

# **Bible Survey**

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Church of Christ in Humble**

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## **INTRODUCTION TO COURSE**

### **Questions**

- We will spend a few minutes at the beginning of each class reviewing these.
- Class is encouraged to review at home. It can be a good family exercise.
- Suggestion: Circle each as it is discussed in class. This will facilitate review at home.

### **Description**

Provides a “bird’s eye” view of the Bible, relating its different parts into one harmonious whole. Familiarizes the student with the general thread of history tying all the books together. We will see God’s plan of redemption to be a plan that had its beginning in the beginning and trace its development through history. Places the books, the major characters and events in their proper chronological and historical setting. Provides a brief introduction to each book. Explains, establishes, and demonstrates the value of understanding the three dispensations of God’s dealing with man. Overall, the course is designed to provide the student with a general understanding of the Bible that equips him to better appreciate, study, and properly apply it.

### **Objective**

That the class be able, from memory, to orally answer the 100 questions.

### **Format**

- Short drill at beginning of each class.
- Rest of class devoted to instruction.

### **Class Preparation**

Preparation for each class should involve reading the designated scriptures for that lesson, noting the corresponding points on the outline, making appropriate notes in your Bible or on the lesson sheets, and reviewing the drill questions.

### **Computer Copy**

If you are using the computer copy of this lesson, there are links throughout the file that may enable you to jump to a specific page or chart. Whether it does will depend on what kind of computer copy you are using, e.g., a WORD version, or PDF version, a text version, etc. To see if a link works, simply click on it to try it.

If you discover formatting errors, please let me know so I can correct them. <[fonsrf@gmail.com](mailto:fonsrf@gmail.com)>

## **ACRONYMS**

**AGB** = Walter Bauer/ William F. Arndt/ F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament* (The Univ. of Chicago Press, Chicago & London, 1979)

**AHD** = *American Heritage Dictionary of the English Language*, Third Edition, 1992

**ASV** = American Standard Version of 1901

**EBD** = Easton's *Illustrated Bible Dictionary*, M. G. Easton

**ESV** = English Standard Version

**ISBE** = *International Standard Bible Encyclopedia*, James Orr, Gen Editor (Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich., 1956)

**KDC** = *Commentary on the OT* by C.F. Keil & F. Delitzsch

**KJV** = King James Version

**MNHK** = *The Mysterious Numbers of the Hebrew Kings*, Edwin R. Thiele (Zondervan, Grand Rapids, Mich., 1983)

**MWCD** = *Merriam Webster's Collegiate Dictionary*, Tenth Edition (Merriam-Webster, Mass., 1993)

**NASB** = New American Standard Bible

**NIV** = New International Version

**NKJV** = New King James Version

**NRSV** = New Revised Standard Version

**OXD** = *New Oxford American Dictionary* 3rd edition by Oxford University Press, Inc.

**RWP** = Robertson, A. T., *Word Pictures in the New Testament* (Broadman Press, Nashville, TN, 1932)

**TH** = C. G. Wilke / C. L. Wilibald Grimm / Joseph Henry Thayer, *Greek-English Lexicon of the New Testament* (Zondervan Pub. House, Grand Rapids, Mich., 1962)

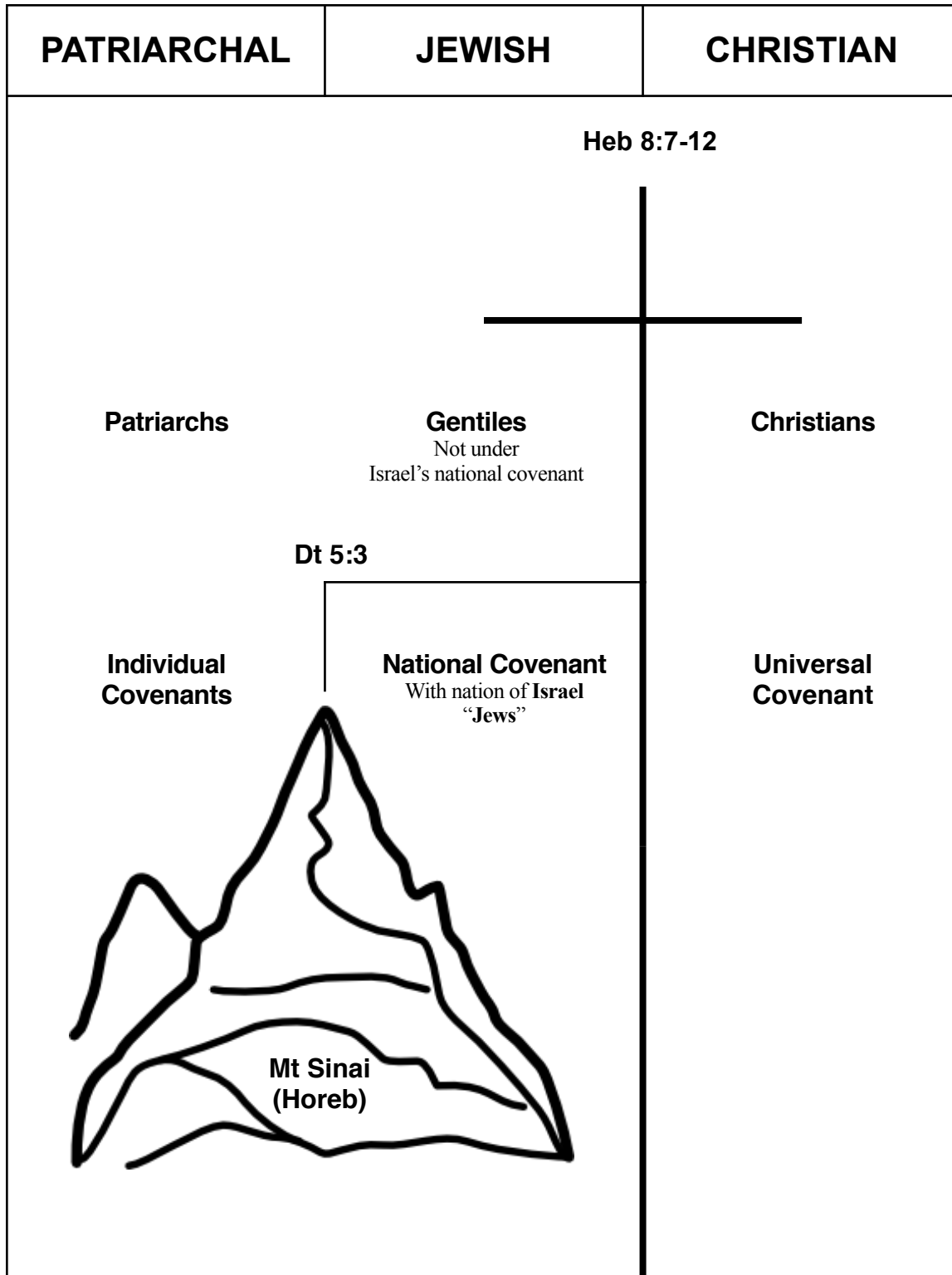
**VN** = W. E. Vine, Merrill F. Unger, William White, Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words* (Thomas Nelson Pub., 1985)

**WNWD** = *Webster's New World Dictionary*, Third College Edition (Zane Pub., 1992-1995)

**WSNCD** - Webster's Seventh New Collegiate Dictionary

If you find some acronyms I have failed to document, please let me know. <[fonsrff@gmail.com](mailto:fonsrff@gmail.com)>

# CHART #1: THREE DISPENSATIONS



## LESSON 1

### CHART #1: THREE DISPENSATIONS [100Q #14]

#### Chart #1

#### DEFINITIONS

- Dispensation
- Patriarch
- Covenant

#### “Dispensation”

[...< L. *dispensio*, management, charge < pp. of *dispensare*]” *Webster’s New World Dictionary*, 1982. [“*dispensare*, to pay out < pp. of *dispendere*, to weigh out...”] *Ibid.* 3. “1a: a general state or ordering of things; specif: **a system of revealed commands and promises regulating human affairs**” - *Webster’s Seventh New Collegiate Dictionary*, 1970 [bold mine, srf]. “5. **a religious system**: the Christian dispensation, the Jewish dispensation” *Thorndike Barnhart Comprehensive Desk Dictionary*, 1967 [bold mine, srf]. “6. Theol. a. The divine ordering of worldly affairs. b. A religious system or code of commands considered to have been divinely revealed or appointed: *the Moslem dispensation.*” *The American Heritage Dictionary*, 1991. Note how the illustration in the definition following underscores the fact that “**dispensation**” **does not refer to a time or period, but to a “mode of dealing.”** (See Vine, below.)

*oikonomia* - “primarily signifies the management of a household or of household affairs (*oikos*, a house, *nomos*, law)....Note: A dispensation is **not a period or epoch** (a common, but erroneous, use of the word), but a **mode of dealing**, an **arrangement** or **administration** of affairs.” W. E. Vine, *Expository Dictionary of N.T. Words* [bold mine, srf]. “The word *oikonomia* properly signifies the **plan** which the master of a family, or his steward, hath established for the management of any sort of business.” James Macknight, *Apostolic Epistles* [bold mine, srf].<sup>1</sup>

It refers to how (the religious system by which) God dispenses his blessings (or curses!). He, as “master of the house,” determines how He will manage his “house,” i.e., in one period through covenants with the patriarchs, in another through a covenant with Israel, and in another through a covenant with Christians.

Compare to the “depression”:

- Not a *time*, but a *condition, state*. However, a unique feature of an age is often used to identify that age, e.g., “I met my wife during the depression.”
- Though not a part of, may be affected by (as Britain during the depression in the United States). Apply to the Gentiles during the Jewish dispensation; to sinners in the Christian dispensation.
- Another illustration: “New Deal” - Franklin Roosevelt, 1932–1945.

#### The Christian dispensation

**Eph 1:10** (KJV, NKJV, ASV: “dispensation”; NASB: “administration”; ESV, NRSV, “plan”)

- The time of it: “the fullness of times”
- The nature of it: “summing up of all things in Christ”

**Eph 3:9** (ASV: “dispensation”; NASB, NIV: “administration”; ESV, NRSV, “plan” - *oikonomia*<sup>2</sup>) [KJV, NKJV: “fellowship” - *koinonia*, Rec. Text. Footnote on NKJV: “NU-Text and M-Text read stewardship (dispensation)”]

Deals with God’s plan for man’s redemption in connection with the “unfathomable riches of Christ” and the church, **vv8,10**.



**1Tim 1:4** (ASV: “dispensation”; NASB: “administration”; NASB fnt: “Lit., *God’s provision*”; NIV: “God’s work” - *oikonomia*) [KJV, NKJV follow MSS that have word meaning “godly edifying” - *oikodomE*]<sup>3</sup>

It is the duty of preachers and teachers to instruct people in God’s plan of salvation which involves more than just the accumulation of facts but an obedience to God’s will “by faith.”

The *idea* of “dispensation” will be seen throughout the study. These three scriptures simply illustrate the use of the word.

### “Patriarch”

Head of a family, tribe, or nation

Gk: *patriarchEs*: “from *patria* family, and *archO*, to rule” VN. Eng., “patriarch”: < Gk. *patria*, family < *patEr*, father + *archein*, to rule - WNWD. Thus, the ruling father, or head of a family or tribe.<sup>4</sup>

**Heb 7:4** (Abraham); **Ac 7:8,9** (twelve sons of Jacob); **2:29** (David)

### “Covenant” [100Q #15]

It is basically an “agreement” between two parties as to what they will or will not do. **Gen 21:22-34; 26:26-33; 31:43-55**<sup>5</sup>

However, when speaking of God’s covenants, it is what God has purposed to do for man, independently of man’s agreement. It may or may not have conditions to be met.<sup>6</sup>

Examples will be given in next lesson.

Note: “Covenant” is also used to refer to the conditions themselves, i.e., those that must be met for the covenant to be fulfilled. Thus it refers to the laws and commandments of God.

- **Gen 17:9-11,13-14** - circumcision as a “sign” of the covenant to Abraham and his descendants, vv1-8. [See **Ac 7:8; Rom 4:11**].<sup>7</sup>
- **Ex 34:28; Dt 4:13** - The Ten Commandments<sup>8</sup>
- **Lev 26:15** - other “statues,” “ordinances,” and “commandments” God gave. Note “these commandments,” v14.

## ADDITIONAL NOTES

### Two major divisions of the Bible [100Q #1]

**Genesis - Malachi**, generally called “Old Testament” or “Old Covenant.” See title page in your Bible before Genesis.

**Matthew - Revelation**, generally called “New Testament” or “New Covenant.” See title page in your Bible before Matthew.

O.T. (Old Testament)	=	39 books	[100Q #2,3,4]
N.T. (New Testament)	=	27 books	
Total	=	66 books	

A list of the books can usually be found in the front of a Bible.

### Authors / Time Covered [100Q #9,10,11]

Approximately 40 authors wrote the Bible over a period of approximately 1500 years. The first book was written about 1450 B.C. (if the Pentateuch predates Job; if not Job was written earlier) and the last book (Revelation) about 65-90 A.D.

**Quick Quiz #1**

Note: There may be more than one correct answer. Choose *all* correct answers.

1. "Dispensation" means
  - a. A period of time
  - b. A religious system, including commands and promises
  - c. The depression
2. "Patriarch" means
  - a. The head of a family, tribe, or nation
  - b. An old man
  - c. Godly man of faith
3. The word "covenant" basically means
  - a. An oath
  - b. Commandments
  - c. An agreement between two parties
4. When referring to God's covenants
  - a. "Covenant" refers to what God has purposed to do for man
  - b. They may include commands and promises
  - c. They may be independent of conditions to be fulfilled by man
5. The three dispensations, the Patriarchal, Jewish, and Christian, are based on
  - a. The three separate and distinct time periods in which patriarchs, Jews, and Christians lived (or live)
  - b. Covenants God made with patriarchs, Jews, and Christians, with their commands to be obeyed and/or promises to be received
  - c. The teaching of the church, formulated by learned men down through the centuries
  - d. None of the above

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**ADDITIONAL READING**

**Ephesians, chapters 1-3; Mt 26:26-28; 2Co 3:5-17**

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**>>>>>>REVIEW DRILL QUESTIONS<<<<<<<**

All previous drill questions and those found at the beginning of next class lesson.

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<sup>1</sup> **Further Study on “Dispensation”** - Is “dispensation” (*oikonomia*) used in the OT? In the LXX it occurs in **Isa 22:19,21**. In the LXX it is translated “stewardship” in **v19** (“office” NASB, NKJV; “station” KJV). It is also translated “stewardship” in **v21** (“I will give thy stewardship into his hands”), and the corresponding phrase in the NASB (third phrase) seems to be, “I will entrust him with your authority” (KJV: “I will commit thy government into his hand”; NKJV, “I will commit your responsibility into his hand”). In any case the passage demonstrates the idea of one entrusted with the administration and management of property (in this case, not his own, but that of the kingdom), a “master of the house” dispensing blessings (“he will become a father...when he opens no one will shut, when he shuts...”). The related verb, *oikonomeo*, is found in the LXX in **Psa 112:5** and translated, “he will direct”: “He will direct (*oikonomeo*) his affairs with judgment.” (“Or, *conduct his affairs with justice*” NASB fnt; “he will guide his affairs with discretion.” KJV) Note the context of the first four verses as it deals with how a man manages his house and dispenses his blessings. *oikonomos* is translated “over the household” in **1Ki 4:6; 16:9; 18:3; 2Ki 18,37; 19:2; Isa 36:3,22; 37:2**; “official of his household” in **Est 1:8**.

*oikonomeo* (the verb) occurs in **Lk 16:2**, “be steward.”

*oikonomia* occurs in **Lk 16:2,3,4** (NAS77, KJV, NKJV, ASV, “stewardship”; NASB, ESV, LEB, “management”); in **1Co 9:17** (“stewardship”); **Eph 3:2** (“stewardship”); **Col 1:25** (“stewardship”).

*oikonomos* is translated “steward(s)” in **Lk 12:42; 16:1,3,8; 1Co 4:1,2; Tit 1:7; 1Pt 4:10**; “treasurer” (i.e. of the city) in **Rom 16:23**; “managers” in **Gal 4:2**.

Three dispensations recognized by James Macknight (1721-1800, *The New Translation of the Apostolical Epistles, with a Commentary and Notes*, note #3 on 1Co 10:11): “For there was the patriarchal age or dispensation, the Mosaic age, and the gospel age.”

<sup>2</sup> ESV, “which promote speculations rather than the **stewardship** from God that is by faith” - it seems the ESV translators take the word subjectively to refer to *Timothy's* management of the trust given to him (“stewardship”) as a preacher rather than objectively as *God's* plan of salvation by faith.

<sup>3</sup> NRSV, “divine training”; AGB gives “*training*” as an allowable meaning and suggests it “fits best” here in **1Tim 1:4**. But the other translation (“dispensation”) renders a very appropriate meaning.

<sup>4</sup> “**Patriarch**” - *patriarches*, πατριάρχες, 3966, occurs only four times in the N.T.: Acts 2:29; 7:8,9; Heb 7:4. “a Hellenistic word (Winer’s Grammar, 26), a *patriarch, founder of a tribe, progenitor*” TH.

*patria*, πατρία, 3965, a related word, occurs only three times in the N.T.: Lk 2:4 (KJV, “lineage”; NASB, “family”); Acts 3:25 (KJV, “kindreds”; NASB, “families”); Eph. 3:15 (KJV, NASB, “family”).

“1. *lineage running back to some progenitor; ancestry*: Herodotus 2, 143; 3, 75.

“2. *a race or tribe, i.e. a group of families, all those who in a given people lay claim to a common origin: ...* The Israelites were distributed into (twelve) ..., φυλαι, *tribes*, descended from the twelve sons of Jacob; these were divided into ..., πατριαι, deriving their descent from the several sons of Jacob’s sons; and these in turn were divided into ... οικoi, *houses* (or *families*...; hence, εξ οικου και πατριας Δαβιδ, i.e. belonging not only to the same ‘house’ (πατρια) as David, but to the very ‘family’ of David, descended from David himself, Luke 2:4 (αυται αι πατριαι των υιων Συμεων, Exodus 6:15; ο ανερ αυτης Μανασσης της φυλης αθης και της πατριας αυτης, Judith 8:2; των φυλων κατα πατριας αυτων, Numbers 1:16; οικoi πατριων, Exodus 12:3; Numbers 1:2, and often; add, Josephus, Antiquities 6, 4, 1; 7, 14, 7; 11, 3, 10).

“3. *family* in a wider sense, equivalent to *nation, people*: Acts 3:25 (1 Chronicles 16:28; Psalm 21:28 (Psalm 22:28)); πασα πατρια εν ουραωις (i.e. every order of και επι γης, angels) Ephesians 3:15.\*” TH.

VN on *patria* **Ac 3:25**, “in the wider sense of ‘nationalities, races’”

In this lesson, when we say “head of a nation,” we do not mean a king (“nation” in the sense of “1. A relatively large group of people organized under a single, usually independent government; a country.” AHD), but the progenitor of a nationality or race, “nation” in the sense of, “3. A people who share common customs, origins, history, and frequently language; a nationality:” AHD.

<sup>5</sup> “1. an agreement between two or more persons to do or refrain from doing some act” *American Collegiate Dictionary*.

**Gen 21:22-34** - “the two them made a covenant...the two of them took an oath. So they made a covenant...” vv. 27,31,32. Abraham gave Abimilech sheep and oxen when he made the covenant with him, v 27.

**Gen 26:26-33** - “Let there now be an oath between us...and let us make a covenant...And in the morning they arose early and exchanged oaths...” vv. 28,31. On “exchanged oaths” NASB fnt has, “Lit., swore one to another.” The substance of the covenant is in vv. 28,29.

**Gen 31:43-55** - Jacob and Laban’s covenant is found in v 52. Laban called God to witness, and Jacob swore “by the fear of his father IsaAc” v 53. They raised a heap of stones as a witness to their covenant and ate a meal together, including Jacob’s kinsmen, evidently symbolic of entering into that covenant.

**Dt 29:12** - “that you may enter into the covenant with the Lord your God, and into His oath which the LORD your God is making with you today” It is true that when God makes a covenant with man, it is what he has agreed to do and may be irrespective of man’s agreement, but this verse shows the close relationship between a “covenant” and an “oath.”

**2 Ki. 11:4**, “Then he made a covenant with them and put them under oath...”

**Eze 17:11-20**, “(13)...made a covenant with him, putting him under oath ... (16) ... whose oath he despised, and whose covenant he broke ... (18) ... despised the oath by breaking the covenant ... (19) ... My oath which he despised and My covenant which he broke ...”

<sup>6</sup> See next lesson for examples. However, you can also see, for example, **Lk 1:72,73**, “to remember His holy covenant, the oath which He swore to Abraham our father, to grant us...”; **Dt 4:31; 7:9; Psalms 105:8-11; Mt 26:28; Gal 3:17**, “invalidate a covenant...nullify the promise”; etc.

<sup>7</sup> **Gen 17:1-8** is the content of the covenant, or what God agreed to do for Abraham and his descendants. Verse 11 and **Rom 4:11** says circumcision would be the “sign” of the covenant. This (circumcision) is “the covenant which you shall keep,” v10. By metonymy—one thing put for another—the “covenant” is put for the conditions so inseparably intertwined with it. This came to be a very common usage of “covenant.”

<sup>8</sup> The ten commandments are not what God agreed to do for man, but **conditions** they must meet in order to enjoy what he promised to them. But, once again, the conditions—commandments—are put for the covenant. Compare **Lev 26:45**, “I will remember for them the covenant with their ancestors, whom I brought out of the land of Egypt ...that I might be their God.”

## LESSON 2

### DRILL

(The #s correspond to the 100 questions. NA means it is not in the 100 questions.)

1. What are the two major divisions of the Bible? #1
2. How many books in the Bible? In the O.T.? In the N.T.? #2
3. Approximately how many authors wrote the Bible? #9
4. About when was the first book of the Bible written? The last book? #10, #11
5. Give the names of the O.T. books in order. #3
6. Give the names of the N.T. books in order. #4
7. Define “dispensation.” #14
8. Define “patriarch.” NA
9. What is a “covenant.” May it have conditions to be met? #15

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### GOD’S COVENANTS

- **With Patriarchs**
- **With Israel**
- **With Christians**

The following scriptures confirm the definition of “covenant” when used in reference to God’s covenants with man (previous lesson). They also serve to show the distinction between the three dispensations and why we distinguish them as we do.

[Chart1](#)

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#### With Patriarchs

**People shared in these covenants by virtue of their relation to the head of the family.**

**Noah – Gen 6:13-22 (v18 -1st time “covenant” in Bible); 9:8-17**

- Descendants share in by virtue of their relation to the patriarch. Animals also by virtue of relation to Noah? (“with you,” **6:19; 9:10**)
- **Ch6-** a CONDITIONAL covenant; **Ch9** - An UNconditional covenant.
- Note the difference in the covenant and the “sign” of it in **ch9**.<sup>1</sup>

**Abraham - Gen 12:1-3,7**

- *Great Nation* - Fulfilled: **Gen 46:3; Ex 1:7,9,20; 19:6; Dt 4:34; 26:5<sup>2</sup>**
- *Land Promise (vv1b,7)* - FULFILLED: **Josh 1:1-6; 21:43-45; 23:14**. See also **Neh 9:7-8,22-25<sup>3</sup>**
- *Messianic* - **Ac 3:25,26; Gal 3:8,16,29**

Thus:

- *Nation* promise fulfilled in *Joseph, Moses*
- *Land* promise fulfilled in *Joshua*
- *Spiritual* promises fulfilled in *Christ*

We will study the Abrahamic covenant in more detail in Lesson 5.

#### With Israel<sup>4</sup>

**People shared in this covenant by virtue of being an Israelite.**

- **Ex 19:5,6; 24:7-8; 34:27-28; Dt 29:1,10-21** (Note: includes curses, v21). Observe that this “covenant” included more than the “ten commandments.”
- **Dt 5:3** distinguishes this from patriarchal covenants.<sup>5</sup>
- There were still some patriarchal covenants
  - David, **2Sam 7:8-17 (23:5**, here called a “covenant”)
  - Abraham, **Gal 3:17-19**, “added.”

**With Christians**

People share in this covenant by virtue of their relation with Christ.

- Mt 28:18-20; Lk 22:20
- Heb 8:7-12 distinguishes this from the Jewish covenant. The patriarchal covenants are fulfilled.

**CHART #2: TIME LINE** [100Q #16,17,18]

The chart is at the end of this lesson. We will use this chart throughout the study in order to set characters, events, and books in their proper chronological setting. The years, dates, persons, and events serve as stakes from which we can measure to place the books and the stories they record. [Chart #2](#)

**ADDITIONAL NOTES (#2)****Other patriarchal covenants**

Note: The word “covenant” does not have to occur in order for a covenant to be established. For example, 2Sam 7:8-17 is the great covenant with David, but the word “covenant” does not occur in chapter seven—however, in 23:5 it is called a “covenant.”

- Adam - Gen 2:15-17
- Cain & Abel - implied, Gen 4:3-7; Heb 11:4; 12:24
- Noah - Gen 6:13-22, esp. v18
- Isaac - Gen 26:1-6,23-25
- Jacob - Gen 28:10-17; 35:9-12
- Joseph - Gen 37:7,9...50:20; 48:15,16 (48:15, “blessed Joseph” through his sons)
- Hagar - Gen 16:10; 17:20; 21:18
- Cyrus – Isa 45:1-7 (see 44:24-28; Ezra 1:1-4) Here is an example of a covenant God made with a king for the benefit of his people, Israel. This covenant was first spoken of by Isaiah the prophet, c. 700 B.C., long after the national covenant with Israel had been in effect.

One may ask if it proper to speak of God having a covenant with someone who is not even born (Cyrus died c. 530 B.C., so was not born when Isaiah prophesied c. 700 B.C.). See Gen 17:19,21 (Isaac not born). (Note that “establish My covenant” does not necessarily mean “make it come into existence”—compare Gen 17:7; Lev. 26:9; etc. On this Hebrew word, 6965, The New Brown, Driver, Briggs, Gesenius Hebrew-English Lexicon says, “6. cause to stand...f. = carry out, give effect to ... oath, covenant, vow, word, plan ... Gen 26:3; Lev 26:9; 1Sam 1:23; 1Ki 6:12; Dt 8:18; Jer 23:20...”) (Hendrickson Pub., 1979, p. 879)

**Patriarchs as priests, i.e., offering sacrifice**

- Noah - Gen 8:20
- Abraham - Gen 22:13
- Job - Job 1:5; 42:8
- Melchizedek - Gen 14:18
- Isaac - Gen 26:25
- Jacob - Gen 33:20

**Old Testament Library of Books**

[100Q #5,6,7]

OT = 39 books

- 17 history (Genesis – Esther)
- 5 poetry (Job – Song of Solomon)
- 17 prophets (Isaiah – Malachi)

$$39 = 17 (5 + 12) \text{ ----- } 5 \text{ ----- } 17 (5 + 12)$$

- 5 law (Genesis – Deuteronomy)
- 12 history (Joshua – Esther)
- 5 poetry (Job – Song of Solomon)
- 5 major prophets (Isaiah – Dan)
- 12 minor prophets (Hosea – Malachi)

The prophets are called “major” and “minor” based on their relative size, not on the basis of importance.

**Pre and Post exile**

- 17 history = 14 pre-exilic (Genesis - 2 Chronicles)  
                  3 post-exilic (Ezra, Nehemiah, Esther)  
17 prophets = 14 pre-exilic (Isaiah - Zephaniah)<sup>6</sup>  
                  3 post-exilic (Haggai, Zachariah, Malachi)

**A common division of the Old Testament books is:**

- “Law” - Genesis – Deuteronomy
- “History” - Joshua – Esther
- “Poetry” - Job – Song of Solomon
- “Prophecy” - Isaiah – Malachi

Note: These are arbitrary divisions. E.g., not everything in the “law” division is “law”—“history,” “poetry,” and “prophecy” can be found in that division; etc. But, it can be useful to be aware of this terminology.

**New Testament Library of Books****NT = 27 books**

- 4 “Biographical” (Matthew – John)  
1 “Historical” (Acts)  
21 “Doctrinal” (Romans – Jude)  
1 “Prophetic” (Revelation)
- 

**Quick Quiz #2**

Note: There may be more than one correct answer. Choose *all* correct answers.

1. God made covenants with certain patriarchs, with the nation of Israel, and with Christians. How did/does one share in those covenants?
    - a. One shared in a patriarchal covenant by virtue of his relation to the head of the family.
    - b. One shared in the national covenant with Israel by virtue of being an Israelite.
    - c. One shares in the covenant God made with Christians by virtue of his/her relation with Christ.
  2. The covenant God made with Abraham the patriarch included
    - a. A national promise
    - b. A land promise
    - c. A spiritual promise
  3. Concerning the covenant made with Abraham
    - a. The national promise has been fulfilled, but not the land promise
    - b. The national, land, and spiritual promises were fulfilled.
    - c. The national and land promises were partially fulfilled, but will be ultimately fulfilled when Christ comes back to reign on earth.
    - d. None of the above
  4. The spiritual promise in the covenant God made with Abraham
    - a. Is only for those who are of the physical lineage of “father” Abraham, i.e. fleshly Jews
    - b. Is for those who are children of “father” Abraham by faith, i.e. they walk in the faith Abraham walked in
    - c. Will be enjoyed by all men due to the grace of God<sup>7</sup>
    - d. Cannot be received by anyone until Christ returns
  5. The covenant God made at Sinai (Ex 19ff)
    - a. Marked the beginning of the Jewish dispensation
    - b. Marked the end of the patriarchal dispensation
    - c. Was a patriarchal covenant with Moses
    - d. None of the above
-

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**ADDITIONAL READING**

Heb 8:6-10:10

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**>>>>>>REVIEW DRILL QUESTIONS<<<<<<<**

All previous drill questions and those found at the beginning of next class lesson.

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<sup>1</sup> **vv11,15** state the content of the covenant, or what God agreed to do for man. **vv12,13,17** say the rainbow was to be a “sign” of the covenant. Note: difference in the “covenant” and the “sign” of it.

<sup>2</sup> “a wandering Aramean” = Jacob. KJV, NKJV, ASV, “Syrian.” “Syria. (Heb. *Aram*), the name in the Old Testament given to the whole country which lay to the north-east of Phoenicia, extending to beyond the Euphrates and the Tigris.” EBD. Jacob’s mother, Rebekah, was an Aramean (**Gen 24:10; 25:20; Gen 25:26**), and he, himself, lived in Aram for 20 years or more (**Gen 31:41**).

<sup>3</sup> It is important to emphasize that the nation and land promise were **fulfilled**. Premillennialism today says Israel will yet be restored to a great nation and receive the land promised to it in this covenant.

<sup>4</sup> May be termed “Mosaichal” due to the fact that the covenant was *through* Moses, but if consistently looking at who the covenants were *with*, it should be called the “Jewish” or “Israelitish” dispensation. If look at who the covenants are *through* (i.e. patriarchs, Moses, Christ), it does not tell who the covenants are *with* (i.e. *through* Moses, but *with* nation), thus losing a valuable indicator in knowing which dispensation WE are under.

For more information on the term, “Jews,” see [lesson 5](#).

<sup>5</sup> “did not make this covenant with our fathers [i.e. Abraham, Isaac, Jacob], but with us, with all those of us alive here today.” “Fathers” refers not to their immediate fathers, but to the patriarchs, A., I., J—see **1:8,11,21,35; 4:1,31,37**. “Us alive here today”=this nation. Compare **29:12f** (note esp. **v15**).

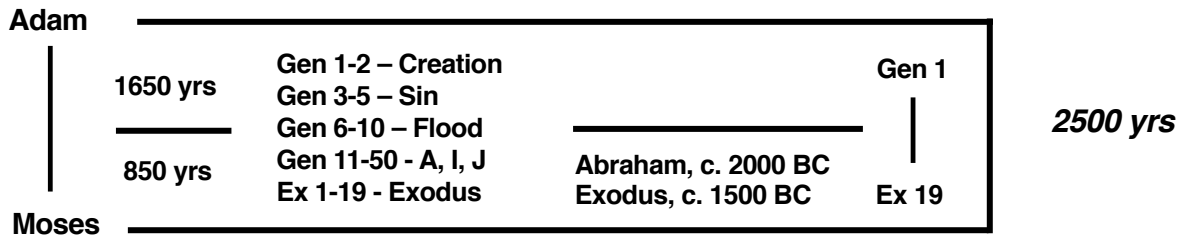
<sup>6</sup> Note: Jeremiah, Lamentations, Ezekiel, and Daniel actually span part of the exile, and how much of each depends on whether the exile is dated from 605 B.C. or 586 B.C.

<sup>7</sup> Choice “c” is not whether the spiritual promise of the Abrahamic covenant, “CAN be enjoyed by all men,” nor, “is AVAILABLE to all men,” but rather states that it “WILL be enjoyed by by ALL men.” Is that true? If so, it means ALL men will be saved—universal salvation! Some religions teach this (Christian Universalism).

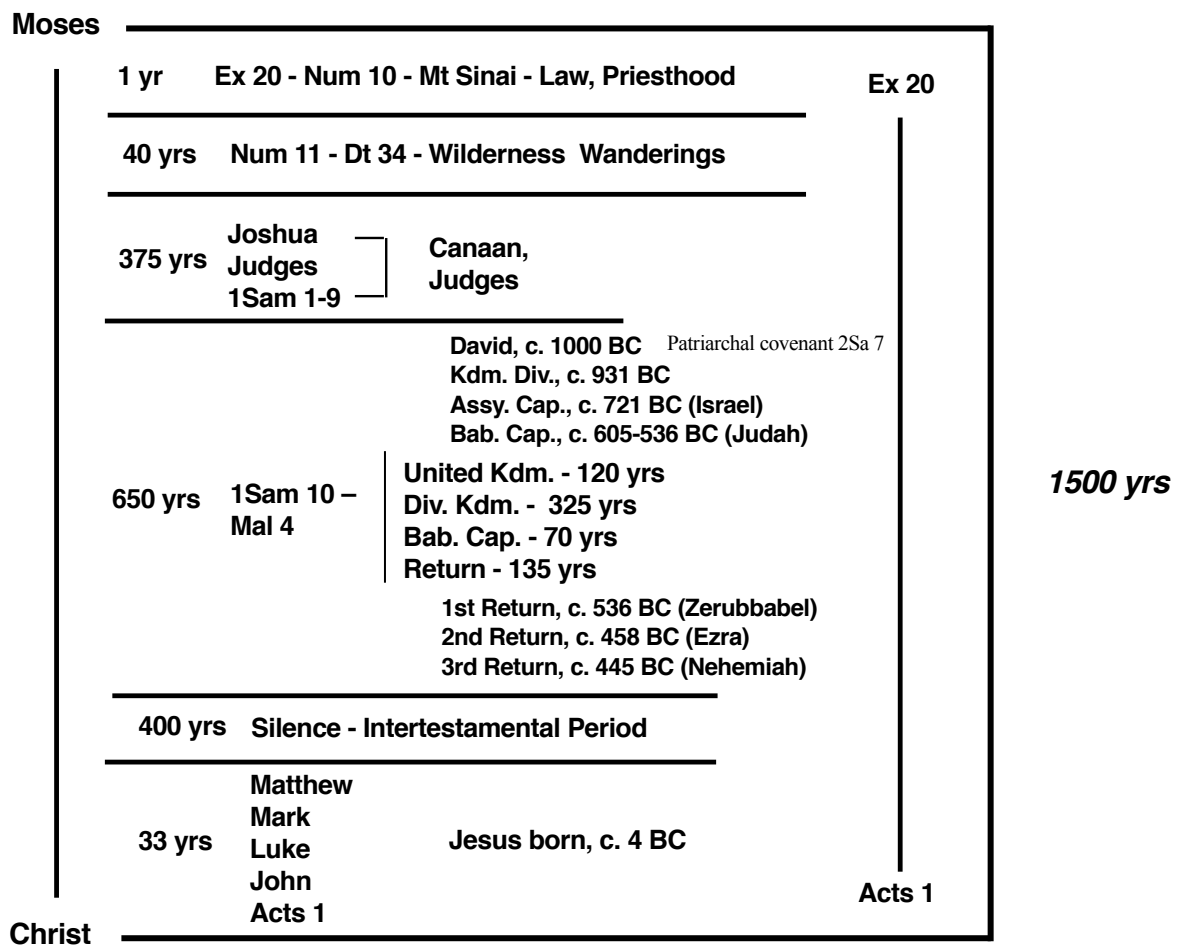


## CHART #2 TIME LINE

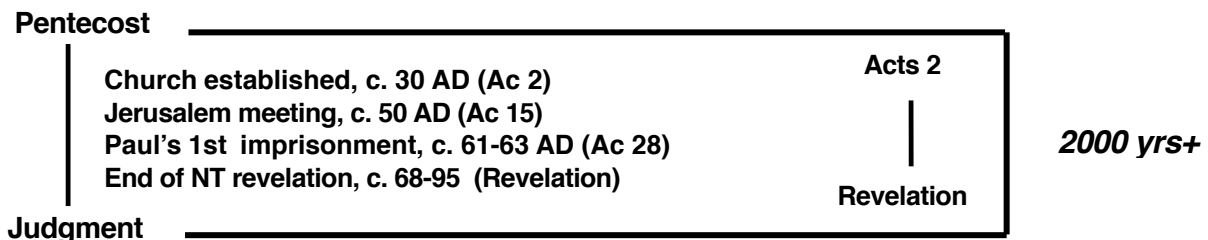
### PATRIARCHAL DISPENSATION



### JEWISH DISPENSATION



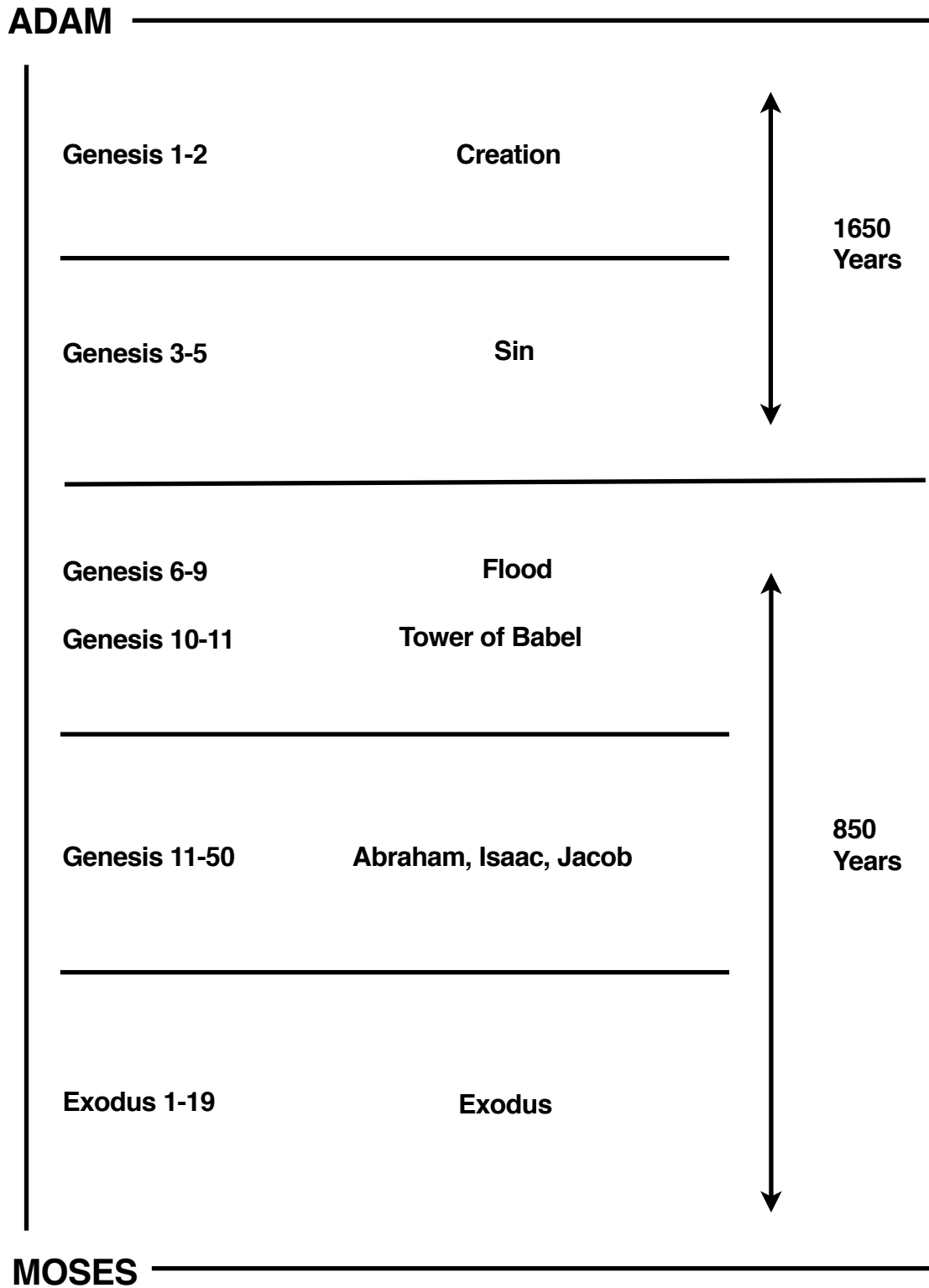
### CHRISTIAN DISPENSATION



# CHART #3: PATRIARCHAL DISPENSATION

## Covenants – Patriarchs

2500 Years



## LESSON 3

### DRILL

1. Which books of the O.T. are commonly called the books of #5
  - a. "law"?
  - b. "history"?
  - c. "poetry"?
  - d. "prophecy"?
2. What books are commonly called the "major prophets"? #6
  - a. Why are they called that?
3. What books are commonly called the "minor prophets"? #7
  - a. Why are they called that?
4. Which books of the N.T. are #8
  - a. biographical?
  - b. historical?
  - c. doctrinal?
  - d. prophetic?
5. What are the three dispensations of the Bible? #14
  - a. Why are they called that? #15
6. Why is it important to understand the dispensations of the Bible? NA
7. What persons mark the beginning of each dispensation? #16
8. How much time is covered in each dispensation? (years) #17
9. Which books in the Bible deal with each dispensation? #18

### PATRIARCHAL DISPENSATION

- Introduction
- Creation

#### Introduction (see chart #3)

##### [Chart #3](#)

- Its designation
- Persons marking beginning of it and the next dispensation
- Time (approximate)
- Books in the Bible
- Divisions

#### Benefits in knowing the chart

- Setting of characters, events. "Bird's eye" view.
- What books cover. Know where at in overall picture when read.
- Cannot judge time covered by number of pages in Bible.
- Nature of Bible: not history, geography. Skips large portions of history, yet dwells on small segments. Purpose: scheme of redemption.

#### Creation - Gen 1-2

##### "Genesis" = origin, beginning

["Genesis," singular. "Geneses" (GIN uh seez), plural. WNWD]. [100Q #12,13]

Universe...man...marriage...sin...death...promise of redemption...sacrifice... Hebrew nation...

##### "In the beginning, God ..."

**Gen 1:1,2,26; Jn 1:1-3; Col 1:15-17; Psalms 90:1-2.** The word "God" appears in chapters 1 and 2 forty-six times. The phrase "God said" or its equivalent occurs 12 times; "commanded", 1 time; and "God called" or equivalent occurs 5 times. What God created "was good" (or equivalent) 7 times.

**Psa 33:6,9; 148:5; Heb 11:3**

This is where all right thinking and conduct must begin. **Pro 1:7; Rom 1:18-32; Ecc 12:12,14.**

**Man - in God's image**  
**Gen1:26,27; 9:6; Ac 17:28-29; Jam 3:9** [100Q #21]

Apply to murder, abortion, euthanasia, evolution.

**ADDITIONAL NOTES (#3)**

**Genesis - Seed Bed Of Doctrine ("Beginnings")**

- ◆ **Existence and majesty of God**
  - **Gen 1-2:** "God" - 46 times.
  - **Gen 1-3:** "God said" or equivalent - 22 times (counting 1:22; 3:11,16,17)
  - **Ac 14:15-17; 17:23-29; Rom 1:19-23**
- ◆ **Dignity and accountability of man - Gen 1:26-27; 2:16-17; 3:1ff; 9:3-6 ... Ac 17:24-30 Rom 1:18-32; Jam 3:9-10**
- ◆ **Monogamous marriage - Gen 2:18-24 ... Mt 19:3-9**
- ◆ **Sin, its nature and consequences - Gen 3:1ff; 4:1ff ... 1Jn 3:4; 1:5-6; Jn 8:21; Rom 6:21**
- ◆ **Redeemer, deliverance, victory - Gen 3:15; 12:3; 49:10 ... Gal 3:8,9; 4:4; Rom 16:20; Rev 5:5**
- ◆ **Development of Hebrew nation (Gen 12:3...49:10)**

**Genesis – Christ**

<u>Genesis</u>	<u>Christ</u>
Adam, <b>3:1f</b> .....	Rom 5:14-19 1Co 15:45
Seed of woman, <b>3:15</b> .....	Gal 4:4
Abel's "blood," <b>4:1f</b> .....	Heb 12:24
Water of flood, <b>chs. 6-7</b> .....	1Pt 3:21
Abraham's seed, <b>chs. 12,15,17,22</b> .....	Gal 3:8-9,14,16,29
Promised land, <b>12:7; 15:12f; 17:8; 22:17</b> .....	Heb 4:1-9
Melchizedek, <b>14:17f</b> .....	Heb 7:1ff
Sarah-Hagar, <b>chs. 16,21</b> .....	Gal 4:21-31
Isaac, <b>ch. 22</b> .....	Heb 11:17-18
Jacob "Israel," <b>28:10-17; 32:27,28; 35:9-15</b> .....	Gal 6:16
Judah, <b>49:8-12</b> .....	Rev 5:5
<b>Lk 24:25-27, 44-45; 2Co 3:14-16</b>	

Caution: Let New Testament interpret the Old, not subjective interpretation

## Genesis - Revelation

<u>Genesis</u>	<u>Revelation</u>
Tree of life lost, <b>3:22</b> .....	Tree of life regained, <b>2:7; 22:2,14,19</b>
Curse imposed, <b>3:19</b> .....	Curse removed, <b>22:3</b>
Paradise closed, <b>3:23-24</b> .....	Paradise reopened, <b>2:7; 22:1-5</b>
Serpent sentenced, <b>3:15</b> .....	Ultimate sentence executed, <b>20:10,14</b>
1st prom. of redeemer, <b>3:15</b> .....	Ultimate victory realized, <b>12:10-11; 20:4-6</b>
Fellowship severed, <b>3:22-24</b> .....	Fellowship renewed, <b>21:3,7</b>
Death begins, <b>3:19</b> .....	Death no more, <b>21:4</b>

## Seven Days of Creation

An easy way to remember what was made on each day.

- **Day 1** - Light ... *snap your fingers*
- **Day 2** - Heavens ... *point up*
- **Day 3** - Dry land, vegetation ... *point down*
- **Day 4** - Sun, moon, stars ... *make a circle with your thumb and index finger*
- **Day 5** - Fowl, fish ... *point up and down at the same time*
- **Day 6** - Animals, man ... *point to yourself*

**The Days of Creation**

Were the six days of creation 24 hour days or thousands of years? If the evidence shows these days to be days of approximately 24 hours each, then it is clear that the theory of evolution cannot be reconciled with the Bible.

What is the evidence?

**“Day” (yom)**

While “day” (the Hebrew word, *yom*) is sometimes used to a period of time irrespective of the hours involved (e.g. Gen 2:4), “Outside of the Genesis 1 case in question, the two-hundred plus occurrences of *yom* preceded by ordinals [e.g., “one,” “second” srf] all refer to a normal twenty-four hour day. Furthermore, the seven-hundred plus appearances of *yamim* [plural form of *yom* – srf] always refer to a regular day.” Walter L. Bradley and Roger Olsen, “The Trustworthiness of Scripture in Areas Relating to Natural Science,” ed. Earl D. Radmacher and Robert D. Pruess (Grand Rapids: Zondervan Pub., 1984), p. 299 via *Acts & Facts*, May 1998.

**“Evening And Morning”**

The phrase “there was evening and there was morning” indicates one normal day. This is what Moses meant when he used the terms “evening” and “morning” elsewhere in his writings, e.g. Gen 30:16 (“evening at end of day’s work, night followed); Ex 12:6 (lit., “between the two evenings” –see footnote) ... 8 ...10 (“night” followed evening and then “morning” of next day); Ex 18:13 (“morning until the evening”). This is how the people to whom and for

whom Moses wrote would understand it, e.g. Josh 10:26,27, Psa 55:17, etc. Assigning any other meaning to this phrase would be an assumption and contrary to the evidence.

**Exodus 20:8-11**

In Ex 20:8-11 “day”/“days” occur six times, twice to refer to creation week. Is it credible that the *fourth* and *fifth* occurrences mean thousands of years and the other solar days, especially in view of the fact that *one is based on the other*?

**Natural Import Of The Language**

The language of Genesis one, taken normally, favors instantaneous accomplishment, e. g., “Let there be light”; and there was light.” This interpretation of the language accords with later Jewish writings: Psa 33:6-9, “By the word of the Lord the heavens were made...For He spoke, and it was done”; 148:5,6; Heb 11:3.

**Difficulties With “Day” = “Ages”**

Insurmountable difficulties arise by making the “days” thousands of years. How did the plants survive the years of darkness, for they were created on the third “day” and the sun on the fourth? How did the plants survive thousands of years without insects to pollinate them, for the plants were created on the third “day” and insects on the fifth?

**Genesis A Historical Record**

Genesis one through three is written as a historical record of real events and real people and is so treated in the rest of Scripture. Compare the superscription in

Gen 2:4 with 5:1; 6:9, etc. Paul wrote that woman was created “from man” and “for man” (1Co 11:8-9), that Adam was “first created, then Eve” and that the woman was “quite deceived” (1Tim 2:13-14), that through “one man” sin and death entered the world (Rom 5:12), that “the serpent deceived Eve by his craftiness” (2Co 11:3), that God had said, “Light shall shine out of darkness” (2Co 4:6), and that “by a man came death in Adam all die” (1Co 15:21-22). To deny the historicity of Genesis is to cast a shadow of doubt on the reliability of the rest of the Bible.

**Jesus’ Testimony**

Jesus stamped his approval on the historicity of the Genesis account when He said, “He who created them from the beginning made them male and female” (Mt

19:4). The day-age theory puts the story of Genesis two a *long way* from “the beginning.” Is Jesus the Son of God or not?!

**Evolutionary Time**

Geologists differ on the age of the earth by millions of years. No reliable dating methods exist to prove the earth older than what the Genesis record indicates. Even if “days” could be made to mean “ages,” it would not harmonize the Bible account with evolution.

**The Bible versus Evolution**

The Bible does not conflict with science, but it cannot be harmonized with the unproven theory of evolution. Which will you believe? Read Psalm 19:7-11. *srf*

**Quick Quiz #3**

Note: There may be more than one correct answer. Choose *all* correct answers.

1. The purpose of the Bible is to
  - a. Give a history of the world
  - b. Reveal God and his plan of redemption
  - c. Provide geographical data for learning about ancient places
  - d. Be an example of great literature
2. The foundation of right thinking and conduct is
  - a. “In the beginning God created...”
  - b. That the “Bible” is a book containing 66 books, beginning with Genesis and ending with Revelation
  - c. Parents must be recognized to always be right
  - d. The church should always be the final word in faith and practice
3. God created the heavens and earth as a fit place for man to live
  - a. In six days
  - b. Over a period of millions of years
  - c. By the process of evolution
  - d. By His almighty power that enabled Him to speak things into existence and order
4. Man is
  - a. Animal
  - b. Vegetable
  - c. Mineral
  - d. None of the above
5. Man should not murder his fellow man because
  - a. It is repulsive
  - b. Our civil law has made it morally wrong
  - c. His fellow man is made in the image of God
  - d. He increases the chance he will get murdered

**ADDITIONAL READING**

Genesis 1-2; Psalms 33, 148; Isaiah 40

**>>>>>>REVIEW DRILL QUESTIONS<<<<<<<**

All previous drill questions and those found at the beginning of next class lesson.

## LESSON 4

### DRILL

1. What are the five (or, six) divisions of the patriarchal dispensation? NA (see [chart3](#))
2. What book/s and chapters cover the patriarchal dispensation? NA
3. What book and chapters cover the “creation”? NA
4. Why is man unique in God’s creation? #21
5. What does “Genesis” mean? #13
6. What is the book of Genesis about? #12
7. What did God make on each day of creation? NA

### PATRIARCHAL DISPENSATION (see chart 3)

#### [Chart3](#)

- **Fall of Man**
- **Flood**
- **Tower of Babel**

#### Fall of Man - Gen 3-4

[100Q #22-27]

- Sin – **Gen 2:16,17; 3:1-6; 1Jn 3:4; 5:17**
- Its author - **Mt 4:3; Jn 8:44; 1Th 3:5; 2Co 11:3; Rev 12:9; Jam 1:13**
- Its consequences
  - Universal, due to Adam’s sin - **Gen 2:17; 3:14-19**
  - Personal, due to own sin - **Gen 2:17; Isa 59:1,2; Rom 3:23; 5:12; 6:23; Eph 2:1**
- Savior – **Gen 3:15; Lk 1:26-35; Gal 4:4**
- Sacrifice – **Gen 4:3-5; Heb 11:4; 12:24** [100Q #28-29]
- Seth...Enoch...Noah - **Gen ch5**
  - Seth replaced Abel in the lineage **Gen 4:25** [100Q #30-33]
  - Noah’s sons: Shem, Ham, Japheth. The Messianic lineage was through Shem. **Gen 11:10...26**

#### Flood - Gen 6-9

- Cause - **Gen 6:5**
- Saved by grace through faith - **Gen 6:8; Heb 11:7; 1Pt 3:20-21**
- Next time - fire - **2Pt 3:5-7**

#### Tower of Babel; Dispersion of Nations - Genesis 10-11

**Gen 10:5,20,31-32; 11:1...9**

### ADDITIONAL NOTES (#4)

The Bible opens with **GOD**: His Eternity, Power, Wisdom  
 Then introduces **MAN**: His Dignity, Responsibility, Blessedness  
 Exposes **SIN**: Its nature, author, consequences  
 Warns of **JUDGMENT**: Its cause, certainty, terribleness

In this setting the plan of redemption is set and begins to develop: **Gen 3:15; 4:4; 6:8 (Heb 11:7)**

#### Enoch

- Did not die - **Gen 5:21-24; Heb 11:5**. Note “and he died” throughout **Gen 5**.
- Prophet in an ungodly society - **Jude 14-15**.

#### Methuselah

- Oldest man on record, **Gen 5:27**
- Died in the flood? - 187 years (**5:26**, Lamech born to Methuselah) + 182 years (**5:28**, Noah born to Lamech) + 600 years (**7:6**) = 969 years (or, **5:25**, 187 years + 782 years, **5:26** = 969 years)

**Genealogies**

Not every link in the genealogical chain was recorded. Evidently that was not necessary to establish the genealogical ancestry.

- **Gen 11:12** – Arpachshad = father of Shelah
  - **Lk 3:35-36** – Arphaxad = father of *Cainan* = father of Shelah
- 

**Quick Quiz #4**

Note: There may be more than one correct answer. Choose *all* correct answers.

1. Sin is
    - a. Transgression of God's Law
    - b. Doing something society deems as horrible
    - c. Doing what you believe is wrong
    - d. A violation of the doctrines of one's church
  2. What did sin introduce into the world?
    - a. Physical death
    - b. Spiritual death, or separation from God
    - c. Pains, sufferings, and sorrows in this life
  3. The remedy for the guilt and ruin of sin is
    - a. Never doing wrong again
    - b. Acts of penance
    - c. The promised Redeemer
    - d. Great sorrow
  4. The flood
    - a. Was a local flood
    - b. Was a global flood
    - c. Was a judgment of Divine wrath on sin
  5. We have different nations in the world today because
    - a. This is the result of evolution
    - b. The confusion of the languages at the tower of Babel
    - c. An extraterrestrial race planted the different seeds of men long ago
    - d. None of the above
- 

**Additional Reading**

Genesis 3-4, 6-9; Isaiah 53

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**>>>>>>REVIEW DRILL QUESTIONS<<<<<<<**

(All previous drill questions and those found at the beginning of next class lesson.)

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## LESSON 5

### DRILL

1. Book and chapters covering the “fall of man”? NA
2. Book and chapters covering the “flood”? NA
3. First man and woman? #22
4. Why did he die? #23
5. What is “sin”? #24
6. What consequences are suffered by the human race due to man’s first sin? #25
7. What is the penalty each person suffers for his own sin? #26
8. Where is the first promise of a redeemer found (book, chapter, and verse)? #27
9. Who were the sons of the first couple? #28
10. What happened to the youngest? #29
11. Who took his place in the lineage? #30
12. Who is the next important person you read about in the Bible? (four chapters about him) #31
13. Who were his sons? #32
14. Which of these is the one through whom Christ came? #33

### THE PATRIARCHAL DISPENSATION (see chart #3)

#### [Chart3](#)

- **Abraham** [100Q #34,35]
- **Covenant with Abraham**
- **Isaac**
- **Jacob**

### Abraham – the “father of all who believe” Rom 4:11<sup>1</sup>

#### Abraham - father of “Hebrew” nation. Gen 14:13

First occurrence of word “Hebrew” in the Bible. Abram is the first man in Bible called a “Hebrew.”<sup>2</sup>

A “Hebrew” is a descendant of Abraham. Later on the term became more exclusive, i.e., those who held to the original Jewish customs, practices and language; while Jews in general became “hellenized”, i.e., adopted Greek customs & language (esp. in N.T. times - See **Ac 6:1; Php 3:5. Note 2Co 11:22.**).

“Jews”: The descendants of Abraham also came to be called “Jews”. The term first occurs in **2Ki 16:6** (KJV, ASV). It originally signified those of the region of Judea (Judah), or the Southern Kingdom. However, it lost its geographical significance in later times and simply came to mean the “descendants of Abraham” or the “Israelites” (the way we use it today). Hence, everyone today is either a “Jew” or a “Gentile” (physically)

Illustration: “Yankee” - “1. A native or inhabitant of New England. 2. A native or inhabitant of a northern U.S. state, especially a Union soldier during the Civil War. 3. A native or inhabitant of the United States ...Notes: *Yankee* is an excellent example of a widely known word whose origins cannot be determined. The best hypothesis is that *Yankee* comes from Dutch Janke, a nickname for Jan, ‘John.’ Evidence can be found in the *Oxford English Dictionary* that the forms *Yankey*, *Yanky*, and *Yankee* were used as surnames or nicknames in the 17th century. The word *Yankee* is first found in one of our modern senses in 1758, the sense being ‘a New Englander.’ The 17th-century nickname for Jan was derisive, and the first instances of our word show the term being used derisively by the British for New Englanders. After the Battle of Lexington (1775) New Englanders dignified the name. The British were responsible for application of the term to all Americans (a use first recorded around 1784); and Southerners, for application of the term to Northerners (first recorded in 1817).” *American Heritage Dictionary of the English Language*, Third Edition, 1992

Pride in Abrahamic lineage, **Ac 13:26; Mt 3:9**

**Abraham's faith**

- Gen 12-22, especially chapters 12,15,17,22
- Heb 11:8-10,13-19
- Rom 4:1-3,9-12,22-25

**Covenant with Abraham - Gen 12:1-3<sup>3</sup>** [100Q #36-38]

Has three parts in its dual fulfillment:

- v1 - *Land* Promise, see vv1b,7
- v2 - *Nation* Promise (physical descendants of Abraham)
- v3 - *Spiritual* Promise...Gal 3:8-9,16,29

**1 - Great Nation**

**Fulfilled:** Gen 46:3; Ex 1:7,9,20; Dt 26:5 - Discussed these in less. 2<sup>4</sup>

**National promise CONDITIONAL**

Dt 6:15 (“wipe you off the face of the earth”); Dt 8:19-20 (“perish like the nations...before you”); Dt 28:22 (“perish”), 24 (“destroyed”), 41 (“captivity”), 45,48,51,61 (“destroyed”), 62-64 (“few in number,” “destroy you,” “scatter you”). Principle: Jer 18:7-10. Israel's greatest sin - rejecting their Messiah! Mt 23:37,38. No longer any value in being a physical descendant of Abraham, 2Co 5:16; Gal 3:2,3; 5:6; 6:14-16; Eph 2:13-14; 3:6; Php 3:2,3,7.

**Church = Antitype of that nation**

1Pt 2:9, Rev 1:6 with Ex 19:5,6. Gal 6:16, “the Israel of God.” Contrary to being a “parenthesis,” the church is a “great nation”! Like Israel, it enjoys God's special favor (Eph 1:1-14), and is ruled by “the perfect law of liberty” (Jam 1:25; 2Co 3:3-11).

**2 - Land Promise**

**FULFILLED:** Joshua 1:1-6; 21:43-45; 23:14. See also Neh 9:7-8,22-25. Discussed these in less. 2<sup>5</sup>

**Land promise CONDITIONAL**

Dt 4:26-27; 28:21,36,41; 29:22-28; 30:17-20; Josh 23:14-16. They failed to drive the nations out and as a result lost some of their land. See the history in Judges. David “recovered” it. Finally, they were driven out totally because of their unfaithfulness.<sup>6</sup>

**Type of Heaven - Heb 4:1-11.** This “sabbath rest” contingent on obedient faith in Christ (3:12-14, 3:18-4:2), not the flesh (being a physical Jew).

**3 - Messianic - Ac 3:25,26; Gal 3:16,29.** Discussed these in less. 2.

The MAIN FOCUS of this covenant was CHRIST REDEMPTIVE WORK FROM SIN and was fulfilled in the CHURCH. The first two parts were typical of the church and the heavenly rest awaiting those in it; the third was exclusively in reference to the spiritual blessings enjoyed in the church of Christ.<sup>7</sup>

Thus:

- *Nation* promise fulfilled in *Joseph, Moses*
- *Land* promise fulfilled in *Joshua*
- *Spiritual* promises fulfilled in *Christ*

**Isaac**

[100Q #40]

Son of Abraham by Sarah - son of promise and faith. Gen 15:1-6; 16:1-16; 21:1-7; Rom 4:16-25.

**Ishmael<sup>8</sup>**

[100Q #39]

- Abraham's son by Hagar. Gen 16
- Cast out when Isaac born – Gen 21:8-21
- Descendants became a “great nation” and occupied territory from Egypt to the Euphrates, including what is now known as Saudi Arabia, Gen 17:20; 25:12-18.

**Jacob**

**Jacob** = “Israel.” 12 sons = “children of Israel.” **Gen 32:22-32; 35:9-12.** [100Q #41-46] #41

**Esau**

- Twin brother of Jacob, **Gen 25:19-26.**
  - Older, but Jacob stole the birthright and the blessing belonging to the eldest son, **Gen 25:27-34, 27:1f.**
- 

**ADDITIONAL NOTES (#5)****“Hebrew”**

- Used of Joseph in distinction to Egyptians, **Gen 39:14,17; 41:12.**
- Used of Israelites in distinction to Egyptians, **Gen 43:32; Ex 1:15,16,19; 2:7,11,13; 3:18; 5:3; 7:16.**
- Used by Moses of their own people, **Ex 21:2; Dt 15:12.**
- Used in contrast to the Philistines, **1Sa 4:6,9; 13:19; 14:11,21; 29:3.**
- Used interchangeably with “Israelites,” **1Sa 14:21.** “Hebrews” is used here in distinction to the Philistines, then “Israelites” is used when joining them with other Israelites or Hebrews.
- Jonah used it of himself and associated it with the religion he professed, **Jonah 1:9.**
- Used synonymously with “Jew,” **Jer 34:9.**
- No evidence “Hebrew” ever used of the descendants of Ismael or Esau.

**“Abram” - Abraham” / Sarai / Sarah**

Names changed, **Gen 17:5,15.** “Abram” = “exalted father”; “Abraham” = “father of a multitude.” “Sarai” = “my princess” [*Smith’s dictionary; Gesenius*]; “Sarah” = “princess” (i.e. for all the race).

**Abraham, Hagar (Ishmael), Sarah (Isaac) - an “allegory” Gal 4:21-31**

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**Quick Quiz #5**

Note: There may be more than one correct answer. Choose *all* correct answers.

1. “Hebrews” are
    - a. Male Jews
    - b. Descendants of Abraham
    - c. All the descendants of Abraham
    - d. People who are spiritually minded
  2. In the great covenant God made with Abraham He promised
    - a. Abraham’s descendants would inherit the land of Canaan
    - b. He would make a great nation come from him
    - c. Through Abraham’s seed all people of the earth would be blessed
  3. God’s covenant with Abraham
    - a. Remains partially unfulfilled, and will be fulfilled when Christ comes again and reigns on the earth for 1,000 years
    - b. Failed
    - c. Has been fully fulfilled
    - d. None of the above
  4. Abraham’s son by promise and faith was
    - a. Isaac
    - b. Ismael
    - c. Both Isaac and Ismael
    - d. Jacob
  5. Jacob’s descendants were known as
    - a. Jacobites
    - b. Canaanites, since they lived in Canaan
    - c. The children of Israel
    - d. Edomites
-

**Additional Reading (#5)**  
Genesis 11-36

>>>>>>REVIEW DRILL QUESTIONS<<<<<<<<

(All previous drill questions and those found at the beginning of next class lesson.)

<sup>1</sup> “Father” is used to connote different ideas in Scripture. E.g., it may connote biological connection (**Gen 5:3**), provider and protector (**Job 29:16**), spiritual and moral nature (**Jn 8:41,42**), etc. Context and harmony must decide. In Rom 4, “father” connotes the benefactor through whom the “promise” (**vv13,16,20** - see **Gen 12:3**) would be received by the “seed”/“descendants” (**vv13,16**) or “heirs” (**Gal 3:29**). If a wealthy relative “promised” a magnificent inheritance to his “seed/descendants,” it would be imperative to prove that you are his “seed” to receive the “promise.” How do you know you are the “seed” of Abraham and heir to the “promise”? Not by DNA, or lineage, but by “following in the steps of the faith of our father Abraham” (**v12**), which now is faith in the gospel of Jesus Christ Paul is declaring (**Rom 1:16-17...4:24**).

<sup>2</sup> Etymology of word “Hebrew” is uncertain. Some think it is a derivative of “Eber”...a predecessor of Abram; others think it has to do with “across the river,” because Abram came from “Ur of Chaldees” which is across the Euphrates river.

<sup>3</sup> COVENANT WITH ABRAHAM - Promised, assured, expanded

- ▶ Ur - **Ac 7:2-3** - Depart, go to land He would show him
- ▶ Haran - **Gen 12:1-3** - Leave father’s house; go to land He would show him; great nation; all families blessed in you
- ▶ Shechem **Gen 12:6** - **Gen 12:7** - This land to you and your descendants
- ▶ Bethel **Gen 13:3** - **Gen 13:14-17** - Look, land you see for you and your descendants; descendants as dust in number
- ▶ Hebron **Gen 13:18; 14:13** - **Gen 15** - Heir of own body; descendants as the stars; nation be slaves 400 years in land not theirs, return to receive this land from river of Egypt to the Euphrates
- ▶ Hebron **Gen 14:18...18:1** - **Gen 17** - Name changed to Abraham; land of Canaan; circumcision; son by “Sarah” (name changed)
- ▶ Moriah **Gen 22:2...15f** - **Gen 22** - descendants as stars, sand, and possess the gate of their enemies; in his seed all nations blessed

<sup>4</sup> Greatness not measured in population alone. Their being chosen to be especially blessed, and their law with the potential it gave them made them indeed “great.” **Dt 4:1,6-8,32-40; 26:16-19** Compare also **2Sa 7:23-24; 1Ch 17:21; Psa 33:12; 147:19,20; Rom 3:1,2**.

<sup>5</sup> Q: “What about the ‘larger land of Canaan,’ e.g. **Gen 15:18-21, Joshua 1:4**?” If there was more land than Joshua said they possessed, it was not part of the promise, for Joshua said the Lord gave them “ALL THE LAND WHICH HE HAD SWORN TO GIVE,” **Joshua 21:43**.

**Dt 19:7-9**, SIX cities of refuge if God “enlarges” their territory and gives them “ALL the land he promised”— See **Josh 20:7-8! 2Sa 8:3**, David went to “restore” (“recover” KJV) his rule “at the River.” i.e., Euphrates. But, how “restore” rule if they never possessed it? **1Ki 4:21** - Solomon ruled over very territory described in **Gen 15**. See also **2Ch 9:26. Neh 9:7-8**, Nehemiah said, “THOU HAST FULFILLED THY PROMISE.”

<sup>6</sup> Q: What about the “restoration” promises? **Neh 1:8-10**, “whom THOU DIDST REDEEM.” **Lev 26:40-45** - Fulfilled in return, seventy years later - **Jer 29:10-12** (“I..will FULFILL MY GOOD WORD to bring you back to this place...”) See also **Jer 25:12-14** - “ALL THAT IS WRITTEN IN THIS BOOK,” i.e. Jeremiah, concerning Babylon would be fulfilled “when seventy years are completed.” The restoration promises are connected to and follow upon Babylon’s fall. Restoration promises fulfilled in **Cyrus**.

<sup>7</sup> Note: Abraham’s condition = “walk before Me, and be blameless,” **Gen 17:1**. Condition today = must “follow in the steps of the faith of our father Abraham,” **Rom 4:12**. Abraham “justified by faith,” i.e, OBEDIENT faith, **Gen 17:1!** We “justified by faith,” i.e, OBEDIENT faith, **Rom 4:12!** See **Rom 1:5, 16:26**.

<sup>8</sup> Steve Rudd has compiled information relative to the claim that Arabs have claim to the land promise - <https://www.bible.ca/islam/islam-myths-arabs-descendants-of-ishmael.htm>.

## LESSON 6

### DRILL

1. After Noah, who is the next important person you read about in the Bible? (the first “Hebrew”)? #34
2. Who was his wife? #35
3. What command did he receive from God about where to live? #36
4. What are the three promises contained in the notable covenant God made with him? #37
5. Where is it found? (book, chapter, and verses) #37
6. What is the name of the land promised to his physical descendants? #38
7. Who was his son by his wife’s maid? #39
8. What was the maid’s name? #39
9. Who was his son by promise? #40
10. What was his (the son by promise) wife’s name? #40
11. Who were Isaac’s sons? #41
12. What were the names of Jacob’s wives? #42
13. Who are the “children of Israel”? (Where do they get this name?) #43
14. Name Jacob’s twelve sons. #44
15. What was Jacob’s other name? #45
16. Jacob’s twelve sons became the head of what? #46
17. Book and chapters covering Abraham, Isaac, and Jacob? NA

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### THE PATRIARCHAL DISPENSATION (see chart #3)

#### [Chart3](#)

- **Joseph...Egypt**
  - **Exodus**
  - **Moses**
- 

#### Joseph . . . Egypt

- **Gen 37-50** [100Q #47]
- **Gen 45:7,8; 46:3-7,27; 50:20 . . . Num 2:32-33. Dt 10:22; 26:5**

#### Exodus<sup>1</sup>

**Ex 1:7-12** - nation multiplies exceedingly in Egypt; oppression follows

“**Exodus**” = “departure,” or, “going out,” i.e. from Egypt

Book of “Exodus” - Exit of Israel from Egyptian bondage, chapters 1-18, the national law, chapters 19-24, and the tabernacle, chapters 25-40

**Ten plagues.** Demonstrated the God of Moses to be the one, true God. (The God of Abraham, Isaac, and Jacob, **Ex 3:6,13-18**).

- To Israel – **Ex 4:5; 6:6-8; 10:1-2**
- To Egypt (and all the earth, **9:16**) – **5:2; 7:5,17,20; 8:10,22; 9:14,16,29-30; 11:3; 14:4,18**

“**Passover**” - **Ex 11-13 (12:13). Lk 22:14-16; 1Co 5:7**

“**Song of Moses**” - redemption. **Ex 15; 1Co 10:1-2; Rev 15:2-3**

Israel now an independent nation. Came to Sinai in the “third month” after the Exodus, **Ex 19:1**.

#### Moses – the prophet of Jehovah [100Q #48,50]

God’s appointed deliverer. **Ex 3:1-10; Ac 7:17-25, 35-39** [100Q #49]

Aaron – his brother and “prophet” – **Ex 7:1; 4:16** [100Q #19]

The Exodus confirmed Moses to be God's prophet.

> By fulfilled prophecy – **Dt 18:9-22**

**Ex 3:10-12,20-22; 4:29-31** (Moses told the people about the following things *before* they happened.)

- He delivered them
- Miracles, plagues
- Plundered Egypt
- Worshipped God at Horeb

> By the miracles, plagues – **Ex 4:1-9,30-31; 11:3; 14:31**

**Objection:** Moses wrote all this.

**Answer:** Jewish nation would have rejected it if false—he wrote it at the time of, among, and for the nation who experienced it!

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### **ADDITIONAL NOTES (#6)**

#### **Ten plagues – Ex 7-12**

1. Water to blood – **7:17-25**
2. Frogs – **8:1-15**
3. Lice – **8:16-19**
4. Flies (“insects”) – **8:20-32**
5. Murrain of beasts (“pestilence”) – **9:1-7**
6. Boils – **9:8-12**
7. Hail – **9:13-35**
8. Locusts – **10:1-20**
9. Darkness – **10:21-29**
10. Death of firstborn – **11:1-12:36**

#### **Twelve sons of Jacob - Three ways to list: (Gen 29:31-30:24; 35:16-19)**

##### **Order of birth**

Reuben, Simeon, Levi, Judah, Dan Napthali, Gad, Asher, Issachar, Zebulun, Joseph, Benjamin.

##### **Alphabetical order**

Asher, Benjamin, Dan, Gad, Issachar, Joseph, Judah, Levi, Napthali, Reuben, Simeon, Zebulun

##### **By mother (Gen 35:23-26):**

- Leah's children: Reuben, Simeon, Levi, Judah, Issachar, Zebulun;
  - Rachel's children: Joseph, Benjamin;
  - Bilhah's children: Dan, Napthali;
  - Zilpah's children: Gad, Asher.
- 

### **Quick Quiz #6**

Note: There may be more than one correct answer. Choose *all* correct answers.

1. The story of Joseph
  - a. Is a story of God's providential preservation of the children of Israel
  - b. Explains how the children of Israel came to live in Egypt
  - c. Shows God's “behind the scenes” work in fulfilling his promise to Abraham, Isaac, and Jacob

2. The “Exodus” refers to
    - a. A play scripted by Moses that later was made into a movie
    - b. A major highway out of ancient Egypt
    - c. God’s deliverance of Israel out of Egyptian bondage
    - d. None of the above
  3. The ten plagues were designed to
    - a. Strengthen Israel’s faith in the one, true God
    - b. Make Egypt aware of the one, true God
    - c. Confirm Moses as a prophet of the one, true God
  4. The “Passover”
    - a. Refers to when the children of Israel passed over the Red Sea on dry land
    - b. Was an annual Jewish feast day in memory of God’s deliverance of Israel from Egyptian bondage
    - c. Refers to the time when Moses lifted up his rod and passed it over the Red Sea and parted the waters
    - d. Is a feast day Christians should celebrate
  5. Moses
    - a. Wrote the first five books of the Bible
    - b. Was a prophet of the one, true God
    - c. Delivered Israel from Egyptian bondage
    - d. Had a brother named Aaron, who was his spokesman
- 

**Additional Reading (#6)**  
**Genesis 17-50; Exodus 1-18**

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**>>>>>>REVIEW DRILL QUESTIONS<<<<<<<**

(All previous drill questions and those found at the beginning of next class lesson.)

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<sup>1</sup> The importance of the Exodus is highlighted by the continued references to it in the teaching and exhortations to Israel throughout their history. These could be called “Exodus pointers.” E.g., Ex 12:17,27,42; 13:8-9,15; 15:1,26; 16:6,32; 18:1,9,10,11; 19:4; 20:2; 23:15; 29:46; Lev 11:45; 19:34,36; 22:33; 23:43; 25:38,42,55; 26:13,45; Num 3:13; 8:17; 14:22; 15:41; 23:22; 24:8; 33:4; Dt 1:30; 4:20,34,37; 5:6,15; 6:12,21-22; 7:8,18; 8:2,14; 9:26; 10:21-22; 11:2-7 (v3); 13:5,10; 15:15; 16:3,12; 20:1; 24:18,22; 26:8; 29:2; 34:11; Josh 2:10; 9:9; 24:5-7; 24:17; Jdg 2:1,12; 6:8-9,13; 10:11; 1Sam 4:8; 6:6; 10:18; 12:6,8; 2Sam 7:23; 1Ki 8:16,51,53; 9:9; 2Ki 17:7,36; 1Ch 17:21-22; Neh 9:9; Ps 78:12,51; 80:8; 81:10; 105:26-38; 106:21; 135:8-9; 136:10; Isa 11:16; Jer 7:22-23,25; 11:4,7; 16:14; 23:7; 31:32; 32:20-21; Ezk 20:5-6, 9-12; Dan 9:15; Hos 2:15; 11:1; 12:9...13; Amos 2:10; Mic 6:4; 7:15; Hag 2:5.

Q. for thought: If God placed such great emphasis on this event memorialized in the Passover, should we not show the same reverence and commitment to the even greater event it pointed to — our Passover being sacrificed — and the memorial He instituted to commemorate it? (Lk 22:15-16; 1Co 5:7)

## **Review - Patriarchal Dispensation**

1. Know all drill questions we have covered to this point.

*Additional questions for review:*

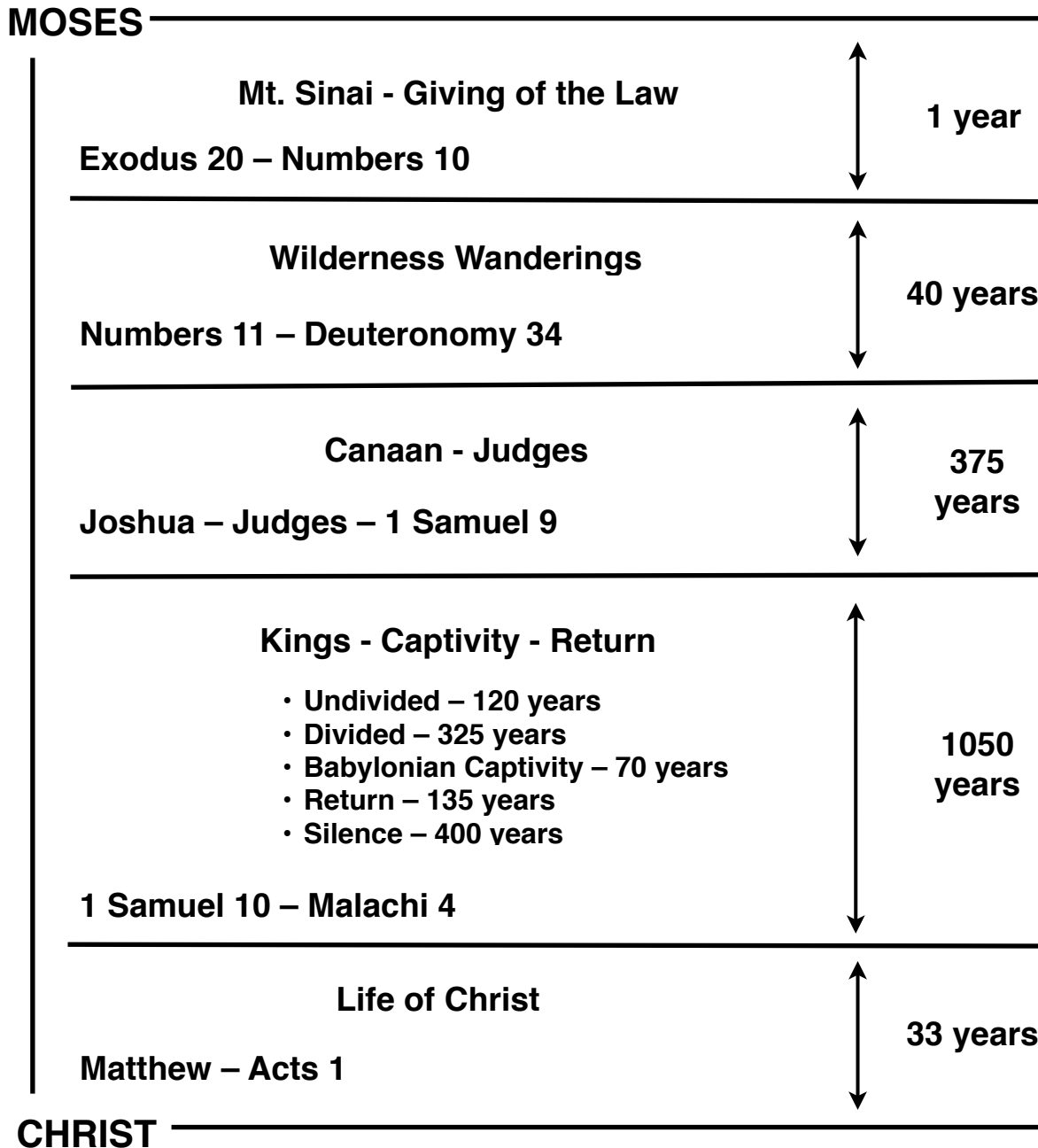
2. The first four words of the Bible are: “\_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_ ...” This is the origin of all things and the foundation of all right thinking.
3. What power did God use in creating the world? (see **Heb 11:3**)
4. Who tempts man to sin?
5. Why was the world destroyed by a flood?
6. How many were saved? (see **1Pt 3:20**)
7. When did Noah secure the benefits of God’s grace and his faith?
8. What does a rainbow signify?
9. What are the names of three patriarchs recurring time and again in the scriptures?
10. What great promise was given to these three patriarchs that affects us?
11. When Abraham’s faith was tried by requiring him to sacrifice Isaac, when was his faith counted for righteousness? (see **Jam 2:21-24**)
12. What caused the people who left Egypt to murmur, complain, and fail to obey God? (see **Heb 3:12-19**)
13. The men in the Patriarchal Dispensation who found favor with God were certainly not perfect men, but there is one thing that characterized them all. What is it?
14. If the penalty of sin is death, and all these men sinned, how could God allow these men to escape the penalty and at the same time maintain His moral government? (see **Rom 3:23-26; Heb 9:15**)
15. Do we have to build an ark? leave our native country? circumcise our children? If not, why not?



# CHART #4: JEWISH DISPENSATION

## National Covenant – Israel (Jews)

1500 Years



## LESSON 7

### DRILL

1. How did Jacob's twelve sons come to live in Egypt? #47
2. Who led them out of Egypt? #48
3. Who was this deliverer's brother? #49
4. Who was this deliverer's sister? #49
5. What does "Exodus" mean? #13
6. What is the book of Exodus about? #12
7. What is the work of a "prophet"? #19

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### THE JEWISH DISPENSATION)

- Introduction (see chart #4)
- The Giving of the Law

[Chart #4](#)

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#### Introduction

- Its designation
- Persons marking beginning of it and the next dispensation
- Time
- Books in the Bible
- Divisions

#### Giving of the Law

Mt Sinai (Horeb) [100Q #51]

One year (approximately) - Ex 19:1...Num 10:11-13

#### "Law"

- Moses = mediator. Gal 3:19; Dt 5:5
- "Law of Moses" = "Law of God", Ezra 7:6...10; Neh 8:1...8
- Ten commandments *plus*. Ex 20:1ff; 24:8; Dt 28:58,61; 29:29; 30:10, 31:24-26. E.g., Neh 8:1...8...14 (Lev 23:34,40,42)

Due to their relationship to the law given by Moses, all the O.T. books came to be called "the Law". Jn 10:34 (Psa 82:6); 1Co 14:21 (Isa 28:11ff); Rom 3:9-19 (from Psalms and Isaiah. See reference Bible).

#### Five questions:

1. *To whom* was the law given? Ex 19:1,3; Dt 5:1-3 [100Q #52]
  2. *Why* was it given? Gal 3:19,22-24; e.g., Rom 7:7 [100Q #53]
  3. *How long* was it intended to last? Gal 3:24-25<sup>1</sup>. Notice that it was temporary by intent. Compare Heb 8:7-13 (OT looked forward to NT. No such statements in NT.) [100Q #54]
  4. *Are we under it today?* Gal 3:24-25; 5:4 (and whole book); Heb 10:9-10 (and whole book); Col 2:16-17; Heb 9:1f; Rom 7:1-7
  5. *Why then study the Old Testament?* Rom 15:4 1Co 10:11; 1Co 9:8-10
-

**Quick Quiz #7**

Note: There may be more than one correct answer. Choose *all* correct answers.

1. The Old Covenant was given at
  - a. Mt Carmel
  - b. Mt Sinai
  - c. Mt Gerizim
  - d. Mt Zion
2. The national covenant God made with Israel is called in Scripture
  - a. The Law of Moses
  - b. The Law of God
  - c. "First" or "old" covenant
  - d. None of the above
3. Due to their relationship to the Law given by Moses
  - a. Only the first five books of the O.T. (the ones Moses wrote) were known as "Law"
  - b. Only the first five books and the historical books were known as "Law"
  - c. All the O.T. books were sometimes called the "Law"
  - d. Psalms and the Prophets were sometimes included in what was meant by the "Law"
4. The Law of Moses was given to
  - a. The nation of Israel
  - b. The patriarchs
  - c. All men
  - d. Christians
5. The Law of Moses
  - a. Was intended to function as law until Christ came
  - b. Should be observed today, including keeping the Sabbath
  - c. Was given to make men aware of their sin and need of a Savior
  - d. Justifies the use of instrumental music in worship today

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**Additional Reading (#7)**

**Exodus 19-24; Galatians 3; Hebrews 9:1-10:18**

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**>>>>>>REVIEW DRILL QUESTIONS<<<<<<<**

(All previous drill questions and those found at the beginning of next class lesson.)

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<sup>1</sup> "tutor" = *paidagogos*. "It was when he went to school that the *paidagogos* really took over the management of the boy and retained it until the boy was eighteen. The *paidagogos* was not in our sense of the word a teacher at all. His duty was to accompany the boy to school each day and to see that he got there safely; to carry the boy's books and his lyre; to watch his conduct in school; to see to his conduct in the street; to train the boy in morals, in manners and in deportment ... the *paidagogos* existed for no other reason than to make his charge independent of his care. Xenophon in his work on Sparta (3.1) writes: 'Whenever they emerge from childhood to youth, they cease from *paidagogoi*, they cease from teachers. No one governs them any more, but they let them go as masters of themselves.'" Barclay, *New Testament Wordbook*, (Harper & Row, pub.) pp. 87-90.

## LESSON 8

### DRILL

1. Where was the Law of Moses given? (Geographical location) #51
2. To whom was it given? (What nation?) #52
3. Why was it given? #53
4. It was intended to last until when? #54
5. What did the Hebrews come to include in the term "Law"? NA

### THE JEWISH DISPENSATION (see Chart 4)

- The tabernacle
- The priesthood

[Chart #4](#)

#### The tabernacle (see pictures)

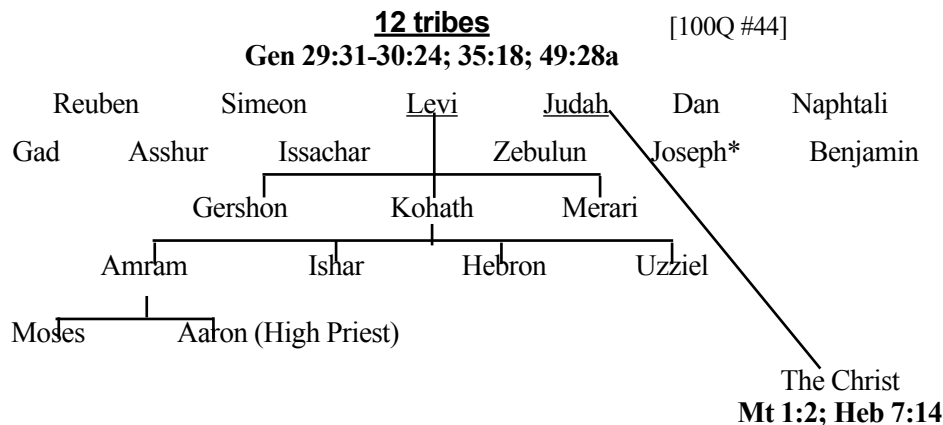
- Ex 25-40. See Heb 9:1-10 ("Tent" over the tab. - Ex 26:7; 36:14; 40:19)
- Read 40:17-38<sup>1</sup> - note Heb 8:5<sup>2</sup> - "according to the pattern." Compare 2Tim 1:13 ("pattern" NKJV, ASV, ESV); Rom 6:17 ("form"<sup>3</sup>)
- Ex 32-34 - The golden calf

#### The priesthood ("priest" – Heb 5:1) [100Q #20]

##### Aaron and his sons

The "priests" who officiate at the altar. The other Levites serve the priests. Ex 28:1; 29:9; Num 3:1-10<sup>4</sup>

##### "Levites"



\*Joseph - see "Additional Notes"

##### "Leviticus"

"The book which pertains to the Levites."<sup>5</sup> [100Q #13]

The sacrifices, **chapters 1-7**. Consecration of the priests, **chapters 8-10** (ch. 10 - Nadab and Abihu's sin). Various laws, **chapters 11-27**. [100Q #12]

Note: priest also teachers – Lev 10:11; Dt 17:8-13; 31:9-13; 33:10; 2Ch 17:7-9; 35:3; Ezra<sup>6</sup> 7:5-6,10; Neh 8:1f, 13f; Ezek 22:26; Mal 2:7.

##### Duties of Levites - Num 3-4.<sup>7</sup>

Incident concerning Korah confirmed distinction in duties: Num 16<sup>8</sup>. See also 17:1-11.

**Priests and Levites supported by sacrifices and tithes, Num 18:8ff** (compare 1Co 9:8,9,13,14).

### ADDITIONAL NOTES (#8)

#### “Joseph” - Manasseh and Ephraim

- Manasseh and Ephraim = 2 tribes, **Josh 14:4**. “1/2 tribe of Manasseh” = 1/2 on one side of Jordan and 1/2 on the other side. **Josh 13:7,8; 22:7**. Ephraim not called “1/2 tribe.”
- One can count 13 tribes with Manasseh and Ephraim each considered tribes, **Num 1:20-49** (“twelve” v44, plus Levi, v47). However, Levitical tribe not numbered among the soldiers, **Num 1:3...47ff**, and land divided among 12 tribes, Levites receiving no inheritance, **Num 18:20,24, Josh 13:33**. Nowhere, however, do I find the term “thirteen tribes.” Always: “12 tribes,” e.g., **Gen. 49:28; Ex 24:4; 28:21; Num 1:44; Josh 3:12; 4:2,3; Mt 19:28; Ac 26:7**.

#### Tabernacle – Picture<sup>910</sup>



### Quick Quiz #8

Note: There may be more than one correct answer. Choose *all* correct answers.

- The tabernacle was
  - A tent of worship dedicated for the Israelite nation
  - A sacred piece of furniture God instructed Moses to build
  - A special tent Israel dedicated to be Moses' dwelling quarters
  - None of the above
- Moses constructed the tabernacle
  - As he felt was best
  - According to the wishes of the nation
  - According to a pattern shown to him while he was on the mountain
  - Like the tabernacles of other nations
- The priests who officiated at the altar
  - Had to be from the tribe of Levi
  - Had to be a descendant of Aaron
  - Were holy men
  - Were descendants of Jacob

4. Christ was from the tribe of
  - a. Melchizedek
  - b. Levi
  - c. Joseph
  - d. Judah
  
5. The Levites were
  - a. Supported by the tithes of the people
  - b. The priestly tribe
  - c. Teachers of the Law

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**Additional Reading (#8)**  
Book of Leviticus; Numbers 1-10

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**>>>>>>REVIEW DRILL QUESTIONS<<<<<<<**

(All previous drill questions and those found at the beginning of next class lesson.)

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<sup>1</sup> Note “as the Lord commanded” - **Ex 40:16,19,21,23,27,29,32**

<sup>2</sup> **Ex 25:9,40; 26:30; 27:8; 39:32,42,43**

<sup>3</sup> (“form” NASB, KJV, NKJV; “standard” ESV; “pattern” NET, NIV, LEB)

<sup>4</sup> The “priests” (**Num 3:3**) were Levites, but not all Levites served as priests. Those who served as “anointed priests” to offer the sacrifices of **Lev 1-7** were sons of Aaron. There were priests before the Aaronic priesthood was established (**Ex 19:22**), and patriarchs offered sacrifices (**Gen 8:20; Job 1:5**).

<sup>5</sup> “Leviticus” - title from LXX and Vulgate (Pulpit, KDC). In Hebrew Bible, “and called” from first word in the book (Clarke, Pulpit, KDC). Later came to be called by the Jews, “Law of the priests,” or “law-book of sacrificial offerings.” (KDC).

<sup>6</sup> Ezra - priest: **Ezra 7:5**, “son of Aaron the chief priest”; **Neh 8:2**, “Ezra the priest” (see “12 tribes” chart above)

<sup>7</sup> Their divinely assigned sphere of duty was to serve in connection with the tabernacle. **Num 3:5-10**. Aaron and his sons served as priests (**3:3**), and the other Levites appointed various duties to assist Aaron and his sons. Sons of Gershon: **3:21-26**; sons of Kohath: **3:27-32**; sons of Merari: **3:33-37**. See also **18:1-7**.

<sup>8</sup> Compare **Num 16:3**, “they assembled together **against Moses and Aaron**” ... **16:11**, “you and all your company are gathered together **against the Lord**” - good lesson on respect for *delegated* authority.

<sup>9</sup> Indications the tabernacle faced east “toward the sun rise” (**Num 2:3**) - The “rear” (NASB; “far side” NKJV; “hinder part” ASV) of the tabernacle was to the west, **Ex 26:22**. “Behind the tabernacle” was “westward,” **Num 3:23**. Moses and Aaron and his sons were to camp on the east side, **Num 1:53; 3:38**, a location that would be facilitate “performing the duties of the sanctuary” **Num 3:38**. There were “boards” for the north, south, and west side (**Ex 26:18,20,22**), but none indicated for the east side, where, evidently the “screen for the doorway” (**Ex 26:36**; “hanging” KJV) was for the priests to enter the holy place to perform their duties.

Why did it face east? Possibly (?) because idolatrous worshippers faced east in Moses’ time as they did in Ezekiel’s time (**Ezk 8:16-17**), the worshippers coming to the court and entering the tabernacle would face west, opposite of the idolatrous practices. Do not know for certain—reason not stated in Exodus or Numbers.

<sup>10</sup> Alternate view of the Tabernacle (below) from *Smith’s Dictionary*, Vol 4, p3197.



## LESSON 9

### DRILL

1. What does "Leviticus" mean? #13
2. What is the book of Leviticus about? #12
3. What is the work of a "priest"? #20
4. What books in the Bible cover the period of the giving of the Law at Mt Sinai? (the year there) NA
5. What was the "tabernacle"?
6. What two items were in the court of the tabernacle before the entrance? NA
7. How many rooms in it? NA
8. Items in each room? NA

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### THE JEWISH DISPENSATION (see Chart 4)

- **Census**
- **Wilderness Wanderings**

[Chart4](#)

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#### Census

"Numbers" - from the numbering of the people, **chapters 1-4, 26**. Note **1:46... 26:51** (forty years later). Not the size of their army that counted, but the size of their faith!<sup>1</sup>

#### Wilderness Wanderings - 40 years

40 years...**Num 22:1; Dt 1:1-3; 2:1-14** (40 years from Egypt; 38 years from Kadesh-barnea)<sup>2</sup>

##### Cause - Num 13-14

[100Q #55,56]

See **14:26-35**. Note **26:63-65**. Question: How many of the men, **Num 1:46**, died during the 40 years in the wilderness? [603,548 died!] Compare **Mt 7:13,14**.

Note increase and decrease of the tribes according to blessing.

##### Time of testing - Dt 8:2,16.

Compare **Heb 3:12; 4:2,11; 1Pt 1:6-7**

##### Selected events:

- Korah's rebellion, **Num 16**
- Aaron's rod buds, **Num 17**
- Moses disobeys, denied entrance to Canaan, **Num 20**  
See **Dt 32:48-52; Psa 106:32-33**.
- Fiery serpent, **Num 21**. Compare **Jn 3:14-15**
- Balaam, **Num 22-24**. See **2Pt 2:15,16; Jude 11; Rev 2:14**
- Baal-Peor, **Num 25**...Midian destroyed, **Num 31**
- Census, **Num 26**
- Reuben, Gad, and half-tribe of Manasseh settle across Jordan, **Num 32**

##### "Deuteronomy" = "second giving of the law." [100Q #13]

Derived from Greek, *deuteros*, second + *nomos*, law. Note: **1:1-5; 4:44-5:1; 27:1; 29:1; 31:1,10,30; 33:1**

Read the following verses. Answer the question that follows. **4:1-6,40; 5:1,32-33; 6:1-3; 8:1,11; 11:1,8,13,18,26-28,32; 12:32; 17:18-20; 26:16; 27:1; 28:1,15,58; 29:9,29; 30:15-20; 31:9-13; 32:44-47.**

Q: What would you say was the purpose, aim, or objective of Moses' sermon?

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### ADDITIONAL NOTES (#9)

#### Colophon principle

- “colophon” [KAHL uh fahn]– “1. an inscription placed usually at the end of a book, giving facts about its publication.” *American Heritage Dictionary*. “colophon” - “fr. Gk. *kolophOn* summit, finishing touch” WSNCD.
- “The practice of connecting books or documents by footnote or statement is known as the ‘colophon principle’ and also was used in non-biblical writings.” *General Introduction to the Bible*, Geisler and Nix, p. 154.

“It thus appears that in every case from the Pentateuchal history to the post-Exilic writings a historical book is given a colophon or footnote that unites it in continuous narrative fashion to the succeeding book.” R. Laird Harris, *Inspiration and Canonicity of the Bible*, pp. 168-169.

(“It thus appears...” - See verses below for exam.)

- **Josh 24:29-33**
- **Ruth 4:18-22** (Judges-Ruth one book in old listings, R. Laird Harris. See also Geisler & Nix, p. 18) The genealogy would necessarily have been added after David’s rise to power.
- **2Ki 25:27-30** (Samuel-Kings considered unit = 1,2,3,4 Kings, LXX) - Compare **Jer 52:31-34** - These the same. Written after c. 561 B.C. [Jehoichin taken captive in 597 and released 37 yrs. later]. Unlikely Jeremiah wrote this in exile in Egypt at this late date.
- **2Ch 36:22-23 with Ezra 1:1-3**. [Ezra-Nehemiah combined in Hebrew O.T. arrangement - see Geisler & Nix, p. 19]

Thus, with **Dt 34:1-12** and the above, there is continuity in the Divine records from the Pentateuch to end of the Spirit of prophecy.

### Quick Quiz #9

Note: There may be more than one correct answer. Choose *all* correct answers.

1. The book of Numbers gets its name from
  - a. The gambling the children of Israel engaged in the wilderness
  - b. The censuses of the nation in the book
  - c. The large numbers the nation gained in population during their wilderness wanderings
  - d. The numbering of the soldiers Israel killed in their battles with other nations during the wilderness wanderings
2. The children of Israel traveled in the wilderness 40 years because
  - a. Their were over two million people plus animals traveling by foot for such a long distance from Egypt to the promised land
  - b. They did not trust God when came to the promised land the first time
  - c. God consigned them to wander in the wilderness a year for each day they spied out the land
3. In the census taken at the end of the 40 years of wilderness wanderings there was
  - a. More soldiers than in the first census
  - b. Less soldiers than in the first census
  - c. Only two soldiers still alive from the first census
4. Aaron’s rod budding
  - a. Grew out of Korah’s rebellion against Moses and Aaron’s leadership
  - b. Served to confirm whom God had chosen as priest
  - c. Served as a reminder of God’s sustaining Egypt with manna through the wilderness



5. The following events happened during the wilderness wanderings (choose all that apply)
- a. Moses born
  - b. Korah's rebellion
  - c. Aaron's rod budding
  - d. Moses disobeys, denied entrance to Canaan
  - e. Fiery serpent
  - f. Balaam and Baal-Peor
  - g. Census
  - h. Reuben, Gad, and half-tribe of Manasseh settle across Jordan
  - i. Joshua dies
  - j. Deuteronomy written
- 

**Additional Reading (#9)**  
**Numbers 11-36; Book of Deuteronomy**

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**>>>>>>REVIEW DRILL QUESTIONS<<<<<<<**

(All previous drill questions and those found at the beginning of next class lesson.)

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<sup>1</sup> 603,550 soldiers at the 1<sup>st</sup> census, **Num 1:46**—failed to take the land of promise; 601,730 soldiers at the 2<sup>nd</sup> census, **Num 26:51**—smaller army, but took the land of promise under Joshua's leadership.

<sup>2</sup> According to **Josh 4:19**, Israel crossed on the 10th of the first month, the same day that they were to take a lamb for the Passover the first time in Egypt. Compare **Ex 12:2-3**. These verses will help one follow the chronological trail and calculate the time from the Exodus to crossing Jordan: **Ex 19:1; Num 10:11; Num 10:33; Num 11:32; Num 12:14-15; Num 12:16...Num 13:26...Num 21:12-13...Dt 2:13-14; Num 33:38; Dt 1:3; Dt 34:8**. Note **Num 14:33-34**.

In **Num 14:33-34** God said they would wander in the wilderness for 40 years. **Dt 2:14** indicates it was 38 years from that time they were at Kadesh-barnea the first time until they crossed the brook Zered (**Num 21:12-13**).

They arrived at Sinai "in the third month" after they left Egypt (**Ex 19:1**) and stayed there almost a year (**Num 10:11**), after which they arrived at Kadesh-barnea in c. 11 days (**Num 10:33; 11:32; 12:14-15; Dt 1:2**). Aaron died in the 40th yr on the 1st of the 5th month, **Num 33:38**. Moses preached his sermon in the plains of Moab on the 1st day of the 11th month in the 40th year, **Dt 1:3**. After he died they wept for him 30 days, **Dt 34:8**. So, **Josh 4:19** refers to the 10th of the 1st month of the 41st year, within five days of 40 years since they left Egypt!

## LESSON 10

### DRILL

1. Why is the book of “Numbers” so named? #13
2. What is Numbers about? #12
3. What does “Deuteronomy” mean? #13
4. What is the book of Deuteronomy about? #12
5. Why did the people have to wander in the wilderness? #55
6. How long did they have to wander in the wilderness? #56
7. Book and chapters covering the wilderness wanderings? NA

### THE JEWISH DISPENSATION (see chart 4)

- Canaan – Joshua
- Judges

[Chart4](#)

#### Canaan - Joshua

“Joshua” (book of) [100Q #12,57]

About Joshua, leader succeeding Moses, his conquest and division of the land. **1:1-9** (conquest - 7 years. **Josh 14:7,10** with **Dt 2:14<sup>1</sup>**)

- Rahab - Jericho - **chapters 2,6**
- Invasion and conquest of the land, **chs 1-12**; Allotment of the land and concluding exhortations, **chs 13-24**
- Joshua’s farewell addresses, **23:1ff; 24:1ff**

**Note: Land promise fulfilled - 21:43-44; 23:14**

**Judges** [100Q #58]

“Judge”

See **Dt 16:18-20...17:8-13**. English word = “1. an elected or appointed official with authority to hear and decide cases in a court of law” *Webster’s New World Dictionary*. While the “judges” may have decided cases of civil jurisprudence (**Jdg 4:4,5; 1Sam 7:15-17; 12:3-5**), it is their mission as deliverers from the oppression of the enemy that is emphasized in this book: **2:15-18; 3:9,15,31**, etc. See also **1Sam 12:10-11**.

“Judges” (book of)<sup>2</sup> [100Q #12]

Background and content of “Judges - **Jdg 2:6-23**. Cycle: Sin, Suffering, Supplication, Salvation. A lesson: failure through compromise! **2:20-23**.

**Chapters 17-21** demonstrate the low state of religion and morality when “everyone did what was right in his own eyes,” **17:6; 21:25**.

#### The judges:

There are several ways of numbering the judges. Depending on the following factors, any number between 12 and 18 can be arrived at as to the total number of judges:

- Include or exclude Abimelech.
- Include or exclude Barak.
- Include only those in the book of Judges, or also those in Samuel.
- Include or exclude Samuel's two sons.

1. **Othniel** of Judah, **3:7-11**. Victory against Cushan-rishathaim.
2. **Ehud** of Benjamin, **3:12-30**. Victory against Eglon of Moab.
3. **Shamgar**, **3:31**. Victory against Philistines.
4. **Deborah** (Ephraim) and Barak (Naphtali). Victory over Jabin & Sisera of Canaan, **ch. 4-5**.
5. **Barak** (Naphtali)<sup>3</sup> - though not called a judge in Judges, he is listed among judges in **1Sam 12:11** (Bedan); **Heb 11:32**
6. **Gideon** of Manasseh, ch. 6-8. Victory over Midianites & Amelekites.
7. **\*\* Abimelech**, **ch. 9**. (usurper)
8. **Tola** of Issachar, **10:1-2**.
9. **Jair** of Gilead, **10:3-5**.
10. **Jephthah** of Gilead, **10:6-12:7**. Victory over Ammonites.
11. **Ibzan** of Bethlehem, **12:8-10**.
12. **Elon** of Zebulun, **12:11 12**.
13. **Abdon** of Ephraim, **12:13-15**.
14. **Samson** of Dan, **13:1-16:31**. Victory over Philistines.
15. **Eli** of Levi, **1Sam 4:18**.
16. **Samuel** of Levi, **1Sam 7:15-17**.

Samuel's sons: **1Sam 8:1-3**.

17. **Joel**
  18. **Abijah**
- 

### **ADDITIONAL NOTES (#10)**

Why are Samuel and Eli not included in the book of Judges? (**1Sam 4:18, 7:15**). No certain answer. Possibly because Eli is viewed primarily from his work as high priest (**1Sam 1:9**) and Samuel from his work as prophet (**1Sam 3:19-21**), whereas those in "Judges" were raised primarily for that purpose, i.e., civil rulers/deliverers (?). Compare **1Sam 8:6; 2 Ki 15:5**.<sup>4</sup>

**Time of Joshua and Judges = approximately 360 years.**

1405 B.C., beginning of Joshua's leadership (1445 B.C., Exodus - 40 yrs of wilderness wanderings) to 1043 B.C., King Saul.<sup>5</sup>

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### **Quick Quiz #10**

Note: There may be more than one correct answer. Choose *all* correct answers.

1. "Canaan" is
  - a. The land promised to Abraham's descendants
  - b. The land Joshua led the nation of Israel into
  - c. The land generally between the Jordan River and the Mediterranean Sea
2. Under Joshua's leadership
  - a. The land promise was fulfilled
  - b. Most, but not all of the land promise was fulfilled
  - c. All of the land promised was fulfilled except for "the larger land of Canaan"
  - d. The land promise is yet to be fulfilled in the millennium
3. "Judges" in the book of Judges were
  - a. Deliverers
  - b. Civil and criminal court judges
  - c. National kings

4. Some prominent judges were
  - a. Moses
  - b. Samson
  - c. Deborah
  - d. Samuel
  - e. Saul
5. The cycle in the book of Judges is
  - a. Conquer, Crush, Cremate
  - b. Sin, Suffering, Supplication, Salvation
  - c. Listen, Learn, Live, Love
  - d. Democracy, Judges, Kings, Captivity

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**Additional Reading (#10)**  
**Books of Joshua, and Judges**

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**>>>>>>REVIEW DRILL QUESTIONS<<<<<<<**

(All previous drill questions and those found at the beginning of next class lesson.)

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<sup>1</sup> The data in **Josh 14:7-10** with **Num 10:11**, **Num 13:23** and **Dt 2:14** enable us to calculate the years for conquering Canaan. They left Sinai “in the second year, in the second month, on the twentieth of the month” (Num 10:11) which would have been April-May of that year. Somewhere around July-Oct of that year the spies went into the land (**Num 13:22...Num 13:23** - 1st grapes as early as July, August; vintage Sept., Oct.). At this time, Caleb was 40 years old (**14:7**). 38 years remained until they reached the plains of Moab (**Num 21:12-13; Dt 2:14**). Here Moses died (**Dt 32:49; Dt 32:52; Dt 34:1-5**) and Joshua became the leader and he led them into Canaan (**Josh 1:1-4**). After conquering the land (**12:1-24**), Joshua is instructed to apportion the land to the tribes (**13:7**). Caleb is now 85 years old (**14:10**) as he makes his appeal for his portion (**Josh 14:11-14**).  $40(14:7)+38(Dt 2:14)=78$ .  $85(14:10)-78=7$ . Thus approximately seven years of conquest.

<sup>2</sup> **1:1-3:6** - Prologue: Israel’s failure to drive out the nations and the consequent apostasy and oppression; **3:7-16:31** - The judges; **17:1-21:25** - Epilogue: The spiritual and moral condition of the age

<sup>3</sup> Note “Deborah and Barak ... sang on that day” **Jdg 5:1** - Barak was a general; “singing” not simply a feminine act. Compare David and his songs.

<sup>4</sup> To some degree the judges governed the nation as a king would, **1Sam 8:5,6**. **Cmpr 2Kings 15:5**. Note **Jdg 2:17; 9:2; 11:9-11**. Ruling as a king may have been more of the people’s desire than God’s intent (?) **8:22-23; 1Sam 8:5-6**. Was this a sign of their apostasy in their failure to recognize and trust in God as their King? See **17:6, 18:1, 19:1, 21:25, 1Sam 8:7, 10:19**. It is yet natural to find people making their military general their ruler (e.g., President).

Nothing is said of Jair (**10:3-5**), Ibzan, Elon, or Abdon (**12:8-15**) accomplishing any military victories to deliver the nation, and nothing is mentioned of Shamgar (**3:31**), Samson and some others being engaged in administration of government, however, in neither of these cases can it be proven that silence precludes involvement.

<sup>5</sup> **IKi 6:1** says it was 480 years from the Exodus to the 4th yr. of Solomon’s reign. If Solomon began in 971 B.C., his fourth yr would be 966 B.C..  $966 + 480 = 1446$  B.C. for the exodus.

However, included in this period are the 4 years of Solomon’s reign (**IKi 6:1**), 40 yrs of David’s reign (**IKi 2:11**), 40 years of Saul’s reign (**Ac 13:21**), at least 20 years of Samuel’s judgeship (**1Sam 7:1-2; 14:18**), the life of Joshua and the elders who survived Joshua (**Josh 24:31**), 7 years of conquest, 40 years of wilderness wanderings, all of which total 150 years or more. Add to this 410 years of the judges (totalled consecutively) and you have 560 years.

Obviously, for the 480 years of **IKi 6:1** to work, there had to be some overlapping in the reckoning of the period of the 560 year total. Overlapping judgeships is one way to account for part of this.

Jephthah, who lived toward the end of the period spoke of 300 years, **11:26**, “While Israel lived in Heshbon and its villages, and in Aroer and its villages, and in all the cities that are on the banks of the Arnon, three hundred years ...” See **vv. 19-26**. (i.e., since defeat of Sihon, king of Amorites, **Num 21:25,26**). Exact time covered in the period of the judges is uncertain. The oppressions total 111 years and the rests total 299 years for a grand total of 410 years. However, some of these periods may overlap.

## LESSON 11

### DRILL

1. Who led the nation of Israel into the promised land? #57
2. What is the name of that land? #50
3. How were they governed after they entered the land?
4. What is the book of “Joshua” about? #12  
Why is it a book of victory? N/A
5. What is the book of “Judges” about? #12  
Why is it a book of failure? N/A
6. Books and chapters covering “Canaan – Judges”? N/A

### THE JEWISH DISPENSATION (see chart 4)

- Ruth
- Samuel

[Chart4](#)

#### Ruth [100Q #12]

“...the new-found faith of a Moabite girl, and her sacrificial love for her mother-in-law are woven into the great tapestry of God’s plan of salvation. For descended from Ruth is King David, and from the line of David came the Messiah himself.” Eerdman’s *Handbook to the Bible* (Eerdmans Pub. Co., Grand Rapids, MI, 1977), p. 226

Time of the judges, **Ruth 1:1**.<sup>1</sup>

Note **4:13-22** and **Mt 1:1...5,6**<sup>2</sup>

#### Samuel<sup>3</sup>

**1Sam 1-9** record his birth and life as a prophet and judge before the monarchy. Samuel anointed the first two kings of the monarchy, Saul and David. The rest of **1&2 Samuel** record the reigns of these kings. Samuel thus ties the period of the judges to the period of monarchy, **Ac 13:20**.

Read **1Sam 8:1-9** and note why the people wanted a king. Note **v5** and **v20**. Compare **1Sam 10:19**; **Hos 13:10-11**.

See **Ex 19:5-6**; **Dt 7:1-6**; **14:1-2**; **26:16-19**; **Lev 18:1-5**; **20:23-26**; **Dt 12:29-32**, etc. It is still a problem with God’s people!

### Quick Quiz #11

Note: There may be more than one correct answer. Choose *all* correct answers.

1. Ruth
  - a. Was a Hebrew
  - b. Was a Moabite
  - c. Lived in the times of the judges
  - d. Was incorporated into the lineage of the Messiah
2. Ruth
  - a. Married twice
  - b. Divorced her first husband
  - c. Was widowed from her first husband
  - d. Married an older man named Boaz
  - e. Had a mother-in-law named Naomi

3. Samuel was
  - a. A judge
  - b. A prophet
  - c. Anointed the first and second kings of Israel
4. The people wanted a king instead of judges because
  - a. They knew it was God's plan in fullness of time
  - b. They wanted to be like the nations around them
  - c. Their present judges were corrupt
5. Samuel
  - a. Was happy the children of Israel wanted a king
  - b. Wanted to be king himself
  - c. Defeated the Philistines, the enemies of Israel, single-handedly
  - d. None of the above

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### Additional Reading (#11)

Book of Ruth; 1Samuel 1-9

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#### >>>>>>REVIEW DRILL QUESTIONS<<<<<<<

(All previous drill questions and those found at the beginning of next class lesson.)

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<sup>1</sup> Salmon, the father of Boaz, **4:18**. Salmon's wife = Rahab, **Mt 1:5**. If this is Rahab "the harlot" (**Josh 2**), and if no generations are skipped, this is early in the period of the judges. However, since Hezron was already born when Jacob went to Canaan, 1875 BC (**Gen 46:12**), and they spent 430 years in Egypt (**Ex 12:40**) plus 40 years in wilderness. there were 470 years from Hezron to Rahab ("Salmon was the father of Boaz by Rahab," **Mt 1:5**). Yet only four or five generations are listed from Hezron to Salmon, making each generation 90-100 years. This points to the possibility that intermediate links were skipped in the genealogy of **4:18-22**, and only those recorded that were essential to establishing the link between Perez and David. Counting Perez and David, 10 names are listed. Compare three sets of "fourteen generations" in **Mt 1:1-17**, where, again, some names were omitted. In each case a sufficient number of prominent names were listed to provide a genealogy the Jewish nation would confirm.

"famine in the land" - **1:1**. Purely conjecture as to when this occurred.

<sup>2</sup> Ruth provides the historical background of one of the three Gentile women mentioned in Matthew's genealogy of Christ (**Mt 1:3,5**). Note that the other two also have historical background in the Divine record: Tamar, **Gen 38**; Rahab, **Josh 2**. A fourth woman is in the genealogy, Bathsheba, but she was not a foreigner. She was the daughter of Eliam (**2Sam11:3**) or Ammiel (**1Ch3:5**). Eliam was the son of Ahithophel, the Gilonite (Giloh was a city in Judah) (**2Sam23:34**).

<sup>3</sup> Samuel's lineage - His lineage was from the tribe of Levi, but *not* one of the sons of Aaron, **1Ch 6:22-28, 33-38**.

Aaron's lineage: Levi> Kohath> **AMRAM**> Aaron, **1Ch 6:1-3**. Samuel's: Levi> Kohath> **IZHAR**> Jeroham> Elkanah> Samuel. Amram & Izhar were brothers, sons of Kohath, son of Levi. Evidently, then, the info in **1Sam 1:1** describes Elkanah according to *where he lived*, not his lineage. Compare **Jdg 17:7**, where you find a Judean Levite.

If not of the sons of Aaron, how could Samuel offer sacrifice? **1Sam 7:9; 10:8**, etc. Considerations...

- Was his role prophetic, i.e., BOTH prophet and priest and thus typical of the Messiah? See **1Sam 2:35**
- Were there no qualified priests after Eli and his sons slain (**1Sam 4:11-18**) until Ahijah (**1Sam 14:3**)?
- Evidently it was a temporary allowance as the priesthood reverted to the sons of Aaron.
- Elijah, whom we know little about, may be another example of someone other than one of the sons of Aaron offering sacrifice. Both in Samuel's time and Elijah's the nation was in bad shape spiritually.

After having said all that, that leaves unanswered questions. We know he did serve in priestly functions evidently with God's approval though not of Aaron's lineage. God is the Lawgiver and Sovereign Ruler. If He chooses to allow something different from the law he gave for the nation, that is His right. We do not have such authority. If a father tells his two boys that only the 10 year old can push the lawnmower, but sometime during the summer he allows an 18 year old to do so when he is visiting you, that is his right. It does not give the younger five year old brother the right to push the lawnmower, nor any other boy in the neighborhood. Nor does the father have to explain to his boys why he did what he did relative to the 18 year old. If they respect his authority and trust his wisdom and love, they will be content with his decision though they may not understand it.

# CHART #5: KINGS

<p align="center"><b>United Kingdom</b>                      (1 Sam. 10 – 1Kings 11; 1Chr 10 – 2Ch 9)                      Saul, 1043-1004 BC (1 Sam. 9-31; 1 Ch. 10)    David, 1011-971 BC (1 Sam. 16 - 1 Ki.2; 1 Ch. 11-29)    Solomon, 971-931 BC (1 Ki. 1-11; 2Ch 1-9)</p>											
<p align="center"><b>Divided Kingdom</b>                      (1Kings 12–2Kings 17 - Northern and Southern Kingdoms; 2Kings 18-25; 2Ch 10-36 – Southern kingdom only)                      [Some count 19 kings each, eliminating Tibni in Israel and Athaliah in Judah]</p>											
Israel	Yrs	Death	Date	Go	Reference	Judah	Yr	Death	Date	Good?	Reference
1. Jeroboam*	22		931-910	bad	1 Ki 11-14; 2 Ch 10	1. Rehoboam	17		931-913	m. bad	1 Ki 12,14; 2 Ch 10-12
2. Nadab	2	slain	910-909	bad	1 Ki 15:26-32	2. Abijam	3		913-911	m. bad	1 Ki 15:1-8; 2 Ch 13
3. Baasha*	24		909-886	bad	1 Ki 15:32-16:7	3. Asa	41		911-870	m. good	1 Ki 15:9-24; 2 Ch 14-16
4. Elah	2	slain	886-885	bad	1 Ki 16:8-14	4. Jehoshaphat	25		873-848	good	1 Ki 22:41-50; 2 Ch 17-20
5. Zimri*	7 d	suicide	885	bad	1 Ki 16:15-20	5. Jehoram	8		853-841	bad	2 Ki 8:16-9:26; 2 Ch 21
6. Tibni*			885-880	e. bad	1 Ki 16:21-22	6. Ahaziah	1	slain	841	bad	2 Ki 8:25-9:28; 2 Ch 22
7. Omri*	12		885-874	e. bad	1 Ki 16:23-28	7. Q. Athaliah*	6	slain	841-835	bad	2 Ki 11; 2 Ch 22:10-23:21
8. Ahab	22	in battle	874-853	worst	1 Ki 16:29-22:40	8. Joash	40	slain	835-796	g → b	2 Ki 12; 2 Ch 24
9. Ahaziah	2	accident	853-852	bad	1 Ki 22:51-2 Ki 1	9. Amaziah	29	slain	796-767	m. good	2 Ki 14:1-22; 2 Ch 25
10. Jehoram	12		852-841	m. bad	2 Ki 1:17-9:26	10. Uzziah	52		790-739	m. good	2 Ki 15:1-7; 2 Ch 26
11. Jehu*‡	28		841-814	m. bad	2 Ki 9-10	11. Jotham	16		751-736 A	m. good	2 Ki 15:32-38; 2 Ch 27
12. Jehoahaz	17		814-798	bad	2 Ki 13:1-9	12. Ahaz	16		742-728 A	worst	2 Ki 16; 2 Ch 28
13. Jehoash	16		798-782	bad	2 Ki 13:10-25	13. Hezekiah	29		728-697 A	good	2 Ki 18-20; 2 Ch 29-32
14. Jeroboam II	41		793-753	bad	2 Ki 14:23-29	14. Manasseh	55		697-642 A	m. bad	2 Ki 21:1-18; 2 Ch 33:1-20
15. Zachariah	1/2	slain	753	bad	2 Ki 15:8-12	15. Amon	2	slain	642-640	bad	2 Ki 21:19-26; 2 Ch 33:21-25
16. Shallum*	1 mo.	slain	753	bad	2 Ki 15:13-16	16. Josiah	31	in battle	640-609	best	2 Ki 22:1-23:30; 2 Ch 34-35
17. Menahem*	10		752-742	bad	2 Ki 15:17-22	17. Jehoahaz	1/4	Egypt	609	bad	2 Ki 23:31-35; 2 Ch 36:1-4
18. Pekahiah	2	slain	742-740	bad	2 Ki 15:23-26	18. Jehoiakim	11	Babylon	609-597	bad	2 Ki 22:36-24:7; 2 Ch 36:1-8
19. Pekah*	20	slain	752-732	bad	2 Ki 15:27-31	19. Jehoiachin	1/4	Egypt	597	bad	2 Ki 24:8-17; 2 Ch 36:9-10
20. Hoshea*	9	slain	732-722	bad	2 Ki 17:1-6	20. Zedekiah	11	Babylon	597-586	bad	2 Ki 24:18-25:7; 2 Ch 36:11-21
<p align="center"><b>722 BC – Assyrian Captivity. Never Returned</b>                      Had <b>three capitals</b>: Shechem; Tirzah; Samaria</p>						<p align="center"><b>Three deportations</b>: 606 BC; 597 BC; 586 BC  <b>Three returns</b>: Zerubbabel; 538/7 BC; Ezra, 458 BC; Nehemiah, 445 BC  <b>One capital</b>: Jerusalem</p>					
*Founders of dynasties						*All rulers of the house, or dynasty, of David (except usurper Queen Athaliah)					
‡Jehu killed Jehoram of Israel & Ahaziah of Judah in one day - synchronism, 841; <b>Shaded numbers</b> = accession dating; Unshaded = non-accession (T)											
Dates compiled from Edwin R. Thiele, <i>The Mysterious Numbers of the Hebrew Kings &amp; A Chronology of the Hebrew Kings</i> (T); Gleason Archer, <i>A Survey of O.T. Introduction</i> . (A)											

## LESSON 12

### DRILL

1. What race or nationality was Ruth? N/A
2. What is the book of Ruth about? #12
3. What is 1 and 2 Samuel about? #12
4. When did the events of Ruth take place? N/A
5. Why did the people want a king? (Give two reasons) N/A

### THE JEWISH DISPENSATION (see chart 4)

- Kings

- Saul

[Chart4](#)

### Kings

See [Chart5](#).

“When a king termed the year commencing with the new year’s day after his accession the first official year of his reign, he termed the portion of the year in which he came to the throne his accession year. This is called accession-year reckoning, or postdating. But if he termed the year in which he ascended the throne his first official year, that may be termed nonaccession-year dating, or antedating.” Edwin R. Theile, *A Chronology of the Hebrew Kings* p. 16 (Zondervan, 1977)

Record of: **1Sam 9 - 2Ch 36<sup>1</sup>** [100Q #12]

#### “Samuel” and “Kings” (books of)

- Saul - **1Sam 9-31**
- Saul and David - **1Sam 16-31**
- David - **2Sam**
- Solomon - **1Kings 1-11**
- Divided Kingdom - **1Kings 12 - 2Kings 25**  
(**2Kings 18-25** - Judah only)

#### “Chronicles”

English title derived from Jerome’s Latin Vulgate. (Jerome, c. 340-420 A.D.)

“Chronicle” = “1. a historical record according to date; register of facts or events arranged in the order in which they happened.” *Webster’s New World Dictionary*. An abbreviated record of divine history from the creation of the world to the return from captivity.

- Genealogies - **1Chr 1-9**
- Saul - **1Chr 10**
- David - **1Chr 11-29**
- Solomon - **2Ch 1-9**
- Judah - **2Ch 10-36**

**United Kingdom - 120 years.** [100Q #59,60]

3 kings, 40 years each, total 120 years.

**Ac 13:21; 1Kings 2:11; 11:42**

(But notice: **2Sam 2:8-11; 3:1; 5:5** - 113 total years if allow David and Saul’s overlap of seven years. See dates on chart.)

### Saul - 1Sam 9-31

The big, but small king. Big in physical stature, **1Sam 9:2**, but small in spiritual character, **1Sam 13:13-14; 15:22-26**. Samuel considered him a threat to his life. He attempted to kill David and Jonathan his own son. Ordered the slaughter of the priests at Nob. Committed suicide.



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**ADDITIONAL NOTES (#12)**

**“Theocracy”**

“1: government of a state by immediate divine guidance or by officials who are regarded as divinely guided” <https://www.merriam-webster.com/dictionary/theocracy>

**“Monarchy”**

“1 [Rare] rule by only one person

“2 a government or state headed by a monarch: called absolute when there is no limitation on the monarch's power, constitutional when there is such limitation” *Webster's New World Dictionary* (Zane Pub., 1995)

“Monarch”

“1 the single or sole ruler of a state” *Ibid*

“Etymology [LME *monarcha* < LL < Gr *monarches* < *monos*, alone + *archein*, to rule: see *mono-* & *-arch*]” *Ibid*

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**Quick Quiz #12**

Note: There may be more than one correct answer. Choose *all* correct answers.

1. The record of the kings of Israel and Judah are found in
    - a. 1 and 2 Samuel
    - b. 1 and 2Kings
    - c. 1 and 2 Chronicles
  2. The first three kings of the united kingdom are
    - a. Samuel, Saul, David
    - b. Saul, David, Rehoboam
    - c. Samuel, David, Solomon
    - d. None of the above
  3. The united kingdom lasted
    - a. About 120 years
    - b. About 500 years
    - c. About 1,050 years
    - d. None of the above
  4. “Chronicles” was
    - a. The name David gave to his record of the kings
    - b. The name of a newspaper printed on papyrus in ancient Jerusalem
    - c. The title given the books in Jerome’s Latin Vulgate
    - d. None of the above
  5. Saul
    - a. Was large in physical stature
    - b. Small in spiritual character
    - c. Attempted to kill David and Jonathan, his own son
    - d. Committed suicide
- 

**Additional Reading (#12)**

**1Samuel 10-31; 1 Chronicles 1-10**

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**>>>>>>REVIEW DRILL QUESTIONS<<<<<<<**

(All previous drill questions and those found at the beginning of next class lesson.)

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<sup>1</sup> It seems the writer/writers of Chronicles and Kings had availability to other sources. E.g., “The book of the kings of Judah and Israel,” **2Ch 16:11**, sometimes called the “The Bk of the Chron. of the K. of Judah,” **1Ki 15:23**. See also **2Ch 16:11** with **1Ki 15:23**; **2Ch 25:26** with **2Ki 14:18**; **2Ch 27:7** with **2Ki 15:36**; **2Ch 28:26** with **2Ki 16:19**; **2Ch 32:32** with **2Ki 20:20**; **2Ch 35:27** with **2Ki 23:28**; **2Ch 36:8** with **2Ki 24:5**. Other sources are referred to in **1Ch 27:24, 29:29** (unless these are chronicles ABOUT them instead of BY them, in which case it may refer to the material in our books). Also, **2Ch 9:29** (prophecy of Ahijah); **12:15** (Shemaiah and Iddo); **13:22**.

Good article on the “lost books” <http://www.apologeticspress.org/articles/42>

## LESSON 13

### DRILL

1. What are the books of 1 and 2Kings about? #12
2. What are the books of 1 and 2 Chronicles about? #12
3. Who were the first three kings of the nation of Israel? #59
4. How long did each reign? #60
5. When did the kingdom divide? #61
6. What period do the prophetic books fall into: divided or undivided kingdom? #62
7. Who was the first king of each segment of the divided kingdom? #63

### THE JEWISH DISPENSATION (see chart 4)

[Chart4](#)

- David
- Psalms

### David (See Chart5)

[Chart5](#)

The humble, godly king. **1Sam 13:14; 16:7; Ac 13:22; 1Kings 3:6; 9:4; 11:4; 15:3-5**

[100Q #64]

The great covenant with David - **2Sam. 7:10-16** (“rest,” **Ps 95:8-11**. See **Josh 21:44; 23:1...Heb 4:8!**); **Isa 9:6-7 (Lk 1:32-33, 67-79); Mt 9:27; 12:23; 21:9,15; Ac 2:30; Heb 1:5**

A type of the Messiah **Psa 89:19-37; Jer 30:8-9** (note **31:31ff** with **Heb 8:8ff**); **Eze 34:23-24; 37:24-28**

“Sweet psalmist of Israel” - **2Sam. 23:1-2**; See **1Sam 16:18**. Authored at least 73 of the psalms (according to the superscriptions).

“Psalms” [100Q #13]

[100Q #12]

“Psalm” = a sacred song. Title in LXX. See **Lk 20:42; Acts 1:16...20**, “book of Psalms.” Hebrew title = “book of praises”. See doxology ending each book, **Psa 41:13; 72:18-19; 89:52; 106:48; 150**.

Prayers - **72:20**. It is the same attitude of heart that gives rise to praise, to song, and to prayer.

Date - From 1450 b. c. (**Psa 90**) to Post-Exilic - 400 b. c. (**Psa 85, 126**)

**Lk 24:44**

**Eph 5:19; Col 3:16**

### Quick Quiz #13

Note: There may be more than one correct answer. Choose *all* correct answers.

1. David was
  - a. Saul’s son
  - b. The second king of Israel
  - c. Solomon’s son
  - d. None of the above

2. God's great covenant with David to set his seed on this throne is found in
    - a. 1Sam 16
    - b. 1Kings 7
    - c. 2 Sam. 7
    - d. None of the above
  
  3. David was
    - a. A type of the Messiah
    - b. A song writer
    - c. A valiant soldier
    - d. A king
    - e. A prophet
  
  4. "Psalms" means
    - a. Praises
    - b. Songs
    - c. Worshipful dance rhythms
    - d. Instruments of music and shows they were used in the N.T.
  
  5. The book of Psalms
    - a. Contains poems written from 1450 b.c. to 400 b.c.
    - b. Is a collection containing prayers
    - c. Contains prophecies of the Messiah
- 

**Additional Reading (#13)**  
**2 Samuel; 1 Chronicles 11-29**

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**>>>>>>REVIEW DRILL QUESTIONS<<<<<<<**  
(All previous drill questions and those found at the beginning of next class lesson.)

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## LESSON 14

### DRILL

1. What notable Messianic promise was made to the second king of Israel? #64
2. Where is this promise found? (book, chapter)
3. What is the book of "Psalms" about? #12
4. What does "Psalms" mean? #13
5. Who was called, "The sweet psalmist of Israel"? N/A

### THE JEWISH DISPENSATION (see chart 4)

[Chart4](#)

- Solomon
- "Proverbs"
- "Ecclesiastes"
- "Song of Solomon"

### Solomon - 1Kings 1-11; 2Ch 1-9.

(See [Chart5](#))

15-25 years old when he began to reign - born after David's adultery, **2Sam 11**<sup>1</sup>

The wise, but foolish king. **1Kings 3:5-15; 4:29-34; 11:1-8**  
 Contrast David (last lesson)

Author: **Psa 72, 127** (superscription); **Pro 1:1; 10:1; 25:1; Ecc 1:1; Song of Solomon 1:1.**

Built the temple - **1Kings 6:1...37,38**. Dedicated, **ch. 8**.

**"Proverbs" = wise sayings, 1:6.** [100Q #12]

Primarily practical rather than theoretical wisdom. Includes short maxims as well as more lengthy odes.

Not all by Solomon - **30:1; 31:1**.<sup>2</sup>

**"Ecclesiastes"** [100Q #13] [100Q #12]

"Ecclesiastes" = one who addresses an assembly (*ekklesia*), or, "The Preacher," **1:1**

- Question of the book, **1:3**.
- Answer, **1:2**.
- Recommended philosophy of life: **2:24-26**.
- Conclusion: **12:13-14**.

**"Song of Solomon"** [100Q #12]

A eulogy to wholesome affectionate love. Solomon attempts to woo a Shulamite maiden. But, she loves a shepherd lad. She must choose between all the "things" and prestige Solomon can offer and a common life with her "friend" (**5:16**) whom she loves. True and mature love wins out in the end.

Read **2:7; 3:5; 5:8; 8:4**; and **8:6-8**.

### Quick Quiz #14

Note: There may be more than one correct answer. Choose *all* correct answers.

1. Solomon
  - a. Was the third king of Israel
  - b. Built the temple
  - c. Wrote two of the Old Testament books, a major part of another, and a small part of a fourth
  - d. Was known for his wisdom

2. Proverbs
  - a. Is a book of Hebrew grammar
  - b. Is a book primarily for young people
  - c. All the proverbs were written by Solomon
  - d. None of the above
3. Ecclesiastes
  - a. Means, "The Preacher"
  - b. Is a book about heavenly values
  - c. Denies the existence of life after death
  - d. Is about the exploits and failures of the Ecclesiaste brothers
4. The "Song of Solomon"
  - a. Is Solomon's song about God
  - b. Is a song about Solomon
  - c. Is a eulogy to wholesome affectionate love
  - d. Is a book of prophecy about the church and Christ
5. The Old Testament books generally referred to as poetry are
  - a. Job, Psalms, Lamentations
  - b. Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon
  - c. Psalms, Proverbs, Ecclesiastes, Song of Solomon
  - d. Psalms, Proverbs, Song of Solomon

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**Additional Reading (#14)**

**1Kings 1-11; 2 Chronicles 1-9; Pro 1:1-6; 10:1; 25:1; 30:1; 31:1; Ecclesiastes; Song of Solomon**

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**>>>>>>REVIEW DRILL QUESTIONS<<<<<<<**

(All previous drill questions and those found at the beginning of next class lesson.)

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<sup>1</sup> David's age when he committed his sin with Bathsheba. Solomon born after this.

- 37 at least, **2Sam 5:4,5**
- Mephibosheth 5yr old at Saul's death, **2Sam 4:4**. David = 30yr old (began to reign, **2Sam 5:4**)
- At **2Sam 9:12**, Mephibosheph had a "young son, so he is likely 15-20 at least. Since David 30 when Miphibosheth is 5 (point above), if Mephibosheth now 15, David = 40; if 20, David = 45.
- "After this," **13:1**, Amnon raped Tamar. Amnon born at Hebron, **2Sam 3:2**. If 20 when he raped Tamar, David=50+ (David was 30 when he began his reign at Hebron, **2Sam 5:4,5**, then must add (+) whatever time between the beginning of his reign and Amnon's birth.)

Reason backwards:

- David died at 70, **1Ki 12:11**
- Years in preparation for the temple? (2-5 years?)
- Years of Absalom's rebellion = 11 (**2Sam 13:23,38; 14:28; 15:7** taking the alternate reading of four instead of forty)
- 11 + 4 = 15
- 70-15=55 yrs old. So, 37-55 yrs old. More likely, 45-55.

Since David died when 70 years old, this makes Solomon 15-25 years old when he began to reign (70-45=25; 70-55=15). Since Bathsheba had three other sons (**1Ch 3:5**), and they may have been born before Solomon, he may be even younger than 15 at the beginning of his reign.

<sup>2</sup> **Pro 22:17-24:22; 24:23-24:34** contain two sections of "the words of the wise and "the sayings of the wise" which may have been collected under Solomon's editorship.

## LESSON 15

### DRILL

1. What is the book of “Proverbs” about? #12
2. What is the book of “Ecclesiastes” about? #12
3. What does “Ecclesiastes” mean? #13
4. What is the “Song of Solomon” about? #12
5. Which books in the Bible deal with the history of the kings? N/A

### THE JEWISH DISPENSATION (see chart 4)

[Chart4](#)

- **Divided Kingdom (See Chart5)**

[Chart5](#)

- **Job**

### Divided kingdom

- Date kingdom divided - c. 931 B.C.
- **1Kings 12 - 2Kings 17** - divided kingdom [100Q #61-63,65-67]
- **2Kings 18-25**, southern kingdom only. **2Ch 10-36**, southern kingdom.  
Time = c. 325 yrs. (c. 931 B.C. [divided] - c. 606/605 B.C. [1st deportation])
- Northern kingdom taken into captivity by Assyrians, 722/721 B.C.  
Time = c. 200 yrs. (c. 931 B.C. [divided] - c. 722/721 B.C. [northern kingdom ended])

“Northern kingdom” = Israel (see map)

“Southern kingdom” = Judah (see map)

Note worst and best kings. Northern kingdom had all bad kings. Read **2Kings 17** for the cause of the fall of the Northern kingdom.

Observe:

- Irreverence of unbelief as root of apostasy - vv. **7,14,25,34-39,41**
- Influence of the “world” - vv. **8,11,15,19,21-22**
- Emphasis on covenant and keeping its laws - vv. **13,15,16,19,34-35,37-38**

The root of the Samaritans, vv. **6,24**.

Mixed race and religion, vv. **27-29**.

In the southern kingdom all rulers except usurper Athaliah were in the lineage of David - David’s “house” or dynasty. In the northern kingdom there were nine different dynasties (ten, counting Tibni?): Jeroboam I, Baasha, Zimri, Omni, Jehu, Shallum, Menahem, Pekah, Hoshea. Read **1Kings 11:12-13,31-32,34-36; 12:20; 15:4; 2Ch 21:7; Amos 9:11-12; Ac 15:15-18; Lk 1:32-33**. Some make nineteen rulers each, eliminating Tibni in Israel and Athaliah in Judah.

**Jer 22:24-30** (“Coniah” = “Jehoiachin”)

No one would prosper on the throne of David in Judah ever again.<sup>1</sup> Compare millennialist views.

### Job

[100Q #12]

Job – a historical person – **Eze 14:14-20; Jam 5:11**

Time of the book: Possibly dating in patriarchal age, c. 2000 BC, making it the oldest book in the Bible. But this cannot be established with certainty.

Contents: The problem of suffering. Why does God let the righteous suffer? Much of the book is a dialogue between Job and his three friends, all of whom are clouded with the false concept that suffering is always the result of sin, and that righteousness guarantees prosperity. Therefore, we must be careful in using Job, for some of it is false philosophy. Then, Elihu, a young man speaks, **ch. 32**.

Finally, God himself speaks, **ch. 38**. Job is humbled and learns a lesson, **42:1-6**. He is restored by God's grace to prosperity, **42:10ff**.

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**ADDITIONAL NOTES (#15)****“Remnant” left in Samaria**

- **2Ch 30:6-11** (See notes at end of lesson for chronology<sup>2</sup>)
  - **2Ch 34:9**
  - **2Ch 35:18** – “all Judah and Israel.” Note **34:33**.
  - Samaritans not “Jews” nor “Gentiles” – **Mt 10:5,6; Ac 8:25**
  - Samaritans – “our fathers” – **Jn 4:20**. Mixed race.
- 

**Quick Quiz #15**

Note: There may be more than one correct answer. Choose *all* correct answers.

1. The kingdom divided into two main divisions known as
    - a. Israel and Judah
    - b. Northern kingdom and southern kingdom
    - c. Jews and Gentiles
    - d. None of the above
  2. The Northern Kingdom
    - a. None of its kings served Jehovah. All were idolaters
    - b. Some of its kings served Jehovah
    - c. Its kings were of the lineage of David
    - d. None of the above
  3. The Southern Kingdom
    - a. All of its kings, except for the usurper Athaliah, were of the lineage of David
    - b. Some of its kings served Jehovah and some did not
    - c. Lasted over 100 years longer than the Northern Kingdom
    - d. Was called the “southern” kingdom because they had slaves
  4. It was prophesied concerning Coniah (Jehoichin) that
    - a. None in his lineage (the line of David) would ever rule in glory in Judah again
    - b. One of his lineage (the line of David) would rule powerfully in Jerusalem over physical Israel in the last days
    - c. He would one day rise from the dead as the Messiah
    - d. Nothing noteworthy was prophesied of this man
  5. Job – the man and the book
    - a. Is a book that addresses the problem of suffering
    - b. Was a righteous man, but suffered because of sin in his life he refused to acknowledge
    - c. Is an interesting story with a good moral, but not historical
    - d. Was a righteous man with clear views of God's moral government
- 

**Additional Reading (#15)****1Kings 12 - 2Kings 25; Job**

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**>>>>>>REVIEW DRILL QUESTIONS<<<<<<<**

(All previous drill questions and those found at the beginning of next class lesson.)

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<sup>1</sup> Coniah is also called Jeconiah (**1Ch 3:16**) or Jehoiachin (**2Ki 24:8**). He is also called Coniah in in **Jer 37:1**.

He did have sons, **1Ch 3:17,18**, but none sat on the throne of David.

Zedekiah was of the dynasty of David, and he reigned after Jeconiah, but he was not his son, but his uncle. He was half-brother to Jehoiakim, Jehoiachin's father—both Zedekiah and Jehoiakim were sons of Josiah, but they had different mothers (Jehoiakim of Zebidah, **2Ki 23:36**; Zedekiah of Hamutal, **2Ki 24:18**).

<sup>2</sup> Likely a time interval between **2Ch 29** and **2Ch 30**, because it is not likely the Passover of **ch. 30** was observed in the first year of Hezekiah, as might be thought if it is connected to **29:3**. What indicates this Passover was not in Hezekiah's 1st year?

1. Reason given for observing it in 2nd month, **30:3**.

If this is the first year (**29:3**), the 14th of the first month is already past, **29:17**. So, whether the priests were clean or not would be a moot question and would not be a reason (“because...”).

2. Kingdom wide invitation to observe the Pass. in Jerusalem, **30:1,5f**.

Would he have been able to do this during the reign of Hoshea (**2Ki 17:2; 18:3**) and while the Assyrian armies still in the land?

3. Captivity past, **30:6,9**.

These phrases point to captivity the northern kingdoms had experienced at the hands of the Assyrian kings. This would fit the captivity of 722 BC (six years into the reign of Hezekiah), though it might refer to previous captivities also. This alone may not be conclusive.

4. Demolishing the idols, **31:1**.

These actions of demolishing the idols even in Ephraim and Manasseh occurred “when all this was finished.” It seems the Passover feast was the impetus to this. Not likely this have occurred during Hoshea's reign.

## CHART #6: PROPHETS

The Prophets in Chronological Order				
All dates B.C.		N = Northern Kingdom, Israel; S = Southern Kingdom, Judah		c. = about
Prophet		Date	Concurrent Rulers	Dating information
1. Obadiah (Edom)		? c. 840 (585)	N – Jehu; S – Ahaziah, Athaliah, Joash (Zedekiah, if 585 date used)	1:10-14
2. Joel (Judah)		? c. 830	N – Jehu; S – Joash	3:2...1:13-14;2:17
3. Jonah (Nin.-Assy)		c. 760	N – Jeroboam II; S – Uzziah	2Ki 14:25
4. Amos (Israel)		c. 760-750	N – Jeroboam II; S – Uzziah	1:1
5. Hosea (Israel)	con.	c. 755-725	N – Jeroboam II; S – Uzziah, Jotham, Ahaz, Hezekiah	1:1
6. Isaiah (Judah)		c. 740-700	N – Pekah, Hoshea; S- Uzziah, Jotham, Ahaz, Hezekiah	1:1
7. Micah (Judah)		c. 735-700	N – Pekah, Hoshea; S- Jotham, Ahaz, Hezekiah	1:1
8. Zephaniah (Jer.)		c. 630-625	S – Josiah	1:1-3
9. Jeremiah		c. 626-586 + Egypt	S- Josiah, Jehoahaz, Jehoikim, Jehoichin, Zedekiah (partly exilic)	1:1
10. Nahum (Nin. - Assy)	Also con. with Jer.	c. 625-612	S – Josiah	1:1; 3:8-10
11. Habakkuk		c. 607	S- Jehoiakim	1:5-6; 3:16
12. Ezekiel		c. 593-570	S- Zedekiah, Babylon (exilic)	1:2...29:17 (33:21; 40:1)
13. Daniel		c. 605-530s	S- Jehoikim, Jehoichin, Zedekiah, Babylon, Persia (exilic)	1:1...10:1
14. Haggai		c. 520	Zerubbabel, governor (post-exilic)	1:1; 2:1,10,20
15. Zachariah		c. 520-518	Zerubbabel, governor (post-exilic)	1:1; 7:1
16. Malachi		c. 440	Nehemiah, governor (post-exilic)	1:8,10; 2:8 (Neh 13:29); 2:11 (Neh 13:23,28); 3:7,8 (Neh 13:10-12)
Con. = contemporary <span style="float: right;">17 prophetic books – Lamentations by Jeremiah</span>				

Suggestion: Using abbreviations for the prophets, note them in their proper place on the Divided Kingdom Chart Chart5). Use different color pen/markers so that they are distinguished easily.

The literary prophets: Though all the major and minor prophetic books date after the division of the kingdom, there were many other prophets before this time. These are sometimes called “oral” prophets, though this is not universally true, for Moses, for example, was a prophet (**Dt 34:10**) and wrote the Pentateuch (also, David, **Acts 2:30**, who wrote at least 73 of the Psalms). Also, there were oral prophets during the period the literary prophets wrote, e.g., Oded (**2Ch 28:9**), Huldah (**2Ki 22:14**), Uriah (**Jer 26:20-23**), etc.

## LESSON 16

### DRILL

1. What was the northern division called? #65
2. What was the southern division called? #66
3. When did the northern division end? #67  
What nation conquered them and took them captive?
4. What is the book of “Job” about? #12

### THE JEWISH DISPENSATION (see chart 4)

[Chart 4](#)

- “Prophet”
- Literary prophets (See Chart 6)  
[Chart 6](#)
- Elijah and Elisha

### “Prophet”

A prophet was a spokesman for God, God’s “mouth.” Compare **Ex 7:1** with **4:16**. See also **Dt 18:9-22**.

Other terms used to designate prophets were:

- “seer” - **1Sam 9:9; Amos 7:12; Isa 30:10** (see **Isa 1:11; 2:1**)
- “man of God” - **1Sam 9:6; 1Ki 17:18**. Note **2Tim 3:16,17**.
- “inspired man” (NASB) or “man of the Spirit” (fnt) - **Hos 9:7<sup>2</sup>**

“prophet derived from *pro*, forth or openly + *phemi*, to speak. One who speaks forth or openly. The word does not denote telling the future. Though prophecy was sometimes a foretelling, it was primarily a *forthtelling*.”

**Literary prophets** [100Q #12]  
See [Chart 6](#).

### Elijah and Elisha

These were two great “oral” prophets during divided kingdom, c. 860 BC – 795 BC. **1Ki 17 – 2Ki 13**.

They were prophets to Israel.

Note **Mal 4:5; Lk 1:17; Mt 17:11-13; Rom 11:2-3**.

### ADDITIONAL NOTES (#16)

#### Angels – prophets?

E.g. **Gen 18:1ff** (Abraham – birth of Isaac); **Lk 1:1f** (Zacharias – birth of John the Baptist); **Lk 1:30-31** (Mary – birth of Jesus); **Dan 9:20-24** (Israel’s destiny); **Rev 19:10** (“spirit of prophecy”).

Angels certainly issued prophecies. However, the “prophets” we are studying are men God employed as his “mouthpieces.”<sup>3</sup>

### Quick Quiz #16

Note: There may be more than one correct answer. Choose all correct answers.

1. A “prophet” is
  - a. Any preacher
  - b. The same as a priest
  - c. God’s spokesman
  - d. One who always worked miracles

2. Prophets were also called
  - a. Seers
  - b. Man of God
  - c. Inspired man (NASB)
3. The primary work of a prophet was to
  - a. Foretell the future
  - b. Reveal the word of God
  - c. Work miracles
  - d. Offer sacrifices
4. Prophets
  - a. Always recorded their prophecies in writing
  - b. Sometimes recorded their prophecies in writing
  - c. Never recorded their prophecies in writing
  - d. Always had someone else record their prophecies in writing
5. Two great oral prophets of the divided kingdom were
  - a. Elijah and Elisha
  - b. Abraham and Moses
  - c. Jacob and Esau
  - d. Ezra and Nehemiah

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### Additional Reading (#16)

Dt 18:9-22; Isaiah 6; Jer 1:4-10; Ezk 2:1-3:11; Dan 2:19-23,27-30

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### >>>>>>REVIEW DRILL QUESTIONS<<<<<<<

(All previous drill questions and those found at the beginning of next class lesson.)

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<sup>1</sup> **Isa 1:1**, “The vision ... which he saw...” Prophets were also referred to as “seers,” their prophecy pictured as speaking the “vision” they “saw” by Divine revelation to them. Cmpr **2:1** “word which Isaiah...saw”; **13:1** “oracle concerning Babylon which Isaiah...saw”; **29:10** “shut your eyes, the prophets...covered your heads, the seers”; **30:10** “to the seers...to the prophets”; **1Ch 17:3** “the word of God came to Nathan”...1Ch 17:15 “according to all these words and according to all this vision, so Nathan spoke...”. See **Num 12:6** “if there is a prophet among you, I, the Lord, shall make myself known to him in a vision. I will speak with him in a dream.” **1Sam 9:9**, “he who is called a prophet now was formerly called a seer”

A prophet may indeed at times see a picture vision as in **Jer 1:11-16**, **Eze 1:4-28**, or **Dan 7:1-16**; **Dan 8:1-16**. However, sometimes the “vision” is one of mental perception of the “word” of Jehovah as in **Isa 1:1...2:1**.

<sup>2</sup> NASB, “inspired man”; NASB footnote, “Lit., *man of the spirit*”; ASV, “man that hath the spirit”; ESV, “man of the spirit”; KJV, NKJV “spiritual”

<sup>3</sup> **Heb 2:2** refers to “the word spoken through angels.” The angels played some part in the revelation of the Law at Sinai (“through” = *dia*); what role they played is not clear. Their involvement is referred to here, **Ac 7:53** and **Gal 3:19**. They are probably what is referred to in **Dt 33:2** and possibly **Psa 68:17**.

The writer’s point here is that if the Law spoken “through angels” was held in such esteem with serious consequences for disobedience, how much more so will we be held accountable if we “neglect so great a salvation [word of salvation - metonymy] spoken by the Lord of chapter one and confirmed by the Holy Spirit!

Angels are not called prophets here nor in the other passages relative to the Law given at Sinai. Prophets were God's means of revealing his will to mankind. The angels at Sinai may have had some part in Moses receiving the revelation, but he is the prophet to the people.

At times God did use angels to prophesy something to someone, e.g. **Gen 18:1-2ff ... Gen 18:22 ... Gen 19:1** (Abraham – birth of Isaac); **Lk 1:11-20** (Zacharias – birth of John the Baptist); **Lk 1:30-31** (Mary – birth of Jesus); **Dan 9:20-24** (Israel’s destiny).

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## **LESSON 17**

### **DRILL**

1. What is a “prophet”? N/A
  2. What is the difference in an “oral” and a “literary” prophet? N/A
  3. Who were two great prophets to Israel during the divided kingdom? N/A
  4. What are the books we call the “Prophets” about? #12
- 

### **THE JEWISH DISPENSATION (see charts 4,5)**

[Chart4](#) [Chart5](#) [Chart6](#)

- **Babylonian captivity**
  - **Prophets of the exile**
- 

### **Babylonian captivity**

**Seventy years – 2Ch 36:21<sup>1</sup>; Jer 25:12; 29:10; Dan 9:2**

(Either 605-536 BC, or, 586-516 BC)

**Babylonian general who captured Jerusalem – Nebuchadnezzar**

**Habakkuk, 607 B.C.**

**Three deportations:**

[100Q #68-70]

- **605 BC** – Some captives, including Daniel, Shadrach, Meshach, Abed-nego. **2Ki 24:1-2; Dan 1:1-7**
- **598 BC** – More captives, including Ezekiel. **2Ki 24:8-17; Eze 1:2; 33:21**
- **586 BC** – Sacked city, burned temple. **2Ki 24:18-25:21**

### **Prophets of the exile**

**Jeremiah – c. 626-586 BC + Egypt**

- Prophesied to the remnant left in Judah, **Jer 25:1-11 (Dan 1:1); 21:1-2; 28:1; 29:1** (letter to exiles in Babylon); **32:1-2; 39:1-14**.
- Then to the exiles in Egypt, **Jer 43:5-7; 44:1** (Uriah, **Jer 26:20-24** [Urijah, KJV, NKJV])

**Daniel – c. 606-530’s BC**

- Prophesied to rulers of Babylon, **Dan 1:1-7,17-21**.
- Note Nebuchadnezzar’s dream, **ch. 2**.

**Ezekiel – c. 593-570 BC**

Prophesied to the exiles in Babylon, **Eze 1:1; 2:1-7; 3:15-17**

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### **ADDITIONAL NOTES (#17)**

#### **Dates**

4th year of Jehoiakim = 1st year of Nebuchadnezzar, **Jer 25:1**

Nebuchadnezzar’s “accession year” in Assyrian records<sup>2</sup>

4th year of Jehoiakim = Battle of Carchemish, **Jer 46:2** (605 B.C.)

4th year of Jehoiakim = 1st deportation, **Dan 1:1**

(3rd year according to Tishri reckoning, **Dan 1:1**)<sup>3</sup>

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## Quick Quiz #17

Note: There may be more than one correct answer. Choose all correct answers.

1. Judah was taken into captivity into
  - a. Egypt
  - b. Babylon
  - c. Assyria
  - d. None of the above
2. Judah was to suffer in captivity for
  - a. Seven years
  - b. An unspecified length of time
  - c. Seventy times seven weeks
  - d. Seventy years
3. The ruler who took Judah into captivity was
  - a. Pharoah
  - b. Sargon
  - c. Nebuchadnezzar
  - d. None of the above
4. Some of the Jews were taken captive in
  - a. 605 B.C.
  - b. 598 B.C.
  - c. 586 B.C.
5. Prophets who prophesied during the period of the exile were
  - a. Jeremiah
  - b. Daniel
  - c. Ezekiel

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**Additional Reading (#17)**

2Ch 10-36; ; Habakkuk; Jer 1,21,25-29, 34-45,52; Eze 1-3, 31-33; Dan 1

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>>>>>>REVIEW DRILL QUESTIONS<<<<<<<

(All previous drill questions and those found at the beginning of next class lesson.)

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<sup>1</sup> Corresponds with Lev 26:34f “until the land enjoyed its sabbaths. All the days of its desolation it kept sabbath until seventy years were complete”

Does the 70 years mean they had failed to observe the sabbath for 490 years (sabbath year every seven years; 70 x7 = 490)?

- If so, this would push back no observance of the sabbath or sabbath year into the time of the Judges. 605 B.C. + 490 years = 1095 B.C. (Saul began to reign c. 1043 B.C. [Whitcomb, Chart] or c. 1050 B.C. [Archer, *A Survey of OT History*])
- That being true, this would mean no sabbaths (weekly, yearly) were observed in the last days of Samual, nor under the good kings, David, Solomon, Jehoshaphat, or Hezekiah. This is highly unlikely.
- What about 2Ch 35:18? This passage says that during the days of Josiah, Passover was kept *in a manner* not observed since the time of Samuel; it does not say it was not observed at all, nor does it say no sabbaths were observed during that span.
- It is not stated that Jeremiah’s 70 years (2Ch 36:21; Jer 29:10...14) has a *chronological* connection to the *number of years* they did not observe the sabbath. Nor does Lev 26:34-35 or Lev 26:43 give a *chronological* indication of how long they would not observe the sabbath (e.g., 490 years). While that is a *possibility* (and maintained by some), it is *not* stated in the texts, and in view of the reigns of the kings it encompasses, is unlikely. Instead of a *chronological* connection between Jeremiah’s 70 years and the punishment for not observing the sabbaths, a *theological* connection satisfies, i.e. 70 years of captivity is decreed by God in which the “the land will rest and enjoy its sabbaths” and “will observe the rest which it did not observe on your sabbaths, while you were living on it” (Lev 26:34-35). As seventy was a multiple of the sacred number, seven, it is possible that “seventy” indicates sufficient, just Divine judgment.

<sup>2</sup> Thiele, MNHK, p. 207

<sup>3</sup> Theile, MNHK, p. 183

## LESSON 18

### DRILL

1. When was the southern kingdom taken into captivity (three dates)? #68
2. Where were they taken? #69
3. Who was the leader of the army and nation that conquered them? #70
4. Who were three prophets of the exile? N/A

### THE JEWISH DISPENSATION (see charts 4,6)

[Chart4](#) [Chart6](#)

- Returns
- “Esther”
- Silence – 400 years
- Six world empires

#### Returns<sup>1</sup>

[100Q #71-73]

#### 1st party - Zerubbabel (Sheshbazzar) - 538/7 BC - Ezra 1:1-2:2<sup>2</sup>

Foundation of temple laid, **Ezra 3<sup>3</sup>**. c. 536 BC<sup>4</sup>

Haggai and Zachariah stir the people to complete the temple, **Ezra 4:24...5:1-2**. c. 521-520 BC. The people became discouraged and frightened and ceased building, **4:1-5**. (See Prophets chart - [Chart6](#))

Temple completed, **Ezra 6:15**. c. 516 BC

#### 2nd party - Ezra - 458 BC. Ezra 7:1-10

Religious reforms.

#### 3rd party - Nehemiah - 445 BC. Neh. 2:1-8; 6:15

Rebuild walls of the city.<sup>5</sup>

#### “Esther”

Fits chronologically between **Ezra chapters 6 and 7**, c. 486-464 B.C.<sup>6</sup> Shows the origin of the Jewish feast, “Purim,”<sup>7</sup> and God’s providence in preserving the Jewish nation even while dispersed and subject to a foreign empire.<sup>8</sup>

#### “Malachi”

[100Q #74]

Last O.T. book. Probable date, c. 445-420 B.C. This date is based on being contemporary with Nehemiah.

- Nation ruled by a “governor” **1:8**
- Temple had been rebuilt **1:10; 3:10**
- Similar problems as Nehemiah faced: intermarriage (**2:11; Neh 13:23,28**); failure to tithe (**3:7-8; Neh 13:10-12**); priests defiling the covenant (**2:8; Neh 13:29**).

Through the prophet, Malachi (“My messenger”), God endeavored to reveal to Israel their irreverence, indifference, lethargy, and disobedience, and to call them to repentance.

#### Silence - 400 yrs.

Apocrypha. 14 books of Jewish historical and religious writings. Not part of the Holy scriptures.

Septuagint (LXX) - Translation of Hebrew OT into Greek. Used by Lord and apostles.

Rise of the Sadducees & Pharisees.

Rome emerges as a world power.

**Six world empires**

1. **Egypt** 1600 – 1200 BC (prime) [100Q #75]
2. **Assyria** 800's – 612 BC (612-Ninevah fell)
3. **Babylon** 612 – 538 BC (539-fall of Babylon)
4. **Persia** 539 – 331 BC (331-battle of Arbela, Gaugamela)
5. **Greece** 331 – 146 BC (146 - Greece became Roman Province)
6. **Rome** 146 BC – 476 A

**ADDITIONAL NOTES (#18)****Persian Rulers<sup>9</sup>**

- **Cyrus “the Great”** 550–530 BC
- **Cambyses II** 530–522 BC
- **Gaumata** (“False Smerdis”) 522–521 BC
- **Darius I** 521–486 BC
- **Xerxes I** 486-464 BC
- **Artaxerxes I** 464–423 BC

**Cyrus**

“Coming to the throne of the principality of Anshan (north and east of the head of the Persian Gulf) in about 559 b.c., he had rebelled against his Median overlord and had conquered the Medes during the 550s, had overrun Lydia in 546, and now had subdued the Neo-Babylonian Empire in 539 . . .

“. . . Cyrus gained control of Babylon (on October 29, 539 b.c.) . . .”

Joseph P. Free, *Archaeology & Bible History* (Zondervan, 1992), p. 203

“Until 550, Persian kings were vassals of the Medes. One vassal, Cambyses I (600-559) married Mandane, a daughter of Astyages, and their son was Cyrus II, the Great. . . .

“Cyrus II succeeded his father as king of the small Persian kingdom of Anshan (559). Soon he began to foment rebellion against his grandfather, the corrupt Astyages. He was encouraged by Nabonidus, the new king of Babylon. Astyages tried to crush the revolt, but his general, Harpagus, whom he had previously wronged, deserted him and brought his army over to Cyrus. The Median king was soon seized by his own men, and the Persians took the capital city of Ecbatana (550) without a battle. From then on, the Medes and Persians fought together under the leadership of Cyrus.”

John C. Whitcomb, *Study-Graph, Babylonian Captivity* (Moody Press, 1962)

**Battle of Arbela**

“Alexander the Great overthrew Darius III at the battle of Arbela in 331 B.C. ending the Persian empire.”

Smith/Fields, *Old Testament History* (College Press, 1970), p. 713

“Darius was completely overthrown by Alexander the Great in the battle of Gaugamela or Arbela, 331 BC, and shortly after fell by an assassin’s hand. This ended the Persian empire of the Achaemenides, the whole of the lands composing it becoming part of the empire of Macedon.”

W. St. Clair Tisdall, *ISBE*, “Persians”

**Summary of time period****605-445 B.C.**

- 605 - **1st deportation** (Daniel and friends)
- 597 - **2nd deportation** (Ezekiel)
- 586 - **3rd deportation**, temple destroyed
- 559 - Cyrus becomes king of Persia
- 539 - Babylon surrenders to Cyrus

Cyrus entered Babylon Oct. 29, 539 B.C. (Free, p. 236) (Oct. 21, 539 B.C. – McGuiggan, p. 2; Oct. 13, 539 B.C. – McDowell, *Evidence That Demands A Verdict*, p. 316; Oct. 16, 539 B.C. – Unger’s *Archaeology*).



- 536 - **1st return** (Zerubbabel); Foundation of temple laid  
“In the first year of his sole reign at Babylon (536 B.C.), Cyrus issued a decree for the rebuilding of the temple in Jerusalem.” Smith, OTH, p. 716. Smith gives the reign of Cyrus as 539-530 B.C., p. 712, yet has the previous statement on p716 (?). “On this bases [Tishri reckoning, srf], the first year of Cyrus (Ezra 1:1) would have lasted from the fall of 538 to the fall of 537 B.C., and the second month of the second year, when the temple foundation was laid (Ezra 3:8), would have been April-May, 536 (the months always being numbered from Nisan, even in Tishri reckoning).” Whitcomb, chart. “The decree of Cyrus allowing the Jews to return to Palestine was made in his first year, 539-538 B.C. (Ezra 1:1); the actual return must have gotten under way at least by 537 or 536 B.C.” Free, A&BH, p. 237. See further notes at [3:10](#).
  - 521 - Darius becomes king
  - 520 - Work on temple resumes - Haggai & Zachariah
  - 516 - Temple completed
  - 458 - **2nd return** (Ezra)
  - 445 - **3rd return** (Nehemiah)
- 

### **Quick Quiz #18**

Note: There may be more than one correct answer. Choose all correct answers.

1. The following were leaders in returns from captivity
    - a. Zerubbabel
    - b. Ezra
    - c. Nehemiah
    - d. Elijah
  
  2. The dates of the three returns are
    - a. 605, 597, 586 B.C.
    - b. 538, 458, 445 B.C.
    - c. 1450, 1000, 931 B.C.
    - d. None of the above
  
  3. The book of Esther
    - a. Records the origin of the feast of Purim
    - b. Records the origin of the feast of Passover
    - c. Records the origin of the Samaritans
  
  4. During the approximately 400 years between Malachi and the New Testament
    - a. Fourteen Jewish books of history and religion known as the “Apocrypha” were written
    - b. The sects of the Sadducees and Pharisees developed
    - c. Rome emerged as a world power
    - d. A Greek translation of the Hebrew Old Testament was made that came to be widely used by early Christians
  
  5. The six world empires of the Bible are
    - a. Assyria, Babylon, Persia, Greece, Rome, Israel
    - b. Philistia, Babylon, Persia, Greece, Rome, Israel
    - c. Egypt, Assyria, Babylon, Persia, Greece, Rome
    - d. Moab, Assyria, Babylon, Persia, Greece, Rome
- 

**Additional Reading (#18)**  
**Ezra, Nehemiah, Esther**

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**>>>>>REVIEW DRILL QUESTIONS<<<<<<**

(All previous drill questions and those found at the beginning of next class lesson.)

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<sup>1</sup> See charts in *Inductive Study Bible*, pp. 781, 1524.

<sup>2</sup> See colophon principle, p40

<sup>3</sup> **Ezra 1:8**, “Sheshbazzar” - Chaldee for Zerubbabel (KDC). Compare **Ezra 5:14; Hag 1:1**, “governor”: **Ezra 5:16; Zac 4:9**, laid foundation.

<sup>4</sup> About 160 years before the foundation for the temple was laid, in c. 700 BC, Isaiah prophesied the laying of the foundation of the temple and that King Cyrus was His “anointed” to accomplish it, **Isa 44:28-45:5!**

<sup>5</sup> Difficulties Nehemiah encountered, **Neh 2:19-20; 3:5; 4:1-3,8; 5:1f; 6:1-2,7-8**

<sup>6</sup> **Esther 1:1,3; 2:16; 3:7**

<sup>7</sup> **Esther 9:26,32**. This feast not mentioned by name in the N.T.

<sup>8</sup> Mordecai = Esther’s cousin, **2:7,15**

<sup>9</sup> See charts in *Inductive Study Bible*, pp. 781, 1524

## LESSON 19

### DRILL

1. Who lead the first return from captivity? #71  
When? (date)
2. Who lead the second return? #72  
When? (date)
3. Who lead the third return? #73  
When? (date)
4. About when was the last O.T. book written? #74
5. What were the six world empires concurrent with Scripture history? #75
6. What is the book of Ezra about? #12
7. What is the book of Nehemiah about? #12
8. What is the book of Esther about? #12

### THE JEWISH DISPENSATION (see chart 4)

#### [Chart4](#)

- Life of Christ
- Christ – fulfillment of the law

#### Life of Christ

[100Q #76-81]

**Thirty-three years: Lk 3:23 + ministry.**

Ministry dated by feasts: **Jn 2:13,23...5:1...6:4...12:1.** (Ex 12:2...11)

Ministry = c. 3 years

Christ lived and died under Old Testament Covenant. **Gal 4:4**

#### Various facts:

- Forerunner - John the Baptist - **Lk 1:17; Jn 1:6-8,23,29; Lk 1:17**
- Born in Bethlehem of a virgin, Mary - **Lk 1:26-38; 2:1-20**
- Joseph – legal father – **Mt 1:16...24,25; Lk 3:23**
- Crucified at Golgotha, just outside Jerusalem, **Heb 13:12; Mk 15:22; Lk 23:26,33** (KJV, “Calvary”, from Jerome’s Latin Version); **Jn 19:17** [100Q #82]
- Died for redemption of man – **Rom 5:8,9** [100Q #83]
- Raised first day of the week – **Mk 16:9; Lk 24:1 ...7...13...21** [100Q #84]
- Evidences of His resurrection:
  - Empty tomb – **Mt 27:62-66**
  - Apostles’ witness – **Ac 1:3...8; 2:32; Jn 20:30-31** [100Q #85]
  - Miracles – **Ac 4:29-30,33; Heb 2:3,4**

#### Christ – the fulfillment of the law

Christ was the “end” or aim of the law—it looked forward to Him.

**Mt 5:17; Lk 24:26-27, 44-47; Rom 10:4; Gal 3:24; Eph 2:11-16; Col 2:13-19**

The “kingdom” prophesied, **2Sam 7:14ff; Dan 2:44**; etc., was “at hand” during the life of Christ, **Mt 3:1ff; Mk. 1:15**. It had not yet begun, **Ac 1:6-8**. Not until Christ ascended and sat on the throne, **Dan 7:13-14; Ac 2:24-36**.

Fulfilled the prophecy of the coming “Messiah.”

**Jn 1:45; 5:39-40, 45-47; Lk 24:25-27,44**

Statements of prophecy: e.g., **Gen 12:3; Isa. 53**. “Floyd Hamilton in *The Basis of the Christian Faith*... says that: ‘Canon Liddon is authority for the statement that there are 332 distinct predictions which were literally fulfill in Christ.’” *Evidence That Demands a Verdict*, p. 181.

- Typical *persons*: e.g., Melchizedek, **Heb 5:6**; Moses, **Ac 3:22-23**; David, **Lk 1:32-33**
- Typical *events*: e.g., bread from heaven, **Jn 6:32-35**; serpent in wilderness, **Jn 3:14-15**
- Typical *institutions*: e.g., Passover, **1Co 5:7**; sacrifices, **Heb 10:1**

**2Co 3:14-16**

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### Quick Quiz #19

Note: There may be more than one correct answer. Choose all correct answers.

1. Jesus’ ministry
    - a. Lasted thirty–three years
    - b. Is dated by the eclipses during his ministry
    - c. Was under the New Testament covenant he inaugurated
    - d. None of the above
  2. Which of the following are true about Christ? (only one)
    - a. His forerunner was Malachi
    - b. His fleshly father was Joseph
    - c. He was crucified in Bethlehem
    - d. He was raised on the first day of the week
    - e. He died for crimes against the Roman government
  3. The evidences supporting the resurrection are
    - a. The tomb was empty on Sunday morning
    - b. The apostles testified they had seen him and spoke with him after he had risen
    - c. The apostles were able to work undeniable miracles in proof of their testimony
  4. The kingdom prophesied in the Old Testament
    - a. Will be established when Christ returns to earth
    - b. Was established when Christ ascended to the right hand of God and sat on David’s throne
    - c. Was established while Christ was on earth
    - d. Will never be established due to its rejection by the Jews
  5. The Old Testament prophesied the Christ
    - a. By direct prophecies
    - b. By typical persons
    - c. By typical events
    - d. By typical institutions
- 

### Additional Reading (#19)

Matthew, Mark

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### >>>>>>REVIEW DRILL QUESTIONS<<<<<<<

(All previous drill questions and those found at the beginning of next class lesson.)

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## LESSON 20

**DRILL**

1. Where was Jesus born? #76
2. Who was his mother? #77
3. Who was his legal, but not fleshly, father? #78
4. Who was his forerunner? #79
5. How long did his ministry last? #80
6. How old was he when he died? #81
7. Where was he crucified? #82
8. Why did he die? #83
9. When was he raised? (What day of the week?) #84
10. What are evidences of his resurrection? #85

**THE JEWISH DISPENSATION (see chart 4)**

[Chart4](#)

- Gospels
- Apostles

**Gospels**

“Gospel” = good news. **Mk 1:1...16:15,16**

Where they begin:

John	Luke	Matthew	Mark
Eternity	Announcement of John’s birth	Announcement of Jesus’ birth	John’s ministry

**Last week**

The last week of the life of Christ begins: **Mt 21:1; Mk 11:1; Lk 19:28; Jn 12:12**

See chart in “Additional Notes” for percentage of each gospel dealing with the last week of the life of Christ (and resurrection events).

**Purpose**

Noting the percentage of the gospels dedicated to the last week of Christ’ life, and where they begin, one can see that the gospels are not intended to be strictly biographies, giving all the historical details of the life of Christ. Rather, they are portraitures, presenting the portrait of a person—Jesus Christ.

Their purpose - **Mk 1:1...16:15,16. Jn 20:30-31**

**“Synoptics”** [100Q #96]

Mt, Mk., and Lk are called the “synoptic” gospels because their accounts parallel on another - take a generally similar (*syn*) view (*optic*) of Christ’s life. “John” does not contradict the synoptics, but merely presents the life of Christ from a different standpoint.

**Credibility - Eyewitnesses/Testimony from eyewitnesses**

- Matthew and John are largely eyewitness accounts. See e.g., **Jn 19:35**.
- Mark and Luke are based on testimony from eyewitnesses. See e.g. **Lk 1:1-4**.

According to the Canons of historical criticism formulated by George Rawlinson in his Bampton Lectures of 1859 (Lecture First), “The writings of a contemporary, who is credible, and who has had opportunity for personal knowledge of the facts recorded, have the highest degree of

credibility.” “Those of a writer who may be reasonably supposed to have obtained his information from eye witnesses possess the second degree of credibility.” J. W. McGarvey, *Evidences of Christianity* (Gospel Advocate, 1956), p. 3. Therefore, the gospel records rest on the two highest levels of historical credibility.

**Readers designed for**

- Matthew - for Jewish readers
- Mark - for Roman readers
- Luke - for Gentile readers
- John - general

Note: This may be helpful, but cannot be established conclusively.

**Apostles (“apostle” = “one sent”)<sup>1</sup>**

[100Q #89-92]

The “twelve”: **Mt 10:2-4; Mk 3:16-19; Lk 6:14-16; Ac 1:13,16**

Selection of Matthias - **Ac 1:15-26**. Note qualifications.

“Apostle to the Gentiles” - **Rom 11:13; Gal 1:15,16; 2:9** = “Paul”, or “Saul”, **Ac 13:9**

**ADDITIONAL NOTES (#20)**

**Names of apostles and alternatives**

	<b>Mt 10:2-4</b>	<b>Mk 3:16-19</b>	<b>Lk 6:14-16</b>	<b>Ac 1:13</b>
1	Simon, called Peter	Simon, to whom he gave name Peter	Simon, whom he also named Peter	Peter
2	Andrew his brother	Andrew	Andrew	Andrew
3	James the son of Zebedee	James the son of Zebedee	James	James
4	John his brother	John the brother of James	John	John
5	Philip	Philip	Philip	Philip
6	Bartholomew	Bartholomew	Bartholomew	Bartholomew
7	Thomas	Thomas	Thomas	Thomas
8	Matthew the tax-gatherer	Matthew	Matthew	Matthew
9	James the son of Alphaeus	James the son of Alphaeus	James the son of Alphaeus	James the son of Alphaeus
10	Thaddaeus (KJV, NKJV, “Lebbaeus, whose surname was Thaddaeus”)	Thaddaeus	Judas the son of James (“the brother of” KJV)	Judas the son of James (“the brother of” KJV) (“not Iscariot,” Jn 14:22)
11	Simon the Zealot (NKJV, *Canaanite; ASV, Cananaean)	Simon the Zealot	Simon who was also called the Zealot	Simon the Zealot (KJV, Zelotes)
12	Judas Iscariot, the one who betrayed him	Judas Iscariot who also betrayed him	Judas Iscariot who became a traitor	

\* “Canaanite (Zealous, Hebrew word)” RWP. “...has nothing to do with Canaan but is a transcription of the Aramaic term which means זלזות. Simon was a former adherent of the Jewish party of ‘the Zealots’ (Acts 5:37; Josephus, *Ant.*, 18, 1, 1 and 6; *Wars*, 2, 8, 1).” Lenski. “The form in which the term Canaanite is spelt, has led many English readers to suppose that Simon was either a descendant of the original Canaanites, or a citizen of the town of Cana; neither of which suppositions is true. The original is the Syro-Chaldaic name of a sect among the Jews, who took into their own hands, without process of law, the punishment of flagrant offenses . . . Luke translates the name into Greek, and calls this apostle Simon Zelotes, or Simon the Zealot.” McGarvey, *Comm. on Mt-Mark* (Gospel Light Pub.).

**Percentage of Gospels Dealing with the Last Week of Christ’ Life**

Percentage - Last Week				
	Chapters	Pages	Verses	KJV - total verses
Matthew	29%	34%	36%	1071
Mark	38%	39%	37%	678
Luke	23%	23%	25%	1151
John	48%	47%	38%	879

**Quick Quiz #20**

Note: There may be more than one correct answer. Choose all correct answers.

1. “Gospel” means
  - a. “Bible”
  - b. “It’s the truth”
  - c. “New Testament”
  - d. “Good news”
2. The purpose of the gospels is to
  - a. Give a complete biography of the life of Christ
  - b. Present a portrait of Jesus Christ
  - c. Give evidence for faith in Jesus as the Christ
3. The gospel records should be viewed as reliable evidence because
  - a. They rate high in the tests of the credibility of historical documents
  - b. Mother and father believed them
  - c. The church has approved them
  - d. The Catholic Church declared them part of the Sacred Canon
4. The synoptic gospels are
  - a. Mark, Luke, and John
  - b. Matthew, Luke, and John
  - c. Matthew, Mark, and Luke
  - d. None of the above
5. The following were apostles of Christ (choose all correct answers)
  - a. Matthias
  - b. Barsabbas
  - c. Paul, also called Saul
  - d. Barnabas
  - e. Judas the son of James

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**Additional Reading (#20)**  
**Luke, John**

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**>>>>>>REVIEW DRILL QUESTIONS<<<<<<<**

(All previous drill questions and those found at the beginning of next class lesson.)

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<sup>1</sup> While the term “apostle” had a narrow meaning specifically referring the twelve apostles & Paul, as special ambassadors of Christ, and also of delegates, or representatives sent out by churches (**2Co 8:23; Php 2:25**), it evidently was also used in a wider sense of eminent teachers, e.g. **Ac 14:4,14** (including Barnabas); **Rom 16:7** (Andronicus, Junias); **1Th 2:6** (Silas, and possibly Timothy); **1Co 4:9** (possibly, Apollos, **v6**).

*apostolos*

“3. in a broader sense the name is transferred to other eminent Christian teachers...” TH

“Even Judaism had an office known apostle ... From it the expr. may have been borrowed to designate one esp. commissioned. At first it denoted one who proclaimed the gospel, and was not strictly limited ... Preachers of the gospel [with references to Clement, Barnabas, and Hermas, srf] ... AGB

“The word has also a wider reference” VN

Compare “servant”/“deacon” (*diakonos*); “elder”/“elder” (*presbuteros*)

While Barnabas, with Paul, was sent out by the church in Antioch, **Ac 13:3**, they were not functioning as representatives or delegates of that church.



## Review – Jewish Dispensation

Know all drill questions we have covered to this point.

*Additional questions for review:*

1. Why was the exodus necessary? Gen 12:2,7; 15:12-16; 46:3-4)
2. What was given to the children of Israel at Mt Sinai?
3. Are we under the law of Moses today? If not, why not?
  - a. Should we build an ark like Noah? If not, why not?
  - b. Should you offer your son on an altar like Abraham? If not, why not?
  - c. Should we still observe the law of Moses? If not, why not?
4. Why did the children of Israel have to wander in the wilderness 40 years?
5. Of the 603,550 soldiers (Num 2:32) who could have entered the land, how many actually did?
6. The promised land
  - a. Where was the “promised land”?
  - b. Why is it called the promised land?
  - c. Did Israel receive all the land promised? Give book, chap., and verse.
  - d. Who led the people into it?
  - e. What kind of rule did they have the first three to four hundred years they were there?
  - f. Does the Christian have a “promised land”, and if so, what is it? Who will lead him to it? Heb 3:7-4:11
7. What three kings ruled over Israel before it divided?
8. Which one of these was especially typical of the Christ?
9. When the kingdom divided, in which was the “throne of David”?
10. Why was Israel carried into Assyrian captivity and Judah into Babylonian captivity?
11. Under what dispensation did Christ live and die? Note Gal 4:4
12. What relation did Christ sustain to Old Testament revelation?
13. For what purpose were the gospels written?
14. What are the “synoptic” gospels and why are they called that?
15. The people of the gospels lived under what dispensation?
16. The thief on the cross with Jesus lived under what dispensation?
17. In the Bible, who is a “Jew” and who is a “Gentile”?
18. List the six world empires until the time of Christ.
  - a. Which one was in power during the lifetime of Christ?
  - b. Read Dan. 2. What kingdom was Nebuchadnezzar the head of?
  - c. What are the second, third, and fourth kingdoms of Dan. 2?
  - d. What was to happen in the days of the fourth kingdom?
19. John the Baptist and Jesus preached that the kingdom was “\_\_\_\_\_.”

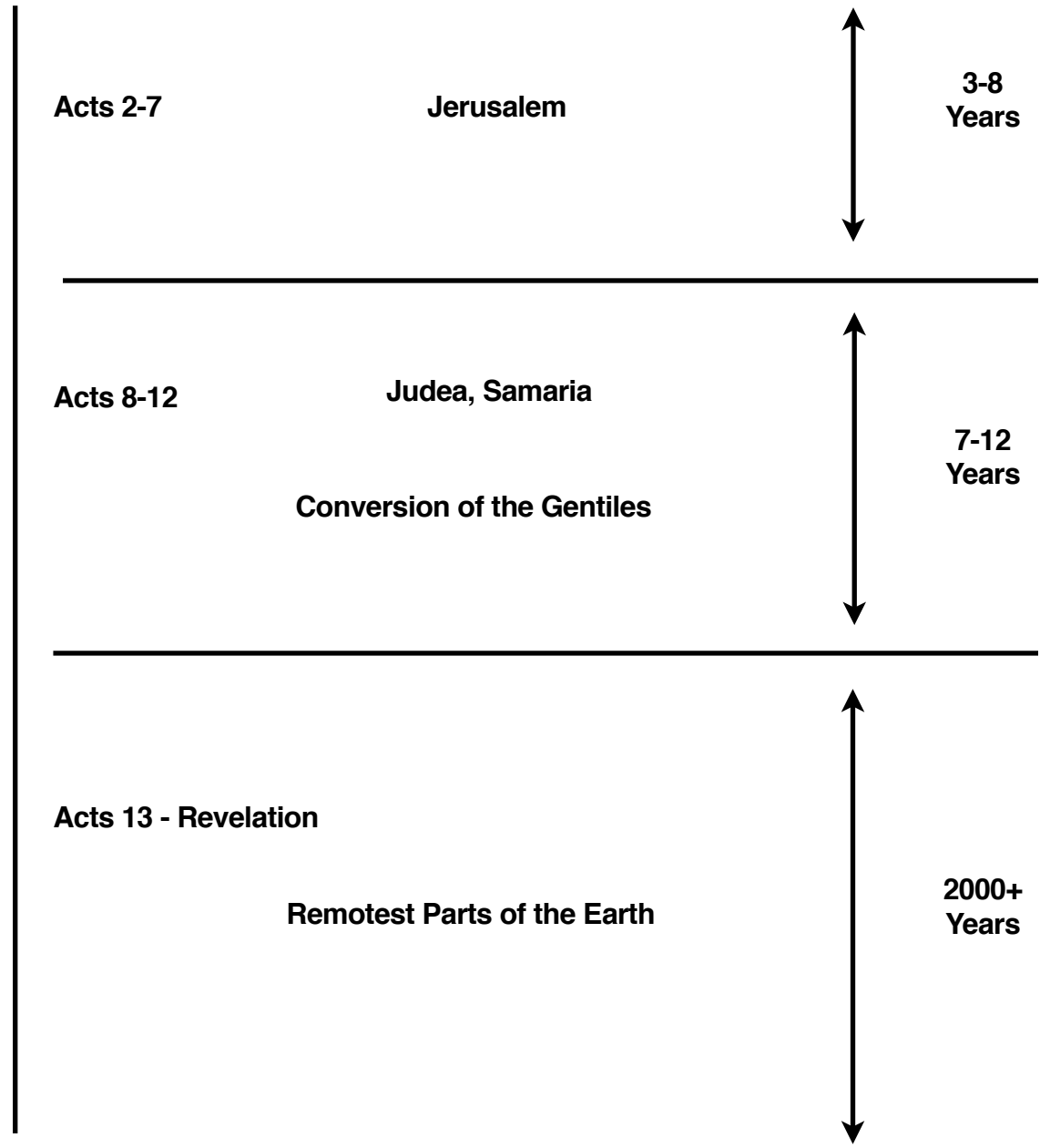
In the Jewish dispensation, we see God’s plan for the redemption of man unfolding. He chooses a nation through whom the “seed” would come whereby all nations of the earth would be blessed. He gives them a holy law. They could not live up to it. We could not either. Men are lost hopelessly in sin. Were the Bible to end here, we would all be lost. But through prophecies, institutions, and persons, God foretells the coming of the Redeemer King who would deliver man from the bondage of sin and rule him in peace and righteousness. Then, as the fullness of time arrives, Jesus is born into the world as the Savior of all men. He lives, He dies, and He is raised victoriously. The time has come for Him to sit on the throne of David and begin His Redemptive rule. This will usher in the “Christian dispensation.”

# CHART #7: CHRISTIAN DISPENSATION

## Universal Covenant – Christians

2000+ Years

PENTECOST



JUDGMENT

## LESSON 21

### DRILL

1. What are the “gospels” about? #12
2. What does “gospel” mean? N/A
3. What are the synoptic gospels and why are they called that? #96
4. What gives the gospels historical credibility? N/A
5. What does “apostle” mean? N/A
6. Name the original twelve apostles. #89
7. Which of the apostles betrayed Christ? #90  
Who replaced him?

### THE CHRISTIAN DISPENSATION (see chart 7)

[Chart7](#)

- Introduction
- Beginning

### Introduction (see Chart 7)

[Chart7](#)

#### Its designation

#### Events marking its beginning and end

- “Beginning” – Acts 11:15; Lk 24:47 (“Pentecost”)
- “End” – 1Co 15:22-24 (“Judgment”)

Time (“2000+ years”)

Books in the New Testament (See [Chart2](#), [Chart7](#))

### Beginning

#### • Of the church

[100Q #86]

The gospel of the death, burial, and resurrection of Jesus Christ was preached for the first time and men invited to enjoy its benefit through obedient faith. Those who obeyed were saved. These saved people were “added.” Ac 2:41,47. All those added together formed the “church.” Thus, the “church” = people in fellowship with God through Christ. Heb 12:23<sup>1</sup>; 1Co 12:13,27<sup>2</sup>; Eph. 1:22-23; 3:6; 5:23.

- *Before* - church in future, Mt 16:18 [100Q #87]
- *After* - church in existence, Ac 2:47 (KJV, NKJV); 5:11; 8:1, etc.

#### • Of the redemptive rule of the Christ - the “Kingdom.” [100Q #88]

Mt 3:23; Mk 9:14; Lk 17:20-21<sup>5</sup>; Jn 18:36-37<sup>6</sup>; Ac 1:6-8<sup>7</sup>; 2:29-36<sup>8</sup>; Col. 1:13<sup>9</sup>

#### • Of the New Covenant - Mt 26:28-29<sup>10</sup>; Heb 9:15-22<sup>11</sup>

### Quick Quiz #21

Note: There may be more than one correct answer. Choose all correct answers.

1. The Christian dispensation begins
  - a. At the beginning of the gospels
  - b. With the ascension and inauguration of Christ as the redeemer King
  - c. At the beginning of the first chapter of the book of Acts
  - d. With the return of Christ at the end of time

2. The books in the Bible covering the events during the Christian dispensation are
  - a. Acts 2 through Revelation<sup>12</sup>
  - b. Matthew 1 through Revelation
  - c. Romans through Jude
3. The “kingdom” that John and Jesus preached as being “at hand” referred to
  - a. The rule of the Messiah on the earth with His throne in Jerusalem
  - b. The Messiah’s rule over Jews to set them free from any other earthly rule
  - c. The 1,000 year reign of the Messiah on earth when he comes back again
  - d. The rule of the Messiah that gives redemption through the blood of His cross to those who serve Him in faith
4. The “church” is
  - a. An invisible organization, composed of all good churches in the world
  - b. Those with authority among God’s people and possessing the gift of revelation and interpretation
  - c. A body of people
  - d. A denomination
5. The “New Covenant” is
  - a. Ratified by the blood of Christ
  - b. God’s plan for Christians of all races
  - c. Revealed in the book we call the “New Testament”
  - d. The covenant God will make with man in the millennium

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**Additional Reading (#21)**  
**Ephesians 1-3; Colossians 1-2; Hebrews 8:1-10:18**

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**>>>>>>REVIEW DRILL QUESTIONS<<<<<<<**  
(All previous drill questions and those found at the beginning of next class lesson.)

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<sup>1</sup> **Heb 12:23** “firstborn who ARE enrolled” - plural; “firstborn” here of Christians, not Christ

<sup>2</sup> That the “church” or “body” in the universal sense is under consideration is indicated by **v13**, “we were all baptized into” it—we are not baptized into a local church; also, **v28**, God “appointed in the church ... apostles” - not all local churches had then or now “apostles” in them.

<sup>3</sup> kingdom “at hand”

<sup>4</sup> kingdom to established in the lifetime of his audience

<sup>5</sup> the kingdom would be “within” KJV, NKJV, NASB footnote - a rule in the heart, not by external force (armies, etc.)

<sup>6</sup> He will be King over those who are “of the truth” - those who love and recognize the “truth” that He is God’s anointed King and “hear His voice”

<sup>7</sup> He *did* restore the kingdom to “Israel” - **Ac 2:30,33-34; Gal 6:16**

<sup>8</sup> He ascended and began His reign

<sup>9</sup> Christians are in “the kingdom”

<sup>10</sup> “blood of” - His death ratified the New Covenant

<sup>11</sup> death of the covenant victim necessary (v17, “where there has been death” ASV; “Lit., *over the dead*” NASB ftnt)

<sup>12</sup> or, Ac 1-Rev., if considering 1:9-11, ascended & began to reign. “beg.” of gospel to all nations, Ac 2; Lk 24:47

## LESSON 22

### DRILL

1. What part of the Bible covers the events of the Christian dispensation? N/A
2. What is the “church”? #86
3. When do you first read of people being added to the church? N/A
4. Where is this recorded? N/A
5. On what is the church founded? #87
6. When did the kingdom of Christ begin? #88

### THE CHRISTIAN DISPENSATION (see chart 7)

[Chart7](#)

#### The Book of “Acts” (i.e. of apostles)<sup>1</sup>

##### Author and date

Luke, c. A.D. 63 (only Gentile author in the New Testament)<sup>2</sup><sup>3</sup>

##### Outline – 1:8 [100Q #93]

The apostles bear witness to the King in

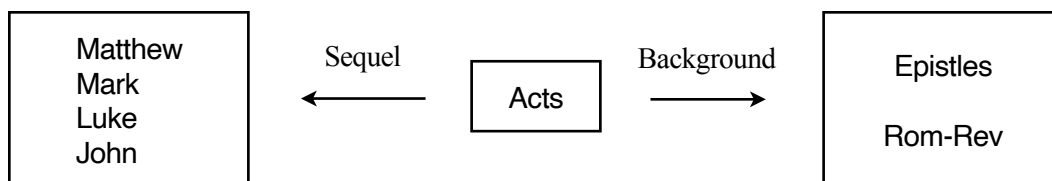
- Jerusalem, **chapters 1-7**
- Judea and Samaria, **chapters 8-12**
- Remotest part of the earth, **chapters 13-28**

The two apostles most prominent in Acts are Peter and Paul. Some outline the book based on this feature:

- Acts of Peter, **chapters 1-12**
- Acts of Paul, **chapters 13-28**

##### Relation of Acts to the rest of the NT

Sequel to the gospels . . . Background to the epistles



##### Evidence and value of understanding this relationship

- Confirms the gospel  
Mk 16:19-20...Ac 14:3. See also Heb 2:3-4
- Explains the commission  
Mt 28:19-20...Ac 2:14,37,38,41,42
- Divine commentary on the promised mission of the Holy Spirit  
Lk 24:48-49; Jn 14:26; 15:26,27; 16:13...Ac 1:1-8
- Contains vital information concerning the church’s establishment, growth, work, and organization (universal and local)  
Mt 16:15-18...Ac 2:36,41,47
- Provides background information that enables us to better understand and appreciate the epistles  
Example: 1Co 16:8-9. Likely referring to Ac 19:19,20.

**Quick Quiz #22**

Note: There may be more than one correct answer. Choose *all* correct answers.

1. The author of Acts is
  - a. Luke
  - b. A Gentile
  - c. A physician
  - d. An apostle
  
2. Acts is
  - a. A sequel to the gospels
  - b. Background to the epistles
  - c. The record of the apostles carrying out their mission
  - d. None of the above
  
3. Acts
  - a. Aids in understanding the rest of the New Testament
  - b. Confirms the gospel message as being from heaven
  - c. Explains the great commission
  - d. Serves as a commentary of the mission and work of the Holy Spirit
  - e. Contains vital information concerning the nature, work, and organization of the church
  
4. Acts was written
  - a. About 98 A.D.
  - b. About 63 A.D.
  - c. About 33 A.D.
  - d. About 52 A.D.
  
5. The two apostles most prominent in Acts are
  - a. Peter and Paul
  - b. Luke and John
  - c. Paul and Barnabas
  - d. Peter and James

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**Additional Reading (#22)**  
**Acts**

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**>>>>>>REVIEW DRILL QUESTIONS<<<<<<<**  
(All previous drill questions and those found at the beginning of next class lesson.)

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<sup>1</sup> The title, "The Acts of The Apostles," as found in some Bibles, may be misleading. It does not record the acts of all the apostles nor even of a majority. A better title might be, "Acts of Apostles," i.e. of some apostles. This latter title is on the Vatican MSS while "Acts" is on the Sinaitic. Neither is likely on the original for "writers of that age were not accustomed to giving titles to their books." McGarvey, *New Commentary on Acts*, p. viii.

<sup>2</sup> **Col 4:11...14.** Paul indicates Luke is not "from the circumcision."

<sup>3</sup> He was a physician. **Col 4:14**

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## **LESSON 23**

### **DRILL**

1. Why is "Acts" so named and what is it about? #12, #13
  2. Give a brief outline of the book of Acts. #93
  3. What is the relation of Acts to the rest of the New Testament? N/A
  4. What are the epistles? (E.g., wives of apostles? cities? etc. Not their names.) #12
- 

### **THE CHRISTIAN DISPENSATION (see chart 7)**

[Chart7](#)

- **Gospel to the Gentiles**
  - **Cessation of spiritual gifts**
  - **Last day**
- 

#### **Gospel to the Gentiles (salvation by faith)**

**Cornelius - Acts 10-11. First Gentile convert.** [100Q #94,95]

Note especially 11:15-18; 15:7-9. Compare Acts 2:39 with Eph 2:11-18

**Judaizing teachers - a severe and recurring problem**

Acts 15; Romans; 2Co 3; Galatians; Php 3:1ff; 1Tim 1:6ff; Tit. 1:14; Hebrews; Rev 2:9

#### **Cessation of Spiritual Gifts**

**Their purpose**

Reveal and confirm - Jn 14:26; 15:26-27; 16:13; Mk. 16:14-20; Heb 2:3-4; 1Co 12:7; 14:6.

**Their transmission**

Laying on of apostles' hands - Acts 8:14-18

**Their termination**

1Co 13:8-13

#### **Last day**

**All raised**

Jn 5:28-29; 6:39-40,44,54; 11:24; Ac 24:15; 1Co 15:20-26,51-52

**Judgment**

Mt 7:22-23; 10:15; 11:22; 12:36; Jn 5:28-29; 12:48; Ac 17:31; 1Th 5:2; 2Pt 2:9; 3:7; 1Jn 4:17; Jude 6

**Go to eternal reward or punishment**

Mt 13:24-30, 36-43; 25:46; 1Th 4:16-5:3

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### **Quick Quiz #23**

Note: There may be more than one correct answer. Choose *all* correct answers.

1. A severe, recurring problem facing Christians in the first century was
  - a. Whether Gentiles must be circumcised and keep the law of Moses to be saved
  - b. Whether hats must be worn to worship assemblies
  - c. Whether the Lord's Supper was to be observed on Saturday or Sunday
  - d. None of the above

2. The purpose of miraculous gifts
    - a. Is to give a personal experience assuring one's salvation
    - b. Is to provide interpretation and revelation to supplement the Bible and guide churches
    - c. Was to reveal and confirm the revelation of God
    - d. Was to raise contributions to support the preachers in the first century
  
  3. The power to work miracles and speak in tongues was transmitted to Christians of the first century
    - a. Through intense prayer
    - b. Randomly, unexpectedly, directly from heaven
    - c. Through the laying on of the apostles' hands
    - d. None but the apostles had the power to work miracles
  
  4. In the resurrection at the end of time
    - a. The bodies of all people will be raised, some to life and some to judgment
    - b. Only the righteous will be raised, then the wicked will be raised 1,000 years later
    - c. Spirits will be raised, but not bodies
    - d. None of the above
  
  5. At the end of time
    - a. All people will cease to exist consciously
    - b. All will be saved by the grace of God
    - c. Many will live on the earth eternally
    - d. People will either enter into eternal reward or punishment
- 

**Additional Reading (#23)**  
**1Corinthians 12-15**

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**>>>>>>REVIEW DRILL QUESTIONS<<<<<<<**

(All previous drill questions and those found at the beginning of next class lesson.)

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**LESSON 24**

**DRILL**

1. Why is the letter to the “Hebrews” so named? #13
2. What does “Revelation” mean? #13
3. What is “Revelation” about? #12
4. Who was the first Gentile convert? #94
5. Where is his conversion recorded? #95

**THE CHRISTIAN DISPENSATION (see chart 7)**

[Chart7](#)

- Epistles of Paul
- Paul

**Epistles of Paul (13)** [100Q #99]

Letter	Date	Location Written From	Journey	Scriptures
Galatians	?	?	?	Ac 14:6 (?); 16:3,6; 18:23
1 Thessalonians	c. 51	Corinth	2 <sup>nd</sup>	Ac 17:1-15; 18:1-21
2 Thessalonians	c. 51	Corinth	2 <sup>nd</sup>	
1 Corinthians	c. 57	Ephesus	3 <sup>rd</sup>	Ac 18:1-21; 19; 1Co 16:5-9
2 Corinthians	c. 57	Macedonia	3 <sup>rd</sup>	Ac 20:1; 2Co 2:12-13; 7:5f
Romans	c. 57	Corinth	3 <sup>rd</sup>	Ac 20:2-3; Rom 15:25; 16:1,23
Ephesians*	c. 57-58	Rome (prison)		Ac 28:16-31
Colossians*	c. 61-63	Rome (prison)		Ac 28:16-31
Philemon*	c. 61-63	Rome (prison)		Ac 28:16-31
Philippians*	c. 61-63	Rome (prison)		Ac 28:16-31
1 Timothy‡	c. 63-68	Macedonia ?		1 Tim. 1:3
Titus‡	c. 63-68	?		
2 Timothy‡	c. 66-68	Rome (2 <sup>nd</sup> imprisonment)		2 Tim. 1:8,16-17; 4:6-8,16-18

\* Commonly called “prison epistles” [100Q #98]

‡ Commonly called “pastoral epistles” [100Q #97]

Purpose: Give instructions and motivation to Christians to be faithful to Christ.

**Rom 15:14-15; 1Co 4:14-17; 2Co 12:19; Gal 1:6-9; Eph 4:1; Php 1:27; 2:14-16; Col 2:6-8; 3:1-4; 1Th 4:1-2; 2Th 2:15; 1Tim 3:14-15; 2Tim 4:1ff; Tit 2:15; 3:1; Phm 21**

**Paul**

- Also = “Saul” - Ac 13:9
  - Before conversion - Ac 7:58; 8:1-3; 9:1-2; 22:3-5,19-20; 26:9-11; Gal 1:13-14; 1Tim 1:13-14
  - Conversion - Ac 9; 22; 26
  - Apostle - Ac 1:8,22...22:14-15; 26:16-18; 1Co 9:1; 15:8-10; 2Co 12:12; Rom 1:1; 1Co 1:1; Gal 1:1
  - Apostle to the Gentiles – Ac 9:15; 22:21; Rom 1:5; 11:13; 15:16; Gal 1:16; 2:8; Eph 3:1,18; 1Tim 2:7; 2Tim 4:17
- 

**Quick Quiz #24**

Note: There may be more than one correct answer. Choose *all* correct answers.

1. The apostle Paul wrote the following number of the New Testament letters
    - a. Five
    - b. Thirteen
    - c. Eighteen
    - d. All of them but the four gospels
  2. The letters commonly called the “prison epistles” are
    - a. Ephesians
    - b. Philippians
    - c. Colossians
    - d. Philemon
    - e. 2nd Timothy
  3. The letters commonly called the “pastoral epistles” are
    - a. Philemon
    - b. 1 Timothy
    - c. 2 Timothy
    - d. Titus
  4. The apostle Paul’s other name was
    - a. Saul
    - b. Epaphras
    - c. Sergius
    - d. None of the above
  5. Paul was known especially as
    - a. The apostle to the Jews
    - b. The apostle of the circumcision
    - c. The mighty apostle
    - d. The apostle to the Gentiles
- 

**Additional Reading (#24)**

**Rom 1:1-17; 15:14-21; 1Co 2:1-5; 2Co 11:22-12:10; Gal 1-2; Eph. 3:1-13; Php 3:1-16; Col 1:24-29; 1Th 2:1-16; 2Th 3:7-9; 1Tim 1:12-17; 2Tim 3:10-4:8**

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**>>>>>>REVIEW DRILL QUESTIONS<<<<<<<**

(All previous drill questions and those found at the beginning of next class lesson.)

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## LESSON 25

### DRILL

1. Who was the apostle to the Gentiles? #91
2. What was his other name? #92
3. What books of the New Testament are commonly called the “pastoral” books? #97
4. What books of the New Testament are commonly called the “prison” epistles? #98
5. How many books of the New Testament did the apostle Paul write? #99
6. How many books of the New Testament did the apostle John write? #100

### THE CHRISTIAN DISPENSATION (see chart 7)

#### [Chart 7](#)

- **John’s letters (5)**
- **“General” epistles**
- **“Hebrews”**

#### John’s letters (5) [100Q #100]

##### Author

John, the apostle, “whom Jesus loved” **John 13:23; 19:26; 20:2; 21:7,20,24** (See “Additional Notes”)

- **Gospel of John**

Purpose - **20:30-31**

Covers only about 20 days of the Lord’s ministry.

**Chapters 13-19**, about one-third of the gospel = one day.

- **1 John - purpose = 5:13. See 1:5-9.**

- **2 John - purpose = vv. 5,6,9**

- **3 John - vv. 8,11**

- **Revelation**

“Revelation” = “1. a revealing, or disclosing” *Webster’s New World Dictionary* “reveal implies a making known of something hidden or secret, as if by drawing back a veil...” *Ibid.*

- Of what - **1:1**

- To whom - **1:4**

- Purpose - **1:3; 2:7,11,17, etc.; 21:5-8; 22:6-7**

- Theme - **17:14**

Author - John, the apostle - **1:1**

#### “General” epistles

##### Seven: James, 1,2 Peter, 1,2,3 John, Jude

“The seven Epistles written by James, Peter, John, and Jude have been known as the Catholic Epistles at least as far back as the time of Origen. The term was used in the sense of general or universal, to distinguish them from the Pauline Epistles which were addressed to individual churches or persons. The Second and Third Epistles of John seem to be an exception to this rule; but they were, no doubt, included among the Catholic Epistles as properly belonging to 1 John and as of value to the general reader.” *Introduction to the New Testament*, Thiessen, p. 271.

##### “James”

Author - probably “James, the Lord’s brother,” **Gal 1:19**, of prominence in N.T., **Ac 12:17; 15:13; 21:18; 1Co 15:7; Gal 1:19; 2:9,12.**

**Jam 1:22-25; 2:26** - Faith without works is dead!

**“1 & 2 Peter”**

Author - Apostle Peter, **1Pt 1:1; 2Pt 1:1**  
**1Pt 5:12; 2Pt 3:1,2...11...14, 17-18**

**“Jude”**

Author - brother of James, **1:1**. Probably brother of author of “James” and thus a brother of the Lord.

Purpose and occasion of writing, **v3**.

**“Hebrews”**

Author - unknown

Theme of the epistle - The Superior High Priesthood of Christ **1:3...2:17f...3:1...4:14...** etc.

Exhortation of the epistle - **2:1-3; 10:26-31**

Note “Let us”, **4:1,11,14,16; 6:1; 10:22,23,24; 12:1,28; 13:13,15**.

Key word - “better” - **1:4; 3:3; 7:19,22; 8:6; 9:11,14,23; 10:34; 11:40; 12:24**.

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**ADDITIONAL NOTES (#25)**

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**Authorship of the gospel of John**

## Internal evidence

**Jn 21:24** seems to identify the writer as “the disciple whom Jesus loved” **21:20**. This disciple is not Peter (**Jn 21:20**). Of the three that seemed especially close to Jesus (**Mk 5:37; 9:2:14:33**), Peter is ruled out in **Jn 21:20**. James was martyred early (**Ac 12:2**). If John was written later as it seems, this would leave John to be “the disciple whom Jesus loved,” and thus, the author. The writer’s familiarity with Jewish customs, Palestine, being an eyewitness (**1:14; 19:35; 21:24**), and one of the twelve at the last supper (**13:23**), accords with John being the author.

## External evidence

- Theophilus of Antioch, c. 170
- Ireneus, c. 175
- Muratorian Fragment, c. 180-200
- Clement of Alexandria, c. 190-200
- Tertullian, c. 200
- Origen, c. 210-250
- Eusebius, c. 300

**Seven general epistles**

Some counted seven, and some eight general epistles, by including Hebrews.

“Further, the twenty-one Epistles were subdivided into the Pauline (thirteen)<sup>11</sup> and the General (eight).” “<sup>11</sup>In the Eastern Church, the tendency was to classify them as fourteen Pauline Epistles (including Hebrews) and seven General; the Western Church, on the other hand, tended to follow the classification presented above.” Geisler & Nix, *A General Introduction to the Bible* (Moody Press: Chicago, 1979), p. 21.

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**Quick Quiz #25**

Note: There may be more than one correct answer. Choose *all* correct answers.

1. The apostle John wrote
  - a. Revelation
  - b. Acts
  - c. 1, 2, 3 John
  - d. Gospel of John

2. The epistles commonly referred to as the “General” or “Catholic” epistles are
    - a. The ones the Roman Catholic Church put in the Bible
    - b. James, 1,2 Peter, 1,2,3 John, Jude
    - c. The apocryphal books found in the Roman Catholic Scriptures
    - d. None of the above
  3. Revelation was written to
    - a. Foretell the political condition of the world in the 21st century before Christ’ second coming
    - b. Give a prophetic description of the rise of the Roman Catholic Church
    - c. Reveal things shortly to come to pass for the comfort of suffering disciples in the first century
    - d. Describe what will happen at the end of the world
  4. The theme of Hebrews is
    - a. The glorious history of the Hebrew nation
    - b. Why Hebrews have a special relationship with God due to their physical lineage
    - c. God’s special and different plan of salvation for Hebrews
    - d. None of the above
  5. The following letter particularly focuses on living godly in the face of an ungodly society, including government, employers, marriage partners, and associates
    - a. James
    - b. 1 Peter
    - c. 2 Peter
    - d. Jude
    - e. Hebrews
- 

**Additional Reading (#25)**

**John 1:1-18; 1,2,3 John; Jude; Revelation 1-3; James 1 and 2; 1Pt 1:1-20; 2:11-12; 5:6-12; 2Pt 1:1-11; 3:1-11; Heb 1:1-2; 2:1-4; 3:12-14; 10:19-31; 13:7-9**

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**>>>>>>REVIEW DRILL QUESTIONS<<<<<<<**

(All previous drill questions and those found at the beginning of next class lesson.)

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