

Panorama of the Bible

(REVISED EDITION - 2015)

“A Broad Overview of the Scriptures”

name

phone/email

Preface

The reception to “Panorama of the Bible” has been humbling not only in the thousands who have taken the class but in the hundreds that have viewed the series online. Since 1981, “Panorama” has undergone several revisions. This edition marks the latest (and perhaps the last).

As always, the value of “Panorama” is in its breadth and the attention to the Panorama Timeline. The Timeline sequences key people, places, events, and dates in a chronological flow. It provides the skeletal framework for further (and deeper) studies.

With this “Revised Edition – 2018”, it is the hope and prayer that believers will take seriously “the” Book – the divinely inspired revelation of God to His people. The prayer of the Psalmist is mine as well, “Open my eyes, that I may behold wondrous things out of your law” (Psalm 119:18 ESV).

*Robert V. Cupp
BiLD Training Center
Winter, 2015*

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The Training Center

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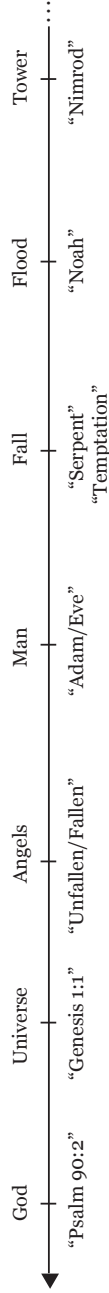
fellowshipnwa.org/panorama

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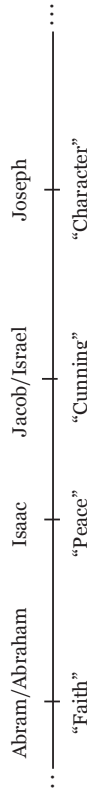
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Movements

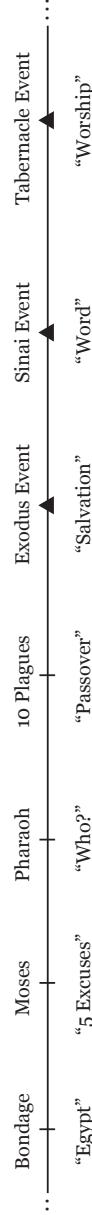
#1 PROLOGUE (Genesis 1-11)



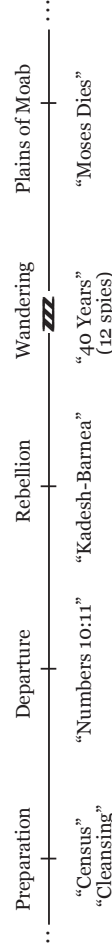
#2 PATRIARCHS (Genesis 12-50; Job)



#3 REDEMPTION (Exodus, Leviticus)



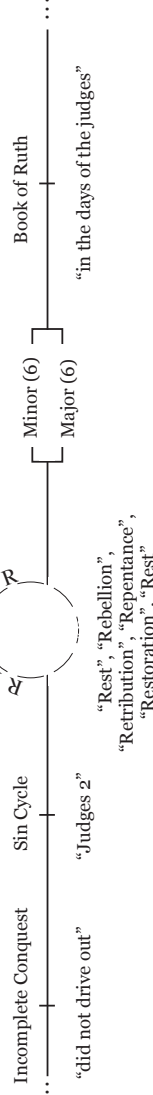
AND WANDERINGS (Numbers, Deuteronomy)



#4 CONQUEST (Joshua)

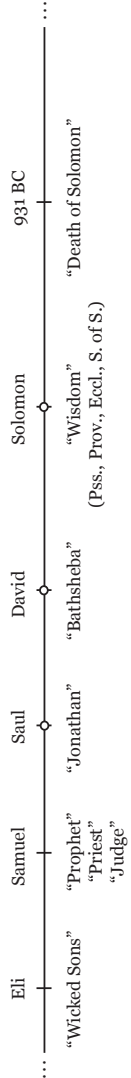


#5 APOSTASY (Judges, Ruth)

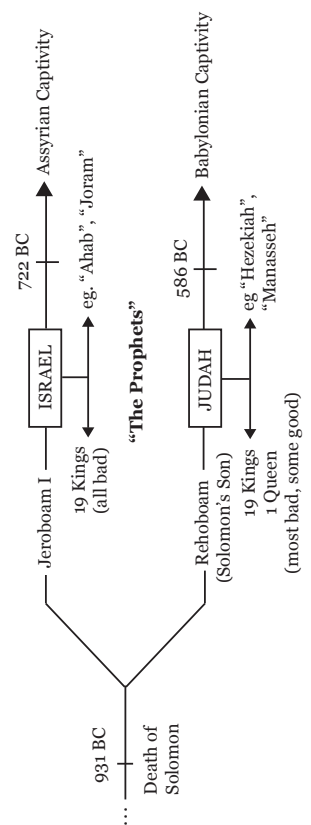


TIMELINE

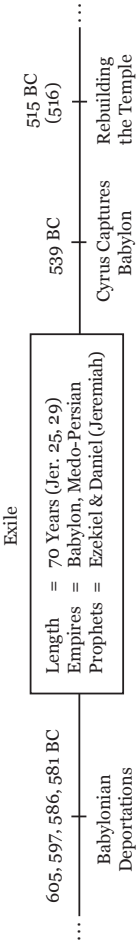
#6 KINGSHIP: UNITED MONARCHY (1-2 Samuel, 1 Kings 1-11)



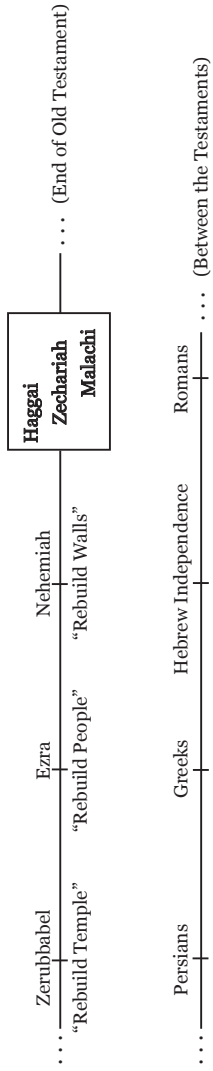
#7 KINGSHIP: DIVIDED MONARCHY (1 Kings 12-22, 2 Kings)



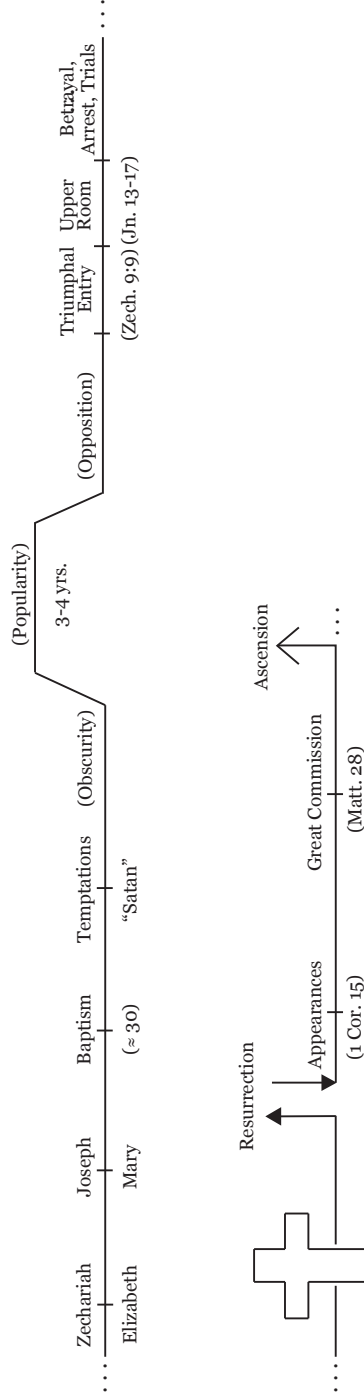
#8 EXILE (Ezekiel, Daniel)



#9 RETURN + 400 SILENT YEARS (Ezra, Nehemiah, Esther)

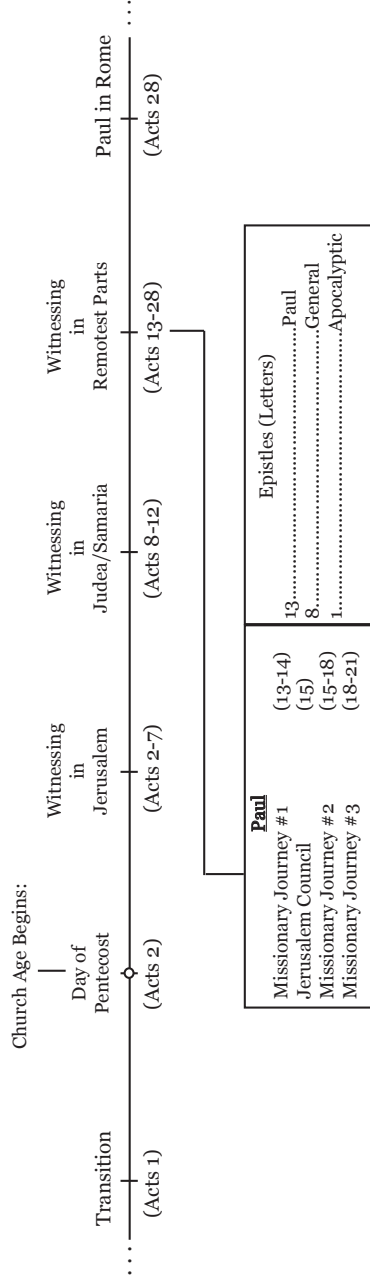


#10 LIFE OF CHRIST (Gospels)

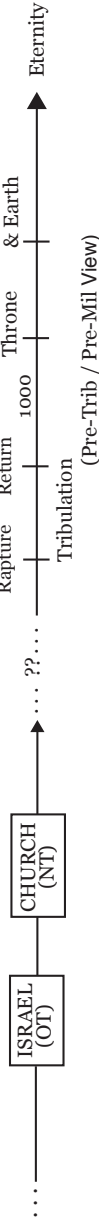


TIMELINE

#11 CHURCH AGE (Acts, Epistles)



#12 FINAL CONSUMMATION (Revelation/Daniel)



- OR...
- Compare other views:
- Pre-millennial views (3 others)
 - Amillennial
 - Post-millennial

PART ONE

Panorama of the Bible

(REVISED EDITION - 2015)

“A Broad Overview of the Scriptures”

Movements #1-6

Session 1

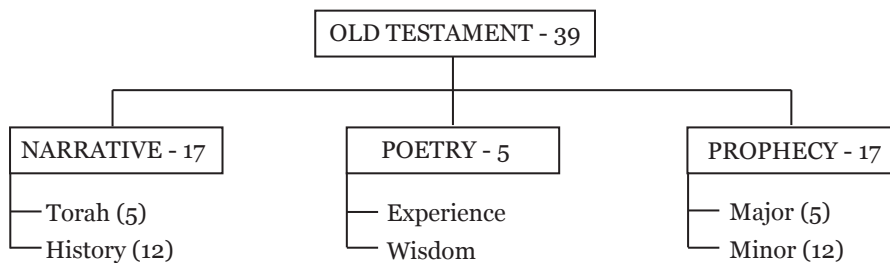
I. PRAYER/PURPOSE

How To Maximize the Greatest Value of “Panorama”

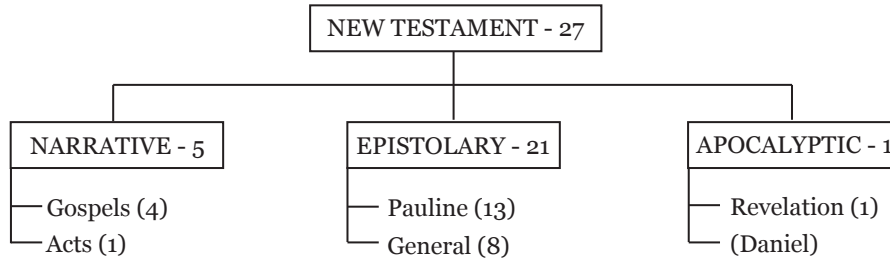
1. Attend all 12 sessions; do as many of the readings as you can.
2. Focus on the mastery of the “Timeline”; it is the key to this study.
3. Teach another person the basic “Timeline” each week. This suggested assignment will reinforce and establish your understanding of the Bible’s basic flow (i.e. the “Timeline”).
4. Review the material as often as you can. Let the “Timeline” become your skeletal framework for a lifetime of studying the Scriptures.

II. ARCHITECTURE OF THE ENGLISH BIBLE

A. Old Testament



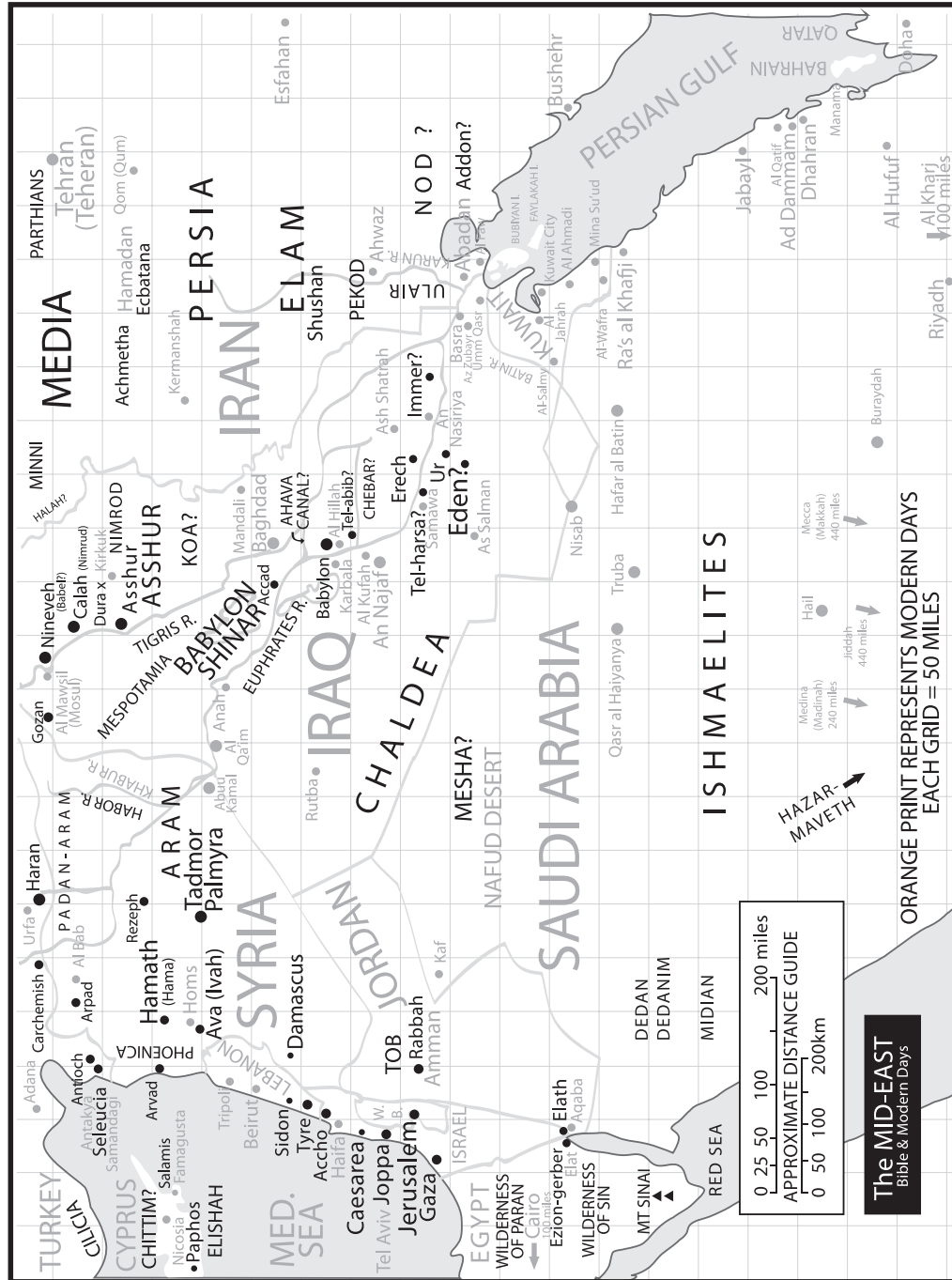
B. New Testament



III. TWELVE MOVEMENTS THROUGH THE BIBLE

PANORAMA: TWELVE MOVEMENTS	
<u>Movement</u>	<u>Biblical Books</u>
#1 Prologue	Genesis 1-11
#2 Patriarchs	Genesis 12-50; Job
#3 Redemption and Wanderings	Exodus, Leviticus, Numbers, Deuteronomy
#4 Conquest	Joshua
#5 Apostasy	Judges, Ruth
#6 Kingship: United Monarchy	1-2 Samuel; 1 Kings 1-11 (Pss., Prov., Eccl., Song of Solomon)
#7 Kingship: Divided Monarchy	1 Kings 12-22; 2 Kings (Prophets - selected)
#8 Exile	Daniel, Ezekiel (Jeremiah)
#9 Return from Exile and 400 Silent Years	Ezra, Nehemiah, Esther (Haggai, Zechariah, Malachi)
#10 Life of Christ	Matthew, Mark, Luke, John
#11 Church Age	Acts and Epistles
#12 Final Consummation	Revelation (Daniel)

IV. MAP BOARD: "THE LAND"

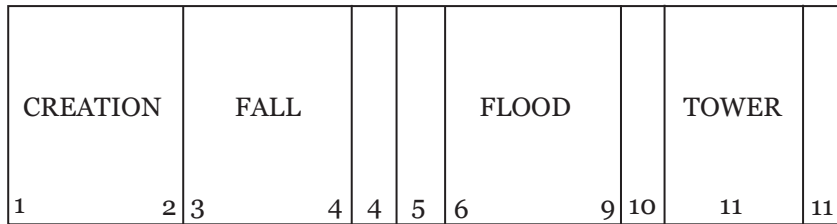


V. MOVEMENT #1 (of 12): “PROLOGUE” OVERVIEW

A. Broad Context: “Book of Genesis”

The Book of Genesis			
Primeval History		Patriarchal History	
Major Events		Major Persons	
1. Creation 2. Fall 3. Flood 4. Tower		1. Abram/Abraham 2. Isaac 3. Jacob/Israel 4. Joseph	
1	11	12	50

B. Narrow Context: “Genesis 1-11”



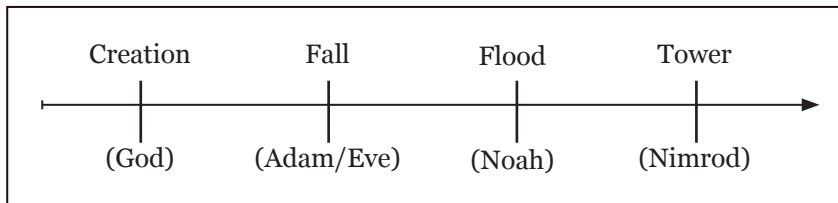
Genealogies

“GUAM”

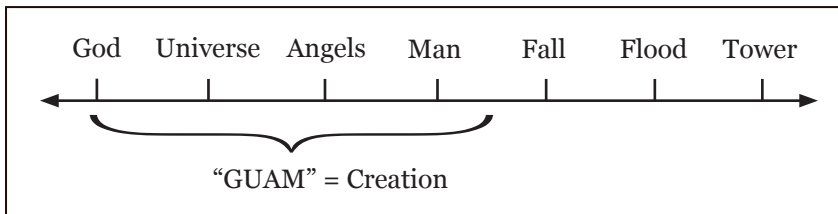
- God
- Universe
- Angels
- Man

C. Panorama Timeline: “Prologue: Movement #1”

1. Short Version



2. Expanded Version



VI. “PROLOGUE” TIMELINE/EXPOSITION

A. God

A.W. Tozer, Knowledge of the Holy:

- a. “What comes into our minds when we think about God is the most important thing about us.”
- b. “...the mightiest thought that the mind can entertain is the thought of God...”

1. Amos 4:13 (NASB)

For behold, He who forms mountains and creates the wind and declares to man what are His thoughts, He who makes dawn into darkness and treads on the high places of the earth, the Lord God of hosts is His name.

2. Psalm 90:2

*Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God.
(No Time Restraints)*

3. 1 Kings 8:27

*But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain you; how much less is this house that I have built!
(No Spatial Restraints)*

4. Psalm 147:5 (NIV)

*Great is our Lord and mighty in power; his understanding has no limit.
(No Knowledge Restraints)*

5. Jeremiah 51:15

*It is he who made the earth by his power, who established the world by his wisdom, and by his understanding stretched out the heavens.
(No Power Restraints)*

Classical Arguments for the Existence of God

- 1) Cosmological: creation is the “effect”; God is the sufficient “cause” (Ps. 19:1).
- 2) Teleological: creation is the “watch” (or design); God is the “watchmaker” (or designer) (Rom. 1:18-20).
- 3) Moral: Man has moral law imprinted by creation; God is the Moral Law-Giver who gave it.
- 4) Ontological: man conceives of a Greatest Conceivable Being (GCB). This GCB must exist (since existence is a property of a GCB).

N.B. These arguments (and others) do not prove the existence of God, only the reasonableness of faith in God (see Heb.11:3 and the role of “faith”).

B. Universe

1. Genesis 1:1

In the beginning, God created the heavens and the earth.

2. Revelation 4:11

Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created.

Theories of Creation

1. Atheistic Evolution: no creation, matter is eternal (always was, always will be).
2. Theistic Evolution: God created and then let evolutionary processes take over.
3. Day-age Creationism (old earth): God created the earth over vast epochs (Heb. = yom) of time.
4. 24-Hour Creationism (young earth): God created the earth in 6 literal, 24-hour days (Heb. = yom).
5. Historical (Textual) Creationism: God created all (Gen 1:1) and in an indeterminate length of time later fashioned the “land” for habitation (in six days – Gen. 1).

C. Angels

1. Fact of their creation

a. Psalm 148: 1-2, 5

Praise the Lord! Praise the Lord from the heavens; praise him in the heights!

² Praise him, all his angels; praise him, all his hosts!

b. Colossians 1:16

*For by him **all things** were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—**all things** were created through him and for him.*

2. Time of their creation

a. Uncertain

b. Presence at creation

Job 38:4-7 (Col. 1:16)

*Where were you when I laid the foundation of the earth? Tell me, if you have understanding. ⁵ Who determined its measurements—surely you know! Or who stretched the line upon it? ⁶ On what were its bases sunk, or who laid its cornerstone, ⁷ when the **morning stars** sang together and all the sons of God shouted for joy?*

3. “Fall” (rebellion) from creation

a. Fall of Lucifer

(Isa. 14:12-14; Ezek. 28:12-19)

b. Fall of rebellious angels

Matthew 25:41

Then he will say to those on his left, “Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.”

Jude 1:6

And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day...

c. Fundamental question generated by Satan’s rebellion
(and that of the fallen angels):

“Who has the right to rule?”

J. Dwight Pentecost (Things to Come, 431-432):

“Satan’s original sin was an act of rebellion against the constituted authority of God and was motivated by a covetous desire to appropriate that very sovereignty for himself. Because of this sin, which brought about the fall of Satan, a kingdom over which Satan rules was formed in opposition to the kingdom over which God ruled. Satan is pictured as the god of this age (2 Cor. 4:4), and the possessor of the kingdoms of the world... (Matt. 4:8-9).”

d. Matthew 25:34

Then the King will say to those on his right, “Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world.”

- Kingdom - over which God rules
- Kingdom - over which Satan rules (darkness)
- Kingdom - over which Messiah rules (Davidic)

D. Man

1. “The Image of God” (Imago Dei)

a. Genesis 1:26

*Then God said, “Let us make man in our **image**, after our **likeness**. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.*

b. Genesis 1:27

*So God created man in his own **image**, in the **image** of God he created him; male and female he created them.*

c. Genesis 1:28

And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.”

The Image of God (Imago Dei)

Three Primary Views:

1) Ontological (Being) View:

Man is like God in certain ways... personal, intelligent, emotive, relational, moral, so forth (“in” the image of God).

2) Functional View:

Man is the representative of God; man is the viceroy or administrator over creation, representing God’s authority (“as” the image of God).

3) Combination View:

Man is both “in” and serves “as” the image of God.

“The fact that man is in the image of God means that man is like God and represents God.”

(Wayne Grudem, *Systematic Theology*, 442)

2. Essential nature of man

(Physical and non-physical)

a. Genesis 2:7 (NASB)

Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

b. 2 Corinthians 4:16 (NASB)

*Therefore we do not lose heart, but though our **outer man** is decaying, yet our **inner man** is being renewed day by day.*

Insight:

Theologians generally agree that man has a material (physical) and immaterial (non-physical) nature. Some theologians further divide the immaterial into soul and spirit (cf. 1 Thess. 5:23; Heb. 4:12). These views are called dichotomy (2 parts) and trichotomy (3 parts).

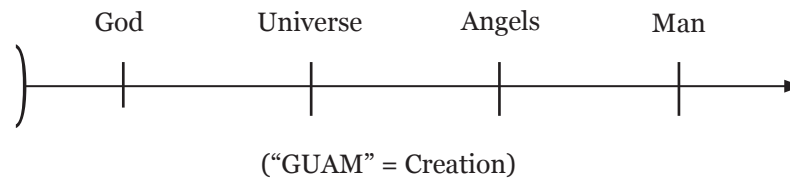
3. Theological summary

Job 33:4 (NASB)

The Spirit of God has made me, and the breath of the Almighty gives me life.

PANORAMA TIMELINE: UPDATE

“Prologue” (Movement #1)



E. Fall

1. Definition of “Fall”:

“The event in which Adam and Eve, the first humans, disobeyed the explicit command of God, thereby bringing sin and death onto the human race. As a consequence of the fall, humans have become alienated from God, from one another and from the created order.”
(Grenz, Guretzki, and Nordling, *Pocket Dictionary of Theological Terms*, 50)

2. Biblical account

a. The Tempter

Genesis 3:1^a

Now the serpent was more crafty than any other beast of the field that the Lord God had made.

b. The Temptation

Genesis 3:1^b-5

He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’”² And the woman said to the serpent, “We may eat of the fruit of the trees in the garden,³ but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’”⁴ But the serpent said to the woman, “You will not surely die.⁵ For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

The Tempting Speech of the Serpent (Satan)

- 1. “Did God actually say... ?” (3:1) DOUBT
- 2. “You will not surely die” (3:4) DENIAL
- 3. “You will be like God” (3:5) DECEPTION

c. The Tactic

Genesis 3:6

So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise...

Temptation Strategy

- 1. “Good for food”: appeals to the physical (“lust of the flesh”)
- 2. “Delight to the eyes”: appeals to the aesthetic (“lust of the eyes”)
- 3. “Desired to make one wise”: appeals to the intellectual (“pride of life”)

1 John 2:16 (NASB)

For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.

d. The Tragedy

Genesis 3:6^b-7

...she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. ⁷ Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

e. The theological result

(1) Spiritual death

Isaiah 59:2

But your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear.

Romans 5:18

Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.

(2) Judgment (Gen. 3:14-19)

(a) On the serpent (14-15)

(b) On the woman (16)

(c) On the man (17-19)

(3) Spread of sin (Gen. 4 ff)

For Further Study:

With respect to the creation of man (anthropology) and the fall of man (hamartiology), take the Baseline class, "We Believe: Survey of Theology." To study Genesis 3 in more depth, take the class "Panorama Plus 1" (Gen 1-11). Both are available on the BiLD website: bild.fellowshipnwa.org

F. Flood

1. The Biblical account:

- Described: Genesis 6-8
- Post-Flood: Genesis 9

2. The sin condition: before the Flood

Genesis 6:5

The Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually.

3. The sin judgment: before the Flood

Genesis 6:6-7

And the Lord regretted that he had made man on the earth, and it grieved him to his heart. ⁷ So the Lord said, "I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them."

4. The Flood account summarized:

a. Enter the ark (Gen.7:1-8:14)

Genesis 7:1

Then the Lord said to Noah, "Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation."

b. Leave the ark (Gen.8:15-22)

Genesis 8:15-17

Then God said to Noah, ¹⁶ "Go out from the ark, you and your wife, and your sons and your sons' wives with you. ¹⁷ Bring out with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the earth—that they may swarm on the earth, and be fruitful and multiply on the earth."

Genesis 8:20^a

Then Noah built an altar to the Lord...

G. Tower

1. Recall the command

Genesis 1:28

And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.”

(Before the Fall)

Genesis 9:1

And God blessed Noah and his sons and said to them, “Be fruitful and multiply and fill the earth.”

(After the Flood)

2. Record of the disobedience

Genesis 11:1-4

Now the whole earth had one language and the same words. ² And as people migrated from the east, they found a plain in the land of Shinar and settled there. ³ And they said to one another, “Come, let us make bricks, and burn them thoroughly.” And they had brick for stone, and bitumen for mortar. ⁴ Then they said, “Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth.”

3. Response to the rebellion

Genesis 11:5-7

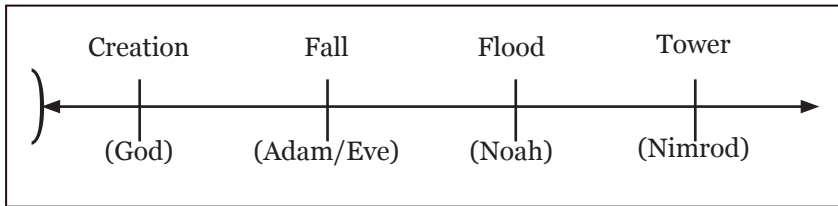
And the Lord came down to see the city and the tower, which the children of man had built. ⁶ And the Lord said, “Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. ⁷ Come, let us go down and there confuse their language, so that they may not understand one another’s speech.”

Theological Question:

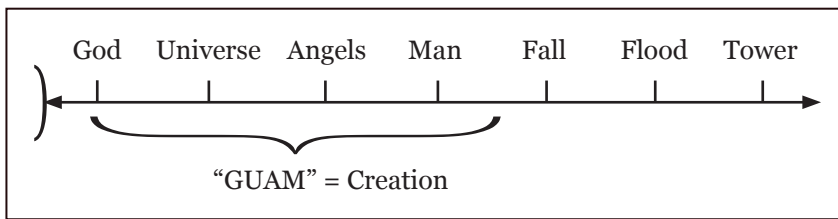
“Who has the right to rule?”

VII. TIMELINE: “PROLOGUE” (MOVEMENT #1)

“Prologue”: Simple Timeline



“Prologue”: Expanded Timeline



VIII. FOR SESSION 2: “PATRIARCHS”

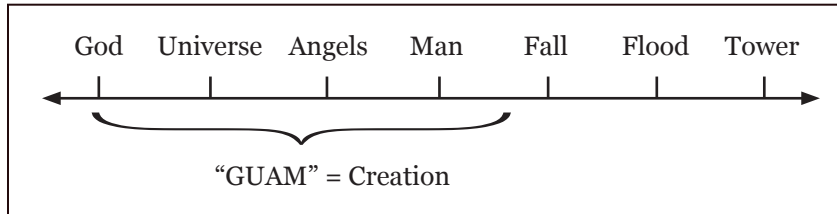
A. Minimal Reading: Genesis 12, 15, 17

B. Maximum Reading: Genesis 12-24

C. Personal Project: Take a person through the “Timeline” for this session.
Draw and explain it as best you can.

Session 2

I. PRAYER/REVIEW (“PROLOGUE” TIMELINE)



II. MOVEMENT #2 (of 12): “PATRIARCHS” OVERVIEW

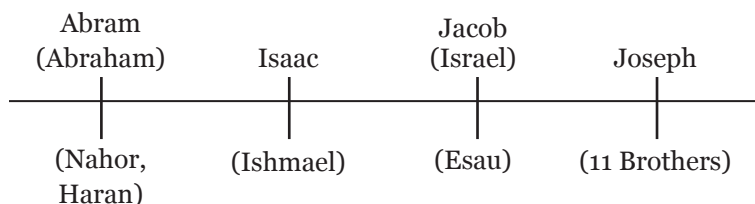
A. Broad Context: “Book of Genesis”

The Book of Genesis			
Primeval History		Patriarchal History	
Major Events		Major Persons	
1. Creation 2. Fall 3. Flood 4. Tower		1. Abram/Abraham 2. Isaac 3. Jacob/Israel 4. Joseph	
1	11	12	50

B. Narrow Context: “Genesis 12-50”

Abraham		Isaac		Jacob		Joseph	
12	25	25	26	27	36	37	50

C. Panorama Timeline: “Patriarchs”: Movement #2



III. “PATRIARCHS”: TIMELINE/EXPOSITION

A. Abram (Abraham)

1. Abraham’s Characterization: _____

Abraham: Man of “Faith”	
<ol style="list-style-type: none"> 1. Trusted God and departed to the “Promised Land” (Gen. 12:1-5) 2. Trusted God’s word and built an altar of worship (Gen. 12:7-8) 3. Trusted God’s care and offered nephew, Lot, a choice of land (Gen. 13:8-9) 4. Trusted God’s promise of special, promised land (Gen. 13:14-18) 5. Trusted God’s protection and rescued Lot (Gen. 14:13-16) 6. Trusted God’s provision for life and God counted (credited, reckoned) it as righteousness (Gen. 15:6) 	<ol style="list-style-type: none"> 7. Trusted God’s promise and received the sign (rite) of circumcision (Gen. 17:3-14) 8. Trusted God’s word for an heir (son) to the covenant with God (Gen. 17:17-24) 9. Trusted God’s mercy and prayed for 10 righteous men of Sodom and Gomorrah (Gen. 18:16-33) 10. Trusted God’s healing and prayed for Abimelech’s wife and slave girls (Gen. 20:17) 11. Trusted God’s promise and was willing to sacrifice Isaac (Gen. 22:1-19; Heb. 11:17-19) 12. Trusted God’s provision of a wife for his son, Isaac (Gen. 24)
<p>Genesis 15:6 <i>And he believed the Lord, and he counted it to him as righteousness.</i></p>	

2. Abram's (Abraham's) Call

a. Genesis 12:1-3

Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. ² And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. ³ I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."

(1) Grammatical insight:

Two imperatives:

- (a) Go (leave)!
- (b) Be a blessing!

Three promises (each imperative):

(a) Go...

- "I will make of you a great nation" (2)
- "I will bless you" (2)
- "(I will) make your name great" (2)

(b) Be a blessing...

- "I will bless those who bless you" (3)
- "Who dishonors you I will curse" (3)
- "In you all the families of the earth will be blessed" (3)

Theological Insight:

"In you (i.e. your descendants, in particular one special descendant – Christ) shall all the nations (Gentiles) be blessed (ultimately in salvation accomplished by Christ).

(2) Practical insight: the “risk” element of faith

What is God asking Abram to do?

- Leave his land/country
- Leave his people (Sarai is barren)
- Leave his inheritance

For what?

- ...yet unseen promises

Insight:
 What a person gives up to follow God’s direction will be abundantly restored. (cf. Luke 18:29-30)

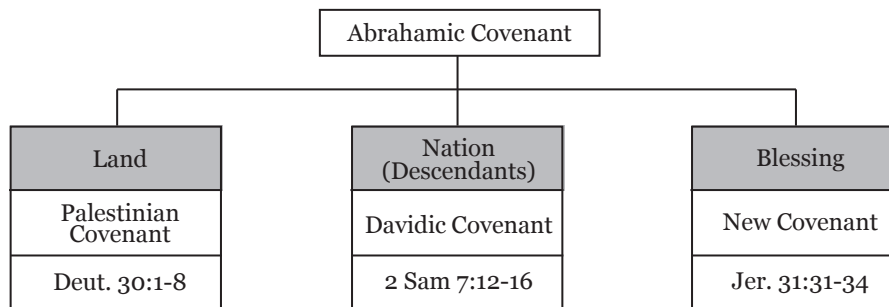
3. Abram’s (Abraham’s) Covenant

a. Review the call/promise

Genesis 12:1-3

*Now the Lord said to Abram, “Go from your country and your kindred and your father’s house to the **land** that I will show you. ² And I will make of you a great **nation**, and I will bless you and make your name great, so that you will be a **blessing**. ³ I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”*

b. Covenant promise: charted



c. Covenant question

Is the Abrahamic covenant...

- conditional? (if... then)
- unconditional? (I will)

4. Abraham's Test of Faith

a. Previous tests

- (1) Leaving his home and family (Gen. 12:11)
- (2) Separating from his nephew, Lot (Gen. 13:8-9)
- (3) Sending away his son, Ishmael (Gen. 21:8-13)

b. Defining test

Genesis 22:1-2

*After these things God tested Abraham and said to him, "Abraham!" And he said, "Here I am."² He said, "**Take** your son, your only son Isaac, whom you love, and **go** to the land of Moriah, and **offer** him there as a burnt offering on one of the mountains of which I shall tell you."*

(1) Hebrew imperatives:

- "Take"
- "Go"
- "Offer" (sacrifice)

(2) This is a test (not temptation) to try and prove the strength of Abraham's trust/faith in God.

James 1:2-4

*Count it all joy, my brothers, when you meet trials of various kinds,³ for you know that the **testing of your faith** produces steadfastness.⁴ And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.*

James 1:13

Let no one say when he is tempted, "I am being tempted by God," for God cannot be tempted with evil, and he himself tempts no one.

c. Defining response

Genesis 22:4-5

On the third day Abraham looked up and saw the place in the distance. ⁵ He said to his 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.”

- “We will worship”/“We will come back”

Hebrews 11:17-19

By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son, ¹⁸ of whom it was said, “Through Isaac shall your offspring be named.” ¹⁹ He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back.

5. Abraham’s death

- a. Recorded: Genesis 25:7-8
- b. Age at death: 175 years

B. Isaac

1. Isaac’s characterization: _____

- For example, see Genesis 26:17-22; 26:28-31

2. The blessing of God

Genesis 25:11

After the death of Abraham, God blessed Isaac his son. And Isaac settled at Beer-lahai-roi.

3. The reaffirmation of the Abrahamic Covenant

Genesis 26:2-4

*And the Lord appeared to him and said, “Do not go down to Egypt; dwell in the **land** of which I shall tell you. ³ Sojourn in this **land**, and I will be with you and will **ble**ss you, for to you and to your **offspring** I will give all these **lands**, and I will establish the **oath (covenant promise)** that I swore to Abraham your father. ⁴ I will multiply your **offspring** as the stars of heaven and will give to your **offspring** all these **lands**. And in your **offspring** all the nations of the earth shall be **blessed**.”*

4. The twin sons of Isaac

- Jacob —————> Israelites
- Esau —————> Edomites

5. The death of Isaac

- a. Recorded: Genesis 35:28-29
- b. Age at death: 180 years

C. Jacob (Israel)

1. Jacob's characterization: _____

JACOB: MAN OF "DECEPTION"
(refer to Jer. 9:3-11... deception)

1. Jacob played on his brother's weakness for immediate physical and sensual gratification; Esau sold his birthright to Jacob for a bowl of stew. (Gen. 25:21-34)
2. Jacob (with his mother's help) tricked his father (Isaac) into believing that he was his brother (Esau); Jacob received his father's unalterable, binding blessing. (Gen. 27:1-40)
3. Jacob left his father and mother to seek out a wife from Rebekah's family; Rebekah used a deceptive excuse to get Jacob away from his angry, vengeful brother, Esau. (Gen. 27:41-46)
4. Jacob was deceived by his father-in-law, Laban; he received Leah (not Rachel) for his wife... family trait of deception? (Gen. 29:14-30)
5. Jacob made an agreement with Laban concerning personal ownership of the numerous sheep of their joint flock; further, Jacob attempted (superstitiously) to influence the birth of spotted, dark sheep through ingenious, devious means. (Gen. 30:25-43)
6. Jacob, in fear of Laban's sons and Laban himself, deceived his father-in-law and secretly ran away with his wives and all that he had accumulated. (Gen. 31:1-21; especially v.20; cf. 31:25-30)
7. Jacob's wife, Rachel, stole the family gods of Laban... family trait of deception? (Gen. 31:31-32)

2. The reaffirmation of the Abrahamic Covenant

Genesis 28:10-15

*Jacob left Beersheba and went toward Haran. ¹¹ And he came to a certain place and stayed there that night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place to sleep. ¹² And he dreamed, and behold, there was a ladder set up on the earth, and the top of it reached to heaven. And behold, the angels of God were ascending and descending on it! ¹³ And behold, the Lord stood above it and said, "I am the Lord, the God of Abraham your father and the God of Isaac. The **land** on which you lie I will give to you and to your **offspring**. ¹⁴ Your **offspring** shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south, and in you and your **offspring** shall all the families of the earth be **blessed**. ¹⁵ Behold, I am with you and will keep you wherever you go, and will bring you back to this **land**. For I will not leave you until I have done **what I have promised you**."*

3. The defining moment

- a. Jacob had stolen his brother's birthright and blessing (Gen. 25-27). Further he had deceived his outraged brother by deceptively leaving to go to Rebekah's home (Paddan-Aram) to find a wife (Gen. 27).
- b. Years later, after prospering (wives, children, material wealth) Jacob deceived his father-in-law and flees back to the land of his father (Gen. 31).
- c. Jacob's return means that he must face his angry brother. What will the deceiver do now?

Genesis 32:3-5

And Jacob sent messengers before him to Esau his brother in the land of Seir, the country of Edom, ⁴ instructing them, "Thus you shall say to my lord Esau: Thus says your servant Jacob, 'I have sojourned with Laban and stayed until now. ⁵ I have oxen, donkeys, flocks, male servants, and female servants. I have sent to tell my lord, in order that I may find favor in your sight.'"

*Note the language of diplomatic courtesy and the request of a subordinate seeking acceptance.

Genesis 32:6

And the messengers returned to Jacob, saying, “We came to your brother Esau, and he is coming to meet you, and there are four hundred men with him.”

(reunion: for revenge or for royal reception? Jacob does not know.)

Genesis 32:9^a

*Then Jacob **prayed**...*

JACOB’S MODEL PRAYER	
Text: Genesis 32 (NIV)	
Context: Esau’s coming with 400 men to meet Jacob/his clan (years after Jacob has deceived/stolen Esau’s birthright)	
Components	Scripture
1. Who God Is	1. O God of my father Abraham... Isaac, O Lord who said to me...” (32:9)
2. Who I Am	2. “I am unworthy” (32:10)
3. What I Need	3. “Save me...” (32:11)
4. What I Feel	4. “...for I am afraid he will come and attack me... mothers with their children...” (32:11)
5. What You Said	5. “...I will surely make you prosper...” (32:12)

Compare to the Model Prayer of Jesus (Matt. 6:9-13)

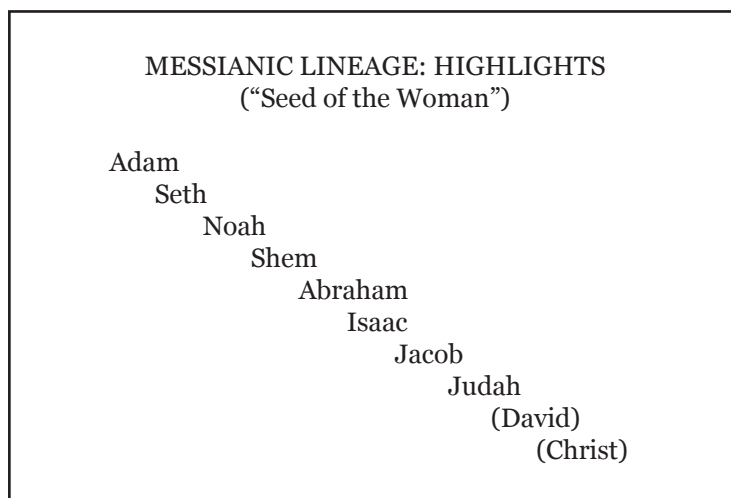
Our Father in heaven,
 hallowed be your name.
¹⁰ Your kingdom come,
 your will be done,
 on earth as it is in heaven.
¹¹ Give us this day our daily bread,
¹² and forgive us our debts, as we also have forgiven our debtors.
¹³ And lead us not into temptation,
 but deliver us from evil.

4. Sons of Jacob/Israel

Twelve Tribes (Sons) of Israel			
Leah	Bilhah	Zilpah	Rachel
#1 Reuben			
#2 Simeon			
#3 Levi			
#4 Judah			
	#5 Dan		
	#6 Naphtali		
		#7 Gad	
#9 Issachar		#8 Asher	
#10 Zebulon (Dinah)			
			#11 Joseph
			#12 Benjamin

5. Death of Jacob

- a. Recorded: Genesis 49:28-33
- b. Age at death: 147 years (Gen. 47:28)



D. Joseph

1. Joseph’s characterization: _____

“JOSEPH - MAN OF CHARACTER”	
<p>1. Joseph may have been given special responsibility over his brothers (“pasturing his brothers among the flocks”??); nevertheless, he was faithful to bring to his father a report, even a bad one. (Gen. 37:2)</p> <p>2. Joseph’s forthrightness and honesty compelled him to share faithfully, fully and accurately his seemingly, self-serving dreams. (Gen. 37:5-11)</p> <p>3. Joseph was a faithful servant of Potiphar, one that was trusted by his master and one to whom “all” was entrusted (except food... and wife). (Gen. 39:1-6^a)</p> <p>4. Joseph repeatedly refused the advances of Potiphar’s wife; when caught by his cloak, he “streaked” away. (Gen. 39:6^b-12)</p> <p>5. Joseph’s faithfulness and integrity in Potiphar’s household may have saved his life; others accused of such a crime would have been put to death, not Joseph; prison instead of death may be evidence of Potiphar’s questions about his wife. (Gen. 39:13-20^a)</p>	<p>6. Joseph was appointed to a place of responsibility in prison-- this may be further evidence of his trustworthiness and integrity. (Gen. 39:20^b-23)</p> <p>7. Joseph was trusted by the captain of the guard and was responsible to attend to Pharaoh’s chief cupbearer and chief baker. (Gen. 40:1-4^a)</p> <p>8. Joseph, when brought before Pharaoh to interpret his dream, did not take the credit for the ability but acknowledged that God could and would give the answer (interpretation). (Gen. 41:1-16)</p> <p>9. Joseph was placed in authority over Egypt next only to Pharaoh; he faithfully fulfilled his important duties. (Gen. 41:46-57)</p> <p>10. Joseph entertained his brothers’ request for grain yet withheld his identity; he tested his brothers’ truthfulness through an elaborate ruse (Gen. 42-44); when Joseph revealed his true identity, he embraced his brothers and did not seek revenge. (Gen. 42-44; Gen. 45:1-15)</p> <p>11. Upon the death of his father, Jacob (Israel), Joseph did not exact revenge as his brothers feared. (Gen. 50:15-21)</p>

2. Joseph narrative (overview)

JOSEPH			
“Youthful Arrogance”	“Rise to Prominence”	“Family Reunion”	“Final Days of Jacob”
Dreams Sold to slavery to Midianites to Potiphar	Potiphar’s house to Pharaoh’s prison to Pharaoh’s favor	1st Journey 2nd Journey Joseph’s test and revelation	Jacob to Egypt Blessing of Joseph’s sons Blessing of Jacob’s sons Death of Jacob
37 38	39 41	42 45	46 50

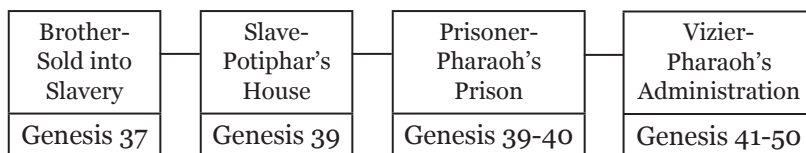
3. Highlights

a. Joseph’s “youthful arrogance”

Genesis 37:2^b-4

and he brought their father a bad report about them. ³ Now Israel loved Joseph more than any of his other sons, because he had been born to him in his old age; and he made an ornate robe for him. ⁴ When his brothers saw that their father loved him more than any of them, they hated him and could not speak a kind word to him.

b. Joseph’s “rise to prominence”



c. Joseph's "family reunion"

- (1) Joseph had been sold into slavery by his brothers; the great question: have they changed? Are they remorseful?
- (2) Overview to the gradual disclosure of Joseph's true identity:
 - First journey - without Benjamin (Gen. 42)
 - Second journey - with Benjamin (Gen. 43)
 - Joseph's test and revelation (Gen. 44-45)

d. Jacob's "final days"

- (1) The entire clan settles in Goshen (Gen. 46-47)
- (2) Jacob blesses Joseph's sons (Gen. 48)

Insight:

The two sons of Joseph receive the double-portion of blessing (customarily reserved for the eldest, not so in this case). These sons, Ephraim and Manasseh, will take Joseph's place as part of the twelve tribes of Israel (Levi will not have a tribal allotment in the promised land - priestly role).

- (3) Jacob blesses his sons (Gen. 49)
 - Blessings were binding, prophetic, and irrevocable.
 - Reuben, Simeon, and Levi are bypassed for leadership of the clan of tribes. Judah will lead.

Genesis 49:8-12

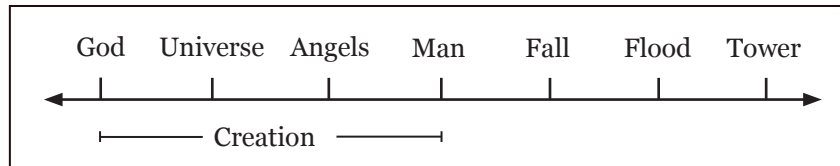
Judah, your brothers will praise you; your hand will be on the neck of your enemies; your father's sons will bow down to you. ⁹ You are a lion's cub, Judah; you return from the prey, my son. Like a lion he crouches and lies down, like a lioness—who dares to rouse him? ¹⁰ **The scepter will not depart from Judah**, nor the ruler's staff from between his feet, until he to whom it belongs shall come and the obedience of the nations shall be his. ¹¹ He will tether his donkey to a vine, his colt to the choicest branch; he will wash his garments in wine, his robes in the blood of grapes. ¹² His eyes will be darker than wine, his teeth whiter than milk.

4. Death of Joseph

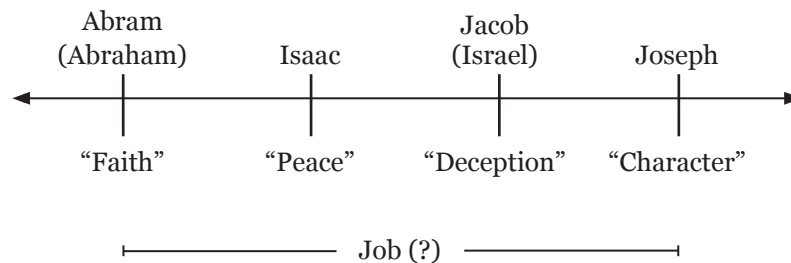
- a. Recorded: Genesis 50:22-26
- b. Age at death: 110 years

IV. TIMELINE SUMMARY

A. "Prologue"



B. "Patriarchs"



V. FOR SESSION 3: REDEMPTION AND WANDERINGS

- A. Minimal Reading: Exodus 1-7, 12
- B. Maximum Reading: Exodus 1-7, 12; Leviticus 16; Numbers 13-14; Deuteronomy 34
- C. Personal Project: Take a person through the “Timeline” for this session (review previous Movements as well). Draw and explain this as best you can.

FOR FURTHER STUDY

Panorama of the Bible covers “12 Movements” through the Scriptures. Each movement has an important Panorama Timeline connected to it.

To this point, the first 2 movements (“Prologue” and “Patriarchs”) have been covered. The student should be able to recite these movements by memory.

Upon completion of Panorama of the Bible, the serious student may wish to take Panorama Plus 1 (a six session study of Genesis 1-11, the “Prologue” Movement). Or even further, the student could take Panorama Plus 2 (a six session study of Genesis 12-50).

Each Panorama Plus drives deeper into the Biblical text while still following the basic Panorama Timeline. (More “Panorama Plus” studies are planned)

For further information, go to BiLD.fellowshipnwa.org

Session 3

I. PRAYER/REVIEW (TIMELINE)

A. “Prologue”: Movement #1: Four Key Events

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

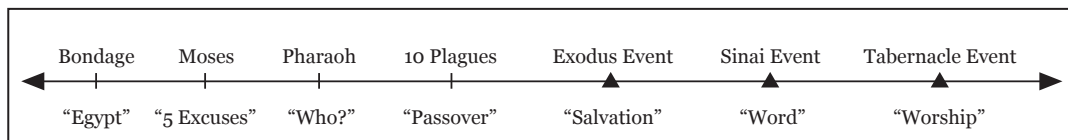
B. “Patriarchs”: Movement #2: Four Key People

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

(Also, the book of Job is set in this time period).

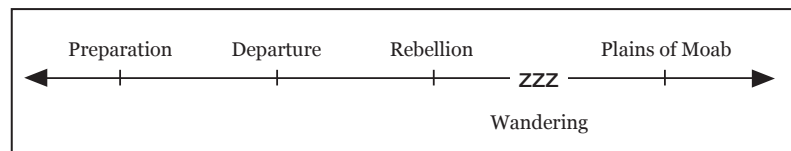
II. MOVEMENT #3: “REDEMPTION AND WANDERINGS” (PANORAMA TIMELINE)

A. “Redemption”



(Exodus, Leviticus)

B. “Wanderings”



(Numbers, Deuteronomy)

III. INTRODUCTION TO MOVEMENT #3

A. Book of Exodus: “Redemption”

EXODUS					
“Exodus” Event		“Sinai” Event		“Tabernacle” Event	
Salvation		Word of God		Worship	
<ul style="list-style-type: none"> • Bondage • Moses • Pharaoh (Confrontation) • 10 Plagues (Passover) • Deliverance (“Exodus” Event) 		<ul style="list-style-type: none"> • To Sinai • At Sinai (Decalogue) (Other laws) • Ratification 		<ul style="list-style-type: none"> • Tabernacle Instructions • Priests • Rebellion • Tabernacle Construction • Shekinah Glory 	
1	15	15	24	25	40

Project:
Circle the Panorama Timeline elements in the Book of Exodus chart.

B. Book of Numbers: “Wanderings”

NUMBERS					
Order		Disorder		Reorder	
<ul style="list-style-type: none"> • Census and Assignments • Purity and Separation • Preparation and Departure 		<ul style="list-style-type: none"> • Defection and Rejection • Rebellion and Authority 		<ul style="list-style-type: none"> • “Wanderings” • Conflicts and Victories • Warnings and Encouragements 	
1	10	11	20	21	36

Project:
Circle the Panorama Timeline elements in the Book of Numbers chart.

IV. “REDEMPTION”: TIMELINE/EXPOSITION

A. Bondage

1. Historical background

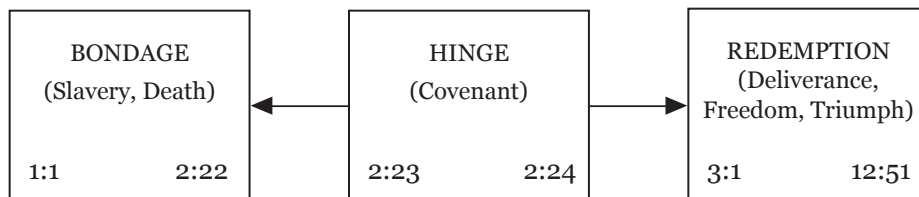
Exodus 1:8

Now there arose a new king over Egypt, who did not know Joseph.

Exodus 1:9-11^a

And he said to his people, “Behold, the people of Israel are too many and too mighty for us. ¹⁰ Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land.” ¹¹ Therefore they set taskmasters over them to afflict them with heavy burdens...

2. Literary “hinge”



Exodus 2:23-24 (NIV)

*During that long period, the king of Egypt died. The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. ²⁴ God heard their groaning and he remembered his **covenant** with Abraham, with Isaac and with Jacob.*

Insight:

“To Israel of old, the whole course of the history of salvation could be summed up as being ‘promises and fulfillment’: God promises, God remembers, God acts in salvation.”

(R. Alan Cole, Exodus, 62)

3. God's intention

- a. Moses (the prince of Egypt) flees for his life away from Egypt (Ex. 2).
- b. Moses (the shepherd) encounters God at Mt. Horeb or Sinai (Ex. 3).

Exodus 3:7-10

Then the Lord said, "I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings,⁸ and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.⁹ And now, behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them.¹⁰ Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt."

Note God's motivation for deliverance:

- 1) Compassion for his people in affliction
- 2) Remembrance of the "land" promise in the covenant

B. Moses

1. The call of Moses (at "burning bush")

Exodus 3:10

Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt.

2. The response of Moses ("excuses")

“5 Flimsy Excuses of Moses”				
No.	Exodus	Excuse	Reason	God’s Reply
1	3:11-12	“Who am I?”	Lack of identity Lack of ability	“I will be with you” “this shall be the sign” (worship)
2	3:13-22	“God... has sent me” “What is his name?”	Lack of authority Lack of knowledge	“I AM WHO I AM” (YHWH) (I AM)
3	4:1-9	“they will not believe me”	Lack of credibility	3 Signs: • staff • leprous hand • water to blood (i.e. God working through you)
4	4:10-12	“I am not eloquent” (“slow of speech and of tongue”)	Lack of communication skills (Yet, Acts 7:22... “mighty in his words”)	“I will be with your mouth” (message more important than delivery)
5	4:13-17	“Oh, my Lord, please send someone else”	Lack of availability	“anger of the Lord” (insecurity to disobedience) “Aaron, your brother”

Bottom Line Spiritual Lesson

- (1) When God calls a person, He equips him or her for the task.
- (2) When God calls a person, the issue is trust and obedience.

C. Pharaoh

1. Historical background: after the “burning bush”

a. Moses returns to Jethro

Exodus 4:18-20

Moses went back to Jethro his father-in-law and said to him, “Please let me go back to my brothers in Egypt to see whether they are still alive.” And Jethro said to Moses, “Go in peace.”¹⁹ And the Lord said to Moses in Midian, “Go back to Egypt, for all the men who were seeking your life are dead.”²⁰ So Moses took his wife and his sons and had them ride on a donkey, and went back to the land of Egypt. And Moses took the staff of God in his hand.

b. Moses departs to Egypt

Exodus 4:24-26

At a lodging place on the way the Lord met him and sought to put him to death.²⁵ Then Zipporah took a flint and cut off her son’s foreskin and touched Moses’ feet with it and said, “Surely you are a bridegroom of blood to me!”²⁶ So he let him alone. It was then that she said, “A bridegroom of blood,” because of the circumcision.

(Why would God attempt to kill the chosen instrument of deliverance?)

c. Moses meets Aaron

Exodus 4:27-28

The Lord said to Aaron, “Go into the wilderness to meet Moses.” So he went and met him at the mountain of God and kissed him.²⁸ And Moses told Aaron all the words of the Lord with which he had sent him to speak, and all the signs that he had commanded him to do.

2. Encounter with Pharaoh

Exodus 5:1-2

Afterward Moses and Aaron went and said to Pharaoh, “Thus says the Lord, the God of Israel, ‘Let my people go, that they may hold a feast to me in the wilderness.’”² But Pharaoh said, “**Who is the Lord**, that I should obey his voice and let Israel go? **I do not know the Lord**, and moreover, I will not let Israel go.”

Exodus 5:10

So the taskmasters and the foremen of the people went out and said to the people, “Thus says Pharaoh, ‘I will not give you straw.’”

Insight:

Note the theological question generated by Pharaoh’s refusal:
“Who has the right to rule?”

3. Centrality of the Abrahamic Covenant

a. Covenant remembrance

Exodus 6:2-5

God spoke to Moses and said to him, “***I am the Lord.*** ³ I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the Lord I did not make myself known to them. ⁴ I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners. ⁵ Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered my covenant.”

Note:

Pharaoh has asked, “Who is the Lord... ?” (Ex. 5:2)

Here the Lord begins to answer, “I am the Lord” (6:2). The Lord’s credentials are elaborated.

What follows next is a covenant restatement (6:6-8). Note the seven “I wills” of the Lord.

b. Covenant restatement

Exodus 6:6-8

*“Say therefore to the people of Israel, ‘**I am the Lord**, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. ⁷ I will take you to be my people, and I will be your God, and you shall know that I am the Lord your God, who has brought you out from under the burdens of the Egyptians. ⁸ I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. **I am the Lord.**”*

Pharaoh’s challenge: “Who is the Lord?”

God’s reply: “I am the Lord (YHWH)”

D. Ten Plagues

1. Object lessons to answer the question, “Who is the Lord?”

Insight:

Who does have the right to rule? (Pharaoh... or YHWH?)

Each plague demonstrates God’s authority over all other “so called” gods. Each plague is directed directly or indirectly to an Egyptian deity.

Exodus 7:3-5

“But I will harden Pharaoh’s heart, and though I multiply my signs and wonders in the land of Egypt, ⁴ Pharaoh will not listen to you. Then I will lay my hand on Egypt and bring my hosts, my people the children of Israel, out of the land of Egypt by great acts of judgment. ⁵ The Egyptians shall know that I am the Lord, when I stretch out my hand against Egypt and bring out the people of Israel from among them.”

2. The Plagues

THE TEN PLAGUES			
(Edited from J. Walton; where noted, J. Davis, N. Geisler, and others)			
	<u>Plague</u>	<u>Ref.</u>	<u>Possible Egyptian Deity Directed Against</u>
1	Nile turned to blood	Ex. 7:14-15	Nilus: sacred river god (Geisler) Khnum: guardian of the Nile Hapi: spirit of the Nile Osiris: Nile was bloodstream
2	Frogs	Ex. 8:1-15	Heqt: form of frog; goddess of resurrection
3	Gnats (Mosquitos)	Ex. 8:16-19	Seb: god of the earth (Geisler)
4	Flies	Ex. 8:20-32	Uatchit: manifested by the Ichneuman fly (Davis) Khephera: sacred scarab (beetle) (Geisler)
5	Plague on cattle	Ex. 9:1-7	Hathor: mother-goddess; form of cow Apis: bull of god Ptah; symbol of fertility Mnevis: sacred bull of Heliopolis
6	Boils	Ex. 9:8-12	Sekh-mer: lion-headed goddess of creating/ending plagues Imhotep: god of medicine Typhon: evil-eye god (Geisler)
7	Hail	Ex. 9:13-35	Shu: goddess of the atmosphere (Geisler) Nut: sky goddess Isis: goddess of life Seth: protector of crops
8	Locusts	Ex. 10:1-20	Serapis: god-protector from locusts (Geisler) Isis: goddess of life Seth: protector of crops
9	Darkness	Ex. 10:21-29	Re, Aten, Atum, Horus: all sun gods of sorts
10	Death of firstborn	Ex. 11:1-12:36	The deity of Pharaoh: Osiris, the giver of life

3. The Tenth Plague (“Passover”)

a. Aftermath

Exodus 12:29-31

At midnight the Lord struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the livestock.³⁰ And Pharaoh rose up in the night, he and all his servants and all the Egyptians. And there was a great cry in Egypt, for there was not a house where someone was not dead.³¹ Then he summoned Moses and Aaron by night and said, “Up, go out from among my people, both you and the people of Israel; and go, serve the Lord, as you have said.”

b. Comparison of Passover to Redemption

Passover (Ex. 12)	Redemption (NT)
1. Lamb to be sacrificed (3, 7)	1. Lamb of God sacrificed (1 Cor. 5:7; Jn. 1:29)
2. Lamb without spot or blemish (5)	2. Christ (our Lamb) without spot or blemish (1 Pet. 1:18-19; 2 Cor. 5:21)
3. Lamb’s blood shed that they might have life (6-7)	3. Christ’s blood shed that mankind might have life (Jn. 3:16; 1 Pet. 2:24)
4. For benefit of shed blood, must apply over doorposts by faith (7, 22)	4. For benefit of shed blood, must apply over doorposts of one’s heart by faith. (Ro. 3:25-26)
5. Safe behind the blood, must feed upon the lamb (8)	5. Safe behind the blood, must feed upon the Lamb (Jn. 6:53, 56; 1 Cor. 10:14-17)

E. The “Exodus Event”

1. The journey begins

Exodus 13:17-18

When Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although that was near. For God said, “Lest the people change their minds when they see war and return to Egypt.”¹⁸ But God led the people around by the way of the wilderness toward the Red Sea. And the people of Israel went up out of the land of Egypt equipped for battle.

Exodus 14:5

When the king of Egypt was told that the people had fled, the mind of Pharaoh and his servants was changed toward the people, and they said, “What is this we have done, that we have let Israel go from serving us?”

2. The Red Sea (Hb. Yam Suph)

Exodus 14:13

And Moses said to the people, “Fear not, stand firm, and see the salvation of the Lord, which he will work for you today. For the Egyptians whom you see today, you shall never see again.”

Exodus 14:14-21

*“The Lord will fight for you, and you have only to be silent.”¹⁵ The Lord said to Moses, “Why do you cry to me? Tell the people of Israel to go forward.¹⁶ Lift up your staff, and stretch out your hand over the sea and divide it, that the people of Israel may go through the sea on dry ground.¹⁷ And I will harden the hearts of the Egyptians so that they shall go in after them, and **I will get glory** over Pharaoh and all his host, his chariots, and his horsemen.¹⁸ And the **Egyptians shall know that I am the Lord**, when I have gotten glory over Pharaoh, his chariots, and his horsemen.”¹⁹ Then the angel of God who was going before the host of Israel moved and went behind them, and the pillar of cloud moved from before them and stood behind them,²⁰ coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness. And it lit up the night without one coming near the other all night.²¹ Then Moses stretched out his hand over the sea, and the Lord drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided.*

3. The effect on the people

Exodus 14:31

Israel saw the great power that the Lord used against the Egyptians, so the people feared the Lord, and they believed in the Lord and in his servant Moses.

F. The “Sinai Event”

1. Mosaic Covenant

Exodus 19:4-6

*“You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to myself. ⁵ Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my **treasured possession** among all peoples, for all the earth is mine; ⁶ and you shall be to me a **kingdom of priests** and a **holy nation**. These are the words that you shall speak to the people of Israel.”*

- “treasured possession”
- “kingdom of priests”
- “holy nation”

2. Conditional or unconditional (“If... then” or “I will”)

3. Relationship of Mosaic to Abrahamic Covenant

Galatians 3:17-19

This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. ¹⁸ For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise. ¹⁹ Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary.

4. The Ten Commandments (Ten Words or Decalogue)

DECALOGUE - EXODUS 20:3-17				
<u>Commandment</u>	<u>Verse(s)</u>	<u>Basic Human Need</u>	<u>Biblical Expression</u>	<u>Direction</u>
1	3	Need for Supreme Being	“No other gods before Me”	To God
2	4-6	Need for God to be Real	No “idols”... do not bow down or worship them	To God
3	7	Need for God to be Powerful	“Not misuse the name...” (name in vain)	To God
4	8-11	Need for Rest and Worship	“Remember the Sabbath”	To God For Man
5	12	Need for Family Connections	“Honor your father and mother”	For Man
6	13	Need for Sanctity of Human Life	No murder	For Man
7	14	Need for Sexual Expression	No adultery	For Man
8	15	Need for Possessions	No stealing	For Man
9	16	Need for Healthy Relationships	No lying	For Man
10	17	Need for Basic Necessities	No coveting	For Man

G. The “Tabernacle Event”

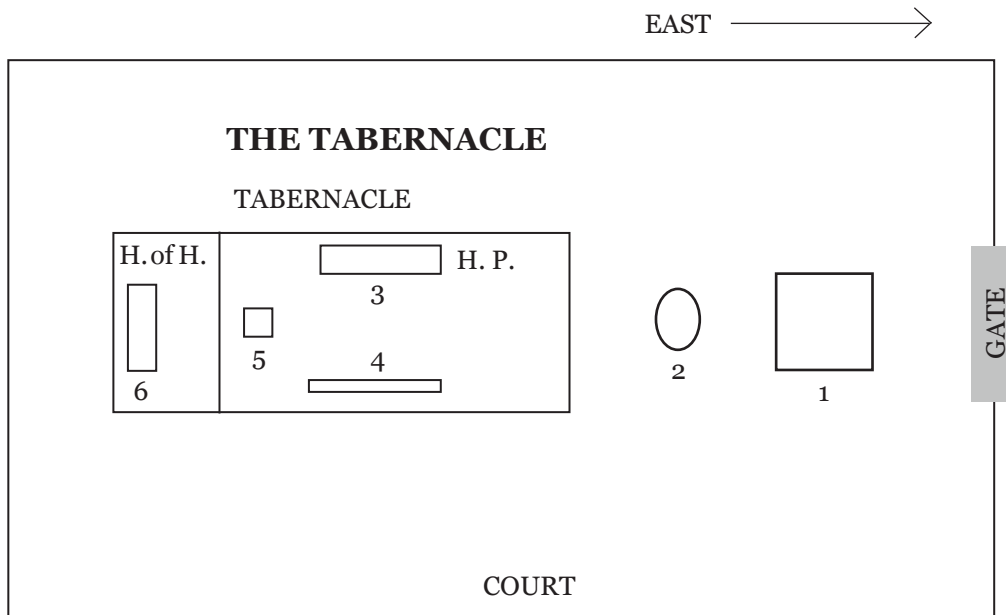
Numbers 9:15-17 (cf. Num. 9:15-23 and Exodus 40:34-38)

*On the day that the tabernacle was set up, the **cloud** covered the tabernacle, the tent of the testimony. And at evening it was over the tabernacle like the appearance of fire until morning. ¹⁶ So it was always: the **cloud** covered it by day and the appearance of fire by night. ¹⁷ And whenever the **cloud** lifted from over the tent, after that the people of Israel set out, and in the place where the **cloud** settled down, there the people of Israel camped.*

1. Tabernacle arrangement

Exodus 25:8

And let them make me a sanctuary, that I may dwell in their midst.



1 - Altar of Burnt Offering

2 - Bronze Basin (Laver)

3 - Table for Bread of the Presence

H. of H. - Holy of Holies

4 - Golden Lampstand

5 - Altar of Incense

6 - Ark of the Covenant

H. P. - Holy Place

2. Shekinah Glory

Exodus 40:34-38

*Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. ³⁵ And Moses was not able to enter the tent of meeting because the cloud settled on it, and the **glory of the Lord** filled the tabernacle. ³⁶ Throughout all their journeys, whenever the cloud was taken up from over the tabernacle, the people of Israel would set out. ³⁷ But if the cloud was not taken up, then they did not set out till the day that it was taken up. ³⁸ For the cloud of the Lord was on the tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their journeys.*

- Purpose?

V. “WANDERINGS”: TIMELINE/EXPOSITION

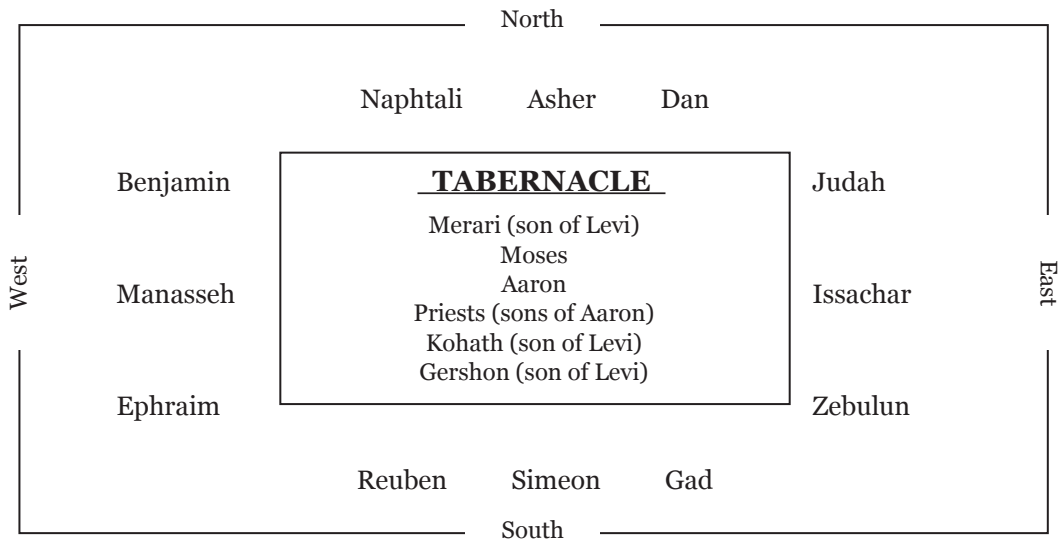
A. Preparation

1. Outline of Numbers

NUMBERS					
Order		Disorder		Reorder	
<ul style="list-style-type: none"> • Census and Assignments • Purity and Separation • Preparation and Departure 		<ul style="list-style-type: none"> • Defection and Rejection • Rebellion and Authority 		“Wanderings” <ul style="list-style-type: none"> • Conflicts and Victories • Warnings and Encouragements 	
1	10	11	20	21	36

2. Encampment (around the Tabernacle)

Israel Camped Around the Tabernacle



B. Departure

Numbers 10:11-13

*In the second year, in the second month, on the twentieth day of the month, the **cloud** lifted from over the tabernacle of the testimony,¹² and the people of Israel set out by stages from the wilderness of Sinai. And the **cloud** settled down in the wilderness of Paran.¹³ They set out for the first time at the command of the Lord by Moses.*

- First Passover... first year of a new calendar
(cf. Ex. 12:2)
- Arrival..... third month after the “exodus”
(Mt. Sinai) (cf. Ex. 19:1)
- Departure..... second year, second month
(cf. Num. 10:11)

Note: At Mt. Sinai, eleven months

C. Rebellion

1. Complaints about the Lord's provision (Num. 11:4-9)
2. Complaints about God's appointed leader (Num. 12; also 16:28-30)
3. Rebellion at Kadesh-Barnea (Num. 13-14) ← KEY EVENT
 - a. Twelve spies: to Promised Land
 - b. Minority report: about Promised Land

Numbers 14:20-23

Then the Lord said, "I have pardoned, according to your word. ²¹ But truly, as I live, and as all the earth shall be filled with the glory of the Lord, ²² none of the men who have seen my glory and my signs that I did in Egypt and in the wilderness, and yet have put me to the test these ten times and have not obeyed my voice, ²³ shall see the land that I swore to give to their fathers. And none of those who despised me shall see it."

D. Wandering

Numbers 14:34

According to the number of the days in which you spied out the land, forty days, a year for each day, you shall bear your iniquity forty years, and you shall know my displeasure.

E. Plains of Moab

1. The blessings by Moses (Deut. 33)
2. The death of Moses
 - a. Recorded: Deuteronomy 34
 - b. Referenced: Jude 8-10

3. The age of Moses (120 years; cf. Acts 7:20-44)

LIFE OF MOSES		
40	40	40
Learning (House of Pharaoh)	Shepherding (Wilderness of Midian)	Leading (Children of Israel)

Note:

The above chart is incomplete. The student of Moses' life could use this pattern for a biographical study of Moses' life. Tracing the key events of his life could also point to lessons to learn from this important Biblical character.

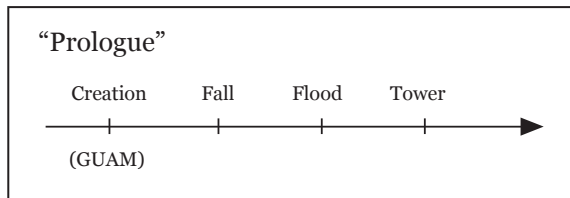
VI. FOR SESSION 4: CONQUEST

- A. Minimal Reading: Joshua 1-7
- B. Maximum Reading: Joshua 1-7, 23-24
- C. Personal Project: Take a person through the "Timeline" for this session (review previous Movements as well). Draw and explain this as best you can.

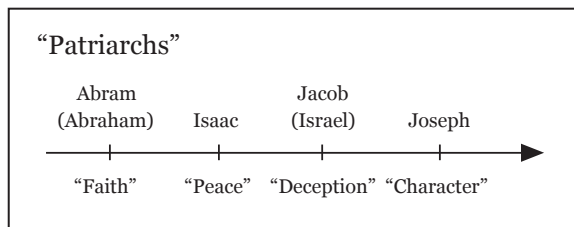
Session 4

I. PRAYER/REVIEW

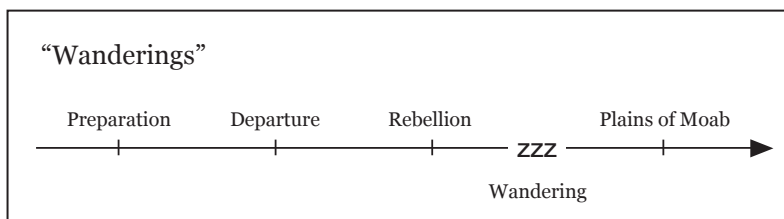
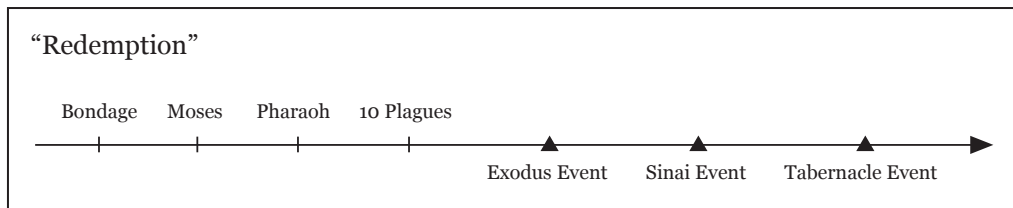
A. Movement #1



B. Movement #2

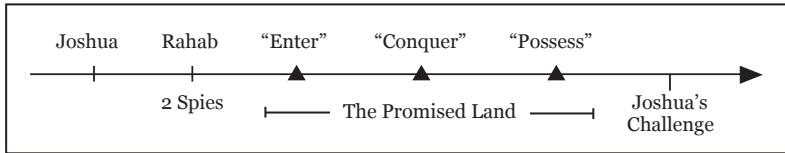


C. Movement #3



II. MOVEMENT #4 (of 12): “CONQUEST”

“Conquest”



III. OVERVIEW OF THE “BOOK OF JOSHUA”

A. Charted

BOOK OF JOSHUA					
“Entering the Land”		“Conquering the Land”		“Possessing the Land”	
1	5	5	12	13	24
Joshua: New Leader		Commander: Lord’s Army		Division of the Land	
1		5		13	19
Rahab: 2 Spies		“Central Campaign”		Cities of Refuge	
2		6	8	20	
Crossing the Jordan: Gilgal		Gibeonite Deception		Levitical Cities	
3	4	9		21	
Circumcision + Passover		“Southern Campaign”		Release: Eastern Tribes	
		10		22	
		“Northern Campaign”		Joshua’s Farewell	
	11				
		Defeated Kings			
5		12		23	24

B. Purposes of Joshua

(adapted from N. Geisler, Popular Survey of the OT)

1. Historical purpose:

To show God's fulfillment of the covenantal promise of "the land" to the Israelites (Abrahamic Covenant).

2. Doctrinal purpose:

To illustrate God's character, fulfillment of His promises, the victorious result of trusting and obeying, and the necessity of full, complete obedience.

3. Christological purpose:

Joshua's encounter with the Commander of the Lord's Army may be a pre-incarnate appearance of Christ. If so, Christ is our "Commander" (Lord) and leads us to victory in life.

C. Typological Significance of the Book of Joshua

1. Definition of "type"

A type is a person, thing, or an event that foreshadows/points forward (or correlates) to a future, deeper, significant fulfillment.

2. Typology and the Book of Joshua

- a. Is the crossing of the Jordan River to enter the Promised Land a type (picture) of heaven?
- b. Is the crossing and subsequent conquest a type (picture) of the abundant life (Jn. 10:10^b)?

D. Key Theological Themes: Book of Joshua

1. God is faithful to His word (promises).

Joshua 6:1-2

*Now Jericho was shut up inside and outside because of the people of Israel. None went out, and none came in. ² And the Lord said to Joshua, “See, **I have given** Jericho into your hand, with its king and mighty men of valor.”*

Joshua 8:1

*And the Lord said to Joshua, “Do not fear and do not be dismayed. Take all the fighting men with you, and arise, go up to Ai. See, **I have given** into your hand the king of Ai, and his people, his city, and his land.”*

Joshua 10:5, 8

*Then the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon, gathered their forces and went up with all their armies and encamped against Gibeon and made war against it. ⁸ And the Lord said to Joshua, “Do not fear them, for **I have given** them into your hands. Not a man of them shall stand before you.”*

2. Obedience to the Word of God is critical to the success of Joshua and the Israelites.

Joshua 1:7-8

Only be strong and very courageous, being careful to do according to all the law that Moses my servant commanded you. Do not turn from it to the right hand or to the left, that you may have good success wherever you go.... ⁸ This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.

Joshua 8:32-25 (after victory at Ai)

And there, in the presence of the people of Israel, he wrote on the stones a copy of the law of Moses, which he had written. ³³ And all Israel, sojourner as well as native born, with their elders and officers and their judges, stood on opposite sides of the ark before the Levitical priests who carried the ark of the covenant of the Lord, half of them in front of Mount Gerizim and half of them in front of Mount Ebal, just as Moses the servant of the Lord had commanded at the first, to bless the people of Israel. ³⁴ And afterward he read all the words of the law, the blessing and the curse, according to all that is written in the Book of the Law. ³⁵ There was not a word of all that Moses commanded that Joshua did not read before all the assembly of Israel, and the women, and the little ones, and the sojourners who lived among them.

3. Attributes of God are demonstrated in Joshua.

“God is shown to be holy, almighty, sovereign, just, full of mercy, a designer of order, worthy of worship, and a rewarder of those who fear and obey him.”

(I. Jensen, Joshua, EBC, 24)

4. The Biblical tension of “human effort” and “divine enablement” is demonstrated in the Book of Joshua.

Insight:

The Book of Joshua illustrates the compatible truths of “divine enablement” coupled with “human effort.” What God commands, He provides through His provision of whatever is needed. But God will not “divinely enable” apart from man’s “human effort.” God will always do His part; man must always do his part; thus, “trust and obey.”

IV. MOVEMENT #4: “CONQUEST” (BIBLICAL DEVELOPMENT)

A. Joshua the Man

1. Necessary leadership qualities

Moses speaks:

*Then Moses summoned Joshua and said to him in the sight of all Israel, “**Be strong and courageous**, for you shall go with this people into the land that the Lord has sworn to their fathers to give them, and you shall put them in possession of it.*

⁸ It is the Lord who goes before you. He will be with you; he will not leave you or forsake you. Do not fear or be dismayed.” (Deut. 31:7-8)

Lord speaks:

*“**Be strong and courageous**, for you shall cause this people to inherit the land that I swore to their fathers to give them. ⁷ Only **be strong and very courageous**, being careful to do according to all the law that Moses my servant commanded you. Do not turn from it to the right hand or to the left, that you may have good success wherever you go... ⁹ Have I not commanded you? **Be strong and courageous**. Do not be frightened, and do not be dismayed, for the Lord your God is with you wherever you go.” (Josh. 1:6-7,9)*

People speak:

*“Whoever rebels against your commandment and disobeys your words, whatever you command him, shall be put to death. Only **be strong and courageous**.” (Josh. 1:18)*

Insight:

- “be strong” - strength in the hand for grasping (like a sword)
- “be courageous” - strength in the knees (to stand one’s ground)

2. Necessary focus: Joshua 1:3

*Remember the word that Moses the servant of the Lord commanded you, saying, “The Lord your God is providing you a place of **rest** and will give you this **land**.”*

- a. “Rest” - entrance into inheritance or appropriation of promise (blessing); (cf. Heb. 3-4)
- b. “Land” - fulfillment of Abrahamic Covenant promise
(Gen. 12:1-7; 13:14-17; 15:7; 17:3-8)

3. Necessary conflict: Deuteronomy 7:1-6 NASB (Moses’ prophetic word)

“When the Lord your God brings you into the land where you are entering to possess it, and clears away many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and stronger than you, ² and when the Lord your God delivers them before you and you defeat them, then you shall utterly destroy them. You shall make no covenant with them and show no favor to them. ³ Furthermore, you shall not intermarry with them; you shall not give your daughters to their sons, nor shall you take their daughters for your sons. ⁴ For they will turn your sons away from following Me to serve other gods; then the anger of the Lord will be kindled against you and He will quickly destroy you. ⁵ But thus you shall do to them: you shall tear down their altars, and smash their sacred pillars, and hew down their Asherim, and burn their graven images with fire. ⁶ For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.

4. Necessary perspective

“The record of Israel’s exodus from the land of Egypt and preservation in the barren wilderness of Sinai constitutes one of the most captivating stories in the Bible. Equally thrilling are the accounts of Israel’s conquest of the land of Canaan under the leadership of the man Joshua. The years spent in conquest and settlement were crucial ones in the history of Israel. A comprehensive record of these events is found in the first eight books of the Bible. The first five books, known as the Pentateuch, give us the history of the Hebrews up to their entrance into the land of Canaan, while the books of Joshua, Judges, and Ruth continue that history by describing the conquest and settlement in the land of Canaan.”
(J. Davis, *History of Israel*, 17)

B. Rahab and the Spies

1. The plan of Joshua

Joshua 2:1

And Joshua the son of Nun sent two men secretly from Shittim as spies, saying, "Go, view the land, especially Jericho." And they went and came into the house of a prostitute whose name was Rahab and lodged there.

2. The reception by Rahab

Joshua 2:2-4

And it was told to the king of Jericho, "Behold, men of Israel have come here tonight to search out the land."³ Then the king of Jericho sent to Rahab, saying, "Bring out the men who have come to you, who entered your house, for they have come to search out all the land."⁴ But the woman had taken the two men and hidden them. And she said, "True, the men came to me, but I did not know where they were from."

3. The proposal by Rahab

Joshua 2:8-9

Before the men lay down, she came up to them on the roof⁹ and said to the men, "I know that the Lord has given you the land, and that the fear of you has fallen upon us, and that all the inhabitants of the land melt away before you."

Joshua 2:12-14

"Now then, please swear to me by the Lord that, as I have dealt kindly with you, you also will deal kindly with my father's house, and give me a sure sign¹³ that you will save alive my father and mother, my brothers and sisters, and all who belong to them, and deliver our lives from death."¹⁴ And the men said to her, "Our life for yours even to death! If you do not tell this business of ours, then when the Lord gives us the land we will deal kindly and faithfully with you."

4. The promise of the spies

Joshua 2:18-20

“Behold, when we come into the land, you shall tie this scarlet cord in the window through which you let us down, and you shall gather into your house your father and mother, your brothers, and all your father’s household. ¹⁹ Then if anyone goes out of the doors of your house into the street, his blood shall be on his own head, and we shall be guiltless. But if a hand is laid on anyone who is with you in the house, his blood shall be on our head. ²⁰ But if you tell this business of ours, then we shall be guiltless with respect to your oath that you have made us swear.”

Theological Insight:

Hebrews 11:31

By faith Rahab the prostitute did not perish with those who were disobedient, because she had given a friendly welcome to the spies.

Was Rahab wrong to lie to the officials of Jericho? Was she commended for this lie or for her protection of the spies? Is it even justifiable to lie to gain a greater or better outcome?

5. The future heritage of Rahab

Matthew 1:1-6^a

*The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. ² Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, ³ and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram, ⁴ and Ram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, ⁵ and Salmon the father of Boaz by **Rahab**, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, ⁶ and Jesse the father of David the king...*

C. “Entering the Land”

1. Crossing the Jordan River

Joshua 3:7-8 | Joshua’s leadership validated

*The Lord said to Joshua, “Today I will begin to exalt you in the sight of all Israel, that they may know that, as I was with Moses, so **I will be with you.**”⁸ And as for you, command the priests who bear the ark of the covenant, “When you come to the brink of the waters of the Jordan, you shall stand still in the Jordan.”*

Joshua 3:11-13 | Ark of the Covenant

*“Behold, the **ark of the covenant of the Lord** of all the earth is passing over before you into the Jordan.”¹² Now therefore take twelve men from the tribes of Israel, from each tribe a man.¹³ And when the soles of the feet of the priests bearing the ark of the Lord, the Lord of all the earth, shall rest in the waters of the Jordan, the waters of the Jordan shall be cut off from flowing, and the waters coming down from above shall stand in one heap.”*

Joshua 3:17 | Jordan River and dry ground

*Now the priests bearing the **ark of the covenant of the Lord** stood firmly on dry ground in the midst of the Jordan, and all Israel was passing over on dry ground until all the nation finished passing over the Jordan.*

2. Setting up the memorial

Joshua 4:1-3 | Stones taken

When all the nation had finished passing over the Jordan, the Lord said to Joshua,² “Take twelve men from the people, from each tribe a man,³ and command them, saying, “Take twelve stones from here out of the midst of the Jordan, from the very place where the priests’ feet stood firmly, and bring them over with you and lay them down in the place where you lodge tonight.”

Joshua 4:6-7 | Significance given

*“...that this may be **a sign** among you. When your children ask in time to come, ‘What do those stones mean to you?’⁷ then you shall tell them that the waters of the Jordan were cut off before the ark of the covenant of the Lord. When it passed over the Jordan, the waters of the Jordan were cut off. So these stones shall be to the people of Israel a **memorial** forever.”*

3. Consecrating the people

Joshua 5:2-5 | Circumcision

At that time the Lord said to Joshua, “Make flint knives and circumcise the sons of Israel a second time.”³ So Joshua made flint knives and circumcised the sons of Israel at Gibeath-haaraloth.⁴ And this is the reason why Joshua circumcised them: all the males of the people who came out of Egypt, all the men of war, had died in the wilderness on the way after they had come out of Egypt.⁵ Though all the people who came out had been circumcised, yet all the people who were born on the way in the wilderness after they had come out of Egypt had not been circumcised.

Genesis 17:9-10 | Covenant requirement

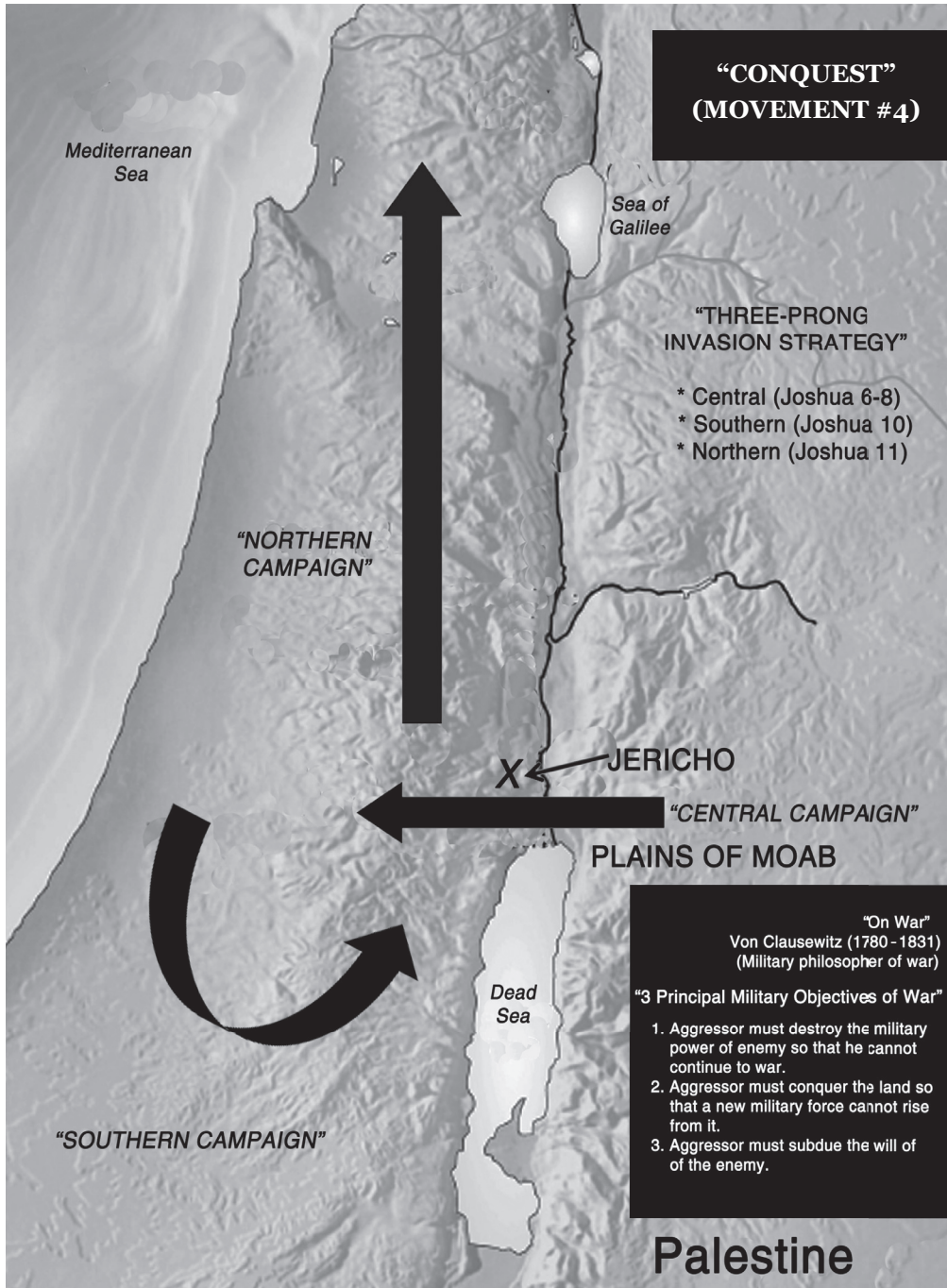
And God said to Abraham, “As for you, you shall keep my covenant, you and your offspring after you throughout their generations.¹⁰ This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised.”

4. Significance of entering the land (at Gilgal)

- a. Note the map on the following page.
- b. The Israelites will be facing a confederation of city-states within the land of Canaan. It will be important to “divide and conquer.”
- c. Note the inset on military strategy in the map.

Military Insight:

Joshua’s campaign to take the land will require a three-pronged attack. The map on the following page pictorially represents the military strategy. If successful, this plan will break the back of united Canaanite resistance.



D. “Conquering the Land”

1. Jericho: the first battle

a. Importance

- (1) Militarily: cuts the Promised Land into two halves
- (2) Spiritually: proves the faithfulness of God
- (3) Nationally: forges the nation into a people capable of defeating (or defending from) enemies.

b. Condition of the city

Joshua 6:1

Now Jericho was shut up inside and outside because of the people of Israel. None went out, and none came in.

c. Battle plan

Joshua 6:2-5

*And the Lord said to Joshua, “See, I have given Jericho into your hand, with its king and mighty men of valor. ³ You shall march around the city, all the men of war going around the city once. Thus shall you do for six days. ⁴ Seven priests shall bear seven trumpets of rams’ horns before the **ark**. On the seventh day you shall march around the city seven times, and the priests shall blow the trumpets. ⁵ And when they make a long blast with the ram’s horn, when you hear the sound of the trumpet, then all the people shall shout with a great shout, and the wall of the city will fall down flat, and the people shall go up, everyone straight before him.”*

Importance of the Ark?

- (1) Exodus 25:21-22: mercy seat (“I will meet with you”)
- (2) Joshua 6:6-14: “Ark” is mentioned nine times; taken around the city on the battle marches
- (3) Summary: the symbol of God’s presence, promise, and power

d. Divine ban (Heb. “herem”)

Joshua 6:18-19

*“But you, keep yourselves from the things **devoted to destruction**, lest when you have devoted them you take any of the **devoted things** and make the camp of Israel a thing for destruction and bring trouble upon it. ¹⁹ But all silver and gold, and every vessel of bronze and iron, are holy to the Lord; they shall go into the treasury of the Lord.”*

Insight:

“Herem” means to ban, deny or devote to destruction. To place spoils of war under the “herem” was to devote the city to destruction and give all of the spoils to God as belonging exclusively to Him.

Joshua 7:1

*But the people of Israel broke faith in regard to the **devoted things**, for Achan the son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, took some of the devoted things. And the anger of the Lord burned against the people of Israel.*

2. Ai: the second battle

Joshua 7:3-5

And they returned to Joshua and said to him, “Do not have all the people go up, but let about two or three thousand men go up and attack Ai. Do not make the whole people toil up there, for they are few.” ⁴ So about three thousand men went up there from the people. And they fled before the men of Ai, ⁵ and the men of Ai killed about thirty-six of their men and chased them before the gate as far as Shebarim and struck them at the descent. And the hearts of the people melted and became as water.

Joshua 7:10-12

*The Lord said to Joshua, “Get up! Why have you fallen on your face? ¹¹ Israel has sinned; they have transgressed my covenant that I commanded them; they have taken some of the **devoted things**; they have stolen and lied and put them among their own belongings. ¹² Therefore the people of Israel cannot stand before their enemies. They turn their backs before their enemies, because they have become **devoted for destruction**. I will be with you no more, unless you destroy the **devoted things** from among you.”*

Insight: Trust and Obey

This is a key principle illustrated repeatedly in the Book of Joshua; even an unconditional covenant (Abrahamic) can have attached to it conditions for blessing and cursing (Mosaic - see especially Deuteronomy 28).

3. Comparison of Rahab (Jericho) and Achan (Ai)

Rahab	Achan
A woman	A man
She is Canaanite, but fears the Lord	He is an Israelite, but doesn't fear the Lord
A prostitute (not respectable)	Respectable
Should have perished, but survives	Should have survived, but perishes
Her family survives	His family perishes
All that belongs to her survives	All that belongs to him perishes
Her nation (Jericho) perishes	His nation (Israel) prospers
She hides the spies from the king	He hides the loot from Joshua and the Lord
She hides the spies in her house	He hides the loot in his tent
She hides the spies on the roof	He hides the loot in the ground
Her house survives	His tent perishes
The cattle, sheep and donkeys of her city (Jericho) perish	His cattle, sheep and donkeys perish, like those in Jericho
She obeyed indirect revelation from the Lord	He disobeyed direct revelation from the Lord
She lives - like the Israelites	He dies - like the Canaanites

(from Baker *Illust. Bible Handbook*, 133)

4. Southern Campaign

a. Text: Joshua 10

b. Key verse: Joshua 10:42

And Joshua captured all these kings and their land at one time, because the Lord God of Israel fought for Israel.

5. Northern Campaign

a. Joshua 11

b. Key verse: Joshua 11:12

And all the cities of those kings, and all their kings, Joshua captured, and struck them with the edge of the sword, devoting them to destruction, just as Moses the servant of the Lord had commanded.

E. “Possessing the Land”

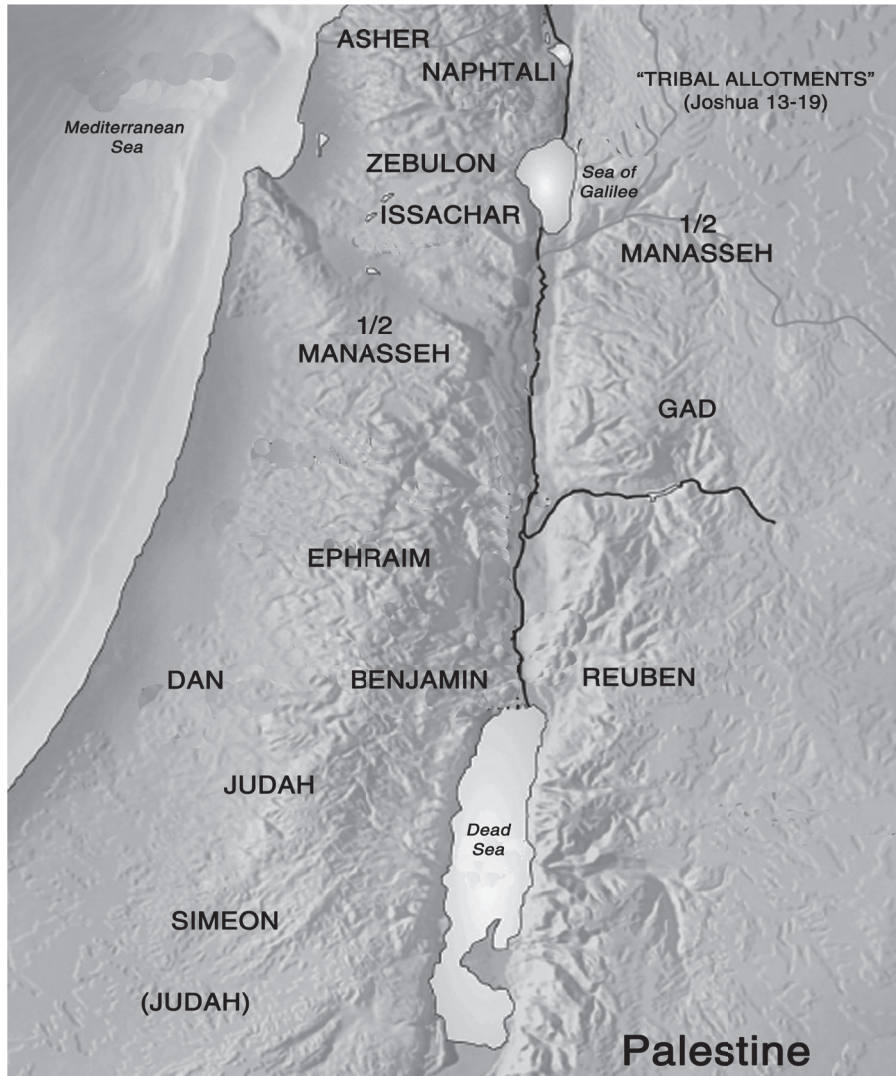
1. Division of the land

Joshua 14:1-5

*These are the **inheritances** that the people of Israel received in the land of Canaan, which Eleazar the priest and Joshua the son of Nun and the heads of the fathers' houses of the tribes of the people of Israel gave them to inherit. ² Their **inheritance** was by lot, just as the Lord had commanded by the hand of Moses for the nine and one-half tribes. ³ For Moses had given an **inheritance** to the two and one-half tribes beyond the Jordan, but to the Levites he gave **no inheritance** among them. ⁴ For the people of Joseph were two tribes, Manasseh and Ephraim. And no portion was given to the Levites in the land, but only cities to dwell in, with their pasturelands for their livestock and their substance. ⁵ The people of Israel did as the Lord commanded Moses; they allotted the land.*

For a rough approximation of the tribal allotments, see map on the following page.

Remember: Joseph's double blessing falls to his two sons, Ephraim and Manasseh. Also, the Levites are the priestly tribe and receive no allotments of land.



2. Fulfillment of the promise

Joshua 21:43

Thus the Lord gave to Israel all the land that he swore to give to their fathers. And they took possession of it, and they settled there.

3. Tribal responsibilities: finish the job!

a. Prophetic promise: Day of Moses

Exodus 23:29-30

I will not drive them out from before you in one year, lest the land become desolate and the wild beasts multiply against you. ³⁰ Little by little I will drive them out from before you, until you have increased and possess the land.

b. Prophetic promise: Day of Joshua

Joshua 23:12-13

For if you turn back and cling to the remnant of these nations remaining among you and make marriages with them, so that you associate with them and they with you, ¹³ know for certain that the Lord your God will no longer drive out these nations before you, but they shall be a snare and a trap for you, a whip on your sides and thorns in your eyes, until you perish from off this good ground that the Lord your God has given you.

Insight:

Failure to drive out the inhabitants of the land as commanded by the Lord will bring cursing (discipline); this is the story of the Book of Judges.

F. Farewell Address of Joshua

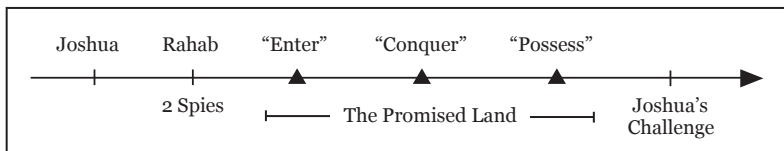
1. Address to the leadership (Josh. 23)
2. Covenant Renewal/Historical Summary (Josh. 24:1-13)
3. Challenge to the people

Joshua 24:14-15

“Now therefore fear the Lord and serve him in sincerity and in faithfulness. Put away the gods that your fathers served beyond the River and in Egypt, and serve the Lord. ¹⁵ And if it is evil in your eyes to serve the Lord, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve the Lord.”

4. Response of the people (Josh. 24:16-22)

V. **TIMELINE: MOVEMENT #4 (“CONQUEST”)**



VI. **FOR SESSION 5: “APOSTASY”**

- A. Minimal Reading: Judges 1-2
- B. Maximum Reading: Judges 1-2, 6-8
- C. Personal Project: Take a person through the “Timeline” for this session (review previous Movements as well). Draw and explain this as best you can.

Session 5

I. PRAYER/REVIEW

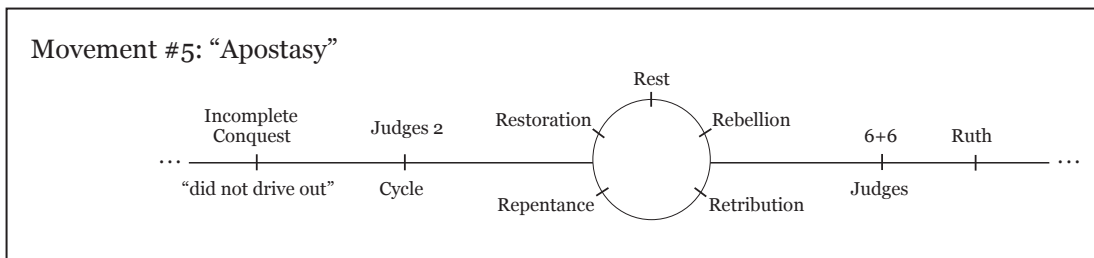
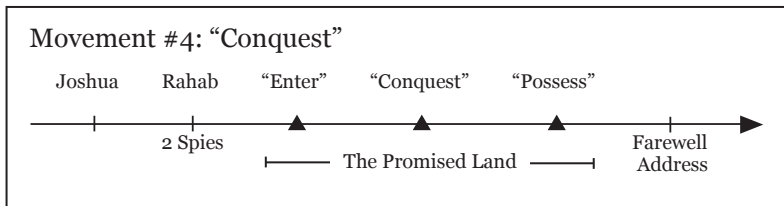
A. Movements and Scriptures

1. (#1) “Prologue” Genesis 1-11
2. (#2) “Patriarchs” Genesis 12-50; Job
3. (#3) “Redemption” Exodus/Leviticus
 “Wanderings” Numbers/Deuteronomy
4. (#4) “Conquest” Joshua

TODAY

5. (#5) “Apostasy” Judges; Ruth

B. Timeline: Movements 4 and 5



II. OVERVIEW TO BOOK OF JUDGES

A. Charted

JUDGES		
KEY THEME: “Defeat & Deliverance”	KEY PHRASE: “Did Evil”	KEY CONCEPT: “Sin Cycle”
Days of the Judges 1 3	Deeds of the Judges 3 16	Difficulties during the Judges 17 21
Prologue	Body	Appendix
Sin Cycle (Judges 2)	6 Major - 6 Minor	Idolatry/Civil War

B. Compared to Joshua

“Joshua”	“Judges”
<ul style="list-style-type: none"> • Victory of the “faith-life” • Freedom • Possession • Faithfulness • One leader prominent • Triumph • Success through faith (trust) 	<ul style="list-style-type: none"> • Defeat of the “disobedient life” • Bondage • Oppression • Faithlessness • Many judges prominent • Tragedy • Failure through rebellion (compromise)

III. MOVEMENT #5: “APOSTASY” (THEOLOGICAL DEVELOPMENT)

A. Incomplete Conquest: Historical Background

1. YHWH’s rest

Joshua 23:1-5

*A long time afterward, when the Lord had given **rest** to Israel from all their surrounding enemies, and Joshua was old and well advanced in years, ² Joshua summoned all Israel, its elders and heads, its judges and officers, and said to them, “I am now old and well advanced in years. ³ And you have seen all that the Lord your God has done to all these nations for your sake, for it is the Lord your God who has fought for you. ⁴ Behold, I have allotted to you as an **inheritance** for your tribes those nations that remain, along with all the nations that I have already cut off, from the Jordan to the Great Sea in the west. ⁵ The Lord your God will push them back before you and drive them out of your sight. And you shall possess their land, just as the Lord your God promised you.”*

Note:

- “rest” and “inheritance”
- “Lord your God who has fought for you”
- “will drive them out of your sight”
- Therefore, finish the job (human effort and divine enablement)

2. Joshua's warning

Joshua 23:6-13

*Therefore, be very strong to keep and to do all that is written in the Book of the Law of Moses, turning aside from it neither to the right hand nor to the left,⁷ that you may not mix with these nations remaining among you or make mention of the names of their gods or swear by them or serve them or bow down to them,⁸ but you shall cling to the Lord your God just as you have done to this day.⁹ **For the Lord has driven out** before you great and strong nations. And as for you, no man has been able to stand before you to this day.¹⁰ One man of you puts to flight a thousand, since it is the Lord your God who fights for you, just as he promised you.¹¹ Be very careful, therefore, to love the Lord your God.¹² For if you turn back and cling to the remnant of these nations remaining among you and make marriages with them, so that you associate with them and they with you,¹³ know for certain that **the Lord your God will no longer drive out** these nations before you, but they shall be a snare and a trap for you, a whip on your sides and thorns in your eyes, until you perish from off this good ground that the Lord your God has given you.*

3. Israel's response ("did not drive out")

See Judges 1:19, 21, 27, 28, 29, 30, 31, 33

(This is "Incomplete Conquest," the first part of the Panorama Timeline, Movement #5, "Apostasy")

Lesson to be Learned:

- incomplete obedience is disobedience
- "incomplete conquest" is Israel's failure

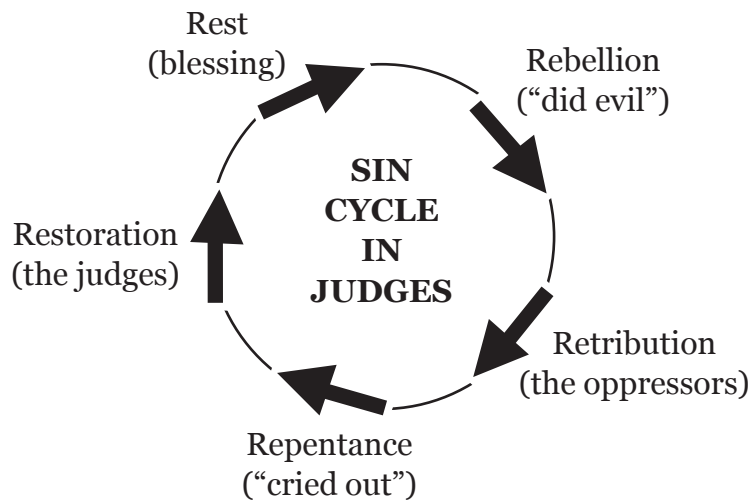
4. Encounter with the Angel of the Lord

Judges 2:1-3

Now the angel of the Lord went up from Gilgal to Bochim. And he said, "I brought you up from Egypt and brought you into the land that I swore to give to your fathers. I said, 'I will never break my covenant with you,² and you shall make no covenant with the inhabitants of this land; you shall break down their altars.' But you have not obeyed my voice. What is this you have done?³ So now I say, I will not drive them out before you, but they shall become thorns in your sides, and their gods shall be a snare to you."

B. "Sin Cycle" of Judges

1. Viewed pictorially



2. Described cyclically (“sin cycle”)

- a. Rest: the people at “peace” (e.g. see Judg. 3:11)
- b. Rebellion: the people “did evil”
- c. Retribution: God “handed them over” to oppressors
- d. Repentance: the people “cried out” in confession
- e. Restoration: God raised up “judges who saved”

[f. Rest: the people again at peace...]

3. Outlined Biblically

Judges 2:6-19 NIV

After Joshua had dismissed the Israelites, they went to take possession of the land, each to their own inheritance. ⁷ The people served the Lord throughout the lifetime of Joshua and of the elders who outlived him and who had seen all the great things the Lord had done for Israel.

⁸ *Joshua son of Nun, the servant of the Lord, died at the age of a hundred and ten.*

⁹ *And they buried him in the land of his inheritance, at Timnath Heres in the hill country of Ephraim, north of Mount Gaash.*

¹⁰ *After that whole generation had been gathered to their ancestors, another generation grew up who knew neither the Lord nor what he had done for Israel.*

¹¹ *Then the Israelites **did evil** in the eyes of the Lord and served the Baals. ¹² They **forsook** the Lord, the God of their ancestors, who had brought them out of Egypt. They followed and worshiped various gods of the peoples around them. They aroused the Lord’s anger ¹³ because they **forsook him** and served Baal and the Ashtoreths.*

¹⁴ *In his anger against Israel the Lord **gave them** into the hands of raiders who plundered them. He **sold them** into the hands of their enemies all around, whom they were no longer able to resist. ¹⁵ Whenever Israel went out to fight, the hand of the Lord was against them to defeat them, just as he had sworn to them. They were in great distress.*

(continued - next page)

¹⁶ Then the Lord **raised up judges**, who saved them out of the hands of these raiders. ¹⁷ Yet they would not listen to their judges but prostituted themselves to other gods and worshiped them. They quickly turned from the ways of their ancestors, who had been obedient to the Lord's commands. ¹⁸ Whenever the Lord raised up a judge for them, he was with the judge and saved them out of the hands of their enemies as long as the judge lived; for the **Lord relented** because of their groaning under those who oppressed and afflicted them. ¹⁹ But when the judge died, the people **returned to ways even more corrupt** than those of their ancestors, following other gods and serving and worshiping them. They refused to give up their evil practices and stubborn ways.

Low Point for the Nation (in Judges):

- 1) The passing of a great leader (6-9): NO DIRECTION
- 2) The failure of a previous generation (10): NO DISCIPLESHIP
- 3) The collapse of a new generation (11-19): NO DISCIPLINE

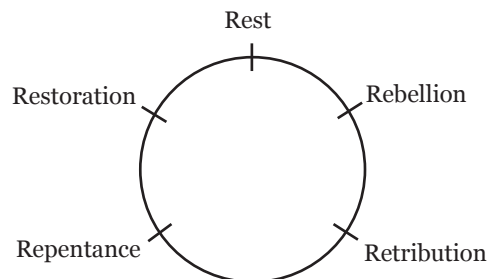
4. Illustrated specifically: Othniel

Judges 3:7-11 NIV

The Israelites **did evil** in the eyes of the Lord; they forgot the Lord their God and served the Baals and the Asherahs. ⁸ The anger of the Lord burned against Israel so that he **sold them** into the hands of Cushan-Rishathaim king of Aram Naharaim, to whom the Israelites were subject for eight years. ⁹ But when they **cried out** to the Lord, he **raised up** for them a **deliverer**, Othniel son of Kenaz, Caleb's younger brother, who **saved them**. ¹⁰ The Spirit of the Lord came on him, so that he became Israel's **judge** and went to war. The Lord gave Cushan-Rishathaim king of Aram into the hands of Othniel, who overpowered him. ¹¹ So the land had **peace** for forty years, until Othniel son of Kenaz died.

Note:

- a. Rebellion: “did evil” (7)
- b. Retribution: “sold them” (8)
- c. Repentance: “cried out” (9)
- d. Restoration: “raised up” (9)
 “deliverer” (9)
 “saved them” (9)
 “judge” (10)
- e. Rest: “peace” (11)



5. Applied “typologically”

- a. Theological observation: the “sin cycle” foreshadows the believer’s daily walk with God.
- b. Believer’s cycle (NT experience)

(1) Rest: daily fellowship or walk with God

1 John 1:7

But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.

Galatians 5:16

But I say, walk by the Spirit, and you will not gratify the desires of the flesh.

John 15:1-8 (principle of “abiding”)

(2) Rebellion: a believer's sin which disrupts fellowship/walk/abiding

1 John 1:6

If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth.

John 15:5

I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.

Psalms 66:18

If I had cherished iniquity in my heart, the Lord would not have listened.

(3) Retribution: the believer's sin brings divine discipline

Hebrews 12:5-11

*And have you forgotten the exhortation that addresses you as sons? "My son, do not regard lightly the **discipline** of the Lord, nor be weary when reproved by him. ⁶ For the Lord **disciplines** the one he loves, and chastises every son whom he receives." ⁷ It is for **discipline** that you have to endure. God is treating you as sons. For what son is there whom his father does not **discipline**? ⁸ If you are left without **discipline**, in which all have participated, then you are illegitimate children and not sons. ⁹ Besides this, we have had earthly fathers who **disciplined** us and we respected them. Shall we not much more be subject to the Father of spirits and live? ¹⁰ For they **disciplined** us for a short time as it seemed best to them, but he **disciplines** us for our good, that we may share his holiness. ¹¹ For the moment all **discipline** seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.*

(4) Repentance: the believer's confession of sin

1 John 1:9

If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

James 4:8-10

Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. ⁹ Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. ¹⁰ Humble yourselves before the Lord, and he will exalt you.

Joel 2:12-14 (“returning to the Lord” principle)

(5) Restoration: the believer restored to fellowship and daily walk with God

1 John 1:5-9 (descriptive of the cycle)

c. Summary statement on “Sin Cycle”

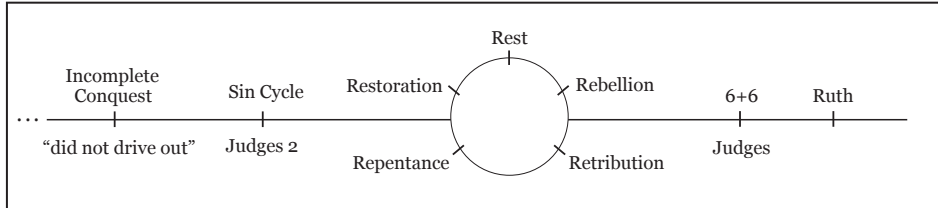
Insight

“The cycle accentuates two prominent lines of truth: (1) the desperate sickness of the human heart, revealing its ingratitude, stubbornness, rebellion and folly; and (2) God's long-suffering, patience, love, and mercy.”

(I. Jensen, Survey of OT, 158-159)

IV. MOVEMENT #5: "APOSTASY" (BIBLICAL DEVELOPMENT)

A. Timeline Review



B. Book of Judges: broad outline

"JUDGES"	
I. Days of the Judges (Prologue)	(1-3)
II. Deeds of the Judges (6 Major - 6 Minor)	(3-16)
III. Difficulties during the Judges (Appendix)	(17-21)

C. Prologue of Judges (Judges 1-3)

1. The situation militarily (1)
 - military action/conquests
2. The situation religiously (2)
 - "sin cycle" described
3. The situation politically (3:1-6)
 - testing of Israel

D. Deeds of the Judges

1. Judgeship of OTHNIEL (3:7-11)
 - See p. 86

2. Judgeship of EHUD (3:12-30)
 - a. Rebellion... “did what was evil” (12)
 - b. Retribution... “strengthened Eglon... against” (12)
 - c. Repentance... “cried out” (15)
 - d. Restoration... “deliverer” (15)
 - e. Rest... “had rest” (or peace) (30)

3. Judgeship of SHAMGAR (3:31)

Judges 3:31

After him was Shamgar the son of Anath, who killed 600 of the Philistines with an oxgoad, and he also saved Israel.

4. Judgeship of DEBORAH (BARAK) (4:1-5:31)

DEBORAH AND BARAK	
Chapter 4	Chapter 5
Story	Song
Narrative	Poetry
<ul style="list-style-type: none"> • “Sin Cycle” • Oppressors: Jabin and Sisera • Deliverers: Deborah and Barak 	<ul style="list-style-type: none"> • Praise (1-3) • Poetic epic (4-30) • Peace (31)

5. Judgeship of GIDEON (6:1-9:57)

GIDEON	
Chapters 6-8	Chapter 9
Story of Gideon	Story of Abimelech
<ul style="list-style-type: none"> • Sin Cycle • Call of Gideon 6 	<ul style="list-style-type: none"> • Unruly son of Gideon • Ruthless son of Gideon • Strife between Abimelech and Shechem • Abimelech vs. Gaal • Justice at the end
<ul style="list-style-type: none"> • Gideon’s army (32,000 -- 10,000 -- 300) • Gideon’s victory - Part 1 7 	
<ul style="list-style-type: none"> • Gideon’s victory - Part 2 • Gideon’s ephod (snare) 8 	
	9

- a. Midianites are oppressing the Israelites (Judg. 6:1 ff) while before, the Israelites plundered the Midianites (Num. 31).
- b. The Israelites “cried out to the Lord.” This action first brought a divinely-sent prophet (6:7-10), then the Angel of the Lord (6:11 ff).
- c. Gideon “tests” the Angel of the Lord (pre-incarnate Christ?) (e.g. 6:17-20; 36-37); the Lord “tests” Gideon (7:1-8).
- d. Gideon is a deliverer judge but does not leave a lasting legacy (8:33-35 and 9:1-6).

6. Judgeship of TOLA (10:1-2)

Judges 10:1-2

After Abimelech there arose to save Israel Tola the son of Puah, son of Dodo, a man of Issachar, and he lived at Shamir in the hill country of Ephraim. ² And he judged Israel twenty-three years. Then he died and was buried at Shamir.

7. Judgeship of JAIR (10:3-5)

Judges 10:3-5

After him arose Jair the Gileadite, who judged Israel twenty-two years. ⁴ And he had thirty sons who rode on thirty donkeys, and they had thirty cities, called Havvoth-jair to this day, which are in the land of Gilead. ⁵ And Jair died and was buried in Kamon.

8. Judgeship of JEPHTHAH (10:6-12:7)

As likely with all the judges (major and minor), the “sin cycle” is present. However, note some important variations in Jephthah.

a. Rebellion... “did what was evil” (10:6)

(1) served the false gods (idolatry)

(2) did not serve the Lord

b. Retribution... “sold them” (10:7-9)

c. Repentance... two-part repentance

(1) Initial confession

Judges 10:10

And the people of Israel cried out to the Lord, saying, “We have sinned against you, because we have forsaken our God and have served the Baals.”

(2) Intense confession

Judges 10:15-16

And the people of Israel said to the Lord, "We have sinned; do to us whatever seems good to you. Only please deliver us this day."¹⁶ So they put away the foreign gods from among them and served the Lord, and he became impatient over the misery of Israel.

Lesson: Two-Part Repentance

- Is there a difference between "confession-repentance" and "brokenness-repentance"?
- Application for today?

d. Restoration

(1) No immediate deliverer raised up

Judges 10:16 NIV

Then they got rid of the foreign gods among them and served the Lord. And he could bear Israel's misery no longer.

(2) Jephthah to become the deliverer (Judg. 11-12)

(3) Request of the people to Jephthah

- (a) "Come and be our leader" (11:6)
- (b) "Go with us and fight" (11:8)
- (c) "Be our head over all the inhabitants of Gilead" (11:8)

Reflection:

Was this the leadership and provision of the Lord or of man's choice (cf. 11:9)?

(4) Rash vow of Jephthah

Judges 11:30-31

And Jephthah made a vow to the Lord and said, "If you will give the Ammonites into my hand, ³¹ then whatever comes out from the doors of my house to meet me when I return in peace from the Ammonites shall be the Lord's, and I will offer it up for a burnt offering."

- Was it human sacrifice?
- Was it dedication to perpetual Tabernacle service?

9. Judgeship of IBZAN (12:8-10)

10. Judgeship of ELON (12:11-12)

11. Judgeship of ABDON (12:13-15)

12. Judgeship of SAMSON (13:1-16:31)

Judges 13:1

And the people of Israel again did what was evil in the sight of the Lord, so the Lord gave them into the hand of the Philistines for forty years.

SAMSON			
<u>Chapter 13</u>	<u>Chapter 14</u>	<u>Chapter 15</u>	<u>Chapter 16</u>
Birth of Samson	Marriage of Samson	Deeds of Samson	Downfall of Samson
<ul style="list-style-type: none"> • Sin Cycle • Miraculous birth • Nazirite vow • "Spirit of the Lord" 	<ul style="list-style-type: none"> • Samson's demand • "Spirit of the Lord" • Riddles and rashness 	<ul style="list-style-type: none"> • Philistine troubles • "Spirit of the Lord" • Judge for 20 years 	<ul style="list-style-type: none"> • Deception & Delilah • Nazirite vow broken • "Lord had left him" • Death

Lessons from Samson:

- a. Samson's life parallels the journey of Israel. Both were called to be holy/separated unto the Lord; both ignored God's clear command of purity.
- b. Samson chased after foreign women; Israel chased after foreign gods.
- c. Samson had the power of the Holy Spirit but lost it; Israel had the presence of the Holy Spirit but neglected it.

E. Difficulties During the Judges (Judg. 17-21)

1. Micah, the Levite, the Danites, stolen idols (17:1-18:31)
2. A Levite, his concubine, the Benjamite war (19:1-21:25)

Reflection: End of the Book of Judges

So the end of Judges is disastrous for Israel. By the end of the book they are violating God's law and their covenant with him (Deuteronomy) in ways unimaginable. They are worshiping idols, and the Levites are leading them in this. They have become corrupt morally, sinking to the despised depths of the wretched Canaanite cities of Sodom and Gomorrah. They have ceased struggling to drive out the Canaanites and instead are becoming like the Canaanites. Finally, the Israelites turn on one another and annihilate one of their own tribes.

(Baker Illust. Bible Handbook, 155)

F. The Book of Ruth

Ruth 1:1

In the days when the judges ruled there was a famine in the land, and a man of Bethlehem in Judah went to sojourn in the country of Moab, he and his wife and his two sons.

RUTH	
<u>Chapter</u>	<u>Title</u>
1	Ruth and Naomi: Returning to Judah
2	Ruth and Boaz: Gleaning in the Fields
3	Ruth and Boaz: Lying on the Threshing Floor
4	Ruth and Boaz: Marrying the Kinsman-Redeemer

Key Features:

1. Ancestry of King David (Ruth 4:18-22)
2. Concept of the “Go’el” (Kinsman-Redeemer)
3. Character of God displayed (sovereignty, providence, mercy, grace, lovingkindness).

V. FOR LESSON 6: KINGSHIP: UNITED MONARCHY

A. Minimal Reading: 1 Sam. 1, 3, 8

B. Maximum Reading: 1 Sam. 1-8

C. Personal Project: Take a person through the timeline for this session (review previous Movements as well). Draw and explain this as best you can.

VI. SUPPLEMENTAL CHART

THE OPPRESSORS & JUDGES OF ISRAEL					
OPPRESSOR	KING	DATE	JUDGE	TRIBE	REF. NOTE
1. Mesopotamia	Cushan-risha-thaim	14th BC	Othniel	Judah	3:7-11
2. Moab	Eglon	14th-13th BC	Ehud	Benjamin	3:12-30
3. Philistia		?-13th BC	Shamgar		3:31
4. Canaan	Jabin	12th BC	Deborah	Ephraim	4:1-5:31
5. Midian	Oreb Zeeb Zebah Zalmunna	12th BC	Gideon	Manasseh	6:1-8:35
6. Civil War of Abimelech		12th BC			9:1-57
7. ?		12th BC	Tola	Issachar	10:1-2
8. ?		12th BC	Jair	Gilead	10:3-5
9. Ammon		12th-11th BC	Jephthah Ibzan Elon Abdon	Gilead Judah (??) Zebulun Ephraim	10:6-12:7 12:8-10 12:11-12 12:13-15
10. Philistia		12th-11th BC	Samson	Dan	13:1-16:31

Session 6

I. PRAYER/REVIEW

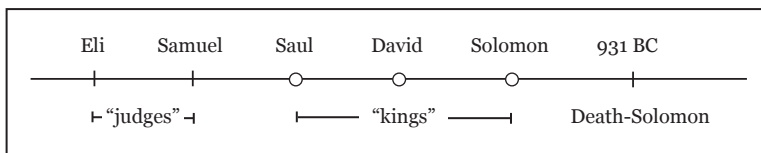
A. Movements #1-6

1. "Prologue" 4 major events?
2. "Patriarchs" 4 major characters?
3. "Redemption" 3 key events (types) from Exodus?
 "Wanderings" Kadesh-Barnea?
4. "Conquest" 3 major events from Joshua?
5. "Apostasy" "Sin cycle" (12 judges)?
6. "Kingship: United Monarchy" 3 kings?

TODAY

B. Panorama Timeline: Movement #6

Kingship: "United Monarchy"



II. OVERVIEW TO SAMUEL (2), KINGS (2), CHRONICLES (2)

A. Historical Books Charted

1. 1 Samuel

1 SAMUEL	
<u>Chapters</u>	<u>Topic</u>
1-7	Eli and Samuel
7-15	Samuel and Saul
16-31	Saul and David

Seven Distinctive Features:

- a. Transition from “judges” to “kings”
- b. Unusual birth of Samuel (the priest, judge, prophet)
- c. Ark of the Covenant lost and regained
- d. Saul chosen to be the first king
- e. David and Goliath story
- f. Saul and David in conflict (contrast)
- g. Death of Saul

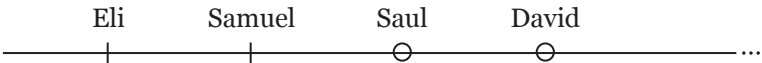
2. 2 Samuel

2 SAMUEL	
<u>Chapters</u>	<u>Topic</u>
1-10	King David: Looking Good
11-24	King David: Looking Bad

Seven Distinctive Features

- a. David becomes king, consolidates his rule
- b. Jerusalem becomes David's capital
- c. Joab (David's general) murders Abner (Saul's general)
- d. Ark of the Covenant moved to Jerusalem
- e. Davidic Covenant established
- f. Bathsheba affair and public revelation
- g. Misfortunes of David's latter rule

Panorama Timeline Update:



3. 1 Kings

1 KINGS	
<u>Chapters</u>	<u>Topic</u>
1-11	Rise of Solomon (The United Kingdom)
12-22	Death of Solomon (The Divided Kingdom)

Seven Distinctive Features:

- a. Solomon’s prominence (wisdom, buildings, splendor)
- b. Solomon’s construction of the Temple
- c. Solomon’s grievous failures
- d. Rehoboam’s rash treatment of the northern tribes
- e. Split of the Kingdom (Israel and Judah)
- f. Institution of calf-worship (Jeroboam), later Baal-worship (Ahab and Jezebel)
- g. Elijah

4. 2 Kings, 1-2 Chronicles (A Summary Overview)

2 KINGS	
<u>Chapters</u>	<u>Topic</u>
1-17	Divided Kingdom (Israel and Judah)
18-25	Surviving Kingdom (Judah alone)

Note: Relates to Movement #7: “Kingship: Divided Monarchy”

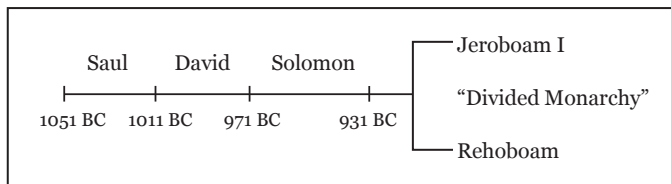
1 CHRONICLES	
Chapters	Topic
1-9	Genealogy (Adam - return from exile)
10	Reign of Saul (unfavorable view)
11-29	Reign of David (favorable view)

Note: Shaded areas relate to Movement #6: "Kingship: United Monarchy"

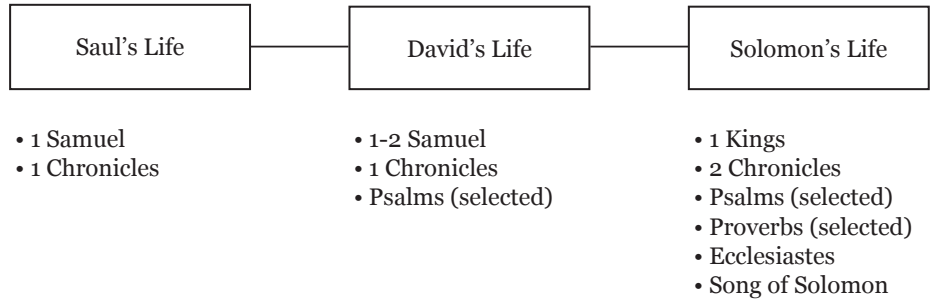
2 CHRONICLES	
Chapters	Topic
1-9	Reign of Solomon
10-36	Reign of Kings of Judah

B. Chronology of the Reign of the Three Kings

Suggested Timeline:



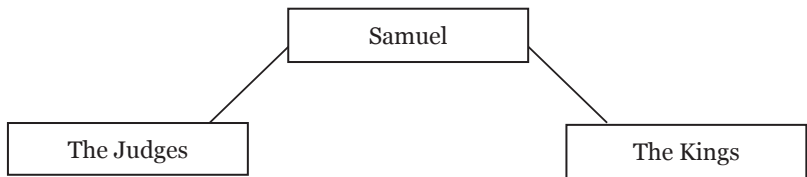
C. Books of the Bible and the Three Kings



III. BIBLICAL HIGHLIGHTS

A. Book of 1 Samuel

1. 115 year time period



2. Key people:

Elipriest/judge
Samuel priest/judge/prophet
Saul king
David king

3. Key events (chapters in 1 Samuel)

- a. Judgment on the house of **Eli** (2-3)

1 Samuel 2:12

Now the sons of Eli were worthless men. They did not know the Lord.

1 Samuel 2:22-25

Now Eli was very old, and he kept hearing all that his sons were doing to all Israel, and how they lay with the women who were serving at the entrance to the tent of meeting. ²³ And he said to them, “Why do you do such things? For I hear of your evil dealings from all these people. ²⁴ No, my sons; it is no good report that I hear the people of the Lord spreading abroad. ²⁵ If someone sins against a man, God will mediate for him, but if someone sins against the Lord, who can intercede for him?” But they would not listen to the voice of their father, for it was the will of the Lord to put them to death.

b. Birth and call of **Samuel** (1,3)

1 Samuel 1:9-11

*After they had eaten and drunk in Shiloh, Hannah rose. Now Eli the priest was sitting on the seat beside the doorpost of the temple of the Lord. ¹⁰ She was deeply distressed and prayed to the Lord and wept bitterly. ¹¹ And **she vowed a vow** and said, “O Lord of hosts, if you will indeed look on the affliction of your servant and remember me and not forget your servant, but will give to your servant a son, then I will give him to the Lord all the days of his life, and no razor shall touch his head.”*

1 Samuel 1:26-28

*And she said, “Oh, my lord! As you live, my lord, I am the woman who was standing here in your presence, praying to the Lord. ²⁷ For this child I prayed, and the Lord has granted me my petition that I made to him. ²⁸ Therefore I have **lent him** to the Lord. As long as he lives, he is **lent** to the Lord.”*

1 Samuel 3:19-20

*And Samuel grew, and the Lord was with him and let none of his words fall to the ground. ²⁰ And all Israel from Dan to Beersheba knew that Samuel was established as a **prophet of the Lord**.*

c. Israel asks for a **king** (8)

1 Samuel 8:4-5

*Then all the elders of Israel gathered together and came to Samuel at Ramah ⁵ and said to him, “Behold, you are old and your sons do not walk in your ways. Now appoint for us a **king to judge us like all the nations**.”*

1 Samuel 8:19-22

*But the people refused to obey the voice of Samuel. And they said, “No! But there shall be a king over us,²⁰ that we also **may be like all the nations**, and that our king may judge us and go out before us and fight our battles.”²¹ And when Samuel had heard all the words of the people, he repeated them in the ears of the Lord.²² And the Lord said to Samuel, “Obey their voice and make them a king.” Samuel then said to the men of Israel, “Go every man to his city.”*

d. Samuel anoints **Saul** as king (9)

1 Samuel 9:15-17

Now the day before Saul came, the Lord had revealed to Samuel:¹⁶ “Tomorrow about this time I will send to you a man from the land of Benjamin, and you shall anoint him to be prince over my people Israel. He shall save my people from the hand of the Philistines. For I have seen my people, because their cry has come to me.”¹⁷ When Samuel saw Saul, the Lord told him, “Here is the man of whom I spoke to you! He it is who shall restrain my people.”

e. YHWH rejects **Saul** as king (15)

1 Samuel 15:10-11

*The word of the Lord came to Samuel:¹¹ “I regret that I have made Saul king, for **he has turned back from following me** and has not performed my commandments.” And Samuel was angry, and he cried to the Lord all night.*

f. Samuel anoints **David** as (future) king (16)

1 Samuel 16:12-13

*And he sent and brought him in. Now he was ruddy and had beautiful eyes and was handsome. And the Lord said, “Arise, anoint him, for this is he.”¹³ Then Samuel took the horn of oil and anointed him in the midst of his brothers. And the **Spirit of the Lord rushed upon David** from that day forward. And Samuel rose up and went to Ramah.*

g. Strife between **Saul** and **David** (18 ff)

1 Samuel 18:10-12

*The next day a harmful spirit from God rushed upon Saul, and he raved within his house while David was playing the lyre, as he did day by day. Saul had his spear in his hand. ¹¹ And Saul hurled the spear, for he thought, "I will pin David to the wall." But David evaded him twice. ¹² Saul was afraid of David because the **Lord was with him but had departed from Saul.***

h. **Saul** takes his own life (31)

1 Samuel 31:3-4

The battle pressed hard against Saul, and the archers found him, and he was badly wounded by the archers. ⁴ Then Saul said to his armor-bearer, "Draw your sword, and thrust me through with it, lest these uncircumcised come and thrust me through, and mistreat me." But his armor-bearer would not, for he feared greatly. Therefore Saul took his own sword and fell upon it.

B. Book of 2 Samuel

Refer to the chart of 2 Samuel (p. 101).

1. "King David: Looking Good" (1-10)

a. He honors Saul and Jonathan (1:17-24).

b. He unites the north and south (5:1-5).

2 Samuel 5:1-4

Then all the tribes of Israel came to David at Hebron and said, "Behold, we are your bone and flesh." ² In times past, when Saul was king over us, it was you who led out and brought in Israel. And the Lord said to you, "You shall be shepherd of my people Israel, and you shall be prince over Israel."³ So all the elders of Israel came to the king at Hebron, and King David made a covenant with them at Hebron before the Lord, and they anointed David king over Israel. ⁴ David was thirty years old when he began to reign, and he reigned forty years.

- c. He captures Jerusalem, making it his capital (5:6-16).
- d. He defeats the Philistines (5:17-25).
- e. He brings the Ark to Jerusalem (6:1-23).
- f. He receives the Davidic Covenant promise (7:8-17).
- g. He conquered many of Israel's enemies (8:1-10:19).

Pivotal Event! "The Bathsheba Affair"

- 1. Adultery (2 Sam. 11:1-13)
- 2. Murder (2 Sam. 11:14-27)
- 3. Confrontation (2 Sam. 12:1-4)

Pivotal Neglect:

Ten Commandments (Ex. 20)

- 2. "King David: Looking Bad" (11-24)
 - a. Amnon, Tamar, Absalom drama (13)
 - b. Rebellion of Absalom (14-18)
 - c. Kingship of David crumbles (19-20)
 - d. Summary of David and his kingdom (21-24)
(the good, the bad, and the ugly)

C. Book of 1 Kings

- 1. The reign of Solomon (1 Kings 1-11)
(the last king of the United Monarchy)

2. The split of the kingdom (931 BC)
(death of Solomon)
 - a. Israel in the North led by Jeroboam I
 - b. Judah in the South led by Rehoboam
3. Refer to the charts of 1-2 Kings (p. 102).
4. Refer to the charts of 1-2 Chronicles (p. 103).
 - a. Unknown author (Ezra?)
 - b. Genealogies prominent (1 Chron. 1-9)
 - Adam to fall of Judah
 - c. Focused primarily on the lineage of David
(more favorable view of David and Solomon)

IV. OVERVIEW TO FOUR MAJOR CHARACTERS

A. Samuel

1. Transition figure: from time of “judges” to the time of the “kings”
2. Priestly ministry – anoints Saul and David as kings
3. Three roles:
 - a. Judge (1 Sam. 7:6, 15-17; 12:11)
 - b. Prophet (Acts 3:24; 1 Sam. 3:20)
 - c. Priest (Ps. 99:6; a Levite - 1 Sam. 1:1 with 1 Chron. 6:34)

4. Character:

- a. Man of prayer (1 Sam. 7:5-10; 8:6; 12:19-23)
- b. Man of distinction (1 Sam. 2:26; cf. 2:18-21)

1 Sam. 2:26

Now the boy Samuel continued to grow both in stature and in favor with the Lord and also with man.

Luke 2:52

And Jesus increased in wisdom and in stature and in favor with God and man.

- c. Man of integrity (compare to Eli's wicked sons)

1 Sam. 2:22-26

Now Eli was very old, and he kept hearing all that his sons were doing to all Israel, and how they lay with the women who were serving at the entrance to the tent of meeting. ²³ And he said to them, "Why do you do such things? For I hear of your evil dealings from all these people. ²⁴ No, my sons; it is no good report that I hear the people of the Lord spreading abroad. ²⁵ If someone sins against a man, God will mediate for him, but if someone sins against the Lord, who can intercede for him?" But they would not listen to the voice of their father, for it was the will of the Lord to put them to death. ²⁶ Now the boy Samuel continued to grow both in stature and in favor with the Lord and also with man.

- d. Man of failed legacy

1 Samuel 8:1-3

When Samuel became old, he made his sons judges over Israel. ² The name of his firstborn son was Joel, and the name of his second, Abijah; they were judges in Beersheba. ³ Yet his sons did not walk in his ways but turned aside after gain. They took bribes and perverted justice.

5. The kingship issue:

Stated:

Was it wrong of the elders of Israel (and the people) to request a king?

Key Questions:

- a. Was Israel never to have a king?

To Abram (Abraham):

*No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations. ⁶ I will make you exceedingly fruitful, and I will make you into nations, and **kings** shall come from you. ⁷ And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you.*

(Gen. 17:5-7)

To Jacob:

*And God said to him, "I am God Almighty: be fruitful and multiply. A nation and a company of nations shall come from you, and **kings** shall come from your own body.*

(Gen. 35:11)

To the Nation (from Moses)

*"When you come to the land that the Lord your God is giving you, and you possess it and dwell in it and then say, 'I will set a **king** over me, like all the nations that are around me,' ¹⁵ you may indeed set a **king** over you whom the Lord your God will choose. One from among your brothers you shall set as **king** over you. You may not put a foreigner over you, who is not your brother. ¹⁶ Only he must not acquire many horses for himself or cause the people to return to Egypt in order to acquire many horses, since the Lord has said to you, 'You shall never return that way again.'¹⁷ And he shall not acquire many wives for himself, lest his heart turn away, nor shall he acquire for himself excessive silver and gold."*

(Deut. 17:14-17)

- b. What kind of king was being requested?

"Behold, you are old and your sons do not walk in your ways. Now appoint for us a king to judge us like all the nations."

(1 Sam. 8:5)

But the people refused to listen to Samuel. “No!” they said. “We want a king over us. ²⁰ Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles.”

(1 Sam. 8:19-20)

c. What was the Lord’s response?

And the Lord said to Samuel, “Obey the voice of the people in all that they say to you, for they have not rejected you, but they have rejected me from being king over them.”

(1 Sam. 8:7)

Reflection:

A king was intended; one who was God’s choice and in God’s timing (of the tribe of Judah; see Gen. 49:10 ff). The selection of Saul (a Benjamite) may have been allowed, but was perhaps premature... what do you think?

d. What was the outcome?

And the Lord said to Samuel, “Obey their voice and make them a king.” Samuel then said to the men of Israel, “Go every man to his city.”

(1 Sam. 8:22)

Now the day before Saul came, the Lord had revealed to Samuel: ¹⁶ “Tomorrow about this time I will send to you a man from the land of Benjamin, and you shall anoint him to be prince over my people Israel. He shall save my people from the hand of the Philistines. For I have seen my people, because their cry has come to me.” ¹⁷ When Samuel saw Saul, the Lord told him, “Here is the man of whom I spoke to you! He it is who shall restrain my people.”

(1 Sam. 9:15-17)

B. Saul

1. Early Promise

- A man of standing (influence, wealth, and valor - I Sam. 9:1)
- A man of stature (I Sam. 9:2)
- A man of humility (I Sam. 9:21)
- A man of discretion - initially (I Sam. 10:27)
- A man of courage (I Sam. 11:6, 11)
- A man endowed with the Spirit (I Sam. 10:10)
- A man of leadership (I Sam. 10:26)

“This was the young Saul of fair promise. Extraordinarily rich in natural endowments, and specially equipped by supernatural conferments, the future seemed bright indeed. His call to the kingship was an opportunity in a million, coming to a man in a million. He was called to the kingship, and he was constitutionally kingly... He betrayed none of the symptoms of vain-glory which others, less gifted than himself, have betrayed when suddenly elevated.”

(J. Sidlow Baxter, Explore the Book, 2:57-58)

2. Middle Decline

- Foolish sacrifice - did not wait for Samuel (I Sam. 13:5-14)
- Rash vow (oath) - honey and Jonathan (I Sam. 14:24, 43-45)
- Partial obedience to the “herem” ban on the Amalekites (I Sam. 15:1-11)
- Jealousy of David (I Sam. 18-19)

3. Final Failure

- Consults the witch of Endor (I Sam. 28)
- Takes his own life (I Sam. 31)

4. Saul's traits: charted

SAUL: A STUDY IN CONTRASTS (1 Samuel NIV)	
Positive Traits (Actions)	Negative Traits (Actions)
<ul style="list-style-type: none"> • Impressive young (or “choice”) man (9:2) • Head taller than peers (9:2) • Early humility about family (9:21) • Enabled by the Holy Spirit... “changed into a different person” (10:6-7) • “Prophesied” with the prophets (10:10-11) • Early humility about recognition as new king (10:20-22) • Good early impression with the people (10:23-26) • Restraint with early detractors (10:27) • Righteous anger against Ammonite aggression and arrogance (11:6-8) • Did not seek revenge on his early detractors (11:12-13) 	<ul style="list-style-type: none"> • Foolishly and inappropriately offered a sacrifice (did not wait for Samuel) (13:7-14) • Enacted a rash oath upon the people in time of war - must not eat (14:24) • Attempted to kill his son for breaking Saul’s rash vow - action thwarted by his soldiers (14:43-45) • Disobeyed (with his army) instructions from the Lord concerning the spoils of battle with the Amalekites (15:7-11) • Was prideful over his victory over the Amalekites (15:12) and dishonest with Samuel over his disobedience (15:13-23) • Concerned about appearances before the people - not his disobedience (15:24-31) • Spirit of the Lord departed from Saul and “evil spirit from the Lord tormented him” (16:14) • Became jealous of the people’s praise of David (after killing Goliath) (18:6-9) • Became afraid of David because of the Lord’s obvious presence with him; led to Saul’s enmity with David (18:28-29) • Plotted to have David murdered (19:1); attempted to kill David with a spear (19:9-10); attempted to kill David with assassins (19:11); sent men to capture David (19:19) • In anger, threw a spear at his own son, Jonathan (20:32-34) • Pursued David relentlessly (23:7 ff); upon realizing David spared his life, offered words of repentance (24:14-22); later searched for David with his army to again try to kill him (26:2-4); David again spares Saul’s life (26:13-21) and again Saul professes repentance • Sought counsel from the witch of Endor (28:5-19) • Wounded in battle, Saul takes his own life (31:1-6)

C. David

1. Training

- Life as a **shepherd** (1 Sam. 16-17)

With upright heart he shepherded them and guided them with his skillful hand.
(Psalm 78:72)

- Life as a **servant** (Saul's court: 1 Sam. 16:14-23)
- Life as a **soldier** (1 Sam. 18:1-5)

2. Triumphs

- Victory over Goliath (1 Sam. 17)
- Covenant with Jonathan (1 Sam. 18:1-4)
- Mercy with Saul (1 Sam. 24; esp. 14-22)
- Acknowledged as king over all Israel and Judah (2 Sam. 5:3-5)
- Ark of the Covenant brought to Jerusalem (2 Sam. 6)
- Davidic Covenant (2 Sam. 7)
- David's victories (2 Sam. 8-10)

3. Tragedies

Defining
Moment

- Sin with Bathsheba (2 Sam. 11:1-5)
- Murder of Uriah (2 Sam. 11:6-17)
- Exposure by Nathan (2 Sam. 12:1-14)
- Family troubles: murder, incest-rape, rebellion, anarchy (2 Sam. 13-19)
- Sin of "the census" (2 Sam. 24)

"David had his faults. He did much that was very wrong, but he kept his nation from going into idolatry. Although his private sins were grievous, he stood like a rock for Jehovah. He sinned, but he repented and gave God a chance to forgive and cleanse him. He illustrates the conflict that Paul describes in Romans 7. He was a great saint even though he was a great sinner."
(H. Mears, *What the Bible is All About*, 127)

D. Solomon

1. Highlights:

- a. Chosen/challenged to succeed David as King (1 Kgs. 1:28-35; 2:1-4)

When David's time to die drew near, he commanded Solomon his son, saying, ² "I am about to go the way of all the earth. Be strong, and show yourself a man, ³ and 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, that you may prosper in all that you do and wherever you turn, ⁴ that the Lord may establish his word that he spoke concerning me, saying, 'If your sons pay close attention to their way, to walk before me in faithfulness with all their heart and with all their soul, you shall not lack a man on the throne of Israel.'"

(1 Kgs. 2:1-4)

- b. Requested wisdom (1 Kgs. 3:4-15)

- c. Builds the first Temple (1 Kgs. 6)

Now the word of the Lord came to Solomon, ¹² "Concerning this house that you are building, if you will walk in my statutes and obey my rules and keep all my commandments and walk in them, then I will establish my word with you, which I spoke to David your father. ¹³ And I will dwell among the children of Israel and will not forsake my people Israel."

(1 Kings 6:11-13)

- d. Splendor of his kingship (1 Kgs. 10)

(1) Wisdom recounted by the Queen of Sheba (1 Kgs. 10:6-7)

(2) Wealth described by his kingship (1 Kgs. 10:14-23)

2. Downfall:

Moses' word on future kings:

“When you come to the land that the Lord your God is giving you, and you possess it and dwell in it and then say, ‘I will set a king over me, like all the nations that are around me,’¹⁵ you may indeed set a king over you whom the Lord your God will choose. One from among your brothers you shall set as king over you. You may not put a foreigner over you, who is not your brother.¹⁶ Only he must not acquire many horses for himself or cause the people to return to Egypt in order to acquire many horses, since the Lord has said to you, ‘You shall never return that way again.’¹⁷ And he shall not acquire many wives for himself, lest his heart turn away, nor shall he acquire for himself excessive silver and gold.”

(Deut. 17:14-17)

Solomon ignores the warning:

- (a) He multiplied horses (1 Kgs. 10:26-29).
- (b) He multiplied wives (1 Kgs. 11:3).
- (c) He multiplied (excessively) silver and gold (1 Kgs. 10:24).

3. Final assessment

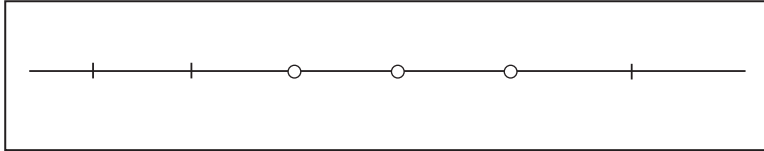
*And the Lord was angry with Solomon, because **his heart had turned away** from the Lord, the God of Israel, who had appeared to him twice¹⁰ and had commanded him concerning this thing, that he should not go after other gods. But he did not keep what the Lord commanded.*

(1 Kgs. 11:9-10)

Summary Insight on the Three Kings:

- 1) Saul lost his heart for God.
- 2) David kept his heart for God (though he sinned grievously).
- 3) Solomon shared his heart for God (by also worshipping other gods).

V. TIMELINE: “KINGSHIP: UNITED MONARCHY”



VI. FOR SESSION 7: “KINGSHIP: DIVIDED MONARCHY”

A. Minimal Reading: I Kings 17 - 19

B. Maximum Reading: I Kings 17 - 19; Habakkuk (to Judah); Amos or Hosea (to Israel)

C. Personal Project: Take a person through the “Timeline” for this session (review previous Movements as well). Draw and explain this as best you can.

PART TWO

Panorama of the Bible

(REVISED EDITION - 2015)

“A Broad Overview of the Scriptures”

Movements #7-12

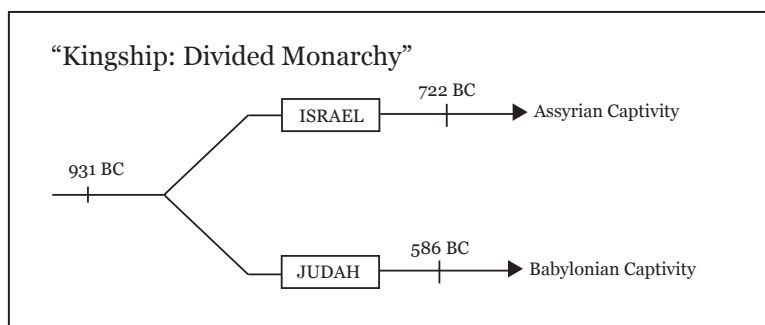
Session 7

I. PRAYER/REVIEW

A. Movements/Biblical Books

<u>MOVEMENT</u>	<u>BIBLICAL BOOKS</u>
1. "Prologue"	Genesis 1-11
2. "Patriarchs"	Genesis 12-50; Job
3. "Redemption" "Wanderings"	Exodus, Leviticus Numbers, Deuteronomy
4. "Conquest"	Joshua
5. "Apostasy"	Judges, Ruth
6. "Kingship: United Monarchy"	1-2 Samuel; 1 Kings 1-11; (Psalms, Proverbs, Ecclesiastes, Song of Solomon)
7. "Kingship: Divided Monarchy"	1-2 Kings (Selected Prophets)

B. Timeline



II. BACKGROUND MATERIAL

A. Kings of the Divided Monarchy

ISRAEL (North)		JUDAH (South)	
Jeroboam I	934-910	Rehoboam	931-913
Nadab	910-909	Abijah	913-911
Baasha	909-886	Asa	911-870
Elah	886-885	Jehoshaphat	873-848
Zimri	885	Jehoram	848-841
Omri	885-874	Ahaziah	841
Ahab	874-853	Athaliah (Queen)	841-835
Ahaziah	853-852	Joash	835-796
Joram	852-841	Amaziah	796-767
Jehu	841-814	Uzziah	792-740
Jehoahaz	814-798	Jotham	750-731
Jehoash	798-982	Ahaz	735-715
Jeroboam II	793-753	Hezekiah	729-686
Zechariah	753	Manasseh	696-642
Shallum	752	Amon	642-640
Menahem	752-742	Josiah	640-609
Pekahiah	742-740	Jehoahaz	609
Pekah	752-732	Jehoiakim	608-598
Hoshea	732-722	Jehoiachin	598
		Zedekiah	597-586
*Based upon Eugene Merrill, <u>Kingdom of Priests</u> , 320		*All Dates (BC)	

B. Writing Prophets

THE WRITING PROPHETS		
<u>Name</u>	<u>Dates (BC)</u>	<u>Objects</u>
Obadiah	ca. 840-830	Edom
Joel	ca. 830-820	Judah
Jonah	785-775	Nineveh
Amos	765-755	Israel
Hosea	755-715	Israel
Isaiah	739-690	Judah (Israel)
Micah	735-700	Judah (Israel)
Nahum	ca. 650-620	Assyria
Zephaniah	635-625	Judah
Jeremiah	627-575	Judah
Habakkuk	620-610	Judah
Daniel	605-536	Judah
Ezekiel	593-560	Judah
Haggai	520-505	Jews (Judah)
Zechariah	520-490	Jews (Judah)
Malachi	435-415	Jews (Judah)

*Taken from Eugene Merrill, *An Historical Survey of the Old Testament*, 268

III. DIVISION OF THE KINGDOM (BACKDROP)

A. Kings (3) of the “United Monarchy”

1. SaulTribe of Benjamin
2. David Tribe of Judah
3. Solomon Tribe of Judah

B. Promises of the Davidic Covenant

1. Biblical text

2 Samuel 7:12-16

“When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. ¹³ He shall build a house for my name, and I will establish the throne of his kingdom forever. ¹⁴ I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, ¹⁵ but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. ¹⁶ And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.”

2. Biblical insight (on 2 Sam. 7:12-16)

Insight (Ryrie ESV Study Bible, 363):

Covenant Provisions:

- (1) David would have a son who would succeed him and establish his kingdom (v. 12);
- (2) that son (Solomon), rather than David, would build the Temple (v. 13a);
- (3) the throne of Solomon’s kingdom would be established forever (v. 13b);
- (4) though David’s [(sic) READ SOLOMON’S] sins justified chastening, God’s steadfast love (Heb. *hesed*) would be forever (vv. 14-15);
- (5) David’s house, kingdom, and throne would be established forever (v. 16).

3. Biblical implications

- a. The covenant does not promise uninterrupted rule.
- b. The covenantal right to rule was a promise from God to David’s dynasty.
- c. The covenant is ultimately fulfilled in the descendant of David, Jesus Christ.

Luke 1:31-33

“And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. ³² He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, ³³ and he will reign over the house of Jacob forever, and of his kingdom there will be no end.”

C. Solomon: Focal Point of the Kingdom Split

1. His accomplishments

- a. He requested wisdom (1 Kgs. 3:2-15; cf. 4:29-34).

1 Kings 3:5-6

At Gibeon the Lord appeared to Solomon in a dream by night, and God said, “Ask what I shall give you.” ⁶ And Solomon said, “You have shown great and steadfast love to your servant David my father, because he walked before you in faithfulness, in righteousness, and in uprightness of heart toward you. And you have kept for him this great and steadfast love and have given him a son to sit on his throne this day.

1 Kings 3:9

Give your servant therefore an understanding mind to govern your people, that I may discern between good and evil, for who is able to govern this your great people?

- b. He built the Temple (1 Kgs. 6) and his palace (1 Kgs. 7).

- c. He brought the Ark to the Temple.

1 Kings 8:1 (cf. 2 Sam. 5:7)

Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers’ houses of the people of Israel, before King Solomon in Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which is Zion.

1 Kings 8:6

Then the priests brought the ark of the covenant of the Lord to its place in the inner sanctuary of the house, in the Most Holy Place, underneath the wings of the cherubim.

d. He expanded the breadth and wealth of the Kingdom.

1 Kings 4:20-21

Judah and Israel were as many as the sand by the sea. They ate and drank and were happy. ²¹ Solomon ruled over all the kingdoms from the Euphrates to the land of the Philistines and to the border of Egypt. They brought tribute and served Solomon all the days of his life.

1 Kings 10:23-25 (cf. 10:26-29)

Thus King Solomon excelled all the kings of the earth in riches and in wisdom. ²⁴ And the whole earth sought the presence of Solomon to hear his wisdom, which God had put into his mind. ²⁵ Every one of them brought his present, articles of silver and gold, garments, myrrh, spices, horses, and mules, so much year by year.

2. His failures

a. Solomon's disobedience

1 Kings 11:1-6

*Now King Solomon loved many foreign women, along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women, ² from the nations concerning which the Lord had said to the people of Israel, "You shall not enter into marriage with them, neither shall they with you, for surely they will turn away your heart after their gods." Solomon clung to these in love. ³ He had 700 wives, who were princesses, and 300 concubines. And his wives turned away his heart. ⁴ For when Solomon was old his wives turned away his heart after other gods, and **his heart was not wholly true** to the Lord his God, as was the heart of David his father. ⁵ For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites. ⁶ So Solomon **did what was evil** in the sight of the Lord and did not wholly follow the Lord, as David his father had done.*

b. YHWH's anger

1 Kings 11:9-13

*And the Lord was angry with Solomon, because **his heart had turned away** from the Lord, the God of Israel, who had appeared to him twice ¹⁰ and had commanded him concerning this thing, that he should not go after other gods. But he did not keep what the Lord commanded. ¹¹ Therefore the Lord said to Solomon, "Since this has been your practice and you have not kept my covenant and my statutes that I have commanded you, I will surely tear the kingdom from you and will give it to your servant. ¹² Yet for the sake of David your father I will not do it in your days, but I will tear it out of the hand of your son. ¹³ However, I will not tear away all the kingdom, but I will give one tribe to your son, for the sake of David my servant and for the sake of Jerusalem that I have chosen."*

c. Solomon's death (931 BC)

1 Kings 11:41-43

Now the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the Book of the Acts of Solomon? ⁴² And the time that Solomon reigned in Jerusalem over all Israel was forty years. ⁴³ And Solomon slept with his fathers and was buried in the city of David his father. And Rehoboam his son reigned in his place.

D. Split of the Kingdom

Three Primary Reasons:

1. Previous animosities (jealousies) among the tribes (2 Sam. 19:40-43) and harsh, forced labor (1 Kgs. 12:4)
2. Personal failures of Solomon (previous discussion)
3. Rash behavior of Solomon's son, Rehoboam.

IV. KINGDOM SPLIT: BIBLICAL DEVELOPMENT

A. Role of Jeroboam

1. Recognized as a leader by Solomon (1 Kgs. 11:26-28)
2. Prophesied as the future king of the northern kingdom (1 Kgs. 11:29-39)
3. Forced to flee to Egypt (perhaps as a result of Jeroboam's plotting and conspiracy - 1 Kgs. 11:40)
4. Returned to Egypt to lead the northern tribes' delegation to confront Rehoboam (son of Solomon - 1 Kgs. 12:1-4)

1 Kings 12:1-4

Rehoboam went to Shechem, for all Israel had come to Shechem to make him king. ² And as soon as Jeroboam the son of Nebat heard of it (for he was still in Egypt, where he had fled from King Solomon), then Jeroboam returned from Egypt. ³ And they sent and called him, and Jeroboam and all the assembly of Israel came and said to Rehoboam, ⁴ "Your father made our yoke heavy. Now therefore lighten the hard service of your father and his heavy yoke on us, and we will serve you."

B. Reply of Rehoboam (to northern tribes)

1 Kings 12:5

He said to them, "Go away for three days, then come again to me." So the people went away.

C. Subsequent Actions of Rehoboam

1. Consulted with the elders who served his father, Solomon

1 Kings 12:6-7

Then King Rehoboam took counsel with the old men, who had stood before Solomon his father while he was yet alive, saying, "How do you advise me to answer this people?" ⁷ And they said to him, "If you will be a servant to this people today and serve them, and speak good words to them when you answer them, then they will be your servants forever."

2. Consulted with his “cronies,” the men he grew up with

1 Kings 12:8-11

But he abandoned the counsel that the old men gave him and took counsel with the young men who had grown up with him and stood before him. ⁹ And he said to them, “What do you advise that we answer this people who have said to me, ‘Lighten the yoke that your father put on us?’” ¹⁰ And the young men who had grown up with him said to him, “Thus shall you speak to this people who said to you, ‘Your father made our yoke heavy, but you lighten it for us,’ thus shall you say to them, ‘My little finger is thicker than my father’s thighs. ¹¹ And now, whereas my father laid on you a heavy yoke, I will add to your yoke. My father disciplined you with whips, but I will discipline you with scorpions.’”

3. Issued his decision

1 Kings 12:12-15

So Jeroboam and all the people came to Rehoboam the third day, as the king said, “Come to me again the third day.” ¹³ And the king answered the people harshly, and forsaking the counsel that the old men had given him, ¹⁴ he spoke to them according to the counsel of the young men, saying, “My father made your yoke heavy, but I will add to your yoke. My father disciplined you with whips, but I will discipline you with scorpions.” ¹⁵ So the king did not listen to the people, for it was a turn of affairs brought about by the Lord that he might fulfill his word, which the Lord spoke by Ahijah the Shilonite to Jeroboam the son of Nebat.

4. Experienced the result (of the decision)

1 Kings 12:16-17

And when all Israel saw that the king did not listen to them, the people answered the king, “What portion do we have in David? We have no inheritance in the son of Jesse. To your tents, O Israel! Look now to your own house, David.” So Israel went to their tents. ¹⁷ But Rehoboam reigned over the people of Israel who lived in the cities of Judah.

5. Issued a second (foolish) decision

1 Kings 12:18-19

Then King Rehoboam sent Adoram, who was taskmaster over the forced labor, and all Israel stoned him to death with stones. And King Rehoboam hurried to mount his chariot to flee to Jerusalem. ¹⁹ So Israel has been in rebellion against the house of David to this day.

Summary Insight:

The kingdom has split: Israel in the north, Judah in the south. The rupture would not ever heal completely. The Assyrian and Babylonian captivities would lie ahead.

V. KINGS OF ISRAEL AND JUDAH: SUMMARY

A. Kings of Israel

1. Nineteen (19) kings: all bad
2. Primary prophetic voices:
 - a. Non-writing prophets: Elijah and Elisha
 - b. Writing prophets: Amos and Hosea
3. Consult chart (p. 122): “Kings of the Divided Monarchy”

B. Kings of Judah

1. Nineteen (19) kings and one (1) queen: many bad, some good
2. Primary prophetic voices (writing):
 - Habakkuk
 - Isaiah
 - Jeremiah (Lamentations)
 - Joel
 - Micah
 - Zephaniah

VI. PROPHETS

A. Prophetic Literature

OLD TESTAMENT		
<u>Narrative</u>	<u>Poetry</u>	<u>Prophecy</u>
17 Books	5 Books	17 Books
Genesis - Esther	Job - Song of Solomon	Isaiah - Malachi

B. Prophetic Ministry

(Adapted from “Prophets” in *Zondervan Pictorial Encyclopedia of the Bible*, Vol. IV.)

MOVEMENT #7: Kingship: Divided Monarchy

SUBJECT: “Prophets”

DEFINITION:

1. A prophet is one who passes on (preaches, declares) a message from God (cf. Ex 4:16 and 7:1; Amos 3:8; Jer. 1:7, 17... so forth).
2. Thus, in the OT, a prophet would receive a revelation from God and then pass it on to the intended recipients; in NT usage, a prophet might receive a direct revelation or declare God’s word (as an already received and written message, i.e. the Bible).

DISTINCTIVES:

1. Word usage: The English word, “prophet”, occurs over 300+ times in the OT; about 150 times in the NT.
2. Word usage: The word rendered “prophet” or “to prophesy” generally means the person or activity of receiving God’s message and passing it on.

3. Prophetic call: It is debated whether or not the Scriptures teach that “all” prophets receive a divine call (e.g. like Jeremiah in Jer. 1:5, 18-19; Amos 7:15... so forth); for some, it is clear that they did, for others, less clear. What must be affirmed is that prophets spoke from God only after receiving a message from God.

5 Ways Prophets Received Their Messages From God

1. Prophetic awareness - God was speaking to him although the message at times was not fully clear (e.g. Samuel anointing a son of Jesse).
2. External voice - e.g. 1 Samuel 3:3-9
3. Internal voice - the message not heard audibly by others
4. Opening the prophet’s eyes - Balaam (Num. 22:31)
5. Vision - e.g. Ezekiel’s vision of dry bones (Ezek. 37) or much of John’s vision in Revelation

How Prophets Declared Their Message

1. Oral statements - words of rebuke, encouragement or specific direction. Occasionally prophets responded to questions given them concerning God’s will.
2. Discourses - e.g. extended portions of the Torah given to Moses; much of the Major/Minor prophets’ writings
3. Patriarchal blessings - inspired “final words” (e.g. Gen. 49)
4. Describing visions - e.g. Daniel’s visions and subsequent interpretations; Ezekiel’s visions of the future for Israel (Ez. 40-48)
5. Symbolic actions - or object lessons used to illustrate; e.g. Ahijah tears his cloak into 12 pieces indicating the split of the kingdom into Israel and Judah (I Kgs. 11:29-30).

DETERMINATIONS:

1. The Scriptures speak of “true” and “false” prophets.
 2. The tests of a true prophet:
 - a. A true prophet speaks in the name of the Lord (Deut. 18:20-22).
 - b. A true prophet may produce a sign or wonder (Deut. 13:1-2).
 - c. A true prophet’s predictions come to pass (Deut. 18:22).
 - d. A true prophet’s message has agreement with all other previous revelations (Deut. 13:1-5; Gal. 1:8).
-

C. Major Prophets

1. Isaiah (8th - 7th century BC)
 - Isaiah is often called the evangelical prophet because of his emphasis upon the redemptive work of the Messiah.
2. Jeremiah (7th - 6th century BC)
 - The “weeping prophet,” Jeremiah, led a stormy, turbulent life as he faithfully preached the message of judgment to Judah.
3. Lamentations (6th century BC)
 - This book is traditionally thought to be the work of Jeremiah as he mourned over the destruction of Jerusalem and the Temple.
4. Ezekiel (6th century BC)
 - Ezekiel preached to the exiles concerning the sin which had brought them under God’s judgment. It contains prophecies of the future millennial kingdom.

5. Daniel (6th century BC)

- Daniel is an exilic prophet who is noted for his messages on “the times of the Gentiles,” the then future Gentile kingdoms, the “seventy weeks,” and activities of the antichrist. It is considered to be an apocalyptic book.

D. Minor Prophets

1. Hosea (8th century BC)

- Hosea was a prophet to the northern kingdom. The book pictures the love, mercy, and grace of God even in the midst of judgment.

2. Joel (9th century BC)

- Joel prophesied to the southern kingdom. The major theme is the prophetic “Day of the Lord.” Joel preached of coming judgment on Judah due to the people’s sin; distinctive for “locust plague” language.

3. Amos (8th century BC)

- Amos was a prophet to Israel who pointed out forcefully the social evils (injustices) and sins of the people. Without a change of heart through repentance, judgment from God would be imminent.

4. Obadiah (9th century, possibly as late as 6th century BC)

- Obadiah prophesied against Edom and spoke of the certainty of judgment due to Edom’s enumerated sins.

5. Jonah (8th century BC)

- Jonah’s task was to preach to the Gentile city of Nineveh, capital of Assyria. A number of miracles are recorded. The book points out the love of God for all peoples.

6. Micah (8th - 7th century BC)

- Micah prophesied to the southern kingdom. He is noted for a number of Messianic prophecies as well as preaching against the social injustices and religious hypocrisy of his day.

7. Nahum (7th century BC)

- Nahum preached against Assyria (though the message was delivered before Judah). The judgment of God against Assyria was sure. Ninevah would be destroyed.

8. Habakkuk (7th century BC)

- Habakkuk was the questioning prophet who wondered about the unjudged sin of Judah and then later, the method of judgment through the Babylonians.

9. Zephaniah (7th century BC)

- Zephaniah prophesied to Judah the impending judgment of doom. In this book, a description of the yet coming, glorious millennial kingdom is pictured.

10. Haggai (6th century BC)

- One of the three post-exilic prophets, Haggai urged the people and their leaders to rebuild the temple.

11. Zechariah (6th century BC)

- Zechariah spoke much of the Messiah, both of His first and second comings. The book calls for repentance, yet gives hope and comfort. It abounds with apocalyptic figures and symbols.

12. Malachi (5th century BC)

- Malachi is the last of the three post-exilic prophets. He asks many questions of the nation, emphasizing their need to return to a proper worship of God.

VII. TIMELINE REVIEW

“Kingship: United Monarchy”

“Kingship: Divided Monarchy”

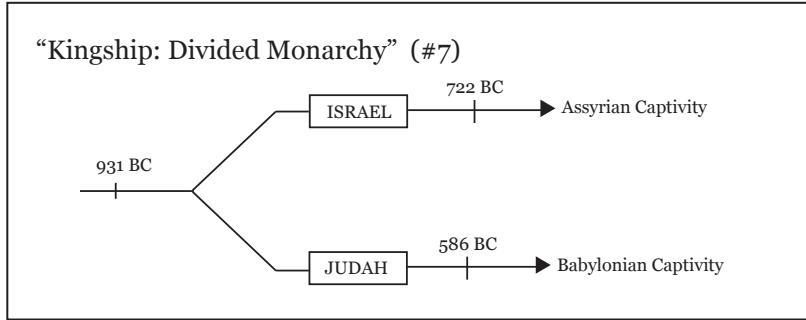
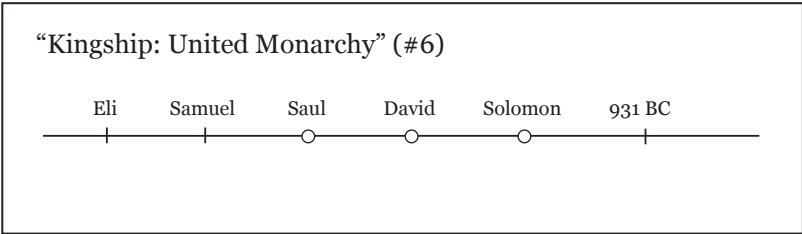
VIII. FOR SESSION 8: EXILE

- A. Minimal Reading: Daniel 1-6
- B. Maximum Reading: Daniel 1-6; 2 Kings 17 (Fall of Israel); 2 Kings 25 (Fall of Jerusalem)
- C. Personal Project: Take a person through the “Timeline” for this session (review previous Movements as well). Draw and explain this as best you can.

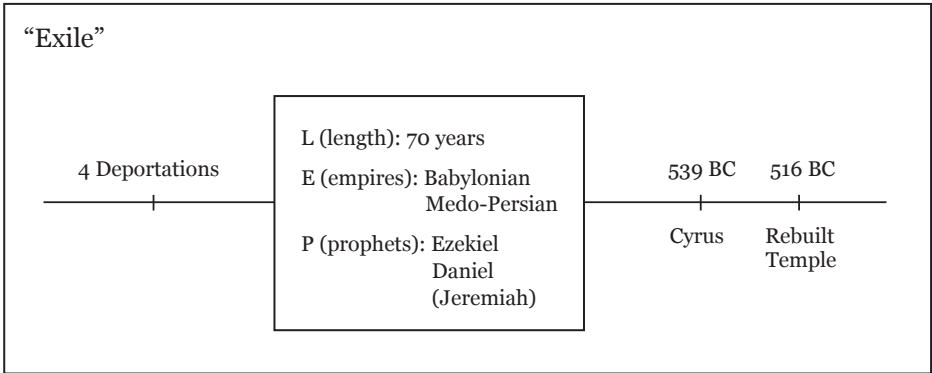
Session 8

I. PRAYER/REVIEW

A. Past Timeline (Movement #6 and #7)



B. Present Timeline (Movement #8)



II. BROAD CONTEXT: MOVEMENTS #6-9

	“Kingship” (#6-7)	“Exile” (#8)	“Return from Exile” (#9)
Primary Biblical Books	1-2 Samuel 1-2 Kings 1-2 Chronicles	Ezekiel Daniel (Jeremiah)	Ezra Nehemiah (Esther)
Location	In the “Land”	(Israel ⇒ Assyria) Judah ⇒ Babylon	Babylon ⇒ Judah (Persia)
Features	<ul style="list-style-type: none"> • United Monarchy (3 Kings) • Divided Monarchy (Israel = 19 kings) (Judah = 19 kings, 1 queen) 	<ul style="list-style-type: none"> • Israel to Assyria (Remaining intermarry) • Judah to Babylon (4 major deportations) (Defeated remnant remains) • Departure of the Shekinah Glory 	<ul style="list-style-type: none"> • Prophetic Fulfillment (Jer. 25,29) • Zerubbabel - Temple Ezra - People Nehemiah - Walls

III. REASONS FOR THE CAPTIVITIES

A. The Demise of “Israel”

1. Background

- a. Split into two kingdoms: 931 BC
- b. Assyrian Captivity: 722 BC
- c. Kings of Israel (19): all bad

2. Last King: Hoshea (#19)

a. The setting

2 Kings 17:1-2

*In the twelfth year of Ahaz king of Judah, Hoshea the son of Elah began to reign in Samaria over Israel, and he reigned nine years. ² And he **did what was evil** in the sight of the Lord, yet not as the kings of Israel who were before him.*

b. The defeat and deportation

2 Kings 17:3-6

Against him came up Shalmaneser king of Assyria. And Hoshea became his vassal and paid him tribute. ⁴ But the king of Assyria found treachery in Hoshea, for he had sent messengers to So, king of Egypt, and offered no tribute to the king of Assyria, as he had done year by year. Therefore the king of Assyria shut him up and bound him in prison. ⁵ Then the king of Assyria invaded all the land and came to Samaria, and for three years he besieged it. ⁶ In the ninth year of Hoshea, the king of Assyria captured Samaria, and he carried the Israelites away to Assyria and placed them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes.

c. The reasons for “exile”: Note 7 theological reasons

2 Kings 17:7-12

And this occurred because the people of Israel had sinned against the Lord their God, who had brought them up out of the land of Egypt from under the hand of Pharaoh king of Egypt, and had feared other gods ⁸ and walked in the customs of the nations whom the Lord drove out before the people of Israel, and in the customs that the kings of Israel had practiced. ⁹ And the people of Israel did secretly against the Lord their God things that were not right. They built for themselves high places in all their towns, from watchtower to fortified city. ¹⁰ They set up for themselves pillars and Asherim on every high hill and under every green tree, ¹¹ and there they made offerings on all the high places, as the nations did whom the Lord carried away before them. And they did wicked things, provoking the Lord to anger, ¹² and they served idols, of which the Lord had said to them, “You shall not do this.”

d. The warning from the Lord

2 Kings 17:13

Yet the Lord warned Israel and Judah by every prophet and every seer, saying, “Turn from your evil ways and keep my commandments and my statutes, in accordance with all the Law that I commanded your fathers, and that I sent to you by my servants the prophets.”

Insight:

The consistent message of the prophets had been clear: “Turn” (repent) and “Obey”. A significant principle is woven through the Scriptures: repentance (and obedience) precedes restoration (and blessing).

e. The response of Israel

2 Kings 17:14-25

But they would not listen, but were stubborn, as their fathers had been, who did not believe in the Lord their God. ¹⁵ They despised his statutes and his covenant that he made with their fathers and the warnings that he gave them. They went after false idols and became false, and they followed the nations that were around them, concerning whom the Lord had commanded them that they should not do like them. ¹⁶ And they abandoned all the commandments of the Lord their God, and made for themselves metal images of two calves; and they made an Asherah and worshiped all the host of heaven and served Baal. ¹⁷ And they burned their sons and their daughters as offerings and used divination and omens and sold themselves to do evil in the sight of the Lord, provoking him to anger. ¹⁸ Therefore the Lord was very angry with Israel and removed them out of his sight. None was left but the tribe of Judah only. ¹⁹ Judah also did not keep the commandments of the Lord their God, but walked in the customs that Israel had introduced. ²⁰ And the Lord rejected all the descendants of Israel and afflicted them and gave them into the hand of plunderers, until he had cast them out of his sight. ²¹ When he had torn Israel from the house of David, they made Jeroboam the son of Nebat king. And Jeroboam drove Israel from following the Lord and made them commit great sin. ²² The people of Israel walked in all the sins that Jeroboam did. They did not depart from them, ²³ until the Lord removed Israel out of his sight, as he had spoken by all his servants the prophets. So Israel was exiled from their own land to Assyria until this day. ²⁴ And the king of Assyria brought people from Babylon, Cuthah, Avva, Hamath, and Sepharvaim, and placed them in the cities of Samaria instead of the people of Israel. And they took possession of Samaria and lived in its cities. ²⁵ And at the beginning of their dwelling there, they did not fear the Lord. Therefore the Lord sent lions among them, which killed some of them.

B. The Demise of “Judah”

1. Background

- a. Split into two kingdoms: 931 BC
- b. Babylonian captivity: 586 BC
- c. Kings of “Judah” (19 + 1 queen): most bad, few good

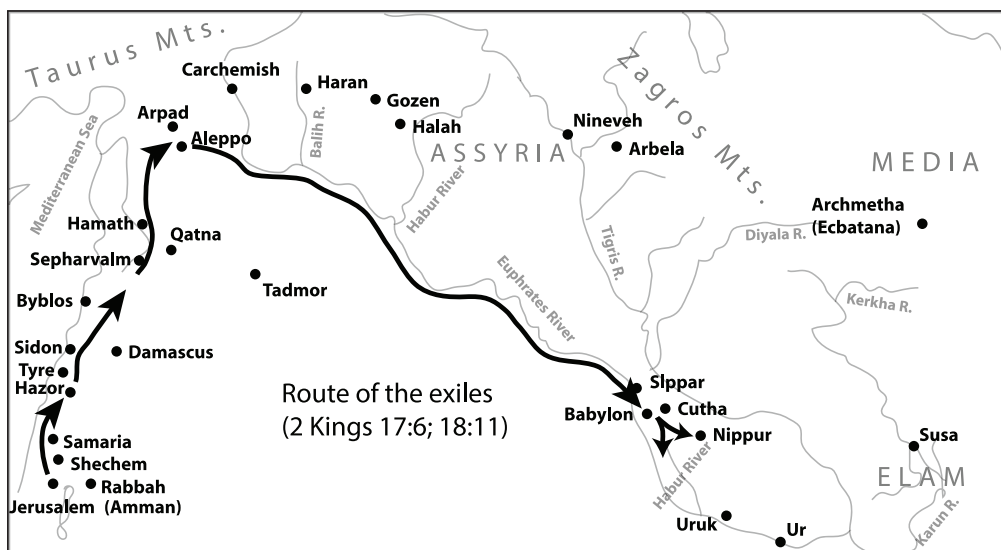
2. Last king: Zedekiah (or Mattaniah) (#19)

a. Summary

2 Kings 24:18-20

*Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem. His mother’s name was Hamutal the daughter of Jeremiah of Libnah. ¹⁹And he **did what was evil** in the sight of the Lord, according to all that Jehoiakim had done. ²⁰For because of the anger of the Lord it came to the point in Jerusalem and Judah that he cast them out from his presence. And Zedekiah rebelled against the king of Babylon.*

b. Illustrated: map (Ryrie ESV Study Bible: p. 463)



c. Deportation: Prophecy fulfilled

(1) Moses' admonition (before entering "the land")

Deuteronomy 30:11-14

"For this commandment that I command you today is not too hard for you, neither is it far off. ¹² It is not in heaven, that you should say, 'Who will ascend to heaven for us and bring it to us, that we may hear it and do it?' ¹³ Neither is it beyond the sea, that you should say, 'Who will go over the sea for us and bring it to us, that we may hear it and do it?' ¹⁴ But the word is very near you. It is in your mouth and in your heart, so that you can do it.

(2) Moses' appeal

Deuteronomy 30:15-20

*"See, I have set before you today life and good, death and evil. ¹⁶ **If you obey** the commandments of the Lord your God that I command you today, by loving the Lord your God, by walking in his ways, and by keeping his commandments and his statutes and his rules, then you shall live and multiply, and the Lord your God will bless you in the land that you are entering to take possession of it. ¹⁷ **But if your heart turns away**, and you will not hear, but are drawn away to worship other gods and serve them, ¹⁸ I declare to you today, that you shall surely perish. You shall not live long in the land that you are going over the Jordan to enter and possess. ¹⁹ I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life, that you and your offspring may live, ²⁰ loving the Lord your God, obeying his voice and holding fast to him, for he is your life and length of days, that you may dwell in the land that the Lord swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them."*

N.B. Recall the "blessings" and "cursings" of Deuteronomy 28. The Jewish nation would prosper if obedient, suffer if disobedient. The ultimate "discipline" would be exile (Deut. 28:49-52). To move from discipline to blessing would require "repentance."

IV. “EXILE”: DESCRIPTION OF CAPTIVITY

A. Assyrian Captivity (“Israel” in the North)

1. Assyrian policy: deportation and repopulation

2 Kings 17:24-28

*And the king of Assyria brought people from Babylon, Cuthah, Avva, Hamath, and Sepharvaim, and placed them in the cities of Samaria instead of the people of Israel. And they took possession of Samaria and lived in its cities. ²⁵ And at the beginning of their dwelling there, they did not fear the Lord. Therefore the Lord sent lions among them, which killed some of them. ²⁶ So the king of Assyria was told, “The nations that you have carried away and placed in the cities of Samaria do not know **the law of the god of the land**. Therefore he has sent lions among them, and behold, they are killing them, because they do not know the law of the god of the land.” ²⁷ Then the king of Assyria commanded, “Send there one of the priests whom you carried away from there, and let him go and dwell there and teach them the law of the god of the land.” ²⁸ So one of the priests whom they had carried away from Samaria came and lived in Bethel and taught them how they should fear the Lord.*

Insight:

“Take select captives for slaves, servants, wives (e.g. Deut. 21:10-14; Daniel 1). Such a removal from their land nearly always meant the destruction of national existence and a feeling of severance from the care and protection of their local or national god; indeed it implied the defeat of that deity (cf. Isa. 52:2-5; Jer. 50:29).”

(Ralph L. Smith, “Captivity” in Wycliffe Bible Encyclopedia, 1:312)

2. Syncretistic worship (combining beliefs)

2 Kings 17:29, 32-33

*But every nation still made gods of its own and put them in the shrines of the high places that the Samaritans had made, every nation in the cities in which they lived... They also feared the Lord and appointed from among themselves all sorts of people as priests of the high places, who sacrificed for them in the shrines of the high places. ³³ **So they feared the Lord but also served their own gods**, after the manner of the nations from among whom they had been carried away.*

3. Corrupted worship

2 Kings 17:34-41

*To this day they do according to the former manner. They do not fear the Lord, and they do not follow the statutes or the rules or the law or the commandment that the Lord commanded the children of Jacob, whom he named Israel. ³⁵ The Lord made a covenant with them and commanded them, “You shall not fear other gods or bow yourselves to them or serve them or sacrifice to them, ³⁶ but you shall fear the Lord, who brought you out of the land of Egypt with great power and with an outstretched arm. You shall bow yourselves to him, and to him you shall sacrifice. ³⁷ And the statutes and the rules and the law and the commandment that he wrote for you, you shall always be careful to do. You shall not fear other gods, ³⁸ and you shall not forget the covenant that I have made with you. You shall not fear other gods, ³⁹ but you shall fear the Lord your God, and he will deliver you out of the hand of all your enemies.” ⁴⁰ However, they would not listen, but they did according to their former manner. ⁴¹ **So these nations feared the Lord and also served their carved images**. Their children did likewise, and their children’s children—as their fathers did, so they do to this day.*

N.B. These foreign, resettled peoples intermarried with Jews; by NT times, these people were called Samaritans and regarded as half-Jews (refer to John 4).

B. Babylonian Captivity (“Judah” in the South)

1. The Babylonian Empire

See Excursus, p. 153

Note the map on the extent of the Babylonian Empire taken from Eugene Merrill, Kingdom of Priests, 434.

2. The Babylonian Captivity: history

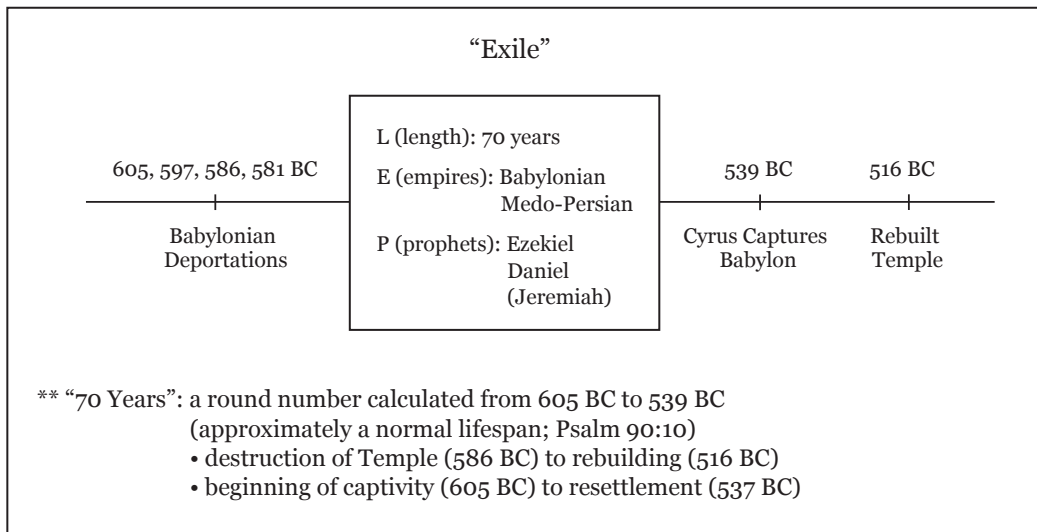
- a. Date: 586 BC (Judah defeated and Jerusalem ransacked)
- b. Babylonians (or Neo-Babylonians) conquered the Assyrian capital of Nineveh in 612 BC; Nabopolassar placed his son, Nebuchadnezzar as co-regent of the Empire.
- c. Nebuchadnezzar defeated Egyptian Pharaoh Neco at Carchemish in 605 BC and proceeded to Jerusalem where he defeated the Jews and took Daniel and his companions captive (back to Babylon).
- d. Jeremiah the prophet would later chronicle three further deportations to Babylon (597, 586, 581 BC); refer to Jeremiah 52:27^b-30.
- e. Treatment in Babylon was difficult but not harsh (as a concentration camp). Law-abiding captives could own homes, engage in commerce and be a part of the overall culture (Jer. 29:4-7; Ezek. 8:1; 12:1-7).
- f. Religiously, some Jews fully assimilated into the culture while others were more separatist. During this time away from the Temple and certain religious feasts/observances, the Synagogue emerged as a place for study of the Law.

C. Effects of the “Exile” (Judah)

1. Religious failure: leading to “exile”
 - a. The faith of the orthodox was challenged (in light of defeat and deportation).
 - b. The fact was that God was punishing His people for their stiff-necked rebellion of attitude and action.
 - (1) Lack of faith in God
 - (2) Disobedience to covenant stipulations
 - (3) Disregard for prophetic messages
 - (4) Idolatry
2. Religious developments: during the “exile”
 - a. Return to monotheistic faith in YHWH
 - b. Rejection of idolatry
 - c. Sabbaths and festivals (feasts) observed (Zech. 7:1-3; 8:18-19)
 - d. Synagogue developed; centrality of the Hebrew Scriptures emphasized

V. “EXILE” (OVERVIEW)

A. Timeline



B. Prophetic Books of the “Exile”

1. Ezekiel (“God strengthens”): the man
 - a. Contemporary of Jeremiah and Daniel
 - b. Priestly lineage (Ezek. 1:3)
(Thus, a prophet and a priest)
 - c. Taken to Babylon in 597 BC
(First deportation recorded by Jeremiah - see 52:27^b-30)
 - d. Length of ministry: at least 22 years
(Ezek. 1:2 and 29:17-21)
 - e. Ezekiel prophesied to the exiles while Jeremiah prophesied to the people in Judah.

2. Ezekiel: the prophetic book

a. Chart

EZEKIEL	
<u>Chapters</u>	<u>Subject</u>
1-24	Judgment: Jerusalem/Judah
25-33	Judgment: Various Nations
33-39	Restoration: Land of Israel
40-48	Prophetic: Temple, Worship, Land

b. Basic message

(Taken from Illustrated Bible Handbook, 358)

- (1) “You (Judah) have broken the covenant; you had better repent!”
- (2) “No repentance? Then judgment!”
- (3) “Yet there is hope beyond the judgment for a glorious, future restoration, both for Israel/Judah and the nations.”

c. Distinctives (Book of Ezekiel)

- (1) “The glory of the Lord”
(11 times in the first eleven chapters)
- (2) “Son of Man”
(90+ times; identifies the prophet with the people he prophesies to; cf. also Dan. 8:17 and Jesus in the gospels - 80+ times)
- (3) “The Word of the Lord came to me”
(49 times)
- (4) “Lord God”
(200+ times)
- (5) Priestly point of view
(note sacrifices, the Temple, so forth)

d. Departure of the “Shekinah” glory (non-Biblical word to refer to the manifested “presence” of God in the cloud, smoke, and fire)

(1) Exodus 19:18 (Mt. Sinai)

Now Mount Sinai was wrapped in smoke because the Lord had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly.

(2) Exodus 40:34-35 (Tabernacle)

*Then the cloud covered the tent of meeting, and the **glory of the Lord** filled the tabernacle. ³⁵ And Moses was not able to enter the tent of meeting because the cloud settled on it, and the **glory of the Lord** filled the tabernacle.*

(3) 2 Chronicles 7:1-3 (Temple)

*As soon as Solomon finished his prayer, fire came down from heaven and consumed the burnt offering and the sacrifices, and the **glory of the Lord** filled the temple. ² And the priests could not enter the house of the Lord, because the **glory of the Lord** filled the Lord’s house. ³ When all the people of Israel saw the fire come down and the **glory of the Lord** on the temple, they bowed down with their faces to the ground on the pavement and worshiped and gave thanks to the Lord, saying, “For he is good, for his steadfast love endures forever.”*

Movement of the “Shekinah” Glory (Book of Ezekiel)	
8:4	Glory resides in the Temple
9:3	Glory moves to the threshold of the Temple
10:18-19	Glory moves to the outer court
11:22-23	Glory moves to the Mount of Olives
<p>N.B. After the destruction of Jerusalem and the Temple, there is no historical reference to the Glory returning... however, note the story of the Transfiguration of Jesus (Matt. 17:1-13; Lk. 9:28-36) and the future millennial temple (Ezek. 43:1-2).</p>	

3. Daniel (“God is my Judge”): the man

- a. Contemporary of Jeremiah and Ezekiel
- b. Probably born of noble family, taken to Babylon in 605 BC in the first of four major deportations (see Timeline chart, p. 147)
- c. Neither a priest nor a prophet (in the usual sense) but a highly capable administrator in both Babylonian and later Persian rule
- d. Man of strong conviction and deep spiritual faith
- e. Called “highly esteemed” (NIV) or “greatly loved” (ESV) by angelic messengers (Dan. 9:23; 10:11, 19)

4. Daniel: the prophetic book

- a. Chart

DANIEL	
<u>Chapters</u>	<u>Subject</u>
1	Person of Daniel
2-7	Prophecies: Gentile Nations (“times of the Gentiles”)
8-12	Prophecies: Israel and the Gentile Nations

b. Basic message

- (1) Daniel 1-6: stories of faith in the powerful Israelite God
- (2) Daniel 7-12: panoramic and apocalyptic view of certain empires of the world as they relate to Israel (“apocalyptic” - revealing, unveiling, future-predictive; as literature, use of visions, symbols, and dreams)

c. Distinctives (Book of Daniel)

- (1) Riveting stories of faith
(Hebrew youth, great statue, lion’s den, fiery furnace)
- (2) Visions and dreams prominent
- (3) Aramaic and Hebrew languages used
- (4) Important “Seventy Weeks” (or Seventy Sevens) Prophecy (Dan. 9)

5. Prophetic chart

PROPHECIES OF THE GENTILE NATIONS		
<u>Daniel 2 Image</u>	<u>Nation</u>	<u>Daniel 7 Beasts</u>
Head (Pure Gold)	Babylon	Lion
Chest and Arms (Silver)	Medo-Persia	Bear
Belly and Thighs (Bronze)	Greece	Leopard
Legs (Iron)	Rome	Terrifying Beast
Feet (Iron/Clay)	Later Rome (?) or Revived Roman Empire (?)	Ten Horns (?)

VI. TIMELINE: “EXILE”

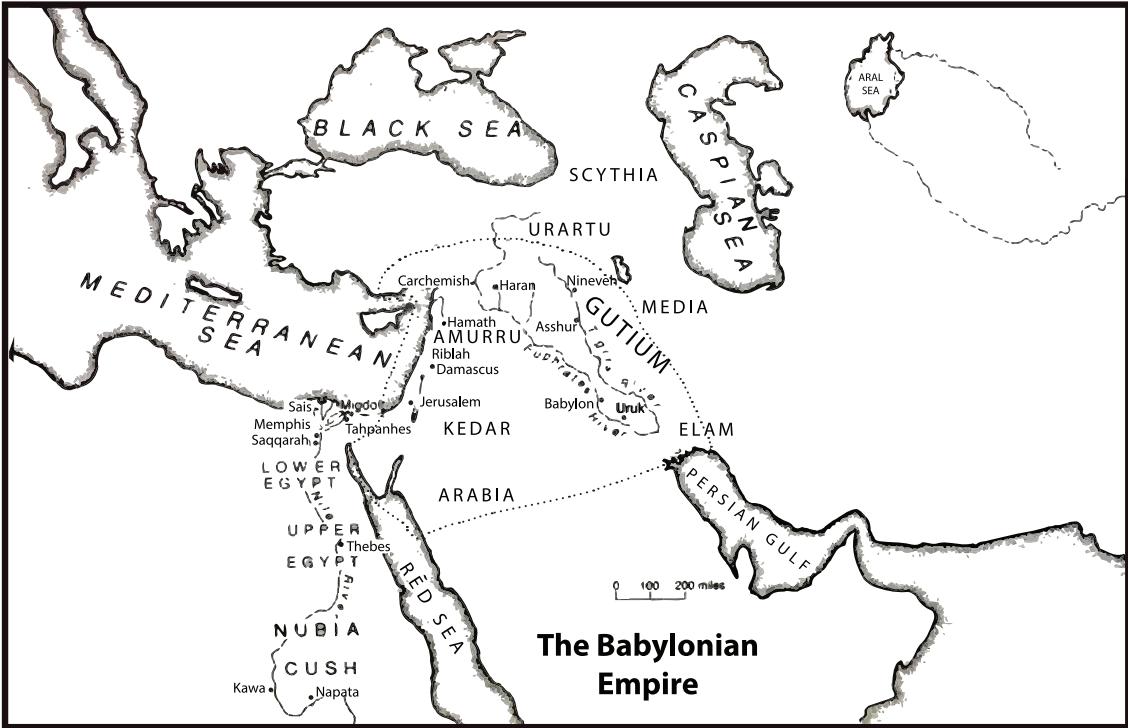
“Exile” (Movement #8)



VII. FOR SESSION 9: “RETURN FROM EXILE” (400 SILENT YEARS)

- A. Minimal Reading: Ezra 7-10
- B. Maximum Reading: Ezra 7-10; Haggai
- C. Personal Project: Take a person through the “Timeline” for this session (review previous Movements as well). Draw and explain this as best you can.

EXCURSUS: THE BABYLONIAN EMPIRE



(Taken from Eugene Merrill, *Kingdom of Priests*, 434)

Session 9

I. PRAYER/REVIEW

A. Flow of 12 Movements (through Scriptures)



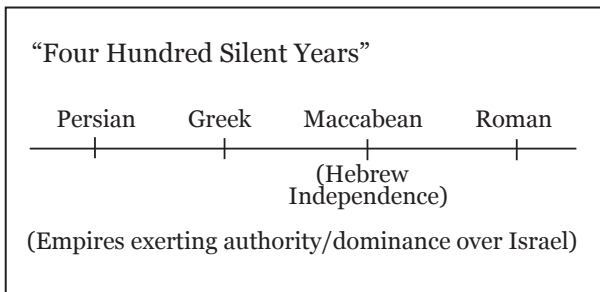
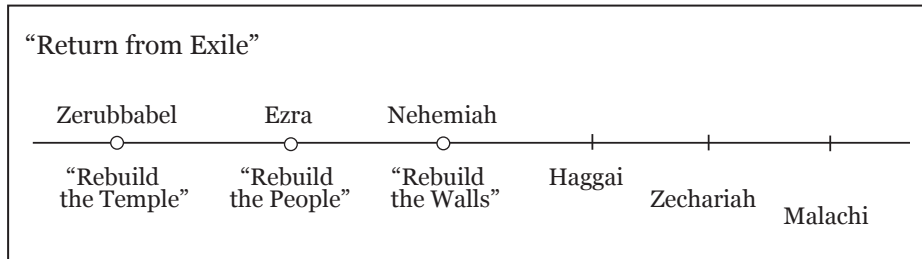
—————Movements #1-9 —————

1. “Prologue” 4 Key Events
2. “Patriarchs” 4 Key People
3. “Redemption” 3 Key Events
“Wanderings” 1 Major Rebellion
4. “Conquest” 3 Key Events
5. “Apostasy” 1 Cycle of Sin
6. “Kingship: United Monarchy” 3 Kings
7. “Kingship: Divided Monarchy” 2 Kingdoms
8. “Exile” 3 Main Points (LEP)
9. “Return from Exile” 3 Key People
“400 Silent Years” 4 Empires

Movements 10-12

10. “Life of Christ”
11. “Church Age”
12. “Final Consummation”

B. Timeline (Movement #9: “Return From Exile”)



C. Historical Review

1. “United Monarchy” (1051-931 BC)
 - a. Three kings: Saul, David, Solomon
 - b. End: Death of Solomon
2. “Divided Monarchy” (931-586 BC)
 - a. Israel (north): 931-722 BC (Assyrian Captivity)
 - b. Judah (south): 931-586 BC (Babylonian Captivity)
3. “Exile” (Deportations to “Return from Exile”)
 - a. Length: 70 Years
 - b. Empires: Babylonian, Medo-Persian
 - c. Prophets: Ezekiel, Daniel (Jeremiah)

II. BACKGROUND: LEADING TO THE “EXILE”

A. Fall of Jerusalem (to the Babylonians)

1. Historical setting
 - a. Judah is in decline.
 - b. Judah is a vassal state of Babylon.
 - c. God’s messengers/prophets have been ignored.
2. Biblical account

2 Chronicles 36:15-19

*The Lord, the God of their fathers, sent persistently to them by his messengers, because he had compassion on his people and on his dwelling place. ¹⁶ But **they kept mocking the messengers of God**, despising his words and scoffing at his prophets, until the wrath of the Lord rose against his people, until there was no remedy.*

*¹⁷ Therefore he brought up against them the king of the Chaldeans, who killed their young men with the sword in the house of their sanctuary and had no compassion on young man or virgin, old man or aged. He gave them all into his hand. ¹⁸ And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king and of his princes, all these he brought to Babylon. ¹⁹ And they **burned the house of God** and **broke down the wall of Jerusalem** and burned all its palaces with fire and destroyed all its precious vessels.*

Insight:

- (1) The people are rebellious/hardhearted (15-16); they need to be “rebuilt.”
- (2) The temple has been destroyed (19); it needs to be “rebuilt.”
- (3) The walls of Jerusalem are broken down (19); they need to be “rebuilt.”

B. The Babylonian Captivity

2 Chronicles 36:20

He took into exile in Babylon those who had escaped from the sword, and they became servants to him and to his sons until the establishment of the kingdom of Persia came to power.

Insight:

In 539 BC Cyrus II of the Medo-Persian empire defeated the Babylonians. The Persian army was led by Cyrus' General, Gubaru.

C. Persian Rule

1. Biblical account

2 Chronicles 36:20-23 NIV

He carried into exile to Babylon the remnant, who escaped from the sword, and they became servants to him and his successors until the kingdom of Persia came to power.

²¹ *The land enjoyed its **sabbath rests**; all the time of its desolation it rested, until the **seventy years** were completed in fulfillment of the word of the Lord spoken by Jeremiah.*

²² *In the first year of Cyrus king of Persia, in order **to fulfill the word of the Lord** spoken by Jeremiah, the Lord moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and also to put it in writing: ²³ "This is what Cyrus king of Persia says: "The Lord, the God of heaven, has given me all the kingdoms of the earth and he has appointed me to build a temple for him at Jerusalem in Judah. Any of his people among you may go up, and may the Lord their God be with them."*

2. Theological questions

- a. Why "seventy years" of captivity?
- b. What is the "sabbath rest"?

EXCURSUS (NIV)

- Discipline for disobedience
- Sabbatical years and discipline for ignoring sabbatical years

<p>Leviticus 26:27-28 “If in spite of this you still do not listen to me but continue to be hostile toward me, then in my anger I will be hostile toward you, and I myself will punish you for your sins seven times over.”</p>	<p>Discipline for Disobedience</p>
<p>Leviticus 25:2-4 “Speak to the Israelites and say to them: ‘When you enter the land I am going to give you, the land itself must observe a sabbath to the LORD For six years sow your fields, and for six years prune your vineyards and gather their crops. But in the seventh year the land is to have a year of sabbath rest, a sabbath to the LORD. Do not sow your fields or prune your vineyards.’”</p>	<p>Sabbatical Years</p>
<p>Leviticus 26:34-35 “Then the land will enjoy its sabbath years all the time that it lies desolate and you are in the country of your enemies; then the land will rest and enjoy its sabbaths. All the time that it lies desolate, the land will have the rest it did not have during the sabbaths you lived in it.”</p>	<p>Land will lie desolate; Sabbath years of rest regained</p>
<p>Leviticus 26:38-39 “You will perish among the nations; the land of your enemies will devour you. Those of you who are left will waste away in the lands of their enemies because of their sins; also because of their ancestors’ sins they will waste away.”</p>	<p>Discipline will bring deportation and captivity</p>
<p>Jeremiah 25:11-12 “This whole country will become a desolate wasteland, and these nations will serve the king of Babylon seventy years. But when the seventy years are fulfilled, I will punish the king of Babylon and his nation, the land of the Babylonians, for their guilt,” declares the LORD, “and will make it desolate forever.”</p>	<p>Captivity will last 70 years - why? (70 sabbatical years not kept?)</p>
<p>Leviticus 26:40-45 “But if they will confess their sins and the sins of their ancestors—their unfaithfulness and their hostility toward me, which made me hostile toward them so that I sent them into the land of their enemies—then when their uncircumcised hearts are humbled and they pay for their sin, I will remember my covenant with Jacob and my covenant with Isaac and my covenant with Abraham, and I will remember the land. For the land will be deserted by them and will enjoy its sabbaths while it lies desolate without them. They will pay for their sins because they rejected my laws and abhorred my decrees. Yet in spite of this, when they are in the land of their enemies, I will not reject them or abhor them so as to destroy them completely, breaking my covenant with them. I am the LORD their God. But for their sake I will remember the covenant with their ancestors whom I brought out of Egypt in the sight of the nations to be their God. I am the LORD.”</p>	<p>Confession of sin will bring restoration; deserted lands will have their sabbath rests.</p>
<p>2 Chronicles 36:21 “The land enjoyed its sabbath rests; all the time of its desolation it rested, until the seventy years were completed in fulfillment of the word of the LORD spoken by Jeremiah.”</p>	<p>1 year of captivity = 7 year cycle</p>

III. RETURN TO THE LAND

A. Background: Covenantal Promise

1. Abrahamic Covenant

Genesis 13:14-15

The Lord said to Abram, after Lot had separated from him, “Lift up your eyes and look from the place where you are, northward and southward and eastward and westward, ¹⁵ for all the land that you see I will give to you and to your offspring forever.

2. Comment: Irving Jensen, Survey of the Old Testament, 217.

“For Israel, it showed that God had not forgotten His promise to Abraham concerning the land of Canaan (e.g. read Gen. 13:15 and note the strength of the phrase ‘forever’).”

B. Return: Prophetic Promise

1. Length of exile/punishment of Babylon

Jeremiah 25:11-12

*This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon **seventy years**. ¹² Then after **seventy years** are completed, I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity, declares the Lord, making the land an everlasting waste.*

2. Promises related to the return

Jeremiah 29:10-14

*“For thus says the Lord: When **seventy years** are completed for Babylon, I will visit you, and I will fulfill to you my promise and bring you back to this place. ¹¹ For I know the plans I have for you, declares the Lord, plans for welfare and not for evil, to give you a future and a hope. ¹² Then you will call upon me and come and pray to me, and I will hear you. ¹³ You will seek me and find me, when you seek me with all your heart. ¹⁴ I will be found by you, declares the Lord, and I will restore your fortunes and gather you from all the nations and all the places where I have driven you, declares the Lord, and I will bring you back to the place from which I sent you into exile.*

Lessons from Jeremiah 29:10-14

1. The Babylonian Captivity would last 70 years...
2. But the LORD has not forgotten His people...
3. Yet the Captivity was the LORD's judgment...
4. And repentance (confession) must precede restoration/return.

BUT REPENTANCE OF SIN HAS NOT OCCURRED. WHO WILL
CONFESS SINS ON BEHALF OF THE NATION?

C. Daniel's Prayer and the Return

1. Situation before Daniel
 - a. Daniel is a prophet/administrator during the "Exile" (Movement #8).
 - b. Daniel is reading Jeremiah (cf. Dan. 9:1-2) and realizes that the seventy years of exile are near completion.
 - c. Daniel understands the broad principle: repentance (confession) precedes restoration.
 - d. Daniel needs to pray (confession/repentance) on behalf of his people.

Insight:

For similar prayers see Ezra 9 and Nehemiah 9. Daniel's prayer will begin with an appeal to God's steadfast (loyal) love and His covenant promise to the nation (9:3-5).

2. Resolve of Daniel: Daniel 9

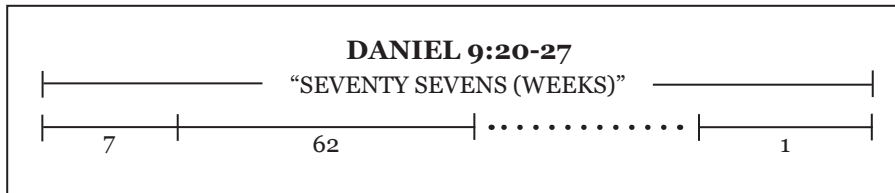
DANIEL 9:1-27		
9:1 9:2	When: "first year of Darius" (539 BC) Who: Daniel → Scriptures (Jeremiah) What: "desolation" (captivity) = 70 years	Occasion of the Prayer
9:3 9:19	So... I turned to the Lord God ┌ pleaded └ fasted <u>Adoration:</u> <u>Confession:</u> <u>Supplication</u> (16-19)	Contents of the Prayer
9:20 9:27	Gabriel appears (20-23) Gabriel speaks (24-27) • Decree → Anointed One (7 sevens + 62 sevens) • After 7 + 62 sevens → Anointed One "cut off" • Final seven → Abomination of Desolation	Answer to the Prayer

3. Results of Daniel’s prayer

- a. Confession has been made (by Daniel for himself and the nation)
- b. Confession has been heard: Gabriel appears
- c. Now, restoration will come... but Gabriel reveals much more!

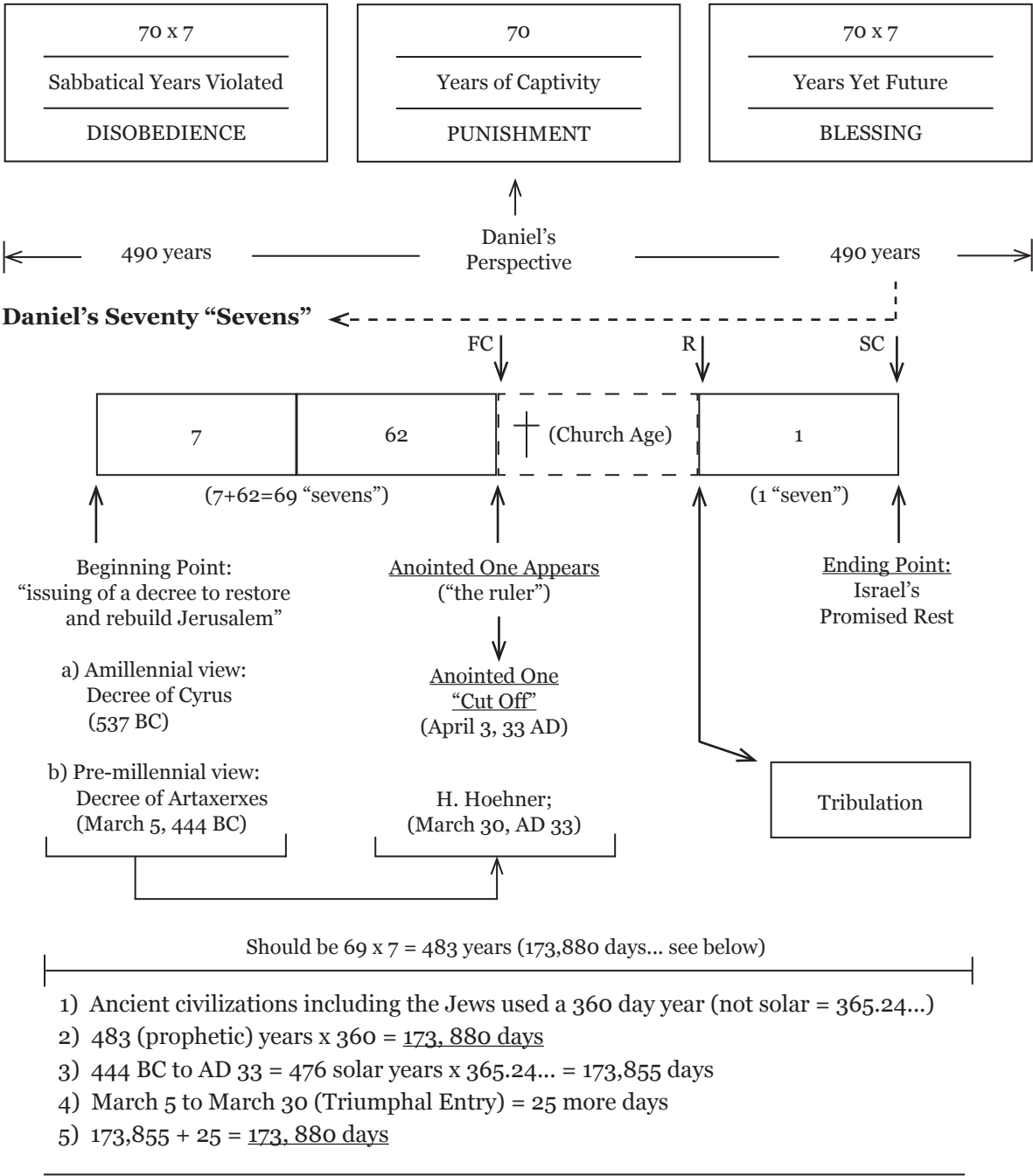
Daniel 9:24-27 (NIV 84)

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. ²⁵ Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven “sevens,” and sixty-two “sevens.” It will be rebuilt with streets and a trench, but in times of trouble. ²⁶ After the sixty-two “sevens,” the Anointed One will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. ²⁷ He will confirm a covenant with many for one “seven.” In the middle of the “seven” he will put an end to sacrifice and offering. And on a wing [of the temple] he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.



- Seventy sevens for people (Jews) and place (Jerusalem) to accomplish 6 things (Dan. 24)
- After seven + sixty-two sevens, Anointed One, the ruler “cut off” (Dan. 25-26)
- Final seven (70th of 70 sevens) will bring desecration and abomination (Dan. 27)

EXCURSUS: Sabbatical Years and Daniel 9:24-27



IV. THREE (3) KEY MEN: “RETURN”

A. Described: Their Major Task

1. Zerubbabel	Rebuild the Temple
2. Ezra	Rebuild the People
3. Nehemiah	Rebuild the Wall
* Refer back to Insight on 2 Chronicles 36: 15-19, p. 156	

B. Context: Historical Biblical Books

1. Book of Ezra

EZRA			
Return under “Zerubbabel”		Return under “Ezra”	
1	6	7	10
1	Cyrus’ Proclamation	Return to Jerusalem	
2	Census of the People	7	8
3	Construction of the Temple	Revival in Jerusalem	
	6	9	10

2. Book of Nehemiah

NEHEMIAH					
Rebuilding the Walls		Reviving the People		Reforming the Nation	
1	6	7	10	11	13
Return to Jerusalem		Registry of the People		Repopulating Jerusalem	
1	2	7		11	12
Reconstruction of the Walls		Reading of the Law		Rededicating the Walls	
3	6	8		12	
		Repentance of the People		Reprimanding the People	
		9	10	13	

C. Zerubbabel and the Temple

1. The decree of Cyrus (Ezr. 1:1-11)
 - a. Allowed for Jewish exiles to return
 - b. Allowed for the rebuilding of the Temple
 - c. Allowed for return of captured vessels for worship
2. The task of Zerubbabel
 - a. Stated: rebuild the Temple
 - b. Reason? re-establish proper worship of YHWH
3. The opposition to the task
 - a. People moved to go rebuild the Temple (Ezr. 1:4-5).
 - b. People stop due to opposition (Ezr. 4:6-23).

Ezra 4:24

Then the work on the house of God that is in Jerusalem stopped, and it ceased until the second year of the reign of Darius king of Persia.

4. Prophetic encouragements

Haggai 1:1-2

In the second year of Darius the king, in the sixth month, on the first day of the month, the word of the Lord came by the hand of Haggai the prophet to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest:

² *“Thus says the Lord of hosts: These people say the time has not yet come to **rebuild the house** of the Lord.”*

Haggai 1:7-8

*Thus says the Lord of hosts: Consider your ways. ⁸ Go up to the hills and bring wood and **build the house**, that I may take pleasure in it and that I may be glorified, says the Lord.*

Haggai 1:12

Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him. And the people feared the Lord.

Zechariah 1:1-3 (cf. 1:16)

*In the eighth month, in the second year of Darius, the word of the Lord came to the prophet Zechariah, the son of Berechiah, son of Iddo, saying, ² “The Lord was very angry with your fathers. ³ Therefore say to them, Thus declares the Lord of hosts: **Return to me, says the Lord of hosts, and I will return to you,** says the Lord of hosts.”*

Ezra 5:1-2 (cf. 6:14)

*Now the prophets, Haggai and Zechariah the son of Iddo, prophesied to the Jews who were in Judah and Jerusalem, in the name of the God of Israel who was over them. ² Then Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak arose and began to **rebuild the house** of God that is in Jerusalem, and the prophets of God were with them, supporting them.*

Commendation for Zerubbabel

1. Brought “remnant” back to Jerusalem
2. Laid foundation for re-built Temple
3. After stoppage, later completed the Temple

D. Ezra and the People

1. Unfaithfulness of the people

Ezra 9:1-4

*After these things had been done, the officials approached me and said, “The people of Israel and the priests and the Levites have not separated themselves from the peoples of the lands with their abominations, from the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. ² For they have taken some of their daughters to be wives for themselves and for their sons, so that the holy race has mixed itself with the peoples of the lands. And in this **faithlessness** the hand of the officials and chief men has been foremost.” ³ As soon as I heard this, I tore my garment and my cloak and pulled hair from my head and beard and sat appalled. ⁴ Then all who trembled at the words of the God of Israel, because of the **faithlessness** of the returned exiles, gathered around me while I sat appalled until the evening sacrifice.*

2. Confession of the Priest (Ezra)

Ezra 9:5-6

*And at the evening sacrifice I rose from my fasting, with my garment and my cloak torn, and fell upon my knees and spread out my hands to the Lord my God, ⁶ saying: “O my God, I am **ashamed** and blush to lift my face to you, my God, for **our iniquities** have risen higher than our heads, and our guilt has mounted up to the heavens.”*

3. Repentance of the people

Ezra 10:1

*While Ezra **prayed and made confession**, weeping and casting himself down before the house of God, a very great assembly of men, women, and children, gathered to him out of Israel, for the people wept bitterly.*

E. Nehemiah and the Walls

1. Profession: “cupbearer” (i.e. prime advisor)
2. Employer: Artaxerxes I (Persian king)
3. Major task: rebuild the walls of Jerusalem (remove the disgrace and humiliation of broken walls, broken city, broken people - cf. Neh. 1:3)
4. Model of excellent leadership

Insight:

Twenty-one leadership principles from Nehemiah 2
(from Donald K. Cambell, Nehemiah: Man in Charge).

“He established a reasonable and attainable goal
He had a sense of mission
He was willing to get involved
He rearranged his priorities in order to accomplish his goal
He patiently waited for God’s timing
He showed respect to his superior
He prayed at crucial times
He made his request with tact and graciousness
He was well prepared and thought of his needs in advance
He went through proper channels
He took time (three days) to rest, pray, and plan
He investigated the situation firsthand
He informed others only after he knew the size of the problem
He identified himself as one with the people
He set before them a reasonable and attainable goal
He assured them God was in the project
He displayed self-confidence in facing obstacles
He displayed God-confidence in facing obstacles
He did not argue with opponents
He was not discouraged by opposition
He courageously used the authority of his position.”

F. Post-Nehemiah: People backslide (by time of Malachi)

1. The question of the Lord

Malachi 1:6

“A son honors his father, and a servant his master. If then I am a father, where is my honor? And if I am a master, where is my fear?” says the Lord of hosts to you, O priests, who despise my name. But you say, “How have we despised your name?”

2. The invitation of the Lord

Malachi 3:7

*From the days of your fathers you have turned aside from my statutes and have not kept them. **Return to me, and I will return to you,** says the Lord of hosts. But you say, “How shall we return?”*

THREE (3) POST APOCALYPTIC PROPHETS

- | | |
|---------------|----------------------------|
| 1. Haggai: | Rebuild the Temple |
| 2. Zechariah: | Rebuild the Temple |
| 3. Malachi: | Rebuild the People (Again) |

V. FOUR HUNDRED (400) SILENT YEARS

A. Description: Also called the “Inter-testamental Period”

B. Time frame: the span from Malachi (OT) to Matthew (NT)

C. Four Empires (over the now called “Jews”)

1. **Persian Period** (539-332 BC)

- a. Defeated the Babylonians (539 BC)
- b. Cyrus II, a kind benefactor: agreed to “the returns”
- c. Time of relative peace and prosperity (in exile) and poverty (in the land)

d. Judah governed by the High Priest

2. **Grecian Period** (332-167 BC)

a. Philip of Macedon (359-336 BC)

b. Alexander the Great (336-323 BC)

- Conquered the Persians
- Defeated Darius III (331 BC)
- Took Palestine (332 BC)
- Died leaving his empire among his four generals:

FOUR GENERALS

1. Ptolemy Lagos (South or Egypt)
2. Seleucus Nicator (East or Syria/Babylon)
3. Cassander (West or Macedon/Greece)
4. Lysimachus (North or Thrace/Asia Minor)

c. Palestine after Alexander the Great

- Caught between the power struggle of the Ptolemies and the Seleucids
- Initially under the Ptolemies but in 198 BC Antiochus III wrestled control from Egypt
- Antiochus IV (Epiphanes) was very Hellenistic; antagonistic to Jewish religion; after defeat in Egypt, returned to Jerusalem amidst much Jewish derision; offered a sow on the altar in the Holy of Holies; fueled the flames of Jewish revolt

3. Maccabean Period (Hebrew Independence)

- a. Dates: 167-63 BC
- b. Mattathias: Judean priest; led a revolt against forced Hellenization
- c. Judas Maccabees (“the hammer”): military leader; cleansed and rededicated the Temple on December 25, 165 BC (Feast of Dedication or Feast of Lights or Hanukkah)
- d. Simon Maccabees: became High Priest; statesman and gifted administrator; brought prosperity and religious reform; assassinated by brother-in-law
- e. John Hyrcanus: became High Priest at death of his father (Simon Maccabees); advanced the dynastic rule of priest-rulers known as the Hasmoneans; during his time a rivalry developed between the “Hasidim” (conservative, anti-Greeks; forerunners of the Pharisees) and the “Hellenizers” (who embraced some elements of Greek life; forerunners of the Sadducees)
- f. Civil war: 69-63 BC

4. Roman Period

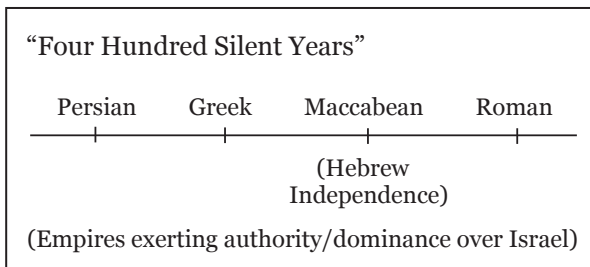
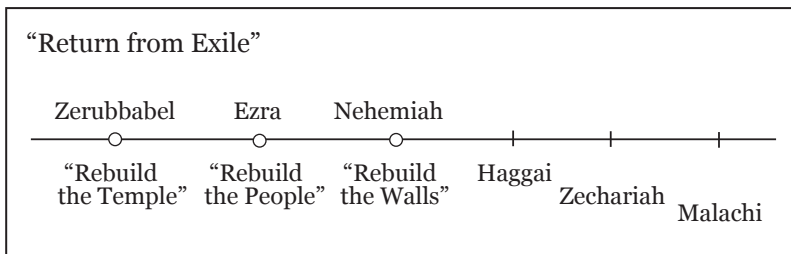
- a. Dates: 63 BC to 70 AD (as it relates to the Jews)
- b. Pompey: invaded Syria in 63 BC; enraged the Jews by entering the Holy of Holies
- c. Julius Caesar: defeated Pompey in 48 BC; not loved by the Jews, but Julius Caesar treated them leniently
- d. Death of Julius Caesar:

<p>TRIUMPHRATE</p>

- | |
|--|
| <ol style="list-style-type: none"> 1. Octavius 2. Antony 3. Lepidus |
|--|

- e. Octavian Augustus: defeated Marc Antony; received the “switched” loyalty of Herod the Great
- f. Herod the Great: Edomite; known as a great builder (Herod’s Temple, Masada, amphitheater at Caesarea Philippi); completely unprincipled; led his own private reign of terror (“better to be Herod’s pig than his son”); the Herod of the massacre at Bethlehem

VI. TIMELINE (MOVEMENT #9)



VII. FOR SESSION 10: “LIFE OF CHRIST”

- A. Minimal Reading: Review Timeline; Mark 1-3; 11-16
- B. Maximum Reading: Review Timeline; Gospel of Mark (all)
- C. Personal Project: Take a person through the “Timeline” for this session (review previous Movements as well). Draw and explain this as best you can.

Session 10

I. PRAYER/REVIEW

A. Structure of the Old Testament (English Bible)

Old Testament (39)		
Narrative (17)	Poetry (5)	Prophecy (17)
Torah (5)	Experience	Major (5)
History (12)	Wisdom	Minor (12)

B. Flow of the Old Testament (9 Movements)

#1 “Prologue”.....	Genesis 1-11
#2 “Patriarchs”.....	Genesis 12-50, Job
#3 “Redemption”.....	Exodus, Leviticus
“Wanderings”.....	Numbers, Deuteronomy
#4 “Conquest”.....	Joshua
#5 “Apostasy”.....	Joshua, Ruth
#6 “Kingship: United”.....	1-2 Samuel, 1 Kings (1-2 Chronicles) (Selected Poetic Books)
#7 “Kingship: Divided”.....	1-2 Kings (2 Chronicles) (Selected Prophetic Books)
#8 “Exile”.....	Ezekiel, Daniel (Jeremiah)
#9 “Return from Exile”.....	Ezra, Nehemiah, Esther, Haggai, Zechariah, Malachi

II. STRUCTURE OF THE NEW TESTAMENT

New Testament (27)		
Narrative (5)	Epistolary (21)	Apocalyptic (1)
Gospels (4)	Pauline (13)	Revelation (1)
Acts (1)	General (8)	[Daniel]

III. OVERVIEW OF THE FOUR (4) GOSPELS

A. Charted

Comparison of the 4 Gospels				
<u>Gospel</u>	<u>Presentation of Christ</u>	<u>Primary Addressees</u>	<u>Apostolic Viewpoint</u>	<u>Highlights</u>
Matthew	Prophesied King of Israel	Jews	Matthew (Levi)	Long Discourses
Mark	Obedient Servant of YHWH	Romans	Peter	Miracles
Luke	Perfect Son of Man	Greeks	Paul (Mary, others)	Parables
John	Divine Son of God	All	John	Personal Interviews

B. The Gospels: Distinctives

1. Definition: Gospel

- Gospel translates the Greek word, “euangelion,” which means “good news.”
- Isaiah 52:7
*How beautiful upon the mountains are the feet of him who brings **good news**, who publishes peace, who brings **good news** of happiness, who publishes salvation, who says to Zion, “Your God reigns.”*
- 1 Thessalonians 1:5
*...because our **gospel** came to you not only in word, but also in power and in the Holy Spirit and with full conviction...*

2. Classification

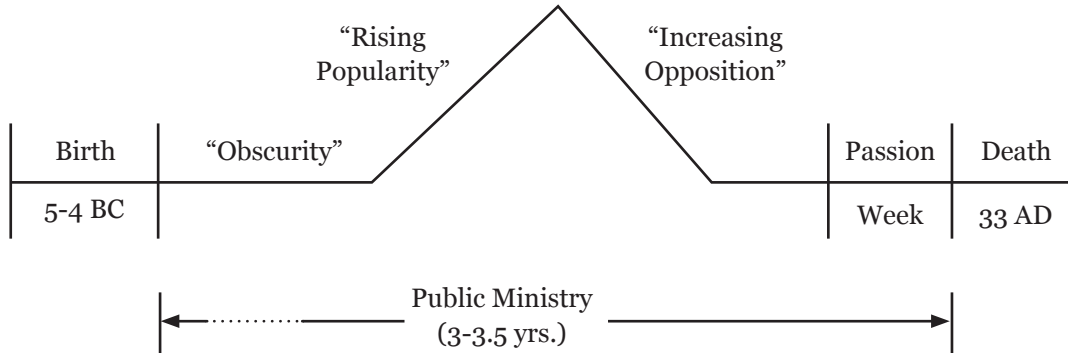
- a. Synoptic (“viewed together”) gospels:
 - Matthew, Mark, Luke (similar, yet different)
- b. Other gospel:
 - John (much unique material)

3. Reasons for four gospels

- a. Each gospel writer viewed the life of Christ through a particular lens (or theological purpose).
- b. Collectively the gospels present a fuller, more complete picture of Jesus: His identity, His life, His death and burial, His resurrection.

IV. THE LIFE OF JESUS (THE) CHRIST (OR MESSIAH)

A. Thematic Overview



B. Three Phases of "Life of Christ"

1. "Obscurity"
 - a. Pre-birth ("logos" or Word, Jn. 1:1-18)
 - b. Parentage, Infancy, Childhood (Matt. 1-2; Lk. 1-2)
 - c. Beginning of His Ministry
 - (1) John the Baptist (Mk. 1:1-8, others)
 - (2) Baptism of Christ (Matt. 3, Mk. 1, Lk. 3, Jn. 1)
 - (3) Temptation of Christ (Matt. 4, Mk. 1, Lk. 4)

2. “Rising Popularity”
 - a. Miracles: authenticate the messenger (from God)
 - b. Teaching: authenticate the message (from God)
3. “Increasing Opposition”
 - a. Denouncing hypocrisy
 - b. Conflict with religious leadership
 - c. Neglect of “traditions”

V. TWENTY-FIVE (25) KEY EVENTS: “LIFE OF CHRIST”

A. Preview (Pre-birth to Ancestry)... John 1:1-18

B. Early Years: John the Baptist... Luke 1:5-25

C. Early Years: Jesus Christ

1. “The Virgin Birth of Christ”... Luke 2:8-38

D. Public Ministry: John the Baptist

2. “The ministry of John the Baptist”... Luke 3:1-18 (Matt. 3:1-12, Mk. 1:1-8)

E. Public Ministry Ends (John) and Begins (Jesus)

3. “The Baptism of Jesus”... Matthew 3:13-17 (Mk. 1:9-11, Lk. 3:21-23)
4. “The Temptation of Jesus”... Matthew 4:1-11 (Mk. 1:12-13, Lk. 4:1-13)
5. The Cleansing of the Temple (1st)... John 2:13-25

Insight:

Take a month and devote your Bible reading to the “Life of Christ.” Select a passage(s) to read and consider for each day.

F. Galilean Ministry

6. “The Rejection at Nazareth”... Luke 4:16-30
7. “Healing the Leper”... Mark 1:40-45 (Matt. 8:1-4; Lk. 5:12-16)
8. “Healing the Paralytic Man”... Mark 2:1-12 (Matt. 9:2-8; Lk. 5:17-26)
9. “Healing a Withered Hand”... Mark 3:1-6 (Matt. 12:9-14; Lk. 6:6-11)
10. “Sermon on the Plain”... Luke 6:20-49 (Matt. 5-7)
11. “The Blasphemy of the Pharisees”... Matthew 12:22-37 (Mk. 3:22-30; Lk. 11:14-26)
12. “The Parables of Jesus”... Mark 4:1-34 (Matt. 13:1-53; Lk. 8:4-18)

G. Broader Galilean Region Ministry

13. “The Feeding of the 5000”... John 6:1-14 (Matt. 14:13-21; Mk. 6:30-44; Lk. 9:10-17)
14. “The Confession of Peter”... Matthew 16:13-20 (Mk. 8:27-30; Lk. 9:18-21)
15. “The Transfiguration”... Matthew 17:1-13 (Mk. 9:2-13; Lk. 9:28-36)

H. Later Judean Ministry

I. In/Around Perea Ministry

16. “The Raising of Lazarus”... John 11:17-46

J. Formal Presentation to Israel

17. “Triumphal Entry”... Luke 19:29-44 (Matt. 21:1-11; Mk. 11:1-11; Jn. 12:12-19)
18. “The Final Teaching in the Temple”... Luke 20:1-19 (Matt. 21:23-26; Mk. 11:27-12:44)

K. Prophecies/Teaching Prior to Death

19. “The Olivet Discourse”... Mark 13:1-37 (Matt. 24:1-25:46; Lk. 21:5-36)

20. “Upper Room Discourse”... John 13-17

L. Death of Christ

21. “Trial Before Caiaphas”... Mark 14:55-65 (Matt. 26:59-68; Lk. 22:63-71; Jn. 18:19-24)

22. “The Mockery of Jesus”... Matthew 27:27-30 (Mk. 15:16-19)

23. “The Crucifixion of Jesus” ... Matthew 27:27-66 (Mk. 15:33-41; Lk. 23:26-49; Jn. 19:17-37)

M. Resurrection and Ascension

24. “The Resurrection of Jesus”... Luke 24:1-10 (Matt. 28:1-10; Mk. 16:1-8; Jn. 20:1-10)

25. “The Ascension of Jesus”... Luke 24:50-53 and Acts 1:6-11 (Mk. 16:19-20)

VI. MISSION OF JESUS (THE MESSIAH-KING)

A. Theological Perspective

It has been universally admitted by writers of prominence (e.g. Neander, Hagenbach, Schaff, Kurtz, etc.) whatever their respective views concerning the Kingdom itself, that the Jews, including the pious, held to a personal coming of the Messiah, the literal restoration of the Davidic throne and kingdom, the personal reign of Messiah on David’s throne, the resultant exaltation of Jerusalem and the Jewish nation, and the fulfillment of the Millennial descriptions of that reign.

(George N. H. Peters, *Theocratic Kingdom*, 1:183)

B. Announcement (of the Messiah-King)

1. To Mary

Luke 1:31-33

And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. ³² He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, ³³ and he will reign over the house of Jacob forever, and of his kingdom there will be no end.”

Seven facts:

- a. Son
- b. Jesus (“Lord is salvation”)
- c. Great
- d. Son of the “Most High” (Heb. El Elyon)
- e. Throne of His father David

2 Samuel 7:16 (Davidic Covenant)

And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.

Psalm 89:3-4, 28-29

You have said, “I have made a covenant with my chosen one; I have sworn to David my servant: ⁴ I will establish your offspring forever, and build your throne for all generations.”

My steadfast love I will keep for him forever, and my covenant will stand firm for him.²⁹ I will establish his offspring forever and his throne as the days of the heavens.

- f. Reign over the house of Jacob “forever”
- g. Kingdom will never end

2. Response of Mary (“Magnificat”)

Luke 1:46-55

My soul magnifies the Lord,⁴⁷ and my spirit rejoices in God my Savior,⁴⁸ for he has looked on the humble estate of his servant. For behold, from now on all generations will call me blessed;⁴⁹ for he who is mighty has done great things for me, and holy is his name.⁵⁰ And his mercy is for those who fear him generation to generation.⁵¹ He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts;⁵² he has brought down the mighty from their thrones and exalted those of humble estate;⁵³ he has filled the hungry with good things, and the rich he has sent away empty.⁵⁴ He has helped his servant Israel, in remembrance of his mercy,⁵⁵ as he spoke to our fathers, to Abraham and to his offspring forever.

3. Response of Zechariah (father of John the Baptist)

Luke 1:68-79

Blessed be the Lord God of Israel, for he has visited and redeemed his people⁶⁹ and has raised up a horn of salvation for us in the house of his servant David,⁷⁰ as he spoke by the mouth of his holy prophets from of old,⁷¹ that we should be saved from our enemies and from the hand of all who hate us;⁷² to show the mercy promised to our fathers and to remember his holy covenant,⁷³ the oath that he swore to our father Abraham, to grant us⁷⁴ that we, being delivered from the hand of our enemies, might serve him without fear,⁷⁵ in holiness and righteousness before him all our days.⁷⁶ And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways,⁷⁷ to give knowledge of salvation to his people in the forgiveness of their sins,⁷⁸ because of the tender mercy of our God, whereby the sunrise shall visit us from on high⁷⁹ to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace.

Note: four reasons to praise God (vv. 68-75)

Note: two roles for the child (John) (vv. 76-77)

C. Forerunner of the Messiah (i.e. John)

Matthew 3:1-2

In those days John the Baptist came preaching in the wilderness of Judea, ² “Repent, for the kingdom of heaven is at hand.”

Isaiah 40:3

A voice cries: “In the wilderness prepare the way of the Lord; make straight in the desert a highway for our God.”

Malachi 3:1

Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the Lord of hosts.

D. Announcements (Preaching) by Christ

Mark 1:36-38

And Simon and those who were with him searched for him, ³⁷ and they found him and said to him, “Everyone is looking for you.” ³⁸ And he said to them, “Let us go on to the next towns, that I may preach there also, for that is why I came out.”

Matthew 4:17

From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.”

Matthew 10:7

“And proclaim as you go, saying, “The kingdom of heaven is at hand.”

Luke 10:9

“Heal the sick in it and say to them, “The kingdom of God has come near to you.”

E. Validations of Jesus' Preaching (signs and wonders)

1. Purpose for signs

John 3:1-2

*Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. ² This man came to Jesus by night and said to him, "Rabbi, we know that you are a teacher come from God, for no one can do these **signs** that you do unless God is with him."*

2. Display of signs

Matthew 4:23-24

*And he went throughout all Galilee, **teaching** in their synagogues and **proclaiming** the gospel of the kingdom and **healing** every disease and every affliction among the people. ²⁴ So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, those oppressed by demons, epileptics, and paralytics, and he **healed** them.*

Matthew 9:35

*And Jesus went throughout all the cities and villages, **teaching** in their synagogues and **proclaiming** the gospel of the kingdom and **healing** every disease and every affliction.*

Matthew 10:1-8

*And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and **to heal every disease and every affliction.** ² The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; ³ Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; ⁴ Simon the Zealot, and Judas Iscariot, who betrayed him. ⁵ These twelve Jesus sent out, instructing them, "Go nowhere among the Gentiles and enter no town of the Samaritans, ⁶ but go rather to the lost sheep of the house of Israel. ⁷ And **proclaim** as you go, saying, "The kingdom of heaven is at hand." ⁸ **Heal** the sick, raise the dead, cleanse lepers, cast out demons. You received without paying; give without pay."*

THE TWELVE APOSTLES		
Matthew 10:1-4	Mark 3:13-19	Luke 6:12-16
Simon (Peter)	Simon (Peter)	Simon (Peter)
his brother Andrew		his brother Andrew
James son of Zebedee	James son of Zebedee	James
his brother John	John (Sons of Thunder)	John
	Andrew ¹	
Philip	Philip	Philip
Bartholomew	Bartholomew	Bartholomew
Matthew the tax collector ²	Thomas	Thomas
Thomas	Matthew	Matthew
James son of Alphaeus	James son of Alphaeus	James son of Alphaeus
Thaddaeus	Thaddaeus	
Simon the Cananaean	Simon the Cananaean	Simon the Zealot ³
		Judas son of James ⁴
Judas Iscariot	Judas Iscariot	Judas Iscariot
<p>1. Mark prefers to keep the three most prominent disciples together in his list (i.e., Peter, James, and John) while Matthew and Luke prefer to keep the brothers Peter and Andrew together in their lists.</p> <p>2. We might expect Matthew to mention his profession of tax collector.</p> <p>3. Cananaean is the Aramaic word for “Zealot.” Luke translates the Aramaic into Greek.</p> <p>4. It seems that Thaddaeus (Mark and Matthew) and Judas son of James (Luke) are the same person. Five of the names in the list are qualified by additional names – e.g., James son of Zebedee. The name Judas Iscariot suggests that there was another Judas—Judas son of James. Perhaps Mark and Matthew referred to the other Judas—Judas son of James. Perhaps Mark and Matthew referred to the other Judas as Thaddaeus because of the stigma associated with Judas. Why Luke did not do so is hard to tell.</p>		

• From *Baker Illustrated Bible Handbook*, 511.

Luke 10:1, 8-9

After this the Lord appointed seventy-two others and sent them on ahead of him, two by two, into every town and place where he himself was about to go.

*“Whenever you enter a town and they receive you, eat what is set before you. ⁹ **Heal** the sick in it and **say** to them, ‘The kingdom of God has come near to you.’”*

F. Limitations of Jesus’ Preaching

Matthew 10:5-7

*These twelve Jesus sent out, instructing them, “Go **nowhere among the Gentiles** and enter no town of the Samaritans, ⁶ but go rather to the **lost sheep of the house of Israel**. ⁷ And proclaim as you go, saying, ‘The kingdom of heaven is at hand.’”*

Matthew 15:24

*He answered, “I was sent only to the **lost sheep of the house of Israel**.”*

G. Offer and Rejection of the Kingdom

1. Kingdom pronouncement

Luke 17:21

“...nor will they say, ‘Look, here it is!’ or ‘There!’ for behold, the kingdom of God is in the midst of you.”

2. Kingdom insight

“It was received as a promise by Abraham through faith; it was established in history at Sinai subject to Israel’s willingness to obey God; it was terminated on earth because of Israel’s sin; its restoration on earth is foretold by the prophets in connection with Israel’s repentance; and the initial demand of its announcement in the gospel period was, “The kingdom of God is at hand: repent ye, and believe the gospel” (Mark 1:15). In this demand, no room was left for any separation of the Kingdom from its King; although this is precisely what the religious leaders of our Lord’s day (and also some today) have thought to do.”

(Alva J. McLain, Greatness of the Kingdom, 304)

3. Kingdom reality: rejection of the King is also rejection of the kingdom offered.

a. Zechariah 9:9

*Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, **your king** is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.*

b. Mark 11:9-10

*And those who went before and those who followed were shouting, "Hosanna! Blessed is he who comes in the name of the Lord!"¹⁰ Blessed is the **coming kingdom** of our father David! Hosanna in the highest!"*

Matthew 21:4-5

*This took place to fulfill what was spoken by the prophet, saying,⁵ "Say to the daughter of Zion, 'Behold, **your king** is coming to you, humble, and mounted on a donkey, on a colt, the foal of a beast of burden.'"*

John 19:14-15

*Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, "**Behold your King!**"¹⁵ They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."*

N.B. The King appeared; the kingdom was formally offered/presented in the Triumphal Entry. The religious leadership and the people have chosen Caesar. Now, the greater theological question (which has been proposed since the Fall of man) is simply this, "Who has the right to rule?"

VII. A SHORTER HISTORY OF CHRIST: GOSPEL OF MARK

A. Reading Challenge (for Session 10): MarkB. Charted

GOSPEL OF MARK			
1	The Servant	10	The Sacrifice
		11	16
	<ul style="list-style-type: none"> • Presentation (1-2) • Opposition (2-8) • Instruction (8-10) 		<ul style="list-style-type: none"> • Rejection (11-15) • Resurrection (16)
	Sayings and Signs		Suffering
	Galilee and Perea		Judea and Jerusalem
	3-3.5 years		8 days
ca. AD 29-33			

(Taken from Wilkinson and Boa, Talk Thru the Bible, 318)

C. Core Message (of the Gospel of Mark)

Mark 1:1

The beginning of the gospel of Jesus Christ, the Son of God.

Mark 15:39

And when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was the Son of God!"

D. Distinctive Features

1. Actions of Jesus prominent

(Greek word, "euthus," occurs more than 40 times; usually translated "immediately")

2. Miracles of Jesus prominent
(Eighteen of the recorded thirty-five miracles of Christ found in Mark; clearly demonstrated the power (authority) of Jesus over Satan, his demons, sickness, disease, nature, so forth)

MIRACLES OF CHRIST (18 in Gospel of Mark)	
• Healings	• Exorcisms
Mark 1:29-31	Mark 1:23-27
Mark 1:40-45	Mark 5:1-20
Mark 1:1-12	Mark 7:24-30
Mark 3:1-6	Mark 9:14-29
Mark 5:25-29	
Mark 7:31-37	• Over Nature
Mark 8:22-36	Mark 4:35-41
Mark 10:46-52	Mark 6:35-44
	Mark 6:45-52
• Raising the Dead	Mark 8:1-9
Mark 5:22-24, 35-43	Mark 11:12-14

3. “Messianic Secret” proclaimed
(Jesus often tells people to not reveal his true identity)
4. Passion week prominent
(The passion of Christ’s arrest, suffering, and death comprise about 20% of the gospel)
5. Cross and discipleship prominent
(cf. Mk. 8:34-38; 9:35-37; 10:42-45)
6. Emotional responses prominent
(Amazement, great fear, scornful laughter, astonishment are all ascribed to people; Jesus is shown to have compassion, anger, grief, sorrow, indignation, so forth)

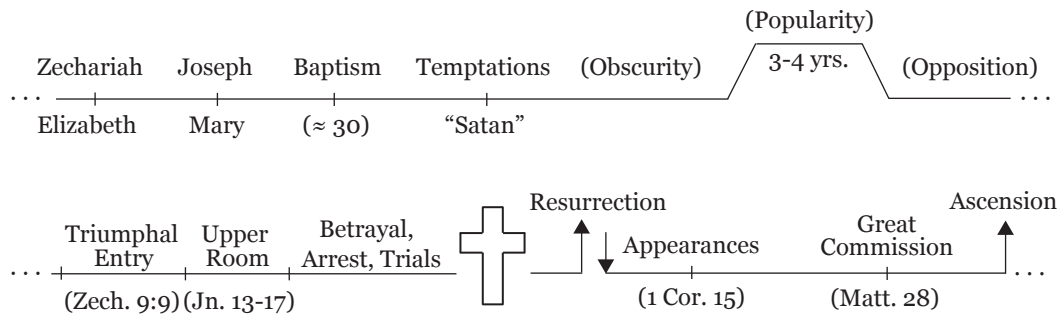
7. Resurrection account brief

(Shortest account of all gospels; Mark contains a “disputed” ending; Mark 16:9-20 not found in the most reliable Greek manuscripts)

“For even the Son of Man did not come to be served, but to serve, and give his life as a ransom for many.”

(Mark 10:45 NIV)

VIII. MOVEMENT #10: “LIFE OF CHRIST” TIMELINE



IV. FOR SESSION 11: “CHURCH AGE”

- A. Minimal Reading: Acts 1 - 2; Galatians
- B. Maximum Reading: Acts 1 - 7; Galatians; I John
- C. Personal Project: Take a person through the “Timeline” for this session (review previous Movements as well). Draw and explain this as best you can.

Session 11

I. PRAYER/REVIEW

A. Twelve Movements of Panorama

- | | | |
|----|---------------------------------|--|
| | 1. "Prologue" | |
| | 2. "Patriarchs" | |
| | 3. "Redemption"
"Wandering" | |
| OT | 4. "Conquest" | |
| | 5. "Apostasy" | |
| | 6. "Kingship: United Monarchy" | |
| | 7. "Kingship: Divided Monarchy" | |
| | 8. "Exile" | |
| | 9. "Return from Exile" | |
| | ----- | |
| | 10. "Life of Christ" | |
| NT | 11. "Church Age" | |
| | 12. "Final Consummation" | |



B. Life of Christ: Three Phases

1. "Obscurity"
2. "Rising Popularity"
3. "Increasing Opposition"

II. BROAD OVERVIEW OF “BOOK OF ACTS” (CHURCH AGE)

BOOK OF ACTS			
Author: Luke Theme: Beginnings of the Church Key Verse: Acts 1:8			
Chapter 1	Chapters 2-7	Chapters 8-12	Chapters 13-28
Introduction	Witnessing in Jerusalem	Witnessing in Judea/Samaria	Witnessing to the Ends of the Earth
Focus: Jews		Jews + 1/2 Jews	Gentiles

III. “BOOK OF ACTS”: INTRODUCTION/TRANSITION (CHAPTER 1)

A. An Instructive Question

1. Background

Acts 1:3

*He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and **speaking about the kingdom of God.***

2. Command

Acts 1:4-5

And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me; ⁵ for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”

3. Question

Acts 1:6

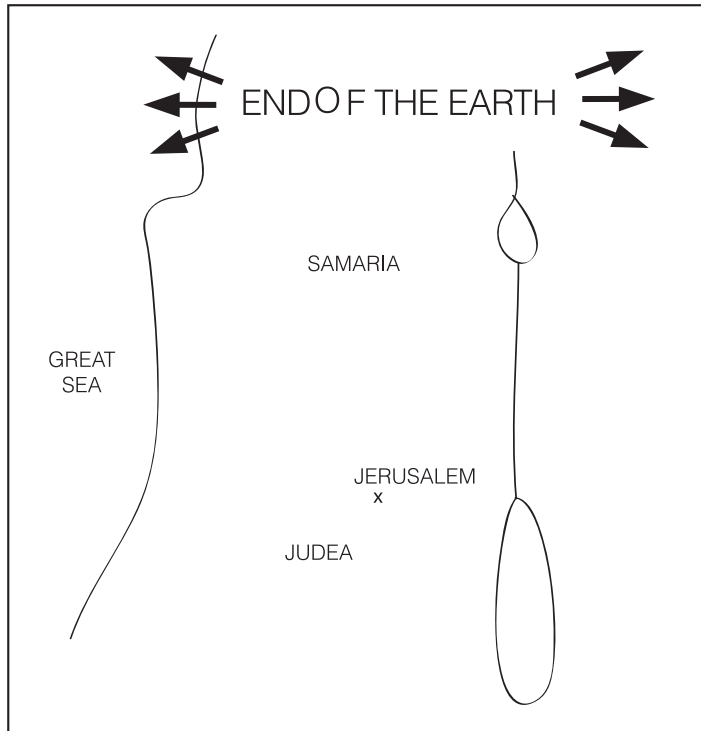
*So when they had come together, they asked him, “Lord, will you at this time **restore the kingdom** to Israel?”*

B. An Illuminating Reply

Acts 1:7-8

He said to them, "It is not for you to know times or seasons that the Father has fixed by his own authority. ⁸ But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth."

C. An Illustrative Map



D. An Insightful Outline (Acts 1:8)

Jerusalem —→ Judea and Samaria —→ End of the Earth
(Jews) —→ (Jews)(1/2 Jews) —→ (Gentiles)
(Acts 2-7) —→ (Acts 8-12) —→ (Acts 13-28)

N.B. Note the spread of the gospel geographically, racially, and religiously.

IV. "BOOK OF ACTS": WITNESSING IN JERUSALEM (CHAPTERS 2-7)

A. Day of Pentecost (Acts 2)

1. Power (2:1-13)

Acts 1:5

...but you will be baptized with the Holy Spirit not many days from now.

Acts 1:8

But you will receive power when the Holy Spirit has come upon you...

Acts 2:1-4

When the day of Pentecost arrived, they were all together in one place. ² And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. ³ And divided tongues as of fire appeared to them and rested on each one of them. ⁴ And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.

2. Preaching (2:14-36)

a. Explaining Pentecost (14-21)

b. Proclaiming the Gospel (22-35)

c. Applying the message (36)

Acts 2:36

Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.

B. Snapshot of the Early Church (Acts 2)

Acts 2:42-47

And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. ⁴³ And awe came upon every soul, and many wonders and signs were being done through the apostles. ⁴⁴ And all who believed were together and had all things in common. ⁴⁵ And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. ⁴⁶ And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, ⁴⁷ praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.

C. Difficulties in the Early Church (Acts 3-5)

1. Problem with Jewish authorities (Acts 3-4)

a. Miracle: lame man healed (3:1-10)

b. Message: crucified and resurrected Christ (3:11-26)

Acts 3:12-15

And when Peter saw it he addressed the people: "Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we have made him walk? ¹³ The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers, glorified his servant Jesus, whom you delivered over and denied in the presence of Pilate, when he had decided to release him. ¹⁴ But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, ¹⁵ and you killed the Author of life, whom God raised from the dead. To this we are witnesses."

c. Meeting: religious leaders forbid the teaching (4:1-22)

Acts 4:19-21

But Peter and John answered them, "Whether it is right in the sight of God to listen to you rather than to God, you must judge, ²⁰ for we cannot but speak of what we have seen and heard." ²¹ And when they had further threatened them, they let them go, finding no way to punish them, because of the people, for all were praising God for what had happened.

2. Problem with Ananias and Sapphira (Acts 5)
3. Problem with Dissension (Acts 6)

Acts 6:1-4

Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution. ² And the twelve summoned the full number of the disciples and said, "It is not right that we should give up preaching the word of God to serve tables. ³ Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. ⁴ But we will devote ourselves to prayer and to the ministry of the word."

D. Martyrdom of Stephen (Acts 6-7)

1. Note his character (Acts 6)

Acts 6:8-10

And Stephen, full of grace and power, was doing great wonders and signs among the people. ⁹ Then some of those who belonged to the synagogue of the Freedmen (as it was called), and of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia, rose up and disputed with Stephen. ¹⁰ But they could not withstand the wisdom and the Spirit with which he was speaking.

2. Note his sermon (Acts 7)
 - a. An overview of Jewish religious history (7:2-50)
 - (1) From Abraham to Christ
 - (2) Compare to Panorama Timeline

b. An unconventional close to the sermon

Acts 7:51-53

“You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. ⁵² Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, ⁵³ you who received the law as delivered by angels and did not keep it.”

3. Note the response (Acts 7:54-8:3)

Acts 7:54-8:1^a

Now when they heard these things they were enraged, and they ground their teeth at him. ⁵⁵ But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God. ⁵⁶ And he said, “Behold, I see the heavens opened, and the Son of Man standing at the right hand of God.” ⁵⁷ But they cried out with a loud voice and stopped their ears and rushed together at him. ⁵⁸ Then they cast him out of the city and stoned him. And the witnesses laid down their garments at the feet of a young man named Saul. ⁵⁹ And as they were stoning Stephen, he called out, “Lord Jesus, receive my spirit.” ⁶⁰ And falling to his knees he cried out with a loud voice, “Lord, do not hold this sin against them.” And when he had said this, he fell asleep. ⁸ And Saul approved of his execution.

4. Note the result

Acts 8:1^b (NIV)

On that day a great persecution broke out against the church in Jerusalem, and all except the apostles were scattered throughout Judea and Samaria.

V. “BOOK OF ACTS”: WITNESSING IN JUDEA AND SAMARIA (CHAPTERS 8-12)

A. Background (Acts 8)

Acts 8:1^b-4

And there arose on that day a great persecution against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles.

² Devout men buried Stephen and made great lamentation over him. ³ But Saul was ravaging the church, and entering house after house, he dragged off men and women and committed them to prison. ⁴ Now those who were scattered went about preaching the word.

B. Ministry of Philip (Acts 8)

1. Preaching in Samaria (8:5-25)

- a. Samaritans also believe.
- b. Peter and John investigate.

Acts 8:12

But when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

Acts 8:14-17

Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, ¹⁵ who came down and prayed for them that they might receive the Holy Spirit, ¹⁶ for he had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. ¹⁷ Then they laid their hands on them and they received the Holy Spirit.

2. Preaching on the Gaza road (8:26-40)

- a. Ethiopian eunuch believes
- b. Ethiopian eunuch baptized

C. Conversion of Saul (Paul) (Acts 9)

1. The Damascus road incident (9:1-9)

2. The Damascus disciple (Ananias) encounter (9:10-18)

Acts 9:13-16

But Ananias answered, “Lord, I have heard from many about this man, how much evil he has done to your saints at Jerusalem. ¹⁴ And here he has authority from the chief priests to bind all who call on your name.” ¹⁵ But the Lord said to him, “Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. ¹⁶ For I will show him how much he must suffer for the sake of my name.”

3. The Damascus saga aftermath (9:19-31)

D. Summary

Acts 9:31

So the church throughout all Judea and Galilee and Samaria had peace and was being built up. And walking in the fear of the Lord and in the comfort of the Holy Spirit, it multiplied.

Insight:

For other Book of Acts “summaries” see: 2:41; 2:47; 4:4; 5:14; 6:7; 9:31 (above); 11:21; 12:24; 16:5; 19:20.

VI. “BOOK OF ACTS”: WITNESSING TO THE ENDS OF THE EARTH (CHAPTERS 13-28)

A. Charted

Paul’s Missionary Journeys			
Acts 13-14	Acts 15	Acts 15-18	Acts 18-21
Journey #1	Jerusalem Council	Journey #2	Journey #3
Journey to Rome (Acts 21-28)			

B. Conversion of Cornelius the Centurion (Acts 10-11)

1. The vision of Cornelius (10:1-8)
2. The vision of Peter (10:9-16)
3. The conversion of Cornelius (10:17-11:18)
 - a. He was a Gentile.
 - b. He was a God-fearer.
 - c. He was devout.

Acts 10:34-35

So Peter opened his mouth and said: "Truly I understand that God shows no partiality, ³⁵but in every nation anyone who fears him and does what is right is acceptable to him."

C. Martyrdom of James (Acts 12)

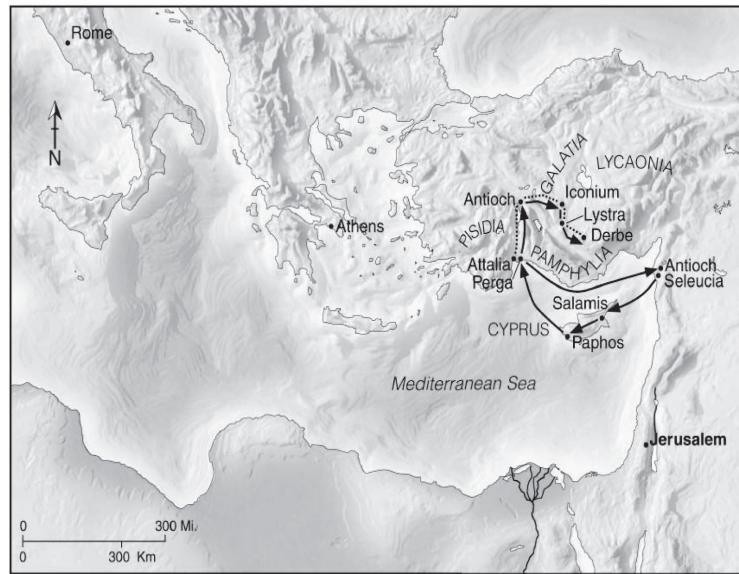
Acts 12:1-5

About that time Herod the king laid violent hands on some who belonged to the church. ² He killed James the brother of John with the sword, ³ and when he saw that it pleased the Jews, he proceeded to arrest Peter also. This was during the days of Unleavened Bread. ⁴ And when he had seized him, he put him in prison, delivering him over to four squads of soldiers to guard him, intending after the Passover to bring him out to the people. ⁵ So Peter was kept in prison, but earnest prayer for him was made to God by the church.

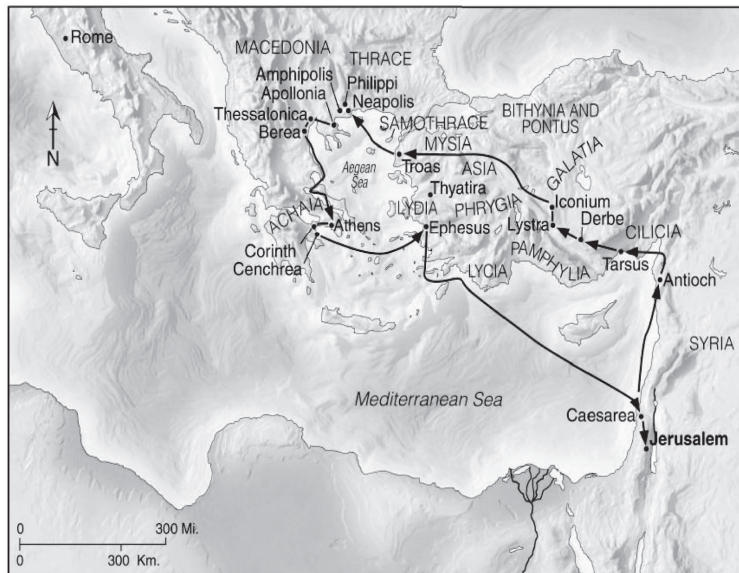
BOOK OF ACTS (see 1:8)		
Chapters 1-7	Chapters 8-12	Chapters 13-28
Witnessing in Jerusalem	Witnessing in Samaria	Witnessing to End of the Earth

D. Mapped: The Journeys of Paul

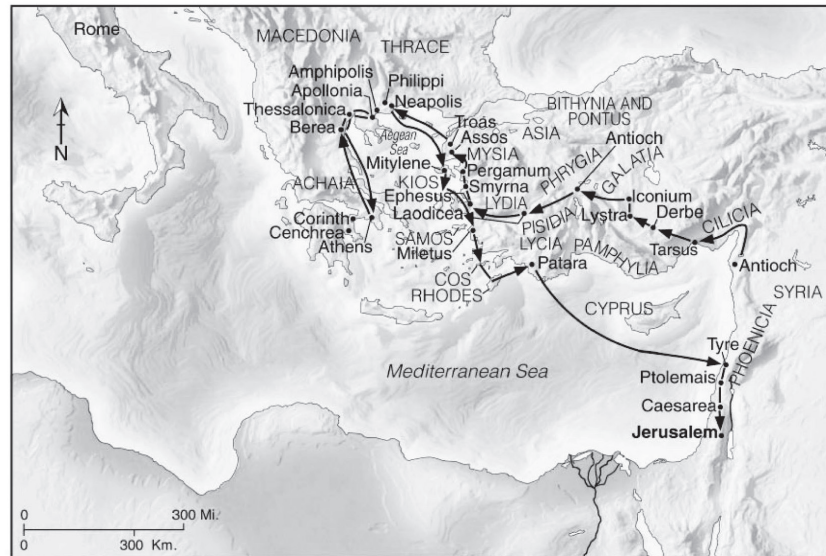
MAP OF PAUL'S
FIRST MISSIONARY
JOURNEY



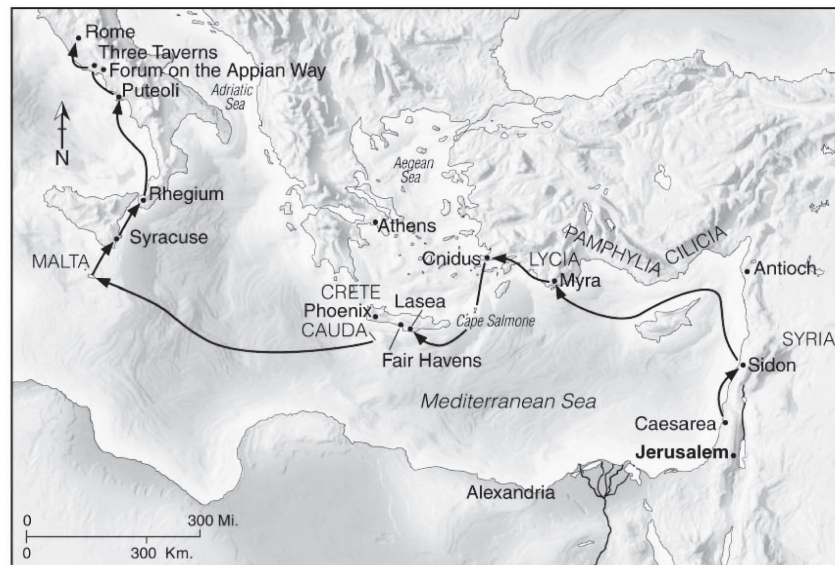
MAP OF PAUL'S
SECOND MISSIONARY
JOURNEY



MAP OF PAUL'S
THIRD MISSIONARY
JOURNEY



MAP OF PAUL'S
JOURNEY TO ROME



E. Biblical Highlights

1. Missionary Journey #1 (Acts 13:14)

Acts 13:1-3

Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a lifelong friend of Herod the tetrarch, and Saul. ² While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” ³ Then after fasting and praying they laid their hands on them and sent them off.

Insight:

New Testament letters around the end of the 1st Missionary Journey:

- James
- Galatians

2. Jerusalem Council (Acts 15)

JERUSALEM COUNCIL CONTROVERSY

Then some of the believers who belonged to the party of the Pharisees stood up and said, “The Gentiles must be circumcised and required to obey the law of Moses.” The apostles and elders met to consider this question. (Acts 15:5-6 NIV)

Theological Question: must a believer in Christ be required to observe circumcision and Mosaic legislation?

Council’s Reply: No... the ground of salvation was “turning to God” (by grace through faith in Christ); the necessary “things” were only for fellowship between Jewish and Gentile believers.

Similar issues today??

3. Missionary Journey #2 (Acts 15-18)

Acts 15:36-40

And after some days Paul said to Barnabas, "Let us return and visit the brothers in every city where we proclaimed the word of the Lord, and see how they are."³⁷ Now Barnabas wanted to take with them John called Mark.³⁸ But Paul thought best not to take with them one who had withdrawn from them in Pamphylia and had not gone with them to the work.³⁹ And there arose a sharp disagreement, so that they separated from each other. Barnabas took Mark with him and sailed away to Cyprus,⁴⁰ but Paul chose Silas and departed, having been commended by the brothers to the grace of the Lord.

However, note the reconciliation near the end of Paul's life:

2 Timothy 4:11

Luke alone is with me. Get Mark and bring him with you, for he is very useful to me for ministry.

Insight:

New Testament letters around the time of the 2nd Missionary Journey:

- 1-2 Thessalonians

4. Missionary Journey #3 (Acts 18-21)

Acts 19:20

So the word of the Lord continued to increase and prevail mightily.

Insight:

New Testament letters around the end of the 3rd Missionary Journey:

- 1-2 Corinthians
- Romans

5. Journey to Rome (Acts 22-28)

- a. Paul arrested in Jerusalem
- b. Paul before Felix
- c. Paul before Festus
- d. Paul before Agrippa
- e. Paul in Rome

Acts 28:30-31

He lived there two whole years at his own expense, and welcomed all who came to him,³¹ proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance.

Insight:

New Testament letters around the time of the Roman imprisonment:

- Ephesians
- Colossians
- Philemon
- Philippians

VII. POST “BOOK OF ACTS”: PAUL THE APOSTLE

A. Paul’s Final Days of Ministry

Insight:

New Testament letters after the release from prison (in probable order):

- 1 Timothy
- Titus
- 2 Timothy (last)

B. Paul's Death: perhaps Spring, 68 AD

C. Paul's Epitaph

2 Timothy 4:6-7

For I am already being poured out as a drink offering, and the time of my departure has come. ⁷ I have fought the good fight, I have finished the race, I have kept the faith.

VIII. OTHER NEW TESTAMENT LETTERS

A. By Peter

- "1-2 Peter" (Near or before 64 AD?)

B. By Jude

- a. Brother of Jesus (?)
- b. "Jude" (Around 65 AD?)

C. By Unknown

- a. "Hebrews" (Prior to destruction of the Temple in 70 AD)
- b. Paul (?), Apollos (?), Barnabas (?), Luke (?), Others
- c. Key verse:

Hebrews 4:14

Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession.

D. By John

- a. One of the Twelve (“disciple whom Jesus loved”)
- b. “1-2-3 John” (on or before 95 AD)
- c. “Gospel of John” (same)
- d. “Book of Revelation” (same)

IX. CONCLUSION: SUMMARY

A. Charted: New Testament

NEW TESTAMENT (27)		
Narrative (5)	Epistolary (21)	Apocalyptic (1)
Gospels (4)	Pauline (13)	Revelation (1)
Acts (1)	General (8)	[Daniel]

B. Epistles: Categories

- 1. Pauline.....13 letters
- 2. General (catholic).....8 letters
 - a. James (half-brother of Jesus)
 - b. Peter (apostle)
 - c. Jude (half-brother of Jesus)
 - d. John (apostle)
 - e. Unknown writer of Hebrews

X. FOR SESSION 12: FINAL CONSUMMATION

A. Minimal Reading: Revelation 2-3

B. Maximum Reading: Daniel 9; Revelation 1-5, 20; 1 Thessalonian 4-5

C. Personal Project: Take a person through the “Timeline” for this session (review previous Movements as well). Draw and explain this as best you can.

SOME NEW TESTAMENT BENEDICTIONS

Ephesians 3:20-21

Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, ²¹ to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.

1 Thessalonians 5:23-24

Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ. ²⁴ He who calls you is faithful; he will surely do it.

2 Thessalonians 3:16

Now may the Lord of peace himself give you peace at all times in every way. The Lord be with you all.

Hebrews 13:20-21

Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, ²¹ equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

Jude 24-25

Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, ²⁵ to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.

Session 12

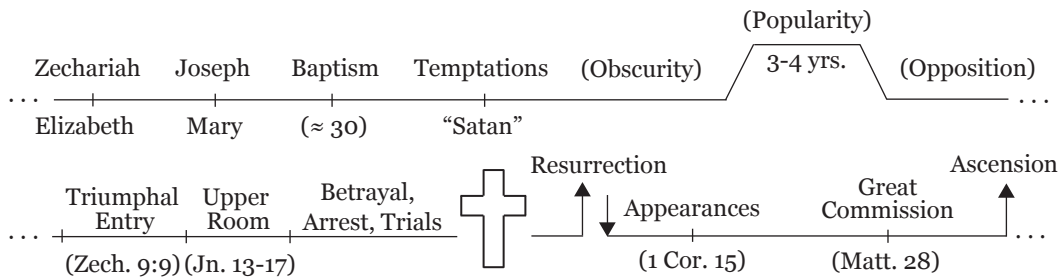
I. PRAYER/REVIEW

A. Movements of Panorama

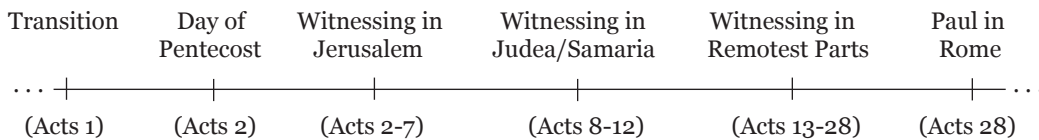
1. Movements #1-9 Old Testament/
400 Silent Years
2. Movements #10-12 New Testament

B. Timelines: (New Testament)

1. Movement #10: "Life of Christ"



2. Movement #11: "Church Age"



Paul		Epistles (Letters)	
Missionary Journey #1	(13-14)	13.....	Paul
Jerusalem Council	(15)	8.....	General
Missionary Journey #2	(15-18)	1.....	Apocalyptic
Missionary Journey #3	(18-21)		

II. OVERVIEW TO BOOK OF REVELATION

A. Four Interpretive Approaches (to “Revelation”)

1. Preterist (Past)

- a. Defined: All prophecies of Revelation have been fulfilled in the early history of the church (leading to and surrounding the events of 70 AD).
- b. Proponents: R.C. Sproul, Gary DeMar, William Barclay, H.B. Swete, Ray Summers

2. Historical (Present)

- a. Defined: Prophecies of Revelation give a panoramic view of church history from the apostles until the Second Coming.
- b. Proponents: The Reformers (Luther, Calvin), Henry Alford, E.B. Elliott

3. Idealist (Timeless)

- a. Defined: Revelation describes in graphic “imagery” the great principle of struggles and conflict throughout the church age (allegorical approach).
- b. Proponents: Augustine (influenced by Origen and Clement), William Hendriksen, W. Milligan, P.S. Minear, G. Beale

4. Futurist (Future)

- a. Defined: Prophecies of Revelation (chapters 4-22) are yet future and unfulfilled (literal hermeneutical approach; advocates might be historic pre-millennialists or dispensational pre-millennialists).
- b. Proponents: G.R. Beasley-Murray, F. F. Bruce, George E. Ladd, Leon Morris (historic); John Walvoord, Charles Ryrie, Darrell Bock (dispensational).

N.B. This study will follow the “Futurist” view to the interpretation of Revelation. Further, the dispensational view will be preferred.

B. Three (3) Views of the Millennium

1. Definition of millennium: The term (millennium) is derived from a Latin word meaning “thousand.” It refers to the thousand-year reign of Christ from Revelation 20. (Also during which Satan is bound - Rev. 20:1-3)

2. Basic Text:

Revelation 20:4-6

*Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for **a thousand years**.⁵ The rest of the dead did not come to life until **the thousand years** were ended. This is the first resurrection.⁶ Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for **a thousand years**.*

3. Theological debate (on the “millennium”):
 - a. Amillennial: no literal, future, earthly thousand-year reign of Christ on earth (the Kingdom is spiritual only).
 - b. Post-Millennial: Christ returns “after” (post) the millennium; the kingdom is not a literal thousand years, but rather a golden age ushered in by the preaching of the gospel.
 - c. Pre-millennial: Christ will return to earth in His Second Coming to establish and rule over the thousand-year millennial (Davidic or Messianic) kingdom.
4. Pre-millennial debate (on the “Rapture”):
 - a. Pre-tribulational: the rapture of the church occurs before (“pre”) the seven-year Tribulation.
 - b. Mid-tribulational: the rapture occurs at the mid-point of the seven-year Tribulation.
 - c. Post-tribulational: the rapture occurs after (“post”) the seven-year Tribulation and in conjunction with the Second Coming.

COMPARISONS				
	PRETERIST	HISTORICAL	IDEALIST	FUTURIST
MILLENNIAL VIEW	Amillennial or Postmillennial	Any of Three Views	Amillennial or Postmillennial	Pre-millennial
RAPTURE VIEW	Partial preterists are Post-Trib (full preterists deny a future coming of Christ).	Post-Trib	Post-Trib	Any of the Three Views
* Taken from Mark Hitchcock, <u>The End</u> , 45				

C. Unique Features of Revelation

1. Contains three genres (types of literary form): epistle (letter), prophecy, apocalyptic
2. Contains direct speech of Jesus (unique outside of the Four Gospels and Acts)
3. Companion apocalyptic book to Daniel (also portions of Ezekiel and Zechariah)
4. Concludes the Bible like a bookend (Genesis 1-2 starts in a Garden; Revelation 21-22 concludes in a new Garden – new heavens and earth)

IV. BIBLICAL EXPOSITION OF “REVELATION”

A. Outline of the Book

Revelation 1:19 (NIV)

Write, therefore, what you have seen, what is now and what will take place later.

B. “What You Have Seen” (Rev. 1)

1. The Superscription

Revelation 1:1-3

The revelation from Jesus Christ, which God gave him to show his servants what must soon take place. He made it known by sending his angel to his servant John, ² who testifies to everything he saw—that is, the word of God and the testimony of Jesus Christ. ³ Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near.

2. The Instructions

Revelation 1:9-11

I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus. ¹⁰ On the Lord’s Day I was in the Spirit, and I heard behind me a loud voice like a trumpet, ¹¹ which said: “Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea.”

Revelation 1:17-18

When I saw him, I fell at his feet as though dead. But he laid his right hand on me, saying, “Fear not, I am the first and the last, ¹⁸ and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades.

C. "What is Now" (Rev. 2-3)

1. Content: seven letters to seven churches



(From Ryrie NIV Study Bible, 1722)

2. Context: significance of the seven churches

- a. Historical churches
- b. Representative churches
- c. Prophetic churches (depicting "eras" of church age) (?)

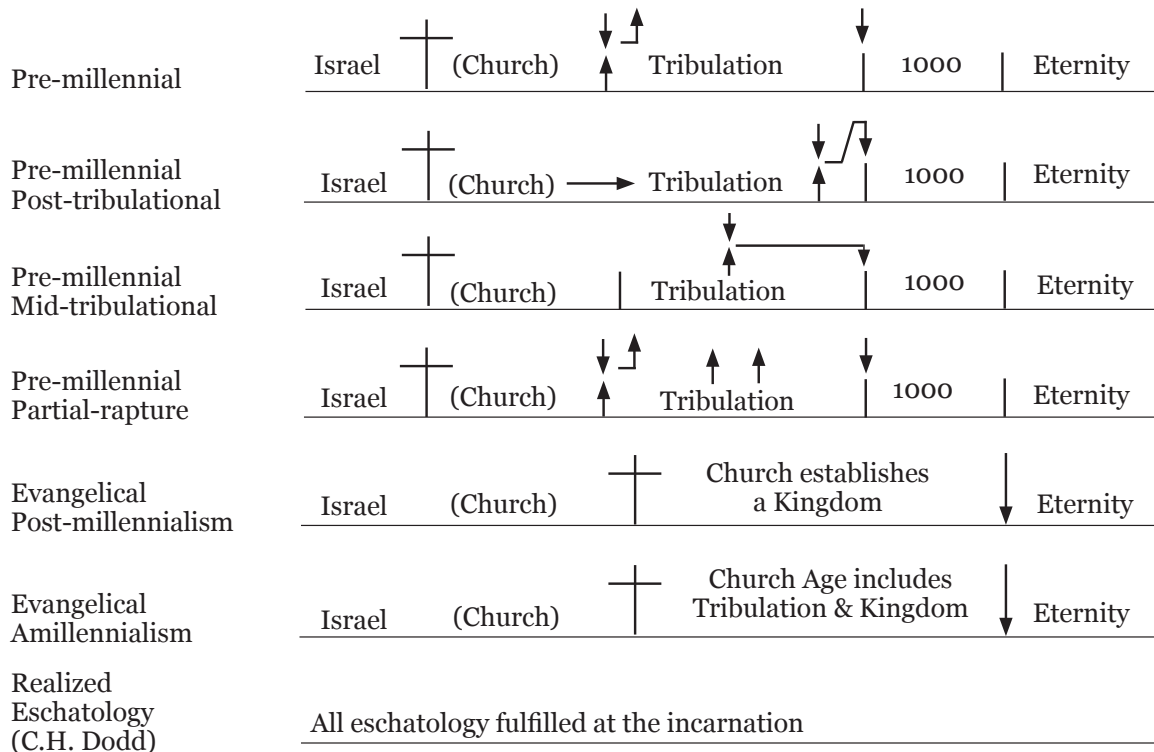
3. Analysis: messages to the seven churches

The Seven Letters to the Seven Churches			
Church	Topic	Theme	Key Question (Church Family, Personal Family, Personal Life)
Ephesus	A church that SLIDES	Leaving our first love	Is Christ central in my life?
Smyrna	A church that SUFFERS	Suffering for our faith	Would I be faithful... even to the point of death?
Pergamum	A church that STRAYS	Struggling to understand	Do I know the basics of the Christian faith?
Thyatira	A church that SINS	Tolerating false teachings and false morality	Am I pure in my faith and conduct?
Sardis	A church that SLEEPS	Living on the glory of the past	Is my faith fresh? current? awake & alive?
Philadelphia	A church that SEIZES (the opportunity)	Taking advantage of the open door of ministry opportunity	Do I have a sense of spiritual urgency?
Laodicea	A church that STAGNATES	Staying lukewarm in the Kingdom battle for the souls of men	Am I open, useful, and available for God's use?

D. "WHAT WILL TAKE PLACE LATER"

1. Review "Four Interpretive Approaches (to 'Revelation')", p. 209.
2. Interpreting Chapters 4-22 (of Revelation)

FINAL CONSUMMATION
Divergent Evangelical Views of Major Unfilled Prophecies



¹This chart is a summarization of key material found in Robert P. Lightner, *Prophecy in the Ring*, pp. 32-58. The ideas of this section have been modified in chart form.

V. PRE-TRIBULATIONAL, PRE-MILLENNIAL VIEW

(the viewpoint of the writer; see previous discussion for other views in broad stroke)

A. The Rapture

1. Timing: after Revelation 2-3 (i.e. Church age)
2. Viewpoints: pre-tribulational, mid-tribulational, post-tribulational, partial, pre-wrath (mid-point of last half of tribulation), and no rapture.
3. Pre-tribulational key passages

a. 1 Thessalonians 4:13-18 (NIV)

Brothers and sisters, we do not want you to be uninformed about those who sleep in death, so that you do not grieve like the rest of mankind, who have no hope. ¹⁴ For we believe that Jesus died and rose again, and so we believe that God will bring with Jesus those who have fallen asleep in him. ¹⁵ According to the Lord's word, we tell you that we who are still alive, who are left until the coming of the Lord, will certainly not precede those who have fallen asleep. ¹⁶ For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. ¹⁷ After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. ¹⁸ Therefore encourage one another with these words.

b. 1 Corinthians 15:51-52 (NIV)

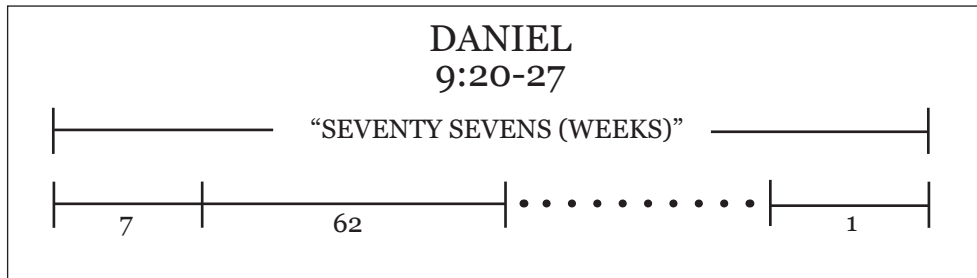
Listen, I tell you a mystery: We will not all sleep, but we will all be changed— ⁵² in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed.

c. John 14:1-3 (NIV)

Do not let your hearts be troubled. You believe in God; believe also in me. ² My Father's house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? ³ And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.

4. Correlation to Daniel 9 (“seventy sevens”)

- a Refer to Session 9 and discussion on Daniel 9 and the “Seventy Sevens.”



- b. Theological question: Are there specific, prophetic “signs” of the coming Rapture?

Will there be a countdown before liftoff? The Scriptural evidence is that there will not be. The rapture could occur at any moment as far as unfulfilled prophecy is concerned... God has decreed a decisive, climactic moment when he will seize the reins of world affairs, bring wickedness to a head for judgment, and establish righteousness in the earth... Before this rapturous liftoff event, however, there will be no countdown or forewarning. As far as prophetic preparations for that ascent are concerned, “all systems are go.” He could be raising his trumpet now.

(Stanley Ellisen, Biography of a Great Planet, 128-129)

B. Tribulation and Second Coming

1. Key passages

a. Daniel 9:24-27 (NIV)

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 Place.

²⁵ *“Know and understand this: From the time the word goes out to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens.’ It will be rebuilt with streets and a trench, but in times of trouble. ²⁶ After the sixty-two ‘sevens,’ the Anointed One will be put to death and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. ²⁷ He will confirm a covenant with many for one ‘seven.’ In the middle of the ‘seven’ he will put an end to sacrifice and offering. And at the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.”*

b. Matthew 24:21 (NIV)

For then there will be great distress, unequalled from the beginning of the world until now—and never to be equaled again.

c. Revelation 6:15-17 (NIV)

Then the kings of the earth, the princes, the generals, the rich, the mighty, and everyone else, both slave and free, hid in caves and among the rocks of the mountains. ¹⁶ They called to the mountains and the rocks, “Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb!” ¹⁷ For the great day of their wrath has come, and who can withstand it?”

d. Jeremiah 30:7 (NIV)

How awful that day will be!

No other will be like it.

*It will be a time of trouble for Jacob,
but he will be saved out of it.*

2. Key purposes of Tribulation
 - a. Bring repentance for national Israel (Jer. 30:7)
 - b. Try and test earth dwellers (Rev. 3:10)
 - c. Answer the theological question of “who has the right to rule” (not Anti-christ; Rev. 16:2 with 15:3-4)
 - d. Bring to completion the “times of the Gentiles” (Lk. 21:24)
3. Key chapters for the Tribulation (in “Revelation”)
 - a. Revelation 6-19
 - b. Events:
 - (1) Seal judgments (6)
 - (2) 144,000 (7)
 - (3) Trumpet judgments (8-9)
 - (4) Two witnesses (11)
 - (5) Warfare (12)
 - (6) Beast and his prophet (13)
 - (7) Bowl judgments (16)
 - (8) Babylon (17-18)
 - (9) Second Coming (19)
 - (10) Armageddon (19)

4. Second Coming

a. Matthew 24:30 (NIV)

Then will appear the sign of the Son of Man in heaven. And then all the peoples of the earth will mourn when they see the Son of Man coming on the clouds of heaven, with power and great glory.

b. Revelation 1:7 (NIV)

*“Look, he is coming with the clouds,” and “every eye will see him, even those who pierced him”; and all peoples on earth “will mourn because of him.”
So shall it be! Amen.*

c. Luke 17:24 (NIV)

For the Son of Man in his day will be like the lightning, which flashes and lights up the sky from one end to the other.

d. Zechariah 14:4,9 (NIV)

On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south...

⁹The Lord will be king over the whole earth. On that day there will be one Lord, and his name the only name.

Insight: Characteristics of the Second Coming

1. Sudden and Unexpected (Matt. 24:42)
2. Personal (Acts 1:9-11)
3. Visible (Rev. 1:7)

5. Second Coming: consequences
 - a. End of Tribulation
 - b. Resurrections
 - c. Judgments
 - d. Reign begins (Millennial Kingdom on earth)
 - e. Binding of Satan

C. Millennium

- a. Isaiah 9:6-7 (NIV)

*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. ⁷ Of the greatness of his **government and peace there will be no end**. He will reign on David's throne and over his kingdom, establishing and upholding it with **justice and righteousness** from that time on and forever. The zeal of the Lord Almighty will accomplish this.*

- b. Luke 1:32-33 (NIV)

*"He will be great and will be called the Son of the Most High. The Lord God will give him the **throne of his father David**, ³³ and he will **reign** over Jacob's descendants forever; his **kingdom** will never end."*

- c. Revelation 20:4-6 (NIV)

*I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony about Jesus and because of the word of God. They had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and **reigned with Christ a thousand years**. ⁵ (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. ⁶ Blessed and holy are those who share in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and **will reign with him for a thousand years**.*

Insight: Key Texts on the Millennium	
1. Isaiah 2:1-5	6. Jeremiah 31:1-40
2. Isaiah 11:1-16	7. Jeremiah 33:1-26
3. Isaiah 32:1-20	8. Ezekiel 37:14-28
4. Isaiah 35:1-10	9. Amos 9:11-15
5. Isaiah 60:1-22	10. Zechariah 14:6-21
(from Mark Hitchcock, <u>The End</u> , 400)	

D. Great White Throne Judgment

1. Key passage

Revelation 20:11-15

Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. ¹² And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. ¹³ And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. ¹⁴ Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. ¹⁵ And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

2. Purpose: righteous judgment of the unbelieving dead

- Contrast to judgment of believers' works at the "Bēma" judgment seat (2 Cor. 5:9-10).

E. New Heavens and New Earth

1. Key Passage: Revelation 21-22
2. Key Contrast:
 - a. Humanity begins in a new world, a new Garden (Gen. 1-2).
 - b. Humanity ends in a new world, a new place (Rev. 21-22).
3. Key Answer:
 - a. Question: “Who has the right to rule?”
 - b. Answer:

Revelation 22:12-13

Behold, I am coming soon, bringing my recompense with me, to repay each one for what he has done. ¹³ I am the Alpha and the Omega, the first and the last, the beginning and the end.

PSALM 150 (NLT)

- ¹ Praise the Lord!
Praise God in his sanctuary;
Praise him in his mighty heaven!
- ² Praise him for his mighty works;
Praise his unequalled greatness!
- ³ Praise him with a blast of the ram’s horn;
Praise him with the lyre and harp!
- ⁴ Praise him with the tambourine and dancing;
Praise him with strings and flutes!
- ⁵ Praise him with a clash of cymbals;
Praise him with loud clanging cymbals.
- ⁶ Let everything that breathes sing praises to the Lord!

VI. CONCLUSION

- A. Can You Name the “Twelve Movements” of Panorama of the Bible?
- B. Can You Draw the Panorama Timeline for the Movements?
- C. For Further Study: “Panorama Plus” (extended study for each Movement)

PANORAMA OF THE BIBLE

Panorama is a 12-session broad overview of the whole of Scripture (Genesis-Revelation). It is one of the “Baseline” training experiences. This unique study is built upon the Panorama Timeline which links in chronological order the major events, persons, places, and dates in the Scriptures.

PANORAMA “PLUS”

Panorama of the Bible is a core training experience within the leadership development tool called “Baseline.”

Panorama Plus is an elective (not a required part of Baseline). It is an expansion of each of the twelve movements that capture the broad, comprehensive framework of Panorama. Each of the *Panorama Plus* studies will expand one of the twelve movements in a six-session study in order to probe “deeper.”

The Training Center

The Training Center is a ministry of Fellowship Bible Church of Northwest Arkansas. The Training Center is the tangible expression of one of the three guiding metaphors that best describes the vision and mission of Fellowship; namely, that Fellowship is a “greenhouse,” a “training center,” and a “launching pad.” The necessary link between the greenhouse and launching pad is the Training Center where people are **prepared** and **equipped** for leadership in life and ministry.

CORE TRAINING

Core Training is a training track of ten training experiences for everyone at Fellowship. These ten trainings are meant to provide a starting point for engaging life at Fellowship and growing into a prepared and equipped spiritual leader. Whether you are new to Fellowship or have been around for decades, The Training Center is the place to start growing and developing.

BIBLE AND THEOLOGY

Panorama of the Bible
We Believe or Our Faith
Personal Bible Study

MISSION AND MINISTRY

Perspectives/GO Primer (coming 2019)
Leadership Lab
Great Commission: Evangelism & Discipleship (coming 2020)

LIFE AND GROWTH

Align Your Finances with the Heart of God
Re I Frame Family: Marriage and Parenting
Great Commandment: Worship, Prayer, and Spiritual Growth (coming 2021)

DISCOVER

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