great Synagogue, to canonize the Old Testament.

Gibeonites - A people group descended from the Amorites (2 Samuel 21:2). They are described in Joshua 9 as people who deceived the Israelites in order to protect themselves. After the Israelites had defeated the cities of Jericho (Joshua 6-7) and Ai (Joshua 8), many of the nearby Canaanites united to form a large army to fight Israel (Joshua 9:1-2).

Golgotha - The Gospel writers call the place where Jesus was crucified Golgotha, an Aramaic word meaning “the skull.” Calvary is the Latin form of the word. Scripture does not reveal the precise location of Golgotha. It states that Jesus’ crucifixion took place outside the city of Jerusalem, though near it (John 19:20; Hebrews 13:12). Jewish law did not permit executions and burials inside the city.

Habakkuk - One of the minor prophets. Gave prophecies concerning destruction of Chaldeans and against greed, graft, idolatry and aggression.

Hagar - An Egyptian taken as Abraham’s handmaid when Sarah, his wife, thought her age prohibited having children. On Sarah’s approval Abraham had a child named Ishmael through Hagar. She lived with the couple until Ishmael was about 14 years old.

Haggai – One of the minor prophets, probably accompanied Zerubbabel in the first return of the Jews from Babylon, 536 BC. He began to prophesy in the second year of Darius Hystaspis, 520 BC; the object of his prophesying was to excite his countrymen to begin again building of the temple, which had been interrupted.

Ham - The youngest of Noah’s three children. Survived the great Flood in the ark. His sons were Cush, Mizraim, Phut, and Canaan (from which the land of Canaan gets its name).

Hannah - Barren woman who prayed to God for a child and promised to dedicate him to His service. She miraculously gave birth to Samuel, one of the most important prophets in the Old Testament.

Hebrew - The language of ancient and modern Israel. In the Bible, the term is usually used of individuals or groups living outside their homeland.

Hosea - One of the minor prophets who warned Israel about their adultery, idolatry, and drunkenness.

Hoshea - Last King of Israel from 732 - 723 BC. Samaria fell to the Assyrian king Shalmaneser V in 723 BC and the Ten Tribes of Israel (also known as the northern kingdom) were taken captive to Assyria.

Ideogram - A graphic symbol that represents an idea or concept, independent of any particular language, and specific words or phrases. Some ideograms are comprehensible only by familiarity with prior convention; others convey their meaning through pictorial resemblance to a physical object, and may also be referred to as pictograms.

Isaac - Only child of Abraham and Sarah. Miraculously born after Sarah healed of being barren. The Eternal tested Abraham’s faith by asking he sacrifice Isaac (Genesis 22). Wife was Rebekah, who bore him Esau and Jacob. Lived longer (180) than his father Abraham (175) or son Jacob (147).

Isaiah - One of the Bible’s major prophets. Served during reigns of kings Azariah, Jotham, Ahaz, and Hezekiah. Foretold the coming and suffering of Jesus (Isaiah 52:13-53:12). Jesus began His ministry by quoting from Isaiah 61 (Luke 4:16-21).

Ish-Bosheth – His name meant “Man of shame or humiliation”, and he was the youngest of Saul’s four sons, and the only one who survived him (1 Samuel 31:8; 2 Samuel 2:8). His name was originally Eshbaal (1 Chronicles 8:33; 9:39). He was about 40 years old when his father and three brothers fell at the battle of Gilboa. Through the influence of Abner, Saul’s cousin, he was acknowledged as successor to the throne of Saul, and ruled over all Israel, except the tribe of Judah (David was king) for two years. After a troubled and uncertain reign, he was murdered by his guard, who stabbed him while he was asleep (2 Samuel 4:5-7).

Israel - This name is used in several senses. First, it is the new name given to the patriarch Jacob in Genesis 32:28. Jacob’s twelve sons then become the ancestors of the tribes of Israel. Second, it designates the people and later the geopolitical entity formed from the twelve tribes. Third, it is used as the name of the northern kingdom of Israel, as opposed to the southern kingdom of Judah.

Jacob - Son of Isaac and twin-brother to Esau. Bought Esau’s birthright blessing for a bowl of stew (Genesis 25:29-34). Stole his father’s blessing by pretending to be Esau (Genesis 27:1-29). Fled to Laban, where he worked fourteen years to marry Rachel (Genesis 27:41-45; 29:20-30). Wrestled with man who was actually Jesus and had name changed to Israel (Genesis 32:22-32). His sons came to represent the tribes of Israel: Asher, Benjamin, Dan, Gad, Isaachar, Judah, Naphtali, Reuben, Simeon, and Zebulun. Levi, though a son, is usually not listed as a tribe due to being made priests of the Eternal. Although Joseph was also a son of Jacob, his two sons Ephraim and Manasseh, whom Jacob gave the birthright blessing (Genesis 48), are listed as tribes instead of him.

Japheth - The middle of Noah’s three children. Survived the great Flood in the ark. His sons were Gomer, Magog, Javan, Tubal, and others.

Jehoiachin - King of Judah who ruled for only 3 months in 598 - 597 BC. After Jerusalem fell at the hands of King Nebuchadnezzar he was captured and taken as prisoner to Babylon.

Jeremiah - Destined to be a major prophet before he was born (Jeremiah 1:4-5). Foretold and lamented the desolation of Jerusalem and Judah. Imprisoned by Judah’s King Zedekiah but released by Nebuchadnezzar. Foretold suffering of Jesus.

Jeroboam - Reigns over a divided Israel (composed of only 10 tribes), whose capital was originally Shechem, from 930-909 BC. Set up a golden calf god in Dan and Bethel to keep people from worshipping in Jerusalem (1 Kings 12). Set the precedence of idolatry and leading Israel to sin that the Lord would reference many times (1 Kings 16:2, 19, 31, etc.)

Jesse - Grandson of Boaz and Ruth. Father of King David, his youngest of eight children.

Jezebel - Wife of King Ahab who led him to do great evil. Threatened Elijah the prophet with death.

Joab - Son of David’s sister and commander of David’s army. Had several military successes. Played a part in David’s plot to have Uriah, Bathsheba’s husband, killed in battle to cover up his adultery with her (2 Samuel 11). Murdered Abner in revenge for death of brothers (2 Samuel 3). Did not support Solomon becoming the next king. Solomon had Joab killed per David’s request (1 Kings 2).

Job - Was wealthy and considered righteous when Satan challenged God regarding the sincerity of his obedience (Job 1).

Joel - One of the minor prophets whose prophecies parallel what is in book of Revelation. Gave prophecies regarding future judgment and punishment of mankind.

Jonah - A prophet sent to warn Nineveh of their impending judgment for their sins. Jonah initially refused to warn the city and tried to flee the other way by ship. God had a great fish swallow him. Jonah cried out for help and after three days and nights (a type of Jesus’ death, Matthew 12:40) the fish vomited Jonah on a beach near Nineveh. He then warned the city, which heeded his words, repented, and was spared destruction.

Jonathan - Son of King Saul. Very close friend of King David. Died in battle.

Joseph - Favorite son of Jacob. Mother was Rachel. Received coat of many colors from Jacob (Genesis 37). Sold as slave by his brothers. Was prisoner in Egypt. Interpreted dreams of Pharaoh and made overseer of Egypt (Genesis 41). Had two sons: Manasseh and Ephraim. Saved entire family by having them move to Egypt to avoid famine. Joseph was also the name of Mary’s (Jesus’ mother) husband.

Joshua - Led Israel into Promised Land after Moses’ death. Led battles to conquer land given by God. Divided land among the tribes. Served 18 years as Israel’s first judge.

Josiah - One of the best kings of Judah. Reigned 31 years. Helped restore the true worship of the Lord to Judah. Fatally wounded in battle by random arrow.

Judah - Jacob’s fourth son by Leah. Interceded to stop brothers from killing Joseph (Genesis 37). Had incest with daughter-in-law (Genesis 38). Tribe of Judah led conquest of Promised Land (Judges 1).

Keturah - Referred to in the Bible as Abraham’s concubine. She likely married him after the death of Sarah. Keturah bore Abraham six children: Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.

Laban - Brother of Abraham whose sister was the wife of Isaac. Did not keep agreement with Jacob who promised to work for him seven years in order to marry Rachel (Genesis 29).

Leah - Eldest daughter of Laban. Although Jacob wanted to marry Rachel, Laban deceived him into taking Leah as his first wife (Genesis 29). Leah bore Jacob six boys and a girl: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, and Dinah.

Levi - Jacob’s third son by Leah. As a tribe, received no land inheritance in the Promised Land, but did get cities throughout Israel. The priestly tribe of Israel and lived by tithes paid by other Israelite tribes.

Lot – Nephew of Abraham. Led out of Sodom and Gomorrah by angels before its destruction. Saw wife turned into pillar of salt for her disobedience in watching the cities being destroyed (Genesis 19).

Malachi - The last of the minor prophets to write (c. 400 BC). Gave prophecies regarding being prepared for God’s Messenger, Jesus Christ.

Manasseh - One of Joseph’s sons born in Egypt. Also the name of one of Judah’s kings who ruled longer (55 years) than any king of Israel or Judah. Considered one of the worst kings, he encouraged the worship of many false gods. He also used witchcraft, worked with evil spirits, and even sacrificed his own son by fire to Moloch (2 Kings 21).

Masoretic Text - Refers to the received text of the Hebrew Old Testament as punctuated and furnished with vowel points by the Masoretes, the authoritative teachers of Scriptural tradition; it was developed between the 7th and the 10th centuries AD and is the basis of all modern critical texts of the Hebrew Old Testament.

Miktam - Psalm 59:1. Technical term found in psalm titles; meaning is uncertain.

Nephilim - Genesis 6 and Numbers 13 (pre-Flood and post-Flood) list the term “Nephilim” that has been the center of discussion for many years. At this point, the identity of the Nephilim and the sons of God is still being debated in Christian circles. No one today really knows what it means. It is related to the verb series “to fall” (naphal) in Hebrew, which is why some direct this to fallen angels or more appropriately, the offspring of angels. However, this also gives strong support to the view that men had fallen away from God.

Pentateuch - The first five books of the Hebrew Bible as the Pentateuch, was a term first used in the Hellenistic Judaism of Alexandria. Means the five books or the Law of Moses.

Plenary - Each word (not just the overarching ideas or concepts) was meaningfully chosen by God.

Rachel - Youngest daughter of Laban and Jacob’s favorite wife. Jacob agreed to work seven years for Laban in order to marry her but was deceived into first marrying Rachel’s older sister Leah instead. After being healed of barrenness she gave birth to Joseph. She later died giving birth to Benjamin. Rachel is the first woman recorded in the Bible as dying in childbirth.

Rahab - Harlot who received and assisted spies sent by Joshua to spy out Jericho (Joshua 2). Mentioned in the lineage of Jesus (Matthew 1:5).

Rebekah - Wife of Isaac who was healed of being barren after she and Isaac prayed to God. Gave birth to twins Esau and Jacob.

Rehoboam - King Solomon’s son whose unwillingness to lighten the heavy tax burden imposed by his father (1 Kings 12) helped Israel split into two distinct kingdoms. Ruled over the newly-separated kingdom of Judah (tribes of Judah, Benjamin and priestly tribe of Levi) from 930-917 BC.

Reuben - First born of Jacob through Leah. Because he committed adultery with Jacob’s wife, Bilhah, Jacob cursed him. He was deprived of his birthright, which Jacob gave to the sons of Joseph.

Ruth - Non-Israelite woman who, after becoming a widow, went to Bethlehem with mother-in-law Naomi. Met Boaz, her future husband, while gleaning from his field (Ruth 2). Became great-grandmother of King David (Ruth 4).

Samuel - Prophet who was miraculously born when his mother was healed of barrenness. Dedicated to serving the Lord before birth (1 Samuel 1). Anointed both Saul and David as Kings. Served 32 years as the last sole judge of Israel.

Samson - Helped free Israel of Philistine oppression. Possessed miraculous strength symbolized by his hair. Revealed to Delilah the secret of his strength. Gave his life to overcoming Philistines. Served as Israel’s judge for 20 years.

Sarah - Wife of Abraham whose initial name (Sarai) was changed by God (Genesis 17). Was healed of barrenness and gave birth to Isaac when she was 91 years old and Abraham was 100 years old. She is the only woman in the Bible where her age at death (127) is recorded.

Sennacherib - Most famous of Assyrian kings. Burned Babylon. Defeated by an angel before entering Jerusalem (Isaiah 37:33-38).

Seth - Adam and Eve’s third son.

Shalmaneser V - Assyrian king who conquered Samaria, Israel’s (northern ten tribes of Israel) capital, in 723 BC. Took Israelites captive and transported them to Assyria.

Shem - Eldest son of Noah who survived the flood in the ark. Lived 600 years. Is in lineage of Jesus.

Shema - The Jewish confession of faith. Its name is derived from the first word of the first of the three Scriptural passages of which it consists (Deuteronomy 6:4-9, 11:13-21; Numbers 15:37-41).

Sheminith - Psalm 6:1. Refers to a musical instrument, possibly an eight-string lyre. Can also be found in 1 Chronicles 15:21.

Shiggaion - Psalm 7:1. People today are uncertain of this word’s meaning. Suggestions range from “dirge” to “rapid change of rhythm.”

Syllabary - a set of written characters representing syllables and (in some languages or stages of writing) serving the purpose of an alphabet.

Tanakh - (also Tenakh, Tenak, Tanach) The canonical collection of Jewish texts, which is also a textual source for the Old Testament. These texts are composed mainly in Hebrew, with some passages in Aramaic. Tanakh is an acronym of the first Hebrew letter of each of the three traditional subdivisions: Torah (Teaching), Nevi’im (Prophets) and Ketuvim (Writings).

Tel Abib - An unidentified place on the Kebar Canal, near Nippur in what is now Iraq. Tel Abib is mentioned in Ezekiel 3:15: “I came to the exiles who lived at Tel Abib, near the Kebar River. And there, where they were living, I sat among them for seven days – overwhelmed.”

The Ten Commandments - Also known as the Decalogue, a set of commandments the Bible describes as having been given to the Israelites by God at biblical Mount Sinai. The Ten Commandments are listed twice: Exodus 20:1–17 and Deuteronomy 5:4–21.

Theophany - Manifestation of God that is tangible to the human senses. In its most restrictive sense, it is a visible appearance of God in the Old Testament period often, but not always, in human form.

Torah - Strictly and commonly speaking, Torah is defined as "law" and refers to the Pentateuch, the first five books of the Old Testament. More broadly, it may refer to the whole Old Testament or the whole of Jewish religious writing, both ancient and modern.

Typology - A type is an Old Testament person, place, thing, or occurrence that prefigures a person, place, thing, or occurrence found in the New Testament, which is called the antitype. The prefix anti- in this case means “instead of” rather than “against.”

Verbal Plenary Inspiration - Verbal means that every word of Scripture is God-given. The idea is that every single word in the Bible is there because God wanted it there. Plenary means that all parts of the Bible are equally authoritative. This includes such things as the genealogies of the Old Testament.

Zechariah - One of the minor prophets. Foretold coming of God’s kingdom preceded by building of temple.

Zephaniah - One of the minor prophets. Prophecied concerning God’s indignation, Israel’s repentance and salvation.

Zerubbabel - Led emancipated Jews in Babylon to Jerusalem. Was Prince and Governor of Judah. Directed the rebuilding of Jerusalem’s altar and temple (Ezra 1, 3).

Zilpah - The handmaid of Leah. When Leah thought she could have no more children she gave Zilpah to Jacob (Genesis 30). Zilpah gave birth to two sons of Jacob: Gad and Asher.

Zipporah - Daughter of a Midianite priest who was Moses’ wife. Was angry at Moses for having to circumcise their son (Exodus 4:24-26). Moses then sent Zipporah and their two sons back to her father. They later reunited (Exodus 18:2-6).

INDEX

A

Abdon, 151
 Abimelech, 153
 Abrahamic covenant, 25, 100, 102
 acrostic, 198, 224, 225, 228
 Adamic Covenant, 94
 Ahaz, 177, 182, 184
 antithetical types, 35
 Aramaic, 20, 63, 260

B

Babylon, 111, 96, 163, 166, 186, 189, 190, 191, 194,
 202, 209, 210
 Bildad, 241-243
 Bilhah, 113
 Books for this Class, 7

C

Canaan, 40, 95, 102, 104, 111, 146, 151
 Chaldean, 240
 Course Schedule, 8
 Course Syllabus, 7
 Cush, 185, 211

D

Damascus, 103, 183, 185, 191
 Davidic covenant, 26
 Deborah, 151-152
 Doctrine of Inspiration, 10, 13, 20, 42

E

Edomites, 113
 Eglon, 152
 Ehud, 151-152
 Eliphaz, 240-243
 Elohim, 46, 48, 53, 57, 114, 252
 Elon, 151
 Enoch, 18, 86, 89, 115
 Ephraim, 114, 145
 Ephraimites, 152

G

Gentiles, 154
 Gethsemane 108
 Gideon, 151-153
 God-breathed Scriptures, 11-12

H

Habakkuk, 18, 31, 203, 208-210
 Haggai, 18, 31, 203, 212-213
 Hazor, 152
 Hebrew Scriptures, 11-12, 14, 20, 23-24, 26-27, 30,
 36, 41, 46, 58, 97, 106, 113, 121, 131, 137
 Hezekiah, 177, 182-183, 185, 188, 203, 206, 210, 212,
 248

I

Ibzan, 151
 idols, 101, 154, 174, 177, 189, 207

J

Jair, 151
 Jebusites, 151
 Jehoahaz, 190
 Jehoiachin, 190-191, 194
 Jephthah, 151-153, 157
 Jotham, 182, 203, 206, 283

K

Kishon River, 152

L

Lamech, 18, 88
 Levitical, 36, 154
 LXX. See Septuagint

M

manna, 125-126
Mephibosheth, 165
miktam, 223
Moab, 152, 185, 192, 197, 211
moral depravity, 154-155
Mosaic Covenant, 25-26, 124, 126
Mount Ebal, 41

N

Nahum, 18, 31, 203, 206, 208-209
Nebuchadnezzar, 91, 197, 265-267
Nimrod, 95-96
Noahic covenant, 25, 94-95

O

Othniel, 151

P

Passover, 39, 115, 120, 122-123, 134, 146
Peniel, 113
Pentateuch, 36, 41-42, 118, 129, 131-132, 136
Philistines, 154, 185, 192, 197, 211

R

Rahab, 146-147

S

Samson, 151-154, 157
Septuagint, 11, 21, 30-31, 118, 222, 259
Sermon on the Mount, 12
shadow, 34-37
Shamgar, 151
sheminith, 223

shiggaion, 223
signs, 22, 34-36
Sisera, 152
skia, 35, 37
symbols, 22, 30, 32, 34, 36

T

Tanakh, 8, 16, 24, 27, 31, 41, 118, 156, 163, 199, 202, 216, 221-222, 260, 264
Ten Commandments, 13, 25, 124-125, 128-129, 131-132
testify, 7, 10, 12, 47, 88, 129, 131, 155
The Twelve Sons of Israel, 114
theophany, 102, 104, 113, 146, 195
Tola, 151
tongue, 13, 196, 230
tsale, 35
tupos. *See* type
types, 30, 34, 36
Tyre, 185, 197

U

Uzziah, 176, 182, 184, 204-205

V

vision, 51, 103, 113, 189, 194-196, 198, 209-210, 214, 264-268

Y

Yahweh, 121

Z

Zechariah, 18, 31, 40, 203, 205, 212-214
Zephaniah, 18, 31, 147, 203, 208, 210-211
Zerubbabel, 214
Zilpah, 113
Zophar, 241-242