

Bible Digest

An Overview of the Bible

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WHAT IS THE BIBLE ALL ABOUT?

1. Who God is
2. Who we are
3. How we relate to God
4. How we fit into God's plans
 - a. In the past
 - b. In the present
 - c. In the future

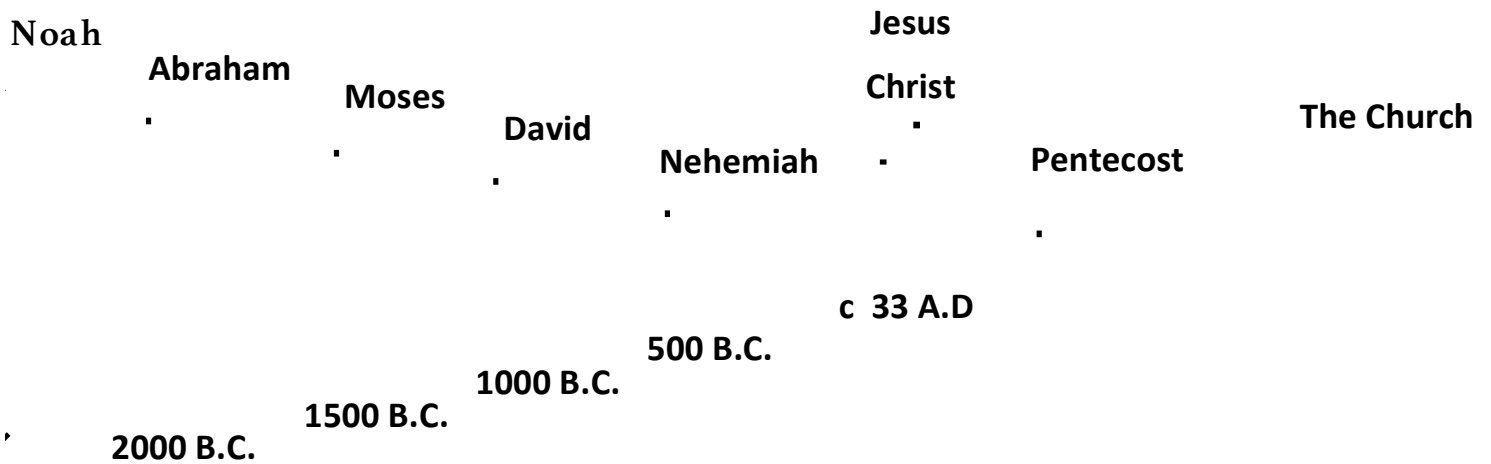
The theme of the Bible is that God who created everything good is loving including just, sovereign, and most holy. Mankind, the crown of His creation who bears His image and with whom He wants to have eternal fellowship, sinned and broke their relationship with God. The loving including just God, offended by sin, which hurts people He loves and contaminates the purity of His creation, is unwilling to destroy the crown of His creation; yet they are now unworthy to come into the presence of God who is holy and pure, unless they are changed and made fit for His fellowship. So He implements His plan for saving those who will respond to His unmerited blessing (grace). He gathers a people, who He trains and equips to be His task force, to whom He gives the mission to bring His plan of salvation to all the world, so that all who will believe, trust, and obey His only begotten Son, Jesus Christ, who conquers Satan, evil, and the death they brought, will be saved. When the time is right in God's sight, Christ will return, bring justice to the world, and separate out those committed to evil, and usher in the paradise of the new heaven and earth for those who He has saved.

Why Study the Old Testament

1. It is the Word of God. (E.g., 2 Timothy 3:16)
 - a. As the NIV Study Bible note says, “The primary reference is to the OT, since some of the NT books had not even been written at this time.” And, I would add that it would still be over 200 years before the early church met in the councils that canonized the NT.
 - b. The OT was the Bible for the first Christians.
2. The OT is still authoritative for us. (E.g., Matthew 5:17-20)
3. Only by studying the OT can we understand the NT. (E.g., Luke 24:25-27, 44-48; most of the book of Hebrews) Essential concepts such as calling, covenant, holiness, and priesthood would have either no meaning or an inaccurate meaning. (How could we make sense out of such key NT texts as 1 Peter 2:9-10? Most of the gospel according to Matthew? Revelation?)
4. Since the OT was the Bible for the first Christians, when the NT was being written, the NT authors assumed it was unnecessary to repeat the prerequisite and vital information from God that is included in the OT when penning the NT.
 - a. How impoverished our lives and ineffective our witness for Christ would be if we failed to keep the Ten Commandments.
 - b. Christianity is the only religion, which is based on fulfilled prophecy, announced hundreds and thousands of years previously by many different authors inspired by God, and documented historically.

SESSION ONE:

An Overview of the Overview



I. The Land of Israel

a. Its Context

b. Its Geographical Features

II. Bible Timeline (Shown above)

a. Pre History (Genesis 1-11)

b. Patriarchal Period (Abraham, Isaac, Jacob, Joseph (Genesis 11:31-32; 12:1-3; 17-50))

c. The Exodus (Exodus 1-15)

d. The Sojourn in the Desert (Exodus 16- Deuteronomy 32)

- e. The Conquest of Canaan (Joshua)

- f. The Period of the Judges (Judges)

- g. The United Kingdom (1 Samuel-1 Kings 12:17; 1 Chronicles 1- 2 Chronicles 10:17)

- h. The Divided Kingdom (1 Kings 12:18-2 Kings 25:2; 2 Chronicles 10:18-36:14)

- i. The Exile and Restoration (2 Kings 25:3-30; 2 Chronicles 36:15-23; Esther; Ezra; Nehemiah)

- j. The Period between the Testaments (539 B.C. - 4 B.C.)

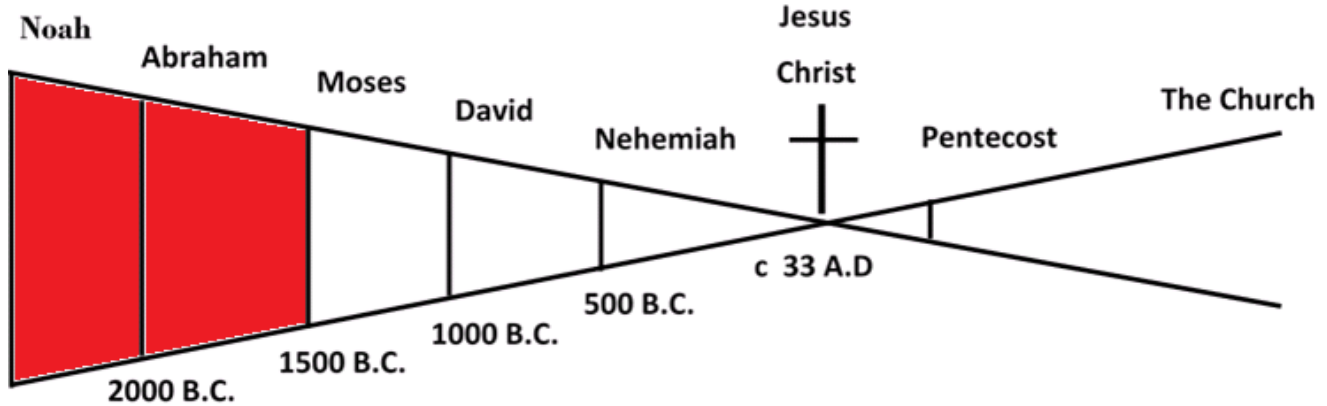
- k. The Time of Jesus (Ca. 4 B.C.-33 A.D.) (Galatians 4:4; Matthew; Mark; Luke; John; Acts 1:1-11)

- l. The Early Church (Acts 1:12-28:31; Romans; 1 & 2 Corinthians; Galatians; Ephesians; Philippians; Colossians; 1 & 2 Thessalonians; 1 & 2 Timothy; Titus; Philemon; Hebrews; James; 1 & 2 Peter; 1,2,3 John; Jude; Revelation)

- m. The Remainder of History: Jesus' Second Coming and the Glorious Future (Isaiah 60; Matthew 24:3-25:46; Mark 13:3- 37; Luke 21:5-36; 23:32-43; 1 Corinthians 15; 1 Thessalonians 4:13-18; 2 Peter 3; Revelation 4-7; 19-22)

SESSION TWO:

Genesis: Its World and Its Contemporary Impact



- I. The Creation and Fall of Man
 - A. The Importance of Genesis 1-3

 - B. The Interpretation of Genesis 1-3

- II. God's Plan of Salvation
 - A. Its Implementation Already in Eden

 - B. Its Purpose

 - C. Its Nature

- III. God's Covenant with His People

A. The Nature of Middle East Covenants

B. The Nature of God's Covenant

C. The Function of God's Covenant

IV. The Patriarchs and Other Key People and Events

A. The World Peopled by Noah's Sons (Genesis 5-10)

B. Abraham (Genesis 11-25)

C. Isaac and Ishmael and Their Descendants (Genesis 16-18; 21-35)

D. Jacob (Genesis 25-50)

E. Joseph (Genesis 30-50)

V. Major Motifs

A. Earth, Ground, Land (Genesis 2:7; 4:12; 17:8 [but contingent on obedience (1 Kings 9:1-9)]; Psalm 37:11 but cf. Matthew 5:5 and Romans 4:13; Revelation 21:1)

- Human beings have a psychic rapport with the land. Adam = mankind; adamah = ground. Land is important and will be forever for humans who are a body-soul unity.

B. Woman As Man's Counterpart (Genesis 2:18; Matthew 19:4-6)

- She is of his substance and is his corresponding opposite, his helper for God's purposes.

C. Name, Naming (Genesis 2:19-20; 5:2; John 3:18; 14:14; 15:16; Acts 4:12; Ephesians 1:21; Revelation 3:8; 15:4)

- The giver is a superior.
- The name is the person and reveals character.

D. Blood (Genesis 4:10-11; 9:4; Leviticus 17:11, 14; Hebrews 9:22)

- Life is in the blood.

E. Covenant (Genesis 12:1-3; 17:1-16; Matthew 26:26-28)

- The covenant is a key concept for understanding the Bible. It is the special relationship God established between himself and those he chose; it is the primary context in which he bestows his special grace.

F. Unity of Word and Deed (Genesis 16:13; Deuteronomy 27:26; Matthew 7:15-23)

- The same word in both the OT and NT means both word and event, word and deed, are one.

G. Memory/Remember (Genesis 19:29; Psalm 9:5-6,12; Isaiah 43:25; Matthew 26:13; Mark 8:18; Luke 1:72; 17:32; 23:42; 24:6)

- In Hebrew memory and existence are linked. Consider the significance of Jeremiah 31:34.

H. God Hears (Genesis 21:17; 29:33; 30:6; Psalm 10:17; John 5:30; 11:40-42; 1 Peter 3:12 [contrast with idols that cannot hear: Revelation 9:20])

- He is immanent as well as transcendent. He knows our needs and meets them.
- God communicates in terms his people can understand and discloses more at later stages of readiness leading to Christ.

I. God's Progressive Revelation (Genesis 18:17; Matthew 5:21-22, 27-28, 38-39)

J. Angels (Genesis 18:2; 32:24; Luke 1:11,26,28,30,35; 2:10,13; 22:43; Matthew 1:20; 2:13, 19; 28:2,5; Acts 5:19)

- Both Hebrew and Greek words mean "messenger" (from God).

K. God as an Active God (Genesis 1:1-2:3; Exodus 13:14-15:2, esp. vss. 13:14, 19, 21; 14:13-14, 21-25, 30-15:2; 1 Kings 18:1- esp. vss. 36-39, 46; Ephesians 4:4-10)

- Throughout the whole Bible on every page of the Bible, God reveals himself as actively caring for his creation and accomplishing his creative and redemptive purposes.

L. God is always with us (Deuteronomy 31:6-8; Joshua 1:5; Matthew 1:20-23; 28:20; Hebrews 13:5-6)

- God is always with us and will never leave us or forsake us, so we should not be afraid.

M. Sin (Genesis 2:17; 3:1 ff.; Romans 6:23)

- Sin is linked to disobedience from the beginning (Genesis 2:17; 3:1 ff.). Sin is disobedience to God's character and will as revealed in the Bible.
- Sin results in death of two types: physical death (Genesis 2:17) and eternal death (Revelation 20:6). God, who is most holy and the source of life, will not have fellowship with sinners. Sin is made known by the Holy Spirit.
- Even unintentional sin brings guilt. (Leviticus 4:13 ff.)

N. Separation (Genesis 24:1-4; 28:1; 1 Peter 2:9-10)

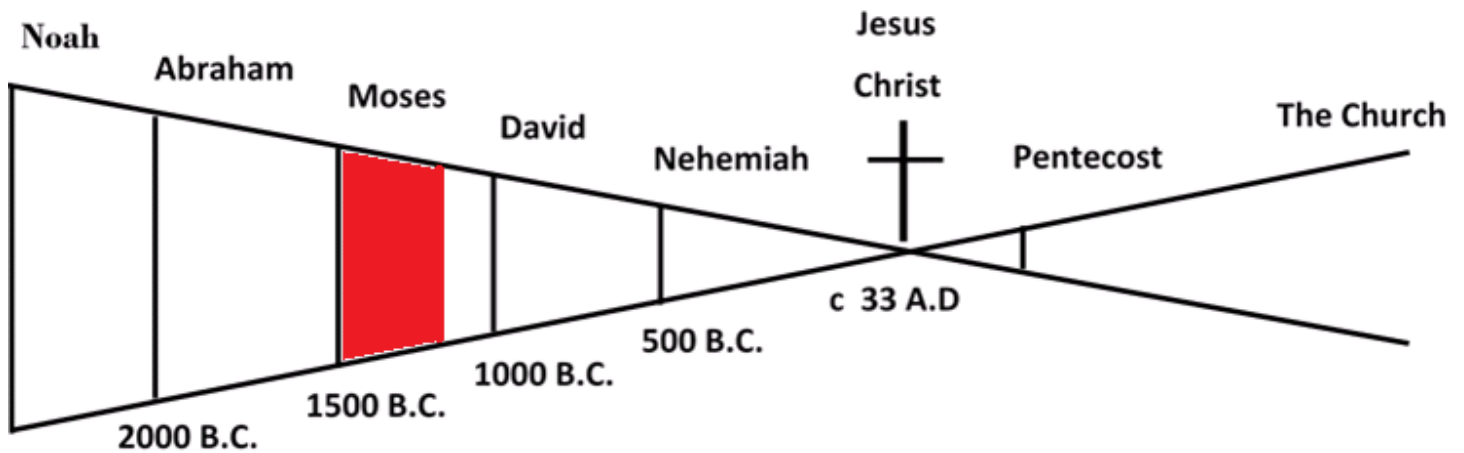
- God's people were to be separate from the influences of the pagan people in surrounding cities in order to be holy to God who is Most Holy.
- Their separation relates to their being holy (separate) to God in order to accomplish their calling, mission.

O. Monotheism (Genesis 31:19; 35:1-4; Deuteronomy 6:4; Ephesians 4:3-6)

- In Bible times belief in one God was very new, shared only by the Israelites, and they were often unfaithful due to influences from their surrounding culture.

SESSION THREE:

The Exodus from Egypt and Entrance into the Promised Land



- I. The Historical Situation: Three powers who struggled for political control of the region from 2,000 B.C.—the conquest of Canaan and the Judges.
 - A. Egypt - 1 Kings 6:1 means the Exodus occurred ca. 1446 B.C.
 - B. Hatti - The Hittites located in what is now central Turkey
 - C. Mittani - An Indo-Iranian people in the highlands of Media, among whom were the Horites and likely the Hivites.
- II. The Theology of the Exodus
 - A. Exodus Event and the History and Theology of Israel (Deuteronomy 6:4-14)

B. God's Power (Psalm 66:6)

C. God's Caring, Justice and Love (Psalm 102:18-22 with Exodus 2:22-23; Psalm 136:10-26)

- He thus cannot overlook sin.

D. Redemption and Freedom from Bondage. (Judges 6:7-10)

E. Mankind's Response to God's Grace: Gratitude in Acts of Worship and Work (Psalm 102:18-22)

III. The Sojourn in the Wilderness

A. God's Care of His People

1. Food (Exodus 16)

2. The Law (Exodus 20+)

B. The Tabernacle (Exodus 25-40)

C. Judgment (Numbers 14:20-38)

D. The Covenant Renewed (Exodus 19:3 ff.; Deuteronomy)

IV. The Conquest of Canaan

A. Canaan Conquered by Force (Joshua)

B. The Religion of Canaan: Fertility Cults (1 Kings 18)

C. Policy of Peaceful Co-existence in Disobedience to God (1 Kings 11-12)

D. The Tribal Allotment of Canaan (Joshua 13-21)

V. The Period of the Judges

A. Historical Background (1 Samuel 13:19-22)

- Philistines a menace to Israel due to their possession of iron weapons.

B. Purpose of the Judges

1. To interpret setbacks as God's judgment for Israel's evil. No setbacks when they obeyed.
2. To deliver Israel from their oppressors who were God's instruments of judgment.

VI. Major Motifs

A. Call (Exodus 3:10; Romans 1:1,17; Colossians 3:23- 24)

- Our vocation (> L. vocare, to call) is God's setting us apart for His work.

B. Grace-Response (Exodus 4:31; Ephesians 5:15- 20)

- God's people always express thanks to Him in word and deed for their unearned blessings.

C. Exodus (Exodus 13:3; Acts 7:17-40; 13:17; Hebrews 3:15- 19; 8:9; 11:24-29; Jude 1:5; Revelation 15:3)

- This mighty act of God delivered his people from bondage.

D. Bondage (Exodus 13:3; Acts 7:6-7 KJV; Romans 6:6; Galatians 5:1 KJV; Hebrews 2:15; 2 Peter 2:19)

- God's freeing them from physical bondage is linked to freedom from spiritual bondage in the NT.

E. Law (Exodus 20:1- 26; Ephesians 2:11-16)

- The law was a blessing. (Psalm 119:97)
- The law taught holy living and the need for God's grace.
- There were two types of law: moral and ceremonial.
- Salvation is by faith, not law in OT & NT.

F. Priest, Priesthood (Exodus 19:6; Hebrews 7:1-8:2; 1 Peter 2:9)

- Priests served as intercessors and offered sacrifices for God's people.

G. Salvation (Exodus 15:1-2; Psalm 3:7-8; Acts 4:12)

- Salvation is seen in OT as deliverance from evil of all kinds by faith in God.

H. Redemption (Exodus 15:13; Romans 3:24)

- Redemption is the means by which salvation occurs. To redeem involves paying a ransom.

I. Atonement (Exodus 29:33; Leviticus 16:11, 15-22) or, Propitiation (Romans 3:23-26; 1 John 4:10; 1 John 2:2; Hebrews 2:16-17 NASB)

- The Bible teaches that, contrary to all other religions, God himself takes the initiative in the atonement for man's sins. Atonement is the experience of God's forgiveness by faith in and reconciliation with God brought about through redemption.
- The Greek word, hilasterion, most accurately translated propitiation, means the removal of divine wrath. The concept of divine wrath occurs 585 times throughout the O.T.

J. Sacrifice (Leviticus 3:1 ff.; 16:5-6, 11, 15; Exodus 29:33; Romans 12:1,2; Hebrews 9:11-28)

- Necessary for reconciliation with God (Leviticus 16:5-6, 11, 15), it involves the death of one being for another. We see God's saving love in the sacrificial system that in the OT modeled and pointed to the perfect and once for all sacrifice that was fully realized in Jesus' sacrifice of himself as revealed in the NT.
- It must be unblemished. (Exodus 29:33; Leviticus 3:1ff.)

K. Holy (Leviticus 19:2; 1 Peter 1:13-16; 2:9-10)

- Both the Hebrew and Greek words translated "holy" mean set apart for God's service. That service gives what is set apart very high value.

L. Persecution (Psalm 9:13; 2 Timothy 3:10-4:8)

- God has called his people to proclaim his plan of redemption in a world that has been led astray by Satan and the demons. Christ has defeated them, but we are engaged in a spiritual warfare that, like all war, can and will be painful at times for those who are faithful.

M. Gifts from God (Exodus 31:6; Ephesians 4:7-16)

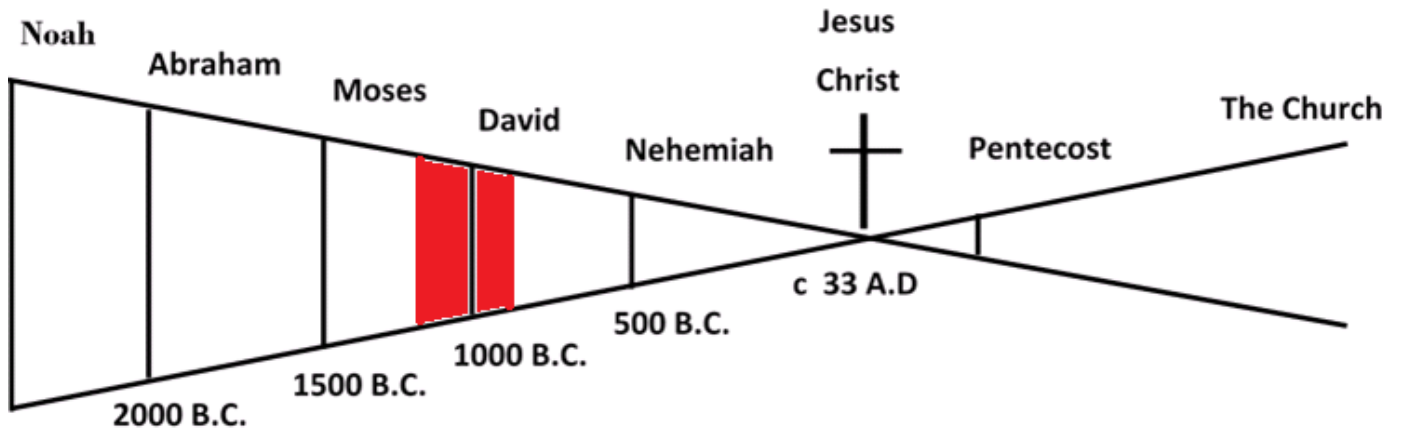
- God gives people abilities they can use in his service.

N. God as an Active God (Genesis 1:1-2:3; Exodus 13:3, 14-15:2, esp. vss. 13:14, 19, 21; 14:13-14, 21-25, 30-15:2; 34:11; 1 Kings 18:1- esp. vss. 36-39, 46; Ephesians 4:4-10)

- Far from a deist view of God, God reveals himself in the Bible as very active in the world and particularly in the lives of his people.

SESSION FOUR

The United Kingdom



I. God's Kingship

A. God's Will That He Be Israel's King (Judges 8:22 ff.; 1 Samuel 8:7)

B. Israel's Request for a King (1 Samuel 8:4-22a)

C. Don't confuse O.T. Israel's theocracy with current governments, e.g., our own U.S. democracy (more specifically, republic) by misapplying Biblical texts to our situation today. (2 Chronicles 7:14, 1 Kings 9:1-5 esp. vss. 6-9)

II. Saul, David and Solomon

A. Saul

1. Tall, Handsome yet From Humble Origin (1 Samuel 9:2, 21)
2. Loses Kingship Due to Disobedience (1 Samuel 13:8-14)
3. The Importance of Character (1 Samuel 16:7)
4. Jealousy and Fear of David Finishes Saul (1 Samuel 18:6-15)

B. David

1. Diplomacy Unites Northern and Southern Factions (E.g., 2 Samuel 3:31-37)
2. Establishes Political and Spiritual Center at Jerusalem
 - a. Political center unites kingdom (1 Samuel 5:1-10)
 - b. Spiritual center preserves pure worship and unites kingdom (2 Samuel 6:12-15; 23:1-7)
3. Kingdom Extension Dependent upon Obedience (1 Kings 9:1-9)

C. Solomon

1. Began Reign with Spiritual Discernment and Wisdom (1 Kings 3:3-15)
2. Later Divided His Loyalty with False gods (1 Kings 11:4-13)
3. Deterioration of Solomon's Role (1 Kings 11)

III. The Prophetic message: Twofold

A. To Point out Discrepancy Between the Standard and the Actions (FORTHTELLING)

1. Temple Made a Basis for False Security (Jeremiah 7:9-10)
2. Law Turned into a Stumbling Block for Justice (Amos 5:7)
3. Separation Made to Be a Curse (Jonah 3:10-4:1)

4. Circumcision Turned into a Fetish (Jeremiah 9:25)

5. Holy Land Used for Unholy Purposes (Jeremiah 2:7)

B. To Predict Results of Continuing to Act as in Past (Deuteronomy 18:15-22; Jeremiah 1:11-16) (FORETELLING)

IV. Major Motifs

A. Sacrifice (Leviticus 3:1 ff.; Romans 12:1-2; Hebrews 9:11-28)

- Sacrifice in the OT is the offering of a possession for God's praise, atonement, or to pay a vow.
- Sacrifice came to be an empty tradition by the unrighteous. (Jeremiah 6:20; Hosea 6:6; Matthew 9:13)

B. Forgiveness (Leviticus 4:20; Matthew 26:28; John 14:6)

- Forgiveness is the result of atonement, God's declaration that the believer's sin is nonexistent, as if it never occurred; is unmerited; and is contingent upon confession and repentance. Since God is holy, holy, holy, and no unrighteous person can enter his presence, Christ Jesus came to provide the forgiveness necessary to come to the Father. (John 14:6)

C. Confession (Numbers 5:7; James 5:16; 1 John 1:9; 4:15; Matthew 10:32; Romans 10:9; Philippians 2:11; 1 Timothy 3:16; Revelation 3:5)

- Confession is an honest and contrite admission to God that one is truly sorry for a sin, including repentant, and a sincere turning away from, desire, and effort to not repeat the sin.
- Confession is also the acknowledging, admitting, professing, agreement that one believes in and is in relationship with Christ Jesus and the triune God.

D. Vicarious Bearing of Sin (Leviticus 5:6; 17:11; Isaiah 53:10-11; 1 Peter 2:24)

- This involves one being taking on the punishment due another for his or her sin—preparation for understanding Christ's once for all sacrifice.

E. Mediator (Deuteronomy 5:5; Hebrews 9:15)

- A mediator is one who stands between two parties who are alienated from one another for purposes of reconciliation. Now, Christ is the only Mediator between us and God.

F. Election (Exodus 19:3b-8; Deuteronomy 7:6-11; Ephesians 1:3-14)

- Election is God's selection of Israel to communicate his plan of salvation for the world.
- Election is for function, not for status, superiority.
- Israel's election was out of God's love, not merit.
- Now the church is God's elect, NT Israel. (Gal. 3:26-29; 1 Peter 2:10)

G. Love (Deuteronomy 7:8, 6:5; 1 Corinthians 13:4-7)

- Love in the Bible originates from God and involves acts toward another for that person's benefit. Feelings follow acts.

H. Prophet (Deuteronomy 18:15-22; 1 Corinthians 14:1-5, 24)

- Called by God to speak his Word, there were two main aspects of their message:
 - forthtelling
 - foretelling
- God told his people how to distinguish between true and false prophets.

I. Righteousness (Deuteronomy 24:13; Romans 3:21-26)

- Often used synonymously with justice (same Hebrew and Greek word), righteous-ness means being acceptable (“right with”) God, according to his standard.

J. Obey (Deuteronomy 28:1; 28:1; John 14:21; Hebrews 5:9)

- Obedience means behaving according to the law and will of God.

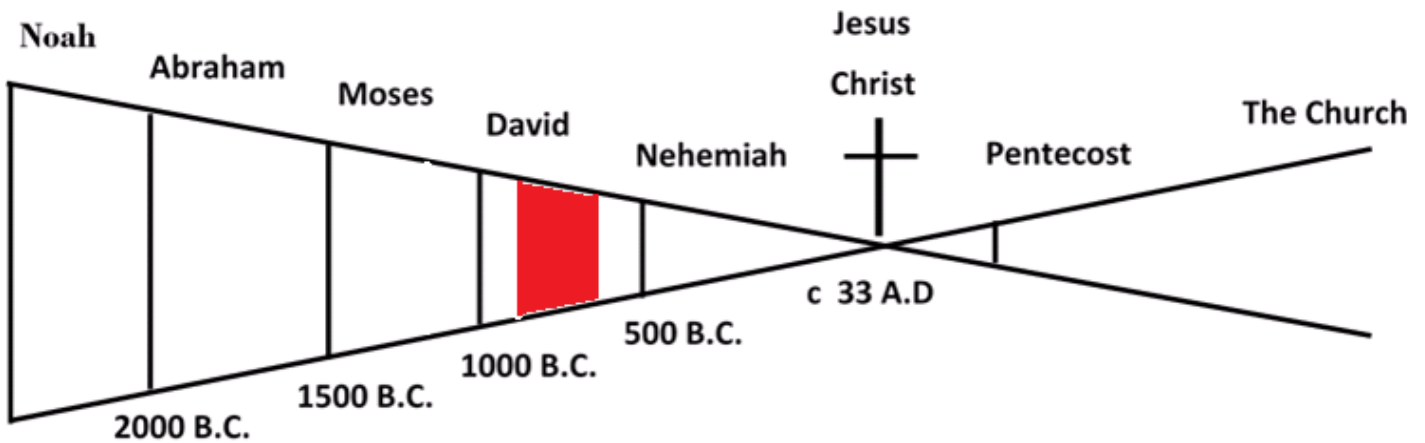
K. King (1 Samuel 8:7 ff.; Isaiah 9:7; 1 Kings 9:1-9; Luke 1:32-33)

- Israel’s human king was to rule for God under His authority and to be holy to God. The king’s main responsibility was to maintain righteousness.

L. Temple (1 Corinthians 3:16-17; 6:19-20; 17:1-14; Matthew 24:1-2; John 2:18-22; 4:19-26)

- The Temple was where people came to meet God, where he dwelled. It was thus the central and most important aspect of Israel’s life. Jesus fulfilled this concept in himself. (John 2:19-21)

SESSION FIVE:
The Divided Kingdom



I. The End of the United Monarchy (1 Kings 12)

A. Rehoboam's Disregard of Wise Counsel

B. Jeroboam's Revolt

II. Israel and Judah (1 Kings 12:16-20)

A. Israel - 10 Northern Tribes

B. Judah - 2 Southern Tribes (Called one tribe due to Simeon being absorbed by Judah, as Simeon's inheritance in the tribal allotment was taken from Judah "because Judah's portion was more than they needed." [Joshua 19:9])

III. The Prophetic Message

A. The Two Options

1. Trust God and flourish.
2. Continue to disobey and lose the land and be exiled.

B. The Coming of a Messiah out of David's Seed (Isaiah 9:2-7)

C. The Birth of a New Era

(Isaiah 11:1-11. This passage is an example of the principle of interpretation called the prophetic perspective, or prophetic foreshortening, or near and far fulfillment, where the prophet predicts future events but does not distinguish between those that will be occurring in the present age within a few decades or many centuries from those that will occur at the end of time. Here Isaiah speaks of both Jesus' First Advent [vss. 1-3a] and his Second Advent [vss. 3b-11]) as well as a major event coming much sooner that will precede Jesus' two advents: the return from captivity in the sixth century B.C. of the faithful remnant. [Vss. 10-11])

D. Restoration (Isaiah 11:6-9; 35:1-10; 40:9-11; 51:3; 60:18; Ezekiel 36:23-28, 35a; Romans 5:1; 6:1-4; 8:1; 2 Corinthians 5:16-21)

- The prophets brought hope to the Exiles.

E. Promises to be for the Remnant (Isaiah 1:10-31; 11:11-12; Jeremiah 23:3-4; 29:10-14; 31:7-9)

- The promises of the prophets were conditional—pertaining to the purified remnant that would receive the promised blessings and accompanying responsibilities.

IV. Major Motifs

A. Bride (Jeremiah 3; Ephesians 5:23 ff.)

- The Bible uses two major analogies for the covenant: father and son, husband and wife (bride).
- The marriage relationship conveys love, faithfulness, trust, caring, progeny (the outreach of God's people).

B. Branch (Jeremiah 33:15; John 15:1-12; Romans 11:16-29)

- This motif symbolizes the Anointed One (Messiah, Christ) whose human lineal connection is with David according to God's promise. In the New Testament it illustrates our relationship with Christ Jesus.

C. Exile (Isaiah 27:8; James 1:1)

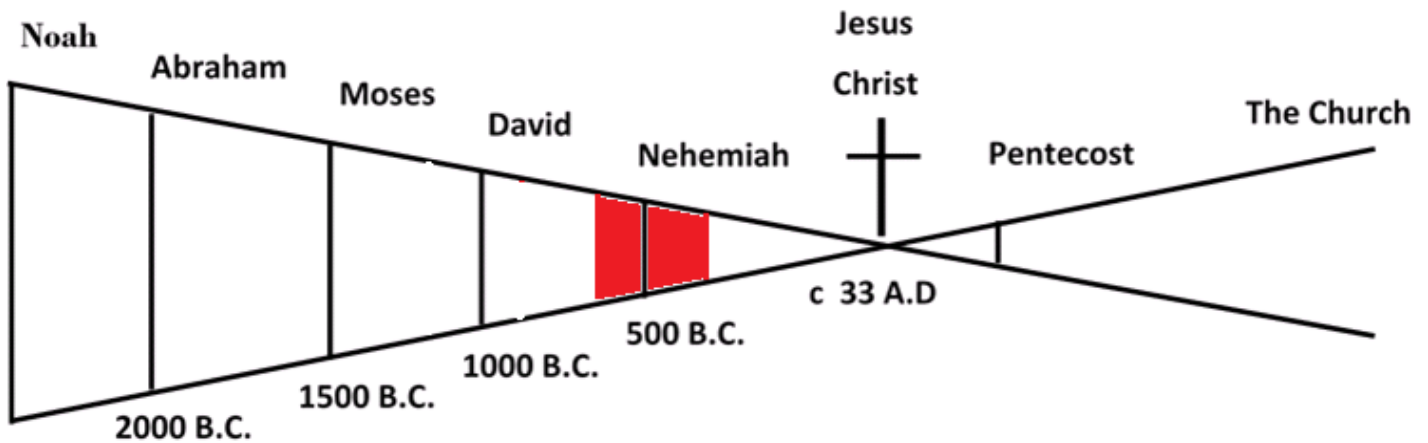
- The Exile demonstrates God's love, discipline of his people, justice, and commitment to his promises.

D. The Suffering Servant (Isaiah 52:13 - 53:12; 2 Timothy 3:10-4:8; 1 Peter 2:18-25)

- The Messiah and his people will suffer in faithfulness to the mission.

SESSION SIX:

Invasion, Exile and Restoration



I. The Fall and exile of the Northern Kingdom - 722 B.C.

A. Precedents

1. Worship of False gods (1 Kings 16:30-33)

- Israel always suffered from worshipping the false gods of the pagans due to the failure to destroy all the Canaanites in the Promised Land.

2. Period of Wealth and Prosperity (2 Kings 14:25-28; Amos 6:4-6)

- This period fostered the development of materialistic values.

B. Rise of Assyria (2 Kings 15:17-20)

C. Israelite Kings' Turning to Foreign Alliances Instead of God (2 Kings 15:19–16:1-20)

D. Dispersion of the Northern People (2 Kings 17)

II. The Fall and Exile of the Southern Kingdom - 586 B.C.

A. Precedents

1. Worship of False gods (2 Chronicles 36:9-17)

2. Disregard of God's Word by Judah's Kings (2 Chronicles 36:4-17; Jeremiah 36:1-32)

B. Rise of Babylon (2 Chronicles 36:4-10)

C. Dispersion of the Southern People (2 Chronicles 36:10- 20)

III. The Prophetic Message

A. Fall and Exile Are God's Judgments (Disciplines) on Evil in Israel and Judah (1 Kings 9:1- 9; 11; Jeremiah 25:8-14; 30:1-3 ff.)

B. The Instruments of God's Judgment (Assyria and Babylon as Well as Other Nations Used by God) to be Judged (Jeremiah 25:8-14)

C. Israel to Be Restored after 70 Years (Jeremiah 25:8-14; 30:1-3 ff.)

IV. Israel Restored

A. Babylon Conquered by Persia (539 B.C.) (2 Chronicles 36:20-23)

B. Edict of Cyrus Permits Return (Ezra 1:2-4)

C. Reconstruction of the Temple (Ezra, ca. 458 B.C.; Book ca. 440 B.C.)

D. Reconstruction of Jerusalem (Nehemiah, ca. 445 B.C.; Book ca. 430 B.C.)

E. Law Reform (Nehemiah 8:2-3, 8)

V. The Remnant (Isaiah 10:20-22, 37:30-32)

A. Nature of the Remnant

B. The Remnant in the New Testament Church (Romans 4:13-15; Galatians 3:6-9, 29)

VI. Major Motifs

A. God's Providence (Ephesians 1:3-14)

- God cares for, upholds, and governs his creation and provides for its redemption and renewal.

B. Judgment (Jeremiah 25:8-14; Matthew 25:31-46)

- Because he loves his people, he will judge evil in order to make those who trust and obey fit for his fellowship and for effective service.

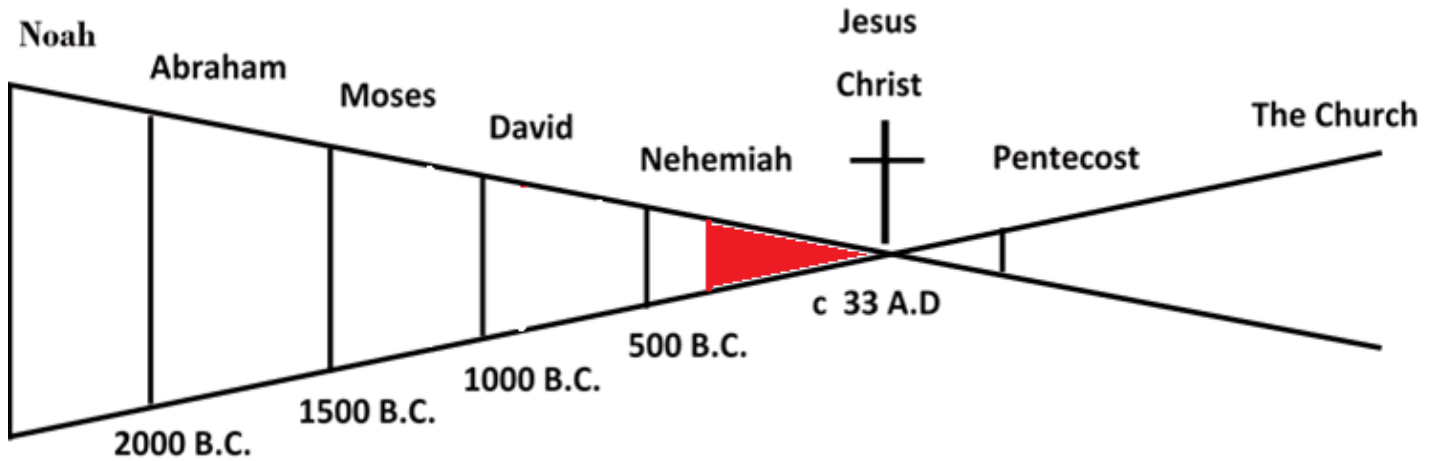
C. Restoration (Jeremiah 25:8-14; 30:1-3 ff.; Revelation 21:1-8)

- As Israel was restored according to God's promise in a partial glimpse of the future restoration of God's kingdom, so he will restore his creation at the end of time in its fullness and perfection as he has also promised.

D. Hope (Ezra 10:2; Psalm 10:18; 42:5,11; 43:5; Isaiah 40:31; Jeremiah 31:17; Lamentations 3:21,24,26; Hosea 12:6; Micah 5:7; 7:7; Matthew 12:21; Mark 15:43; Acts 2:26; 24:15; 28:20; Romans 4:18; 5:4-5; 8:25; 15:12-13; 2 Corinthians 1:10; 3:12; Galatians 5:5; Ephesians 1:18; Colossians 1:5,23,27; 1 Thessalonians 1:3; 4:13; 2 Thessalonians 2:16; 1 Timothy 1:1; 4:10; 5:5; 6:17; Titus 1:2; 2:13; 3:7; Hebrews 3:6; 6:18-19; 10:23; 1 Peter 1:3,13,21; 3:15; 1 John 3:3)

- As God has proven himself trustworthy by the fulfillment of many prophecies, the greatest of which is all that his only begotten Son did including his suffering and resurrection from the dead to provide and assure us of salvation; by always telling the truth; and with countless other demonstrations of his steadfast love and care in his Word and in our daily lives, we always and constantly have hope that he will continue to fulfill all his promises to us.

SESSION SEVEN:
The Period between the Testaments



- I. Political Developments
 - A. The Persian Period (539-332 B.C.)
 - B. The Alexandrian Period (332-301 B.C.)
 - C. The Egyptian (Ptolemy) Period (301-198 B.C.)
 - D. The Syrian (Seleucus) Period (198-167 B.C.)
 - E. The Maccabean Period (167-63 B.C.)
 - F. The Roman Period (63 B.C. - 70+ A.D.)

II. Religious Institutions

A. The Temple

B. The Synagogue

C. The Sanhedrin

D. The Parties in Judaism

1. The Pharisees

2. The Sadducees

3. The Essenes

4. The Zealots

- A militant party focused on extending Pharisaism and opposing Roman occupation.

III. Literary Productions

A. General Philosophy: Legalism

B. Rabbinical Works: Instructions Jews were to follow.

1. Two Literary Forms

- #### a. Midrash: Running commentaries on the OT

b. Mishna (E.g., Talmud): Discussion and interpretation of the OT by topics. Talmud, an interpretation of the Mishna

2. Two Types of Contents in Both Literary Forms

a. Halakah: Discussion of OT legal material

b. Haggadah: Discussion of OT non-legal material (e.g., devotional, sermonic, very practical)

C. The Old Testament Apocrypha

1. Identification and Significance

- The word means “hidden,” and primarily refers to 15 books written between the OT & NT, the period when God did not speak.

2. Use by the New Testament Writers

- Bible writers use the apocryphal books for illustration not for authority.

D. The Pseudepigrapha

1. Identification and Significance

- The word literally means “false writings,” i.e., those having no author or one using a pseudonym and which the early church didn’t consider as canon.

2. Use by the New Testament Writers

- Bible writers used the pseudepigraphal books for illustration not for authority.
- E.g., Jude 14, 15 is a quote from Enoch 1:9.

E. The Language of the Bible

IV. Prophetic Silence

A. Reference in Scripture (Psalm 74:9)

B. Silence Broken by John the Baptist (Mark 1:1-8)

V. The Relationship between the Old and New Testaments

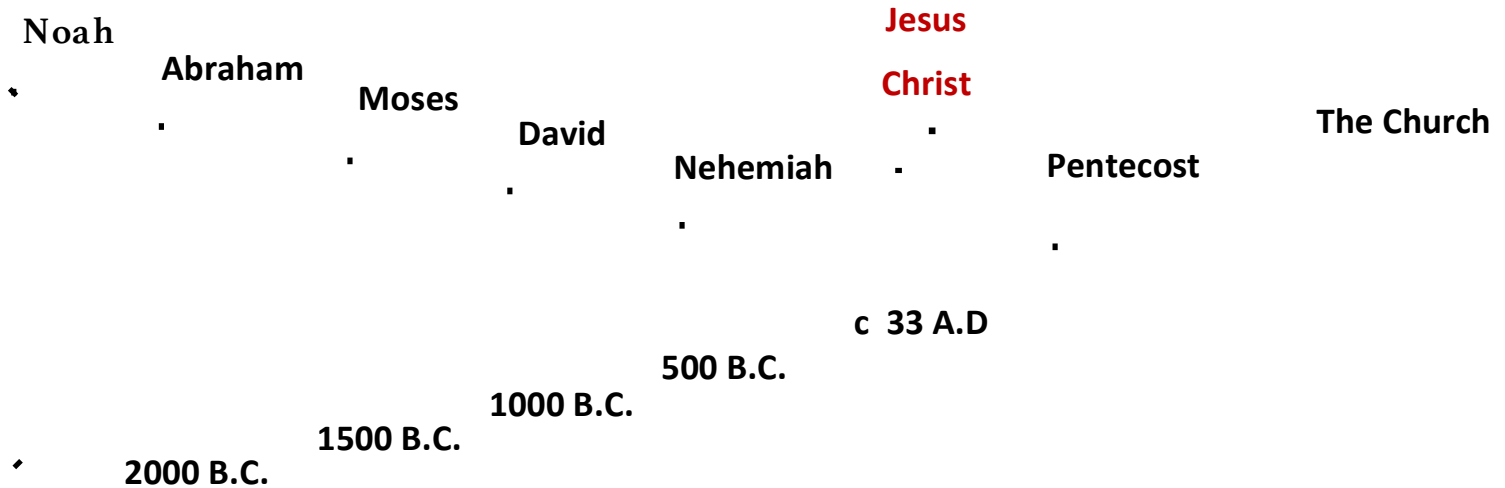
A. Review of the Purpose of Israel

B. The Concept of Salvation History

C. The Essential Unity of the Bible

SESSION EIGHT:

The Life of Christ



I. Jesus' Fulfillment of Prophecy

A. His Birth

1. Born of a Virgin (Isaiah 7:14; Matthew 1:18-25; Luke 1:27, 34, 35)
2. Born in Bethlehem (Micah 5:2; Luke 2:4-11) likely in a cave such as the one on the screen.
3. Presents Brought (Psalm 72:10; Matthew 2:11)
4. Time in Egypt (Hosea 11:1; Matthew 2:14, 15)
5. Slaughter of Children (Jeremiah 31:15; Matthew 2:16-18)

6. Return to Nazareth (Judges 13:5; Matthew 2:23)

B. His Messianic Offices

1. A **Prophet** like Moses (Deuteronomy 18:15-19; Acts 3:20-23)

2. A **Priest** like Melchizedek (Genesis 14:18-20; Psalm 110:4; Hebrews 5:5-7)

3. A **King** like David (Isaiah 9:7; I Kings 9: 1-9; Luke 1:32-33)

C. His Lineage

1. The Son of Eve (Genesis 3:15; Galatians 4:4)

2. The Son of Abraham (Genesis 22:18; Hebrews 2:16)

3. The Son of Isaac (Genesis 26:4; Matthew 1:1-2)

4. The Son of Jacob- Israel (Genesis 28:14; Numbers 24:17; Matthew 1:1-2)

5. The Son of Judah (Genesis 49:10; Luke 1:33)

6. The Son of Jesse (Isaiah 11:1-10; Revelation 5:5)

7. The Son of David (2 Samuel 7:12, 13; Luke 1:32-33)

D. His Mission

1. Savior for the Jews (Isaiah 46:13; Luke 2:30-35)

2. Light for the Gentiles (Isaiah 9:1-2; Luke 2:32)

II. Jesus' Nature and Function

A. Nature: Fully God (Colossians 2:8-10) & Fully Man (Hebrews 2:17)

B. Function

1. His Offices

a. Prophet (Luke 13:33; John 8:26-28; Matthew 24:3-35)

b. Priest (Hebrews 4:14-16)

1) Sacrificial work (Matthew 27:45-56; Hebrews 9:23-24)

2) Intercession (Romans 8:34)

c. King (Isaiah 9:7; 1 Kings 9:1-9; Luke 1:32-33)

2. His Vicarious Atonement for All Who Follow Him

(Leviticus 5:6; 17:11; Isaiah 53:10-11; Isaiah 53:6; Mark 10:45; 1 Peter 2:24)

- He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.” (1 John 2:2)
- All other religions prescribe ways for adherents to save themselves.

- Jews to this day still struggle with what to do with their guilt. Here (in photo on screen) a rabbi strikes the back of a Jew who hopes to atone for his sins on Yom Kippur.
- Hindu's try to wash away their sins and remove their guilt by washing in the Ganges River, which they believe is the holiest river in India. An estimated 70 million people participated in this six-week festival held once every 12 years.

3. His Return to Bring All Creation to Completion

a. General Resurrection (John 5:28-29; Acts 24:15)

b. The Last Judgment (Matthew 25:31-46)

c. The New Heaven & New Earth (Revelation 21:1-4)

III. Jesus' Message

A. God Sovereign of Heaven and Earth (E.g., Matthew 26:53-54)

B. Jesus Revealed God's Will & Purpose (E.g., John 3:16; 6:40)

C. Jesus Revealed Attributes of God (Mark 1:41; 2:5; 6:39-44; 11:15-17)

D. Jesus Revealed Nature and Purpose of Mankind (Matthew 18:1-6; Philippians 2:1-11; Ephesians 4:11-16)

E. God-Relatedness Necessary for a Full Life (Matthew 4:4, 10; 22:36-40)

F. Jesus Identified the Factors that Threatened Our Relationship with God. (Matthew 26:41; 13:22; 15:8-20; Luke 8:12, 14; John 8:44)

G. Jesus Taught the Responsibilities Characteristic of a Right Relationship with God. (John 14:21; Matthew 6:1,2,16; Matthew 5:43-47; Luke 17:3-4; Mark 14:36; Matthew 16:24-25; 20:25-28; 28:18-20)

H. Jesus Declared the Promises, Powers and Blessings Which Come to Those in Relationship with God. (John 14:21; Matthew 6:1-2,16; Matthew 5:43-47; Luke 17:3-4; Mark 14:36; Matthew 16:24-25; 20:25-28; 28:18-20)

IV. Major Motifs

A. Blood (Leviticus 17:11; Hebrews 9:22)

- Life is in the blood.

B. Covenant (Genesis 12:1-3; 17:1-16; Matthew 26:26-28)

- The covenant is a key concept for understanding the Bible. It is the special relationship God established between himself and those he chose; it is the primary context in which he bestows his special grace.

C. Unity of Word and Deed (Genesis 16:13; Deuteronomy 27:26, Matthew 7:15-23)

- The same word in both the OT and NT means both word and event, word and deed, are one.

D. God's Progressive Revelation (Genesis 18:17; Matthew 5:21-22, 27-28, 38-42)

- God communicates in terms his people can understand and discloses more at later stages of readiness leading to Christ to whom the whole Bible points and whom the NT reveals.

E. Salvation (Psalm 3:7-8; Acts 4:12)

- Salvation is seen in the OT as deliverance from evil of all kinds by faith in God and also in the NT as an eternal relationship with God and his people, the church, in Christ for the purpose of serving God in reaching out to others so they too may be saved and enjoy an eternal blessedness with the triune God and all his people in glory in the new heaven and new earth.

F. Redemption (Exodus 15:13; Romans 3:24)

- Redemption is the means by which salvation occurs. To redeem involves paying a ransom.

G. Atonement (Exodus 29:33; Leviticus 16:11, 15-22; Romans 3:2; 2 Corinthians 5:19) or, Propitiation (Romans 3:23-26; 1 John 4:10; 1 John 2:2; Hebrews 2:16-17 NASB)

- Atonement is the experience of God's forgiveness and reconciliation with God brought about through redemption.

H. Vicarious Bearing of Sin (Leviticus 5:6; 17:11; Isaiah 53:6, 10-11; 1 Peter 2:24)

- This involves one being taking on the punishment due another for his or her sin—perfectly fulfilled only in Christ's once for all sacrifice.

I. Love (Genesis 24:27; Exodus 15:13; 20:6; Matthew 5:43-48; Romans 5:6-11; 1 Corinthians 13:4-7; 1 John 4:7-21)

- Love in the Bible originates from God and involves acts toward another for that person's benefit. Feelings follow acts.

J. Obey (Deuteronomy 28:1; John 14:21; Hebrews 5:9)

- Obedience means behaving according to the law and will of God.

K. Suffering Servant (Isaiah 52:13-53:12; 2 Timothy 3:10-4:8; 1 Peter 2:18-25)

- The people whom God has called, through whom he will accomplish his redemptive purposes, will experience suffering in the process, as did his only begotten Son to whom the OT points and the NT most clearly reveals and explains.

L. Righteousness (Deuteronomy 24:13; Romans 3:21-26)

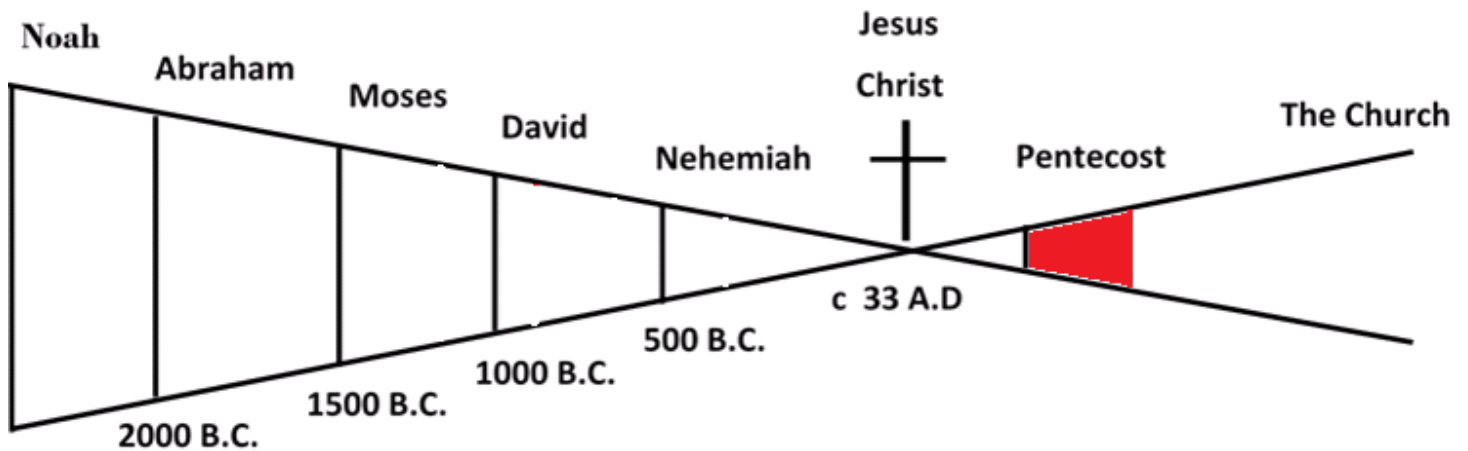
- Often used synonymously with justice (same Hebrew and Greek word), righteousness means being acceptable ("right with") God, according to his standard.

M. Mediator (Deuteronomy 5:5; Hebrews 9:15)

- A mediator is one who stands between two parties who are alienated from one another for purposes of reconciliation. Now, Christ is the only Mediator between us and God.

SESSION NINE:

The Development and Outreach of the Church



- I. Pentecost and the Empowerment, Not the Birth, of the Church:
New Testament Israel
 - A. The “Pouring Out of the Holy Spirit” (Joel 2:28; Acts 2:16-43)
 - B. The Church Is the People of God, Abraham’s Descendants, the Visible Manifestation of the Covenant with Abraham and Renewed in Christ Jesus. (Genesis 12:1-3; 17:1-16; Galatians 3:29; Romans 4:16-17; 8:15b-17, 22-23; Colossians 2:9-12; Revelation 7:9)
 - C. The New Israel to Accomplish its Mission (Romans 4:16; Acts 1:8)
- II. The Jerusalem Council (Acts 15:28-29)
 - A. The Problem: Must Converted Gentiles be Circumcised and Charged to Keep the Law of Moses.
 - B. The Decision (Acts 15:28-29)

III. The Growth of the Church (Acts 1:8)

A. In Jerusalem (Acts 1:1–7:60)

B. In Judea and Samaria (Acts 8:1–12:25)

C. To the Ends of the Earth (Acts 13:1–28:31)

IV. Overcoming Problems

A. Reversion

B. Immorality (1, 2 Corinthians)

C. Why Work?

D. Church Leadership

E. Trials of the Church

F. False Teaching

V. Major Motifs

A. Separation (Genesis 24:1-4; 28:1; 2 Corinthians 6:14; 1 Peter 2:9-10)

- God's people were to be separate from the influences of the pagan people in the surrounding cities in order to be holy to God who is Most Holy.

B. Holy (Leviticus 19:2; 1 Peter 1:13-16; 2:9-10)

- Their separation relates to their being holy (separate) to God in order to accomplish their calling, mission. Both the Hebrew and Greek words translated “holy” mean set apart for God’s service. That service gives what is set apart very high value.

C. Law (Exodus 20:1-26; Ephesians 2:11-16)

- The law was a blessing. (Psalm 119:97)
- The law taught holy living and the need for God’s grace.
- There were two types of law: moral and ceremonial. As a result of Christ’s sacrificial death and shed blood, the ceremonial law has been change (Acts 15:20), but the moral law remains intact (e.g., Exodus 20:1-17).
- Salvation is by faith, not law in OT & NT.

D. Election (Exodus 19:3b-8; Deuteronomy 7:6-11; Ephesians 1:3-14)

- Election is God’s selection of Israel to communicate his plan of salvation for the world.
- Election is for function, not for status, superiority.
- Israel’s election was out of God’s love, not merit.
- Now the church is God’s elect, NT Israel. (Gal. 3:26-29; 1 Peter 2:10)
- For more on election see EDS Website,
<http://www.fromacorntoak12.com/wp-content/uploads/2017/08/Part-19-Who-is-God-His-Works-Predestination-and-Election.pdf>

E. Call (Exodus 3:10; Romans 1:1,17; Colossians 3:23-24; Ephesians 4:1)

- Our vocation (> L. vocare, to call) is God’s setting us apart for His redemptive purposes.
- Our call from God typically involves his guidance of us to a specific service for the accomplishment of his purposes.

F. Monotheism (Genesis 31:19; 35:1-4; Deuteronomy 6:4; Ephesians 4:3-6)

- In Bible times belief in one God was very new, shared only by the Israelites and the Christians. God's people have always struggled to be faithful to the One true God due to influences from their surrounding culture.

G. God as an Active God (Genesis 1:1-2:3; Exodus 13:3, 14- 15:2, esp. vss. 13:14, 19, 21; 14:13- 14, 21-25, 30-15:2; 34:11; 1 Kings 18:1— esp. vss. 36- 39—46; Ephesians 4:4-10)

- Throughout the whole Bible on every page of the Bible, God reveals himself as actively caring for his creation and accomplishing his creative and redemptive purposes, in the OT pointing to Christ and in the NT revealing and explaining Christ.

H. Grace - Response (Exodus 4:31; Ephesians 5:15-20)

- The redeemed in Christ live differently out of gratitude for salvation in Christ.

I. Bride (Jeremiah 3; Ephesians 5:21-23)

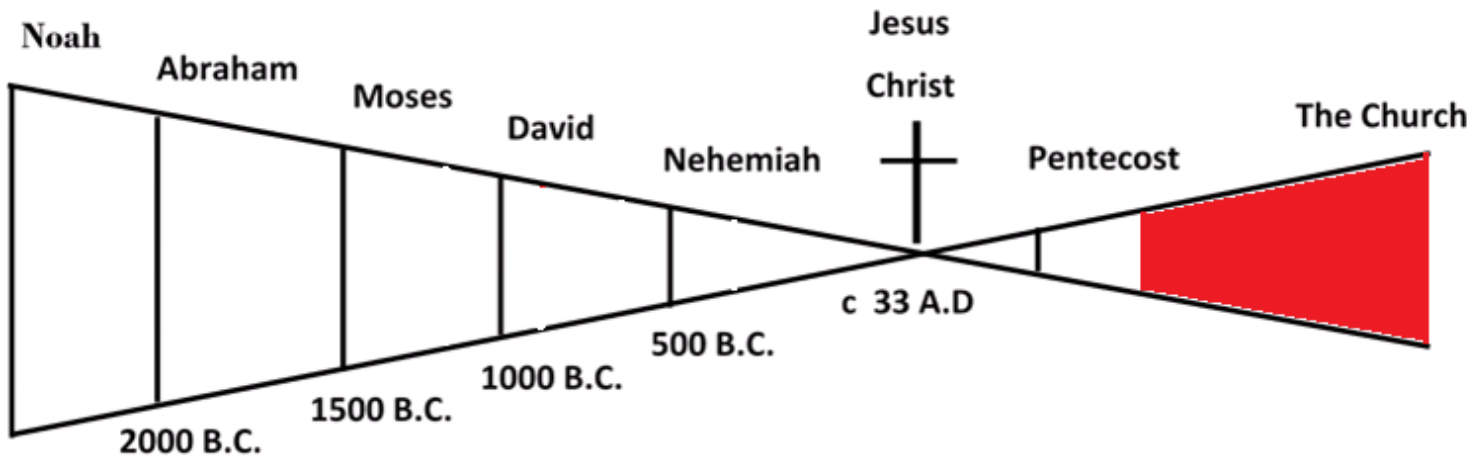
- The church is the Bride of Christ.

J. Sacrifice (Leviticus 3:1 ff.; 16:5-6, 11, 15; Exodus 29:33; Leviticus 3:1 ff., Romans 12:1,2; Hebrews 9:11-28)

- God's people voluntarily obey his moral law out of thanks for what he has done.

SESSION TEN:

The Church Faces the Future



I. Compilation and Canonization of the New Testament

A. Need for a New Testament Scripture

B. Meaning of the term “Canon”

- Canon means standard, rule.

C. Formation of the New Testament Canon

- Three criteria guided selection: apostolic authority, congruence with traditional theology (the rule of faith), continuous acceptance and usage by the churches.

II. The Development of the Church Teaching

A. The Bible

B. The Unity and Trinity of the Godhead

1. God is three persons who share one substance, thus he is one.
2. The sun is one of the best analogies of the Trinity.
 - The sun shows how it is very reasonable to view something as having three distinct parts but comprising one entity.
 - The ball of fire.
 - The rays of light.
 - The heat.
 - The ball never exists without the light or the heat; the light never exists without the ball or the heat; the heat never appears without the ball or the light.
 - All three exist simultaneously and constitute one luminary.

C. The Divine and Human Nature of Christ

D. The Justification and Sanctification of Regenerated Mankind

III. The Second Coming of Christ and the End of Time

A. The Intermediate State (Luke 23:43)

B. Events Preceding the Second Coming (Matthew 24)

C. The Second Coming Itself (Matthew 24, 25; 1 Thessalonians 4:13-18)

D. The Resurrection (1 Corinthians 15)

E. The Last Judgment (Matthew 31-46)

F. The Final States

1. Of the Wicked (Matthew 18:9, 25:41-46; Revelation 21:1-4)

2. Of the Righteous (Matthew 25:41-46; Revelation 21:1-4)

- With hope, confidence, and joy, knowing that Jesus Christ is the only Savior and Lord.
 - “Jesus said...’I am the way, the truth, and the life; no one comes to the Father but through me.’” (John 14:6 NASB)
 - “Jesus Christ is Lord” (Philippians 2:11)

IV. Major Motifs

A. God is Always with Us (Deuteronomy 31:6,8; Joshua 1:5; Matthew 1:20-23; 28:20; Hebrews 13:5-6)

- God, who loves us and is sovereign, is always with us and will never leave us or forsake us, so we should never be afraid.

B. Providence (Nehemiah 9:6; Ephesians 1:3-14)

- The work of God expressed in love and justice whereby he preserves (upholds), cares for, guides, and governs his creation in such a way that the needs of his people are met while at the same time history is progressing toward the end he has established, the redemption and renewal of his creation in and through Jesus Christ.

C. Judgment (Jeremiah 25:8-14; Matthew 25:31-46)

- Since God is truly love to the core of his being (1 John 4:8) and loves his people, he will judge evil in order to make those who trust and obey fit for his fellowship and for effective service. Because God is also holy, holy, holy, he will not allow evil in his presence or to corrupt his creation when he brings his plan to renew his creation to completion in the new heaven and the new earth.

D. Restoration (Jeremiah 25:8-14; 30:1-3 ff.; Revelation 21:1-8)

- As Israel was restored according to God's promise in a partial glimpse of the future restoration of God's kingdom, so he will restore his creation at the end of time in its fullness and perfection in the new heaven and the new earth as he has also promised.