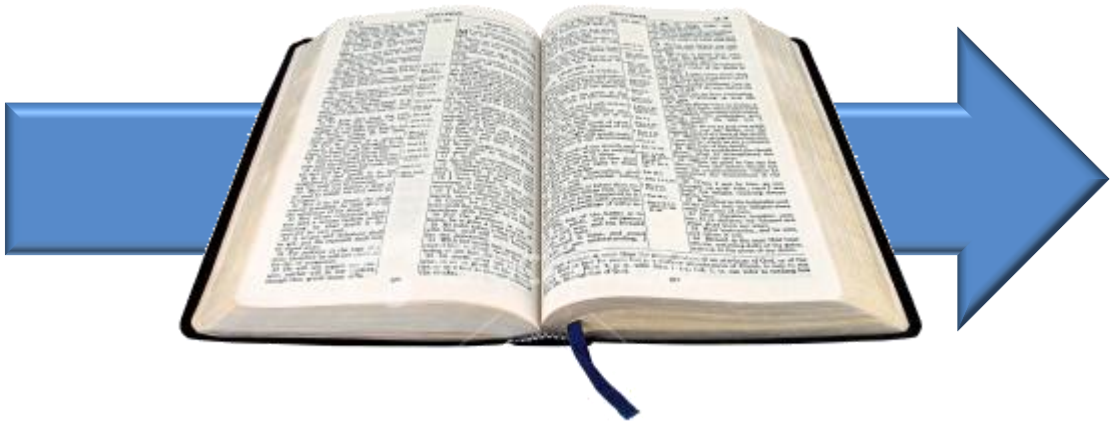


2015

Exton Church of Christ

Jeff Smelser



THROUGH THE BIBLE IN A YEAR

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Quarter 1 The Pentateuch

LESSON 1 Creation

Jesus (and Paul) referred to the events of Genesis 1–3 as historical

Mt. 19:4-6

Mk. 10:6-9

1 Cor. 11:8-9

1 Tim. 2:13-14

There are two accounts of creation, the 1st being a chronological account describing the 6 days of creation, and the 2nd being a man-centered account describing distinctly the creation of the first man and then the creation of the woman.

1. This accounts for such language as in Genesis 2:5...

Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for the LORD God had not sent rain upon the earth, and there was no man to cultivate the ground.

If we attempt to interpret that as a chronological description, we seem to have a contradiction between this account and the account in chapter 1 where plants were created before man. But understanding that chapter two describes all of creation in relation to man, it makes sense to see 2:5 as indicating that there was no need for plants until God was ready to create man, just as there was no need for light, or air, or birds or fish until God was ready to create man. The point isn't that none of these things were created until after man was created. The point is that these things were part of the creation of which man was the centerpiece.

2. Consider the possibility of the events of Genesis 2 all taking place on the 6th day of creation...

FROM Smelser, "Age of the Earth"

(<http://sitsstudy.com/resources/Archives/2011---Genesis/2-Age-Smelser-J.pdf>) "Archer points to the account of creation in chapter 2 and questions how all of the things described prior to the creation of Eve could have been accomplished in a single day, 'Who can imagine that all of these transactions could possibly have taken place in 120 minutes of the sixth day (or even within twenty-four hours, for that matter)?'... Jordan has a cute and sensible reply, 'Well anyone can

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imagine it...’, and proceeds to sketch out a hypothetical schedule of events for the day, including a half hour lunch break and 28 minute nap at 3:00 p.m. before awaking to meet Eve, and wrapping everything up with ‘two and half hours to sunset’ [Jordan, 47]“

Jordan’s imagined creation schedule is as follows:

“Well, anyone can imagine it:

6:00 am	God makes the animals.
6:01 am	God takes counsel with Himself to make man.
6:02 am	God makes Adam. Forming him of dust takes one minute.
6:05 am	After talking with Adam for a minute, God starts to plant the garden.
6:10 am	The garden is completed.
6:11 am	God puts Adam in the garden.
6:12 am	God warns Adam about the forbidden tree.
6:13 am	Adam has breakfast.
6:30 am	God decides to make Eve.
6:31 am	God brings the animals to Adam to name. They are brought by "kinds," so not every specific species, let alone every individual, is brought. Let's say that it takes Adam eight hours to name them all, male and female, with a half hour lunch break. (This is probably far too long at time.) This brings us to —
3:00 pm	Adam takes a nap.
3:28 pm	Adam wakes up and meets Eve.
3:29 pm	God speaks to Adam and Eve (Genesis 1:28-30)
3:30 pm	We still have two and half hours to sunset.

Now, what's so hard about that?”

The picture in Genesis is of a **fully formed and functioning** creation. In chapter 2, Man and Woman appear fully formed and functioning from the moment of creation. In chapter 1, the description of the creation of plants and animals is similar; they are created fully formed and functioning.

God created living things to **reproduce after their kind** (1:11,12,21,24,25). Modern notions of “species” do not correspond to the “kinds.”

God placed **man over all the creation** (Gen. 1:28, 2:7, Ps. 8, 1 Tim. 6:17).

- i. In the October 2015 issue of Biblical Archeological Review, we read, “Why was the first human created? To care for God’s garden.” While man was indeed given the responsibility of cultivating the garden, this quotation misses the point. It is man, not the garden, that is the centerpiece of God’s creation.

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Everything is for man. Man is not created to serve creation, but to subdue and have dominion over creation.

- ii. Popular environmentalist thinking is askew because it imagines the environment as being its own end and man is an interference.

The creation of the first woman was preceded by an exercise that would impress the man with the fact that **she was uniquely and especially suited to be his companion.** (2:18-20).

Marriage

- i. The relationship was created by God, and therefore God's word governs marriage. Although people strayed from God's original intent (as early as Lamech who took two wives according to Gen. 4:19) Jesus' teaching re-established God's original intent (Mt. 19:1-12, Mark 10:2-12).
- ii. Inasmuch as the woman was created from the man, the union of man and woman is a restoration of the whole so that "two become one." This cannot be said of two people of the same sex, for the male was not created out of a male nor was the female created out of a female.
- iii. Purposes of marriage mentioned in Gen. 1-2 include procreation (Gen. 1:27-28), companionship (1:18), and teamwork (1:18).
- iv. The phrase "leave father and mother" indicates that a husband and wife are to form a new family unit, distinct from their parents

Every thing was Good, Gen. 1:31

- i. What God creates is Good. James 1:17
- ii. God is good. Ps. 106:1, 136:1, Mt. 19:17.
- iii. Heb. 6:18, Titus 1:2, Num. 23:19

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LESSON 2 Sin

God Rested on the 7th Day.

- i. The word indicates cessation from activity, as in, “the car came to rest.” It does not indicate that God was tired, exhausted, and needed to be revived. The same Hebrew word is used in Proverbs 22:10, “Strive and dishonor **will cease**.” The Hebrew word is *shabath*, and it is easy to see that from this word comes the word *Sabbath*.
- ii. God’s rest is reflected in the Weekly Rest to be given to God’s people, Ex. 20:8-11.
- iii. God’s rest is reflected in the Promised Land Rest, Numbers 14:22-23, Psalm 95:10-11. Note the idea of man participating in God’s rest.
- iv. God’s rest anticipates the rest God has in mind for his people, Hebrews 4:1-11.

Instruction from God

- i. Gen. 2:16-17
- ii. The woman was aware of this instruction, Gen. 3:2-3

While Genesis does not tell us that it was **the Devil who was at work**, speaking through the serpent, the NT makes this clear. See John 8:44 and consider how the Devil was both a liar and a murderer in Gen. 3, and see Revelation 12:9.

The woman was deceived (compare 1 Timothy 2:14). The reason she believed Satan’s lie is described in Gen. 3:6. Compare 1 Jn. 2:16. She saw that the tree was good for food (the lust of the flesh), a delight to the eyes (the lust of the eyes), and desirable to make wise (the pride of life). Find these same avenues of temptation in Mt. 4:1-11 when Jesus was tested by the Devil, and note Hebrews 4:15.

2. Consequences

1. Death, Gen. 3:23
2. Expulsion from Paradise.
3. Pain & Hardship, compare Romans 8:18ff.

3. Evidence of **further instruction** from God.

1. Abel’s sacrifice was prompted by faith, Heb. 11:4.
2. Faith comes by hearing, and hearing by the word of God, Rom. 10:17.
3. God’s warning to Cain, Gen. 4:6-7.
4. God’s warning to others who might kill Cain, Gen. 4:15.

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LESSON 3 **Purging of Corruption by the Flood**

Adam and Eve had “**other sons and daughters**” (Gen. 5:5). We may assume one of these became a wife to Cain, mentioned in Gen. 4:17.

The population grew and became **increasingly corrupt**, Gen. 6:5.

The mention of **120 years** (Gen. 6:3) is probably the length of time remaining before the flood would come.

The dimensions of the ark: a cubit is approximately 1 ½ feet, so then the ark was 450 ft. long, 75 ft. wide, 45 feet tall. (Gen. 6:15)

It **rained 40 days and 40 nights**. God uses numbers to call attention to certain themes. It is often said that the number 40 is associated with testing. Certainly we see some occasions when this is true. But perhaps we can better account for all of the events that involve the number 40 if we say it is used in association with an event that serves as a turning point. Sometimes there is a test that leads up to the turning point.

Noah and his family were **in the ark for one year and 10 days**. (Gen. 7:11, Gen. 8:13-19).

The Flood story gives more evidence that **God gave man instructions before the Law of Moses**.

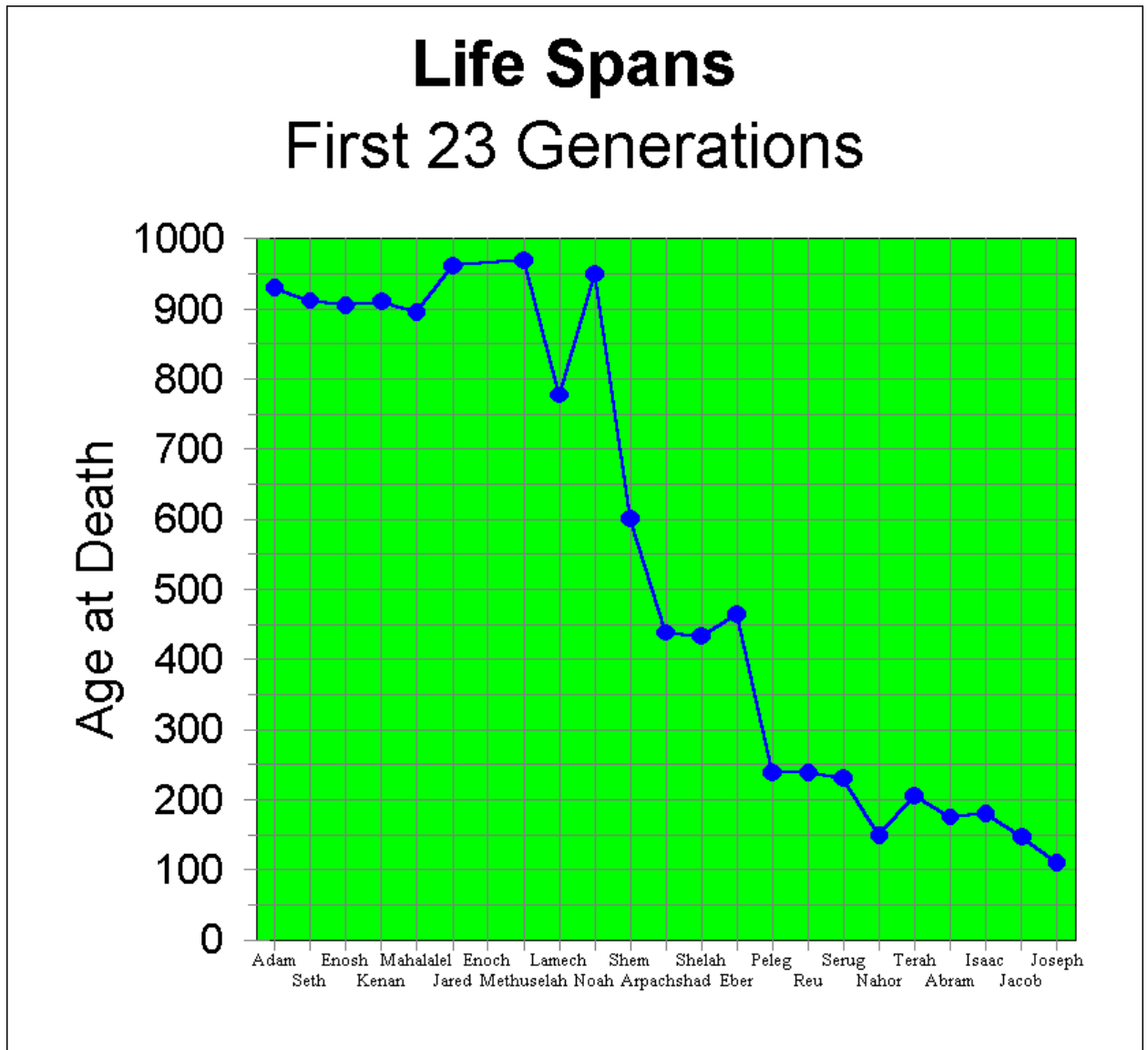
- i. The instructions to build the ark are a good example.
- ii. There was an understood distinction between clean and unclean animals that implies communication from God, Gen. 6:13-16
- iii. There was an understanding of offering sacrifice to God (Gen. 8:20-21), as seen previously in Gen. 4
- iv. Gen. 9:3-7 gives us another example of instructions in conduct, specifically respect for life and a prohibition against eating blood. This was instruction given to Noah from whom all mankind descended.

Dramatic Changes at the time of the flood, such that Peter speaks of the antediluvian world as a **different world**, “⁵ For they deliberately overlook this fact, that the heavens existed long ago, and the earth was formed out of water and through water by the word of God, ⁶ and that by means of these **the world that then existed** was deluged with water and perished. ⁷ But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly.” (2 Peter 3:5-7)

- i. Sudden Geological change; Gen. 7:11
- ii. Diet changed; Gen. 9:3, compare Gen. 1:29
- iii. Relationship between man and animals changed; Gen 9:2
- iv. Lifespan changed (see the chart below)

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The **purging by water foreshadows baptism**, 1 Peter 3:20-21

The **curse upon Canaan** and his subjugation to Shem anticipates the Canaanites being made subservient to the Israelites (Josh. 9:23, 27), descendants of Shem, and the promise to Abraham that his descendants would have the land of Canaan.

The descendants of Noah are dispersed at the Tower of Babel and from them come **the various nations**. Abraham is a descendant of Shem, Gen. 10-11.

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LESSON 4 Promises to Abraham, Isaac, Jacob

The promises were first made to Abraham, Genesis 12

- Great Nation (Gen. 12:2)
- All nations blessed in you (Gen. 12:3)
- The Land of Canaan (Gen. 12:5-7)

Repeated to Abraham on various occasions, Gen. 13:14-17, 15:4-21, 17:8, 22:17-18

In Genesis 22:17, the promises of a blessing for all nations is said to be “in your seed.”

Abram was 75 years old when he came to Canaan (Gen. 12:4). His wife, Sarai was about 10 years younger than he was (Gen. 17:17). Not only had Sarai been unable to have a child, but as of Gen. 18:11 it was said that she was then too old to have children.

In lieu of having children herself, she gave her handmaid, Hagar, to Abram as another wife (Gen. 16:1-3), and Hagar produced a son named Ishmael when Abram was 86 years old (Gen. 16:15-16).

But when Abram was 99, God told him that he would have a son by Sarai. Abram’s name was changed to Abraham (what did that mean?) and Sarai’s name was changed to Sarah (what did that mean?). At this time God told Abraham that circumcision would be the sign of God’s covenant with Abraham and his descendants. And God specifically said his covenant with Abraham would be through Isaac and his descendants (Gen. 17:19).

Then in Genesis 22, God told Abraham to offer his son Isaac as a burnt offering!

The events of Genesis 22 served as a foreshadowing of the blessing God had in mind for all nations.

Gen. 22:2 Why was the command worded, “**take now your son, your only son, whom you love**”? Compare the wording in Heb. 11:17 with the phrase used of Jesus in John 1:14,18, 3:16, 1 Jn. 4:9. The expression “only begotten” (or as in some versions, “one and only”) is also used on two occasions where it refers to neither Jesus nor Isaac, Lk . 7:12, and 9:38. But...

Gen. 22:2 Why did God specify “**the land of Moriah**...on one of the mountains”? See 2 Chron. 3:1 which shows that Mt. Moriah was in Jerusalem, and it was at Jerusalem that God’s only son would be offered as a sacrifice.

Gen. 22:5 Why did Abraham say, “**we will return**” if he was intending to offer Isaac as a sacrifice? See Hebrews 11:17-19, and notice that in three ways, the offering of Isaac is there connected with Jesus: (1) Isaac is said to be Abraham’s “only begotten

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son,” (2) we are reminded that in Isaac, Abraham’s seed would be called, and (3) Abraham supposed Isaac would be raised from the dead, which prefigures Jesus’ resurrection from the dead.

Gen. 22:6 Why does the text mention that **Isaac carried the wood for the sacrifice**? Compare Jn. 19:17.

Gen. 22:8, 14 What is the significance of the words, “The Lord will provide” and “**In the mount of the Lord it will be provided**”? Though Abraham could not have fully comprehended their ultimate significance, they point to the sacrifice that God would provide in for our sins, the crucifixion of Jesus. Abraham’s words must have been like those of Caiaphas as explained in John 11:49-52.

On the whole, Genesis 22 points to the means whereby God would provide a blessing to all mankind, a much needed blessing in view of the sin that entered the world back in Genesis 3.

The promises were **repeated to Isaac**, Genesis 26:3-4

The promises were **repeated to Jacob**, Genesis 28:10-14

How Jacob, the younger of two sons, came to be the one through whom the promises would be fulfilled. Jacob was the younger of twins. Even though the boys were twins, Esau, the older, would be expected to receive the favored treatment and the greater inheritance. But when their mother Rebekah was pregnant with the two boys, the Lord told her they would become two nations and the older would serve the younger (Gen. 25:22-23). Then when they were grown, Esau sold his birthright to Jacob for a meal (Gen. 25:27-34).

This incident serves as a lesson for us, that we not give up that which is truly valuable for momentary pleasure. See Hebrews 12:14-17.

Through a deception, Isaac mistook Jacob for Esau and pronounced the blessing upon Jacob the blessing that would have gone to the first born. This was an example of God accomplishing what he had already planned, and using the vagaries of human conduct and misconduct to do that.

Then when Jacob fled home to escape Esau’s wrath, **God spoke to him in a dream**, and repeated to him the promises He had previously made to Abraham and Isaac. In the dream, he saw a ladder on the earth but reaching up to heaven, and there angels ascending and descending on it, and God was up above. This represented the blessing that God had in mind for mankind, a restoration of man to God, a reconnecting of man to God. In John 1:51, Jesus alluded to this dream, but spoke of the angels ascending on himself (“the Son of Man”). Jesus is the ladder that re-connects man to God.

In Genesis 35:10, Jacob was given the name Israel. His descendants would be referred to as the sons of Israel, or Israelites. He had 12 sons, but his favorite was Joseph, the next to the youngest.

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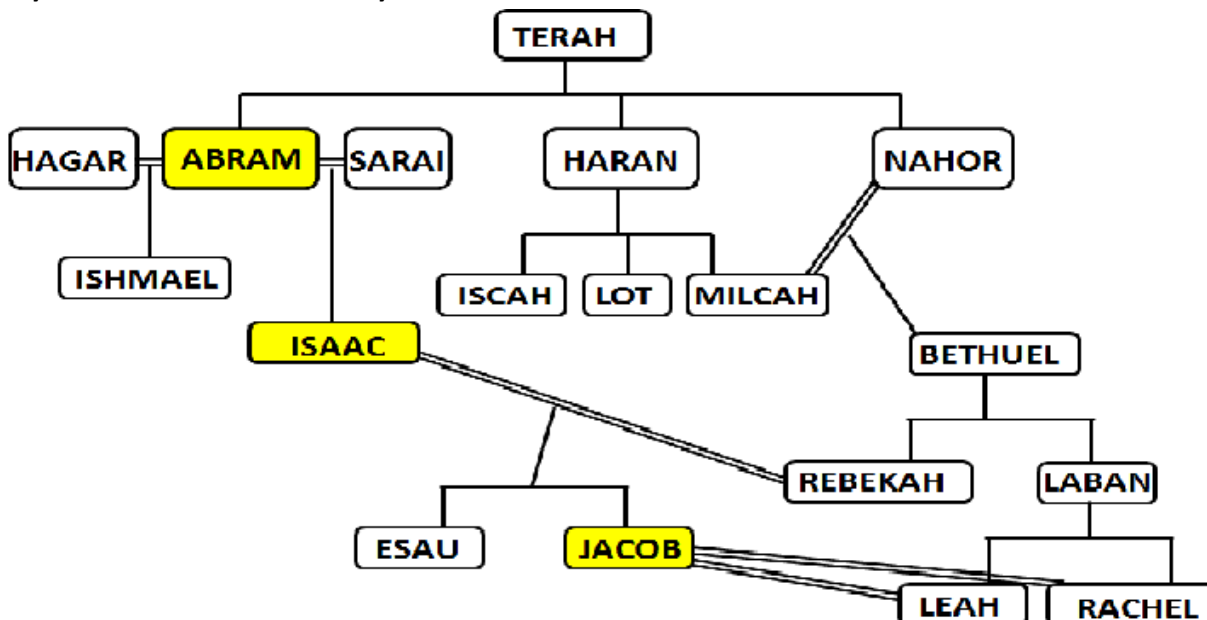
The chart illustrates the following structure:

- Nahor** is the root of the family.
- Nahor has three sons: **Abram** (highlighted in red), **Haran**, and an unnamed son.
- Abram** is married to an unnamed woman (highlighted in red). They have one daughter (highlighted in red).
- Haran** is married to an unnamed woman. They have one son, **Iscah** (highlighted in red).
- The unnamed son of Nahor is married to an unnamed woman. They have two sons.
- The daughter of Abram and the unnamed son of Nahor are connected by a double line, indicating a marriage or a specific relationship.
- The daughter of Abram and the unnamed son of Nahor have four children: two sons and two daughters (**Leah** and **Zilpah**).
- The unnamed son of Nahor and his wife have two sons, one of whom is married to **Rachel** and **Bilhah**.
- A line points from the word *Edom* to the first son of the daughter of Abram.
- At the bottom, there are four columns labeled: **Leah's children**, **Zilpah's children**, **Rachel's children**, and **Bilhah's children**.

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Why are three boxes colored in yellow?



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LESSON 5 Joseph

Be prepared to summarize the story of Joseph's life Students would do well to read Genesis 37-50, excluding chapter 38 in order to prepare for class.

Genesis 37 Joseph is sold by his brothers and ends up in Egypt, sold to Potiphar, the captain of the Pharaoh's bodyguard.

Genesis 39 Joseph flourished while overseeing Potiphar's house because the Lord was with him. But he is falsely accused by Potiphar's wife and is imprisoned, where he again flourishes, because the Lord is with him.

Genesis 40 Joseph interprets the dreams of the cupbearer (good news) and the baker (bad news) and asks the cupbearer to bring his case to Pharaoh's attention when the cupbearer returns to Pharaoh's service. However, the cupbearer forgets about Joseph until...

Genesis 41 Pharaoh has a couple of disturbing dreams and wants to know what they mean. The cupbearer then remembers Joseph, tells Pharaoh about him, and Pharaoh sends for Joseph. Joseph explains the meaning of the dreams: There will be seven years of abundant harvests, followed by seven years of famine for which Egypt must prepare. Pharaoh puts Joseph in charge of making those preparations, and gives Joseph authority 2nd only to himself.

Genesis 42 When the famine comes, it is sufficiently widespread that it affects Canaan where Joseph's family lives. Jacob hears that there is grain available in Egypt and sends Joseph's brothers, excluding Benjamin, to Egypt to buy grain. They meet Joseph but do not recognize him, though he recognizes them. (More than twenty years have passed since they last saw him.) Joseph accuses them of being spies. They protest, explaining that they are all brothers, and have another brother at home, and one who "is no more." Joseph keeps Simeon as a hostage and sends the other brothers home to get Benjamin.

Genesis 43 The brothers return to Egypt with Benjamin and are brought to Joseph's house where they dine with Simeon and Joseph. But they still do not know that this powerful Egyptian is their brother Joseph.

Genesis 44 As they return home, messengers from Joseph overtake them and charge them with having stolen Joseph's silver cup. Unbeknownst to them, Joseph had ordered that it be planted in Benjamin's sack. It is discovered, and Joseph's steward declares that Benjamin must remain as a slave and the others can go free. But they return to Joseph and Judah pleads for understanding. In so doing, he shows himself to have a very different heart than he did years earlier when the brothers sold Joseph and let their father think he was dead.

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Genesis 45 Joseph reveals himself to his brothers, and then sends them home to get Jacob and the rest of the family and bring them back to live in Egypt, specifically in Goshen.

Genesis 46-47 Jacob and his descendants (66 people in all, 75 according to Acts 7:14) settle in Goshen. The famine progresses and the people of Egypt sell their livestock, their lands, and eventually themselves in order to buy the grain that Joseph had stored up during the years of abundance.

Genesis 48-49 Blessings are pronounced upon the sons of Jacob and the sons of Joseph, and these blessings have implications for the identity and division of the tribes that will eventually settle the land of Canaan when the sons of Jacob (the Israelites) return there at a future date.

Genesis 50 Jacob dies, and then Joseph dies, both in Egypt. But before Joseph dies, he asks his brothers to promise that when the people return to Canaan, they will take his bones with them. When Moses led the people out of Egypt, they took Joseph's bones (Ex. 13:19). When Joshua led the people into Canaan, they buried Joseph's bones there (Josh 24:32).

Messianic aspects of Joseph's life In many of the details in the story of Joseph's life, one can see parallels to things in Jesus' life. Most of these, considered individually, would have to be regarded as nothing but accidental similarities. But when one considers the whole pattern of similarity, and especially the remarkable parallel between Judah and Judas and the remarkable story of one "dead" appearing to 11 and then 12, one has to consider the possibility that many of the other minor similarities are intentional as well.

Genesis	Quotation from Genesis	Explain what is similar in each passage in this column to the corresponding passage in Genesis
37:8	"Are you actually going to over us"	Jn. 7:5
37:8	"they hated him"	Jn. 15:18, Jn. 7:7
37:11	"his father kept the saying"	Lk. 1:51
37:13	"I will send you to them"	Jn. 6:38, 10:36
37:16	"I am looking for my brothers"	Lk. 19:19
37:18	"they plotted against him to put him to death"	Mt. 12:14, 26:4, Jn. 11:53
37:26f	"Judah said to his brothers....'let us sell him'"	Mt. 26:14f
37:28	"twenty shekels of silver"	Mt. 26:15
39:5	"over his house"	Heb. 3:6
40:15	"I have done nothing that they should have put me into this dungeon"	Heb. 4:15
41:40	"over my house"	Heb. 3:6
41:40	"according to your command all my people shall do homage"	Mt. 28:18ff
41:40	"only in the throne I will be greater than you"	Jn. 5:19, 6:38

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41:41	"I have set you over all the land of Egypt"	Mt. 28:18
41:43	"they proclaimed before him, 'Bow the knee'"	Phil. 2:9-10
41:44	"Though I am Pharaoh, yet without your permission no one shall raise his hand or foot"	Mt. 28:18
41:46	"Joseph was thirty years old when he stood before Pharaoh"	Lk. 3:23
41:55	"Go to Joseph; whatever he says to you, you shall do"	Jn. 2:5
42:3ff	"ten brothers of Joseph went down to buy grain....Joseph's brothers came and bowed down to him"	Jn. 20:19-24
42:8	"they did not recognize him"	Lk. 24:16, 36-37
42:24	"he turned away from them and wept"	Jn. 11:35
42:13 42:36 44:20	"one is no more" "Joseph is no more" "his brother is dead"	Mt. 27:50, Mk. 15:37, 44, Lk. 22:36, 24:20, Jn. 19:30, 33
43:23ff	"he brought Simeon out to them [making 11 brothers present]...brought the men into Joseph's house...Joseph came home." [he who was "dead" appeared to 11]	Jn. 20:26
44:18	"you are equal to Pharaoh"	Jn.3:18, 10:30-33
45:1	"'I am Joseph!'...his brothers could not answer him, for they were dismayed at his presence."	Lk. 24:39-41
45:5	"God sent me before you to preserve life"	Lk. 19:10
45:8	"He has made me a father to Pharaoh and lord of all his household and ruler over all the land of Egypt"	Is. 9:6, Mt. 28:18
45:17f, 24	"'Go to the land of Canaan, and take your father and your households and come to me'...So he sent his brothers away"	Mt. 28:10
45:26	"they told him, saying, 'Joseph is still live, and indeed he is ruler over all the land of Egypt'"	Acts 2:32, 36
47:23	"I have today bought you and your land for Pharaoh"	1 Cor. 6:19-20
50:20	"you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive"	Jn. 11:50-52

Notice **Joseph's faith** in God's promise concerning the land of Canaan. See Genesis 50:24-26 ("carry my bones"). Consider Joseph's faith in a promise made long before his birth regarding things to happen long after his death, and see a lesson for us.

The twelve tribes of Israel descended from Jacobs 12 sons. But be prepared to **explain why there was no tribe of Joseph**, and what two tribes came to be defined in place of a tribe of Joseph. (Genesis 48-49. Be sure to notice Gen. 35:22, Gen. 49:1-4, 1 Chron. 5:1-2).

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LESSON 6 The Exodus

In preparation for this lesson, **read Exodus 1-14** before coming to class.

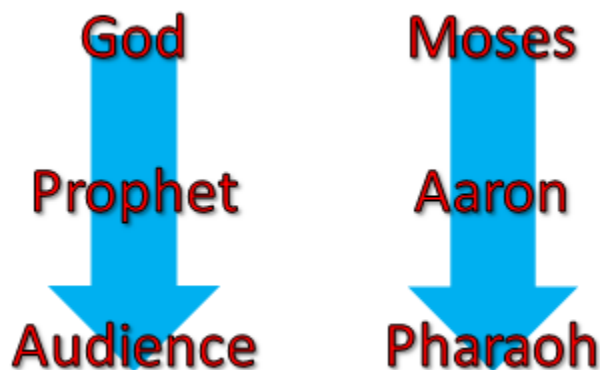
Since the time of Joseph, the Israelites had multiplied. They had also been enslaved to the Egyptians. Though he was a Hebrew, of the tribe of Levi, Moses was raised in Pharaoh's house. At about 40 years of age, he came to the defense of one of his own people, killing an Egyptian who was beating the Hebrew. This became known and Moses was forced to flee to the land of Midian where he spent 40 years as a shepherd. When he was at Mt. Horeb (a.k.a., Mt. Sinai), God spoke to him from a burning bush and charged him with the mission of leading the Israelites out of Egypt and back to the land promised to Abraham, Isaac, and Jacob, the land of Canaan, described as a land flowing with milk and honey.

"Prophet" A prophet is a mouthpiece for God, one who speaks for God. This is well illustrated in the story of the Exodus. When Moses, who considered himself lacking in eloquence, was reluctant to deliver God's message to Pharaoh, God told him to rely on Aaron:

Exodus 4¹⁵ *You are to speak to him and put the words in his mouth; and I, even I, will be with your mouth and his mouth, and I will teach you what you are to do.*¹⁶ *Moreover, he shall speak for you to the people; and he will be as a mouth for you and you will be as God to him.'*

And then,

Exodus 7¹ *Then the LORD said to Moses, "See, I make you as God to Pharaoh, and your brother Aaron shall be your prophet. ²You shall speak all that I command you, and your brother Aaron shall speak to Pharaoh that he let the sons of Israel go out of his land.*



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Pharaoh's magicians were illusionists

- Just as today, there were in ancient times people who faked supernatural powers, e.g. Simon the sorcerer (Acts 8:9-11).
- The first time the magicians were unable to mimic Moses' demonstration, they said, "This is the finger of God" (Ex. 8:19).

The Plagues

From the beginning the Lord intended to bring, not just one, but a series of plagues upon the Egyptians. God said, "I will harden Pharaoh's heart that I may multiply My signs and My wonders in the land of Egypt."

This would accomplish several things:

1. It would harden Pharaoh's heart
 2. It would demonstrate the Lord's superiority over the gods worshipped by the Egyptians.
 3. It would put the fear of God in the hearts of even the Canaanites
-
1. **Hardening Pharaoh's heart** To be sure, Exodus 7 indicates that the multiplication of signs would be the result of Pharaoh's hardened heart. But it is clearly also true by initially giving signs that Pharaoh's magicians could duplicate, God hardened Pharaoh's heart, thus giving opportunity for more signs (Ex. 7:22). It was because Pharaoh's magicians were able to mimic the staff turning into a snake that Pharaoh was unimpressed and refused to let the people go. Then it was because his magicians were able to mimic the first plague, turning water to blood, that Pharaoh again refused to let the people go, resulting in a 2nd sign. When God gave relief from the 2nd plague, the plague of frogs, Pharaoh hardened his heart. By the time the magicians were not able to mimic the 3rd plague and therefore announced, "this is the finger of God," Pharaoh had already built up his resistance and again refused to let the people go. And so it went, until the 10th plague and the death of all the firstborn in Egypt including Pharaoh's own son.

Notice the different statements that are made about this:

7:13 Yet Pharaoh's heart was hardened

7:22 But the magicians of Egypt did the same with their secret arts; and Pharaoh's heart was hardened

8:15 when Pharaoh saw that there was relief, he hardened his heart

8:19 But Pharaoh's heart was hardened

8:32 But Pharaoh hardened his heart this time also

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9:7 But the heart of Pharaoh was hardened,

9:12 And the Lord hardened Pharaoh's heart

9:34f But when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned again and hardened his heart, he and his servants. Pharaoh's heart was hardened

10:1 Then the Lord said to Moses, "Go to Pharaoh, for I have hardened his heart and the heart of his servants

10:20 But the Lord hardened Pharaoh's heart

10:27 But the Lord hardened Pharaoh's heart

In three instances, the Bible says that Pharaoh hardened his own heart. In four instances, the Bible says the Lord hardened his heart. Do we suppose those mean two different things? Surely not.

Notice also that in 9:34-10:1, the very same hardening is described three different ways:

"[Pharaoh] sinned again and hardened his heart," "Pharaoh's heart was hardened," and "the Lord said to Moses, 'Go to Pharaoh, for I have hardened his heart.'" It is very clear that this is not talking about God hardening Pharaoh's heart contrary to Pharaoh's own will. What we see is God knowing the sort of man Pharaoh was and how he would react if given an option to resist, and God giving that man that option and allowing him to become stubborn in his resistance.

2. **The Lord's superiority over the gods of Egypt.** There has been some discussion of the particular plagues, and whether or not they were intended to show the impotence (non-existence) of certain gods. For example, the water turning to blood could be seen as an indictment of Hapi, the Egyptian god of the Nile. The three days of darkness could be seen as an indictment of Re, the Egyptian god of the sun. But it is at least clear that in a general way the plagues were a judgment upon the gods of the Egyptians and provided evidence of the power of the true God.

Exodus 7³ But I will harden Pharaoh's heart that I may multiply My signs and My wonders in the land of Egypt. ⁴When Pharaoh does not listen to you, then I will lay My hand on Egypt and bring out My hosts, My people the sons of Israel, from the land of Egypt by great judgments. ⁵The Egyptians shall know that I am the LORD, when I stretch out My hand on Egypt and bring out the sons of Israel from their midst."

Exodus 12¹² For I will go through the land of Egypt on that night, and will strike down all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments—I am the LORD.

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3. **Putting the Fear of God in the hearts of the Canaanites** The Gibeonites were motivated to make peace with Israel (by deception) in part because of what God had done to the Egyptians.

Joshua 21⁹ *They said to him, "Your servants have come from a very far country because of the fame of the Lord your God; for we have heard the report of Him and all that He did in Egypt, ¹⁰ and all that He did to the two kings of the Amorites who were beyond the Jordan, to Sihon king of Heshbon and to Og king of Bashan who was at Ashtaroth."*

Passover

Read Exodus 11:1–12:13 and note the details of the 10th plague.

1. What was the plague? (11:4-5)
2. Each household among the Israelites was to kill a lamb, roast it and eat it. What were they to do with some of the blood of the lamb? (12:7)
3. When the plague came, it affected only the Egyptian households. Why did it not affect the Israelite households? (11:7, 12:13, 12:23)
4. The Israelites were told that every year, they would have a week long commemoration of this event from the 14th day of the first month to the 21st day (12:14-20). They would remove all leaven from their houses; the only bread they would eat would be unleavened. On the first day there would be a holy assembly (Ex. 12:16), and the observance of the _____ (Exodus 12:24-27, Numbers 9:1-5, Leviticus 23:5) would be at twilight. The feast of _____ would begin the following day (Leviticus 23:6). However, these things were so closely related to each other in origin and observance that the two terms came to be used interchangeably (Luke 22:1)
5. How did John the Baptist refer to Jesus in John 1:29?
6. What does Paul call Jesus in 1 Corinthians 5:7?
7. What feast did Jesus participate in the night before he was crucified? (Luke 22:1-15; note especially verses 1, 7, and 15)
8. What does leaven (yeast) represent in 1 Corinthians 5:1-8 (note especially verse 8), and what does its removal from the Israelite houses represent?
9. Explain how the annual Passover observance was both backward looking and forward looking.

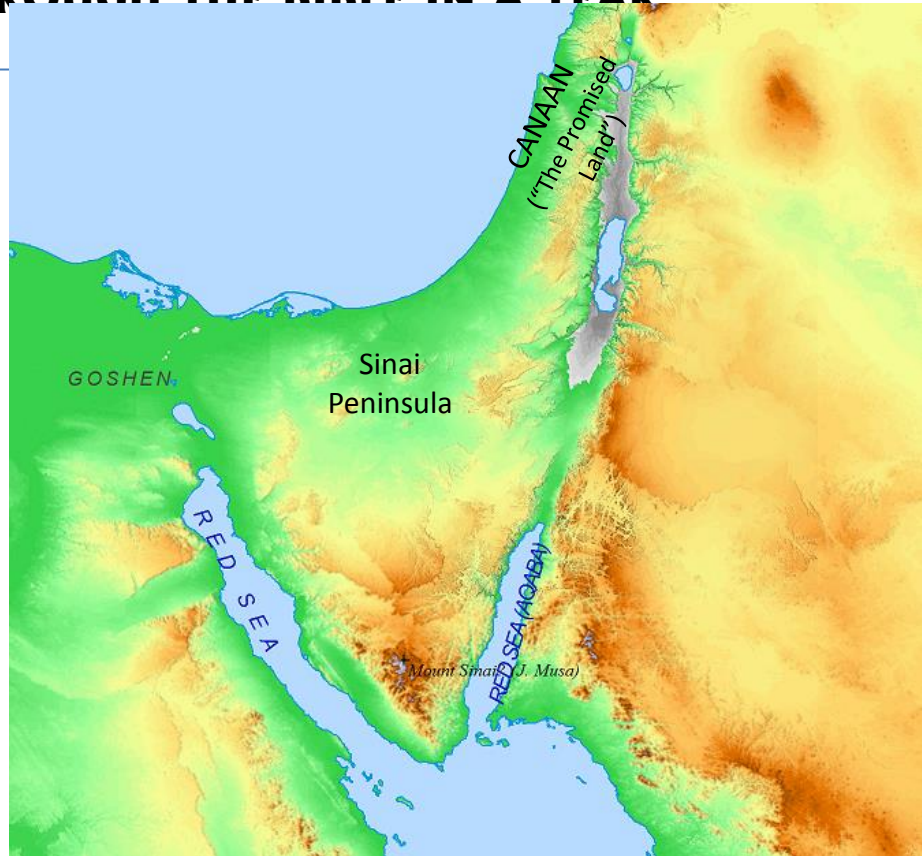
LEAVING EGYPT

There is one more small detail about the circumstances of the Israelites' departure from Egypt that we should not overlook. When Pharaoh finally relented (Exodus 12:29-32), the Israelites left Egypt with great wealth (Exodus 11:1-2, 12:35-36). **Find the phrase in Genesis 15:13-14 where this was foretold.**

Philistin
es

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Exodus 13:17-18 says, *Now when Pharaoh had let the people go, God did not lead them by the way of the land of the Philistines, even though it was near; for God said, "The people might change their minds when they see war, and return to Egypt." Hence God led the people around by the way of the wilderness to the Red Sea...* The Philistines lived along the southeastern coast of the Mediterranean Sea. The



route not taken by the Israelites, though certainly the shortest route to Canaan, would have taken the Israelites through Philistine controlled territory.

Read Exodus 14:1-31. The Israelites left Egypt and came up against the sea. The precise route of the Israelites is unknown. Traditionally it has been supposed that the Israelites crossed the western arm of the Red Sea and thus entered the Sinai peninsula, and then traveled southeast to the southern tip of the peninsula where Mt. Sinai was. But none of this is certain, and there are alternative theories.

1. What was the condition of the Israelites while in Egypt? (Exodus 13:2, 13:14, 20:2; Deuteronomy 5:15)
2. When the Israelites crossed the sea, what was on either side of them (Exodus 14:22, 29)?
3. On what day did God save Israel? (Exodus 14:30)
4. In 1 Corinthians 10:1-2, the Israelites are said to have been _____ unto Moses. What parallels do you see between their "baptism" and ours?

LESSON 7 At Sinai, Part 1: The Ten Commandments

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Read Exodus 19–20 & 32–34.

The Ten Commandments

- At Mt. Sinai, God gave the Ten Commandments, as well as instructions regarding the tabernacle, laws concerning sacrifice and the priesthood, laws concerning holiness, and such laws as are necessary for maintaining a civil society.
- The Ten Commandments are found in Exodus 20:1-17.
- The Ten Commandments were reiterated 40 years later in the plains of Moab, and that reiteration is recorded at Deuteronomy 5:1-21.
- The phrase “Ten Commandments” is found in Exodus 34:28, Deuteronomy 4:13, and Deuteronomy 10:4.
- The first three commandments instruct the people to worship Yahweh alone.
 - a) The first commandment establishes that Yahweh alone is God. Remember that in your English Bible, when you see the word LORD in all capital letters, the underlying Hebrew text has the name of God which has been represented in English as “Yahweh” or “Jehovah.” This name of God is etymologically related to the Hebrew verb that means “I Am.” Compare Exodus 3:13–15. God’s words in Exodus 20:1–2, are “I am the LORD [Yahweh] your God, who brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods before Me.”
 - b) The second commandment is a prohibition against images that would be worshiped.
 - c) Inasmuch as people were accustomed to swearing by some deity, Yahweh’s people were only to swear by Him (Deuteronomy 6:13, 10:20). The point of the third commandment is that Yahweh’s people should honor Him by keeping their word when swearing by His name, else they would be profaning the name of God (cf. Leviticus 19:12).
 - d) (IF TIME PERMITS) What is Jesus’ relationship to Yahweh, the one whose name is “I Am”? See John 8:58, compare Isaiah 44:6-8 with Revelation 1:17-18, and see the quotation of Psalm 102:25f in Hebrews 1:10 noting in the context at Psalm 102, the writer is speaking of the LORD, i.e. Yahweh (See verse 22). Another way to ask this question is, Does “Yahweh” exclude Jesus?
- Discuss the Ten Commandments in light of Matthew 22:34–40, Galatians 5:14, and Romans 13:8–10.

The Tablets of Stone

1. Moses made several trips between the people and the mountain during Israel’s time at Sinai. Sewell Hall counts at least 7 ascensions made by Moses, the one described in Exodus 24:9-32:18 being the fifth. It is in connection with this ascension that the tablets of stone are first mentioned: *“The Lord said to Moses, ‘come up to Me on the mountain and remain there, and I*

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will give you the stone tablets with the law and the commandment which I have written for their instruction'' (Exodus 24:12). According to Exodus 24:13-14, on this occasion who went up to the mountain of God with Moses, and who stayed with the people?

2. *In Exodus 31:18 (according to most English translations), the tablets were called the tablets of the _____.*
3. *The testimony had had been written by what means? (Exodus 31:18, 32:16).*
4. Note the description of the writing found in Exodus 32:15

The Covenant

5. From Rick Duggin: "Our English word *covenant* derives from two Latin words, *con*, together, and *venio*, I come, and connotes a contract or agreement made between two parties who mutually bind themselves to fulfill the conditions of their contract. We speak of treaties with Indians, nuclear weapons treaties between nations, etc.... The Hebrew word *covenant* (*berit*) probably derives from an Akkadian root meaning "to fetter." It refers to a pact, compact, covenant."
<http://sitsstudy.com/resources/Archives/2004---Hebrews/04---The-Two-Covenants-Duggin.pdf>
6. *In Exodus 24:4 we are told that Moses wrote down " _____ "*
7. *In Exodus 24:7, this writing is called the "book of the _____ "*
8. Moses read the words of the book to the people and they responded, "*All that the LORD has spoken we will do, and we will be obedient!*" (Exodus 24:8) thus entering into the covenant with the LORD.
9. *At this time, as the people entered into a covenant with the Lord, what did Moses do with blood? (Exodus 24:8)*
10. Exodus 25:10ff describes a box that was to be built, the "ark of the covenant" as it is called in various passages (Numbers 10:33, 14:44, Dt. 10:8, etc.). The tablets were to be kept in the ark of the covenant (Dt. 10:5). In Exodus 25:16, it is the "testimony" that is to be put into the ark. The dimensions of the ark were to be 2.5 cubits long, 1.5 cubits wide, and 1.5 cubits high, or about 45"x27"x27". Thus the ark became a receptacle for the tablets upon which recorded the terms of the covenant between God and his people.
11. Read Jeremiah 31:31:31-34. This passage was written some 850 years after the events of the book of Exodus.
 1. **What is said retrospectively about Israel's fidelity to the covenant?**
 2. **What is said about the future?**
 3. **According to Hebrews 9:15-23, how would the new covenant be dedicated?**
12. The broken tablets had to be replaced. It is commonly supposed that Moses himself had to inscribe the words on the 2nd set of tablets because Exodus 34:28 says, "*So he was there with the Lord forty days and forty nights [perhaps a 6th or 7th visit to the mountain] he did not eat bread or drink water. And he wrote on the tablets the words of the covenant, the Ten Commandments.*"

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However, narratives in the Hebrew OT often introduce a new actor or speaker without clearly indicating such by means of a proper noun. For example, see Genesis 14:11. The subject in the previous verse (Genesis 14:10) is “the kings of Sodom and Gomorrah,” but in 14:11, the context demands that we understand the subject to be Chedorlaomer and his allies though the text merely says, “they took all the goods.” See also Genesis 14:20. We are told what Melchizedek said, and then without any clear indication of a change of subject, the text says “And he gave him a tenth of all,” but context as well as the New Testament (Hebrews 7:2) tell us that the subject is now Abram, not Melchizedek. (The NIV translates so as to make this clear, inserting the name, “Abram.”) So in Exodus 34:28, we must understand that He who wrote on the tablets was the Lord because this is what the Lord said he would do (Exodus 34:1), and in Deuteronomy 10:2-4 Moses confirms that the Lord did this.

Israel’s conduct while Moses was in the Mountain

- How long was Moses on Sinai when he made his fifth ascent? (Exodus 24:18)
- In Moses’ absence, what did the Israelites ask Aaron to do? (Exodus 32:1)
- Summarize Exodus 32:2-9
- On what basis did Moses plead that God not destroy the people? (Exodus 32:11-14)
- As Moses and Joshua came down from the mountain, what did they hear? What did Joshua think of the sound, and what did Moses say about the sound? (Exodus 32:17-18)
- When Moses saw the calf and the dancing, what did he do with the tablets? (Exodus 32:19)
- What did he do with the calf? (Exodus 32:20)
- What did Aaron say about the making of the calf? (Exodus 32:21-24)
- Think about the sort of activities that must have been going on given the description in Exodus 32:6,19,25, and 1 Corinthians 10:7. Why is it that idolatry and such activities go hand in hand?

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LESSON 8 At Sinai, Part 2: The Tabernacle and the Feasts

The Instructions that were given for the construction of the Tabernacle and its furnishings are recorded in Exodus 25-27, 30-31, and the actual construction is described in Exodus 36-40. cf. Hebrews 9

The Plan of the Tabernacle

The purpose of the sanctuary was that God might _____ (Ex. 25:8)

See this idea also in Exodus 29:43-45...

⁴³ “I will meet there with the sons of Israel, and it shall be consecrated by My glory. ⁴⁴ I will consecrate the tent of meeting and the altar; I will also consecrate Aaron and his sons to minister as priests to Me. ⁴⁵ I will dwell among the sons of Israel and will be their God.

480 years later, Solomon began construction of a permanent structure as a house of the Lord (2 Kings 6:1). When he completed it, notice what he said about God’s dwelling...

1 Kings 8 ⁷“But will God indeed dwell on the earth? Behold, heaven and the ⁸highest heaven cannot contain You, how much less this house which I have built! ²⁸ Yet have regard to the prayer of Your servant and to his supplication, O LORD my God, to listen to the cry and to the prayer which Your servant prays before You today; ²⁹ that Your eyes may be open toward this house night and day, toward the place of which You have said, ‘My name shall be there,’ to listen to the prayer which Your servant shall pray toward this place. ³⁰ Listen to the supplication of Your servant and of Your people Israel, when they pray toward this place; hear in heaven Your dwelling place; hear and forgive.”

In Exodus 25:9 and 25:40, the Lord emphasized the need to follow his plan in the construction of the tabernacle and its furnishings. Hebrews 8:5 speaks of those who ministering in the earthly sanctuary,

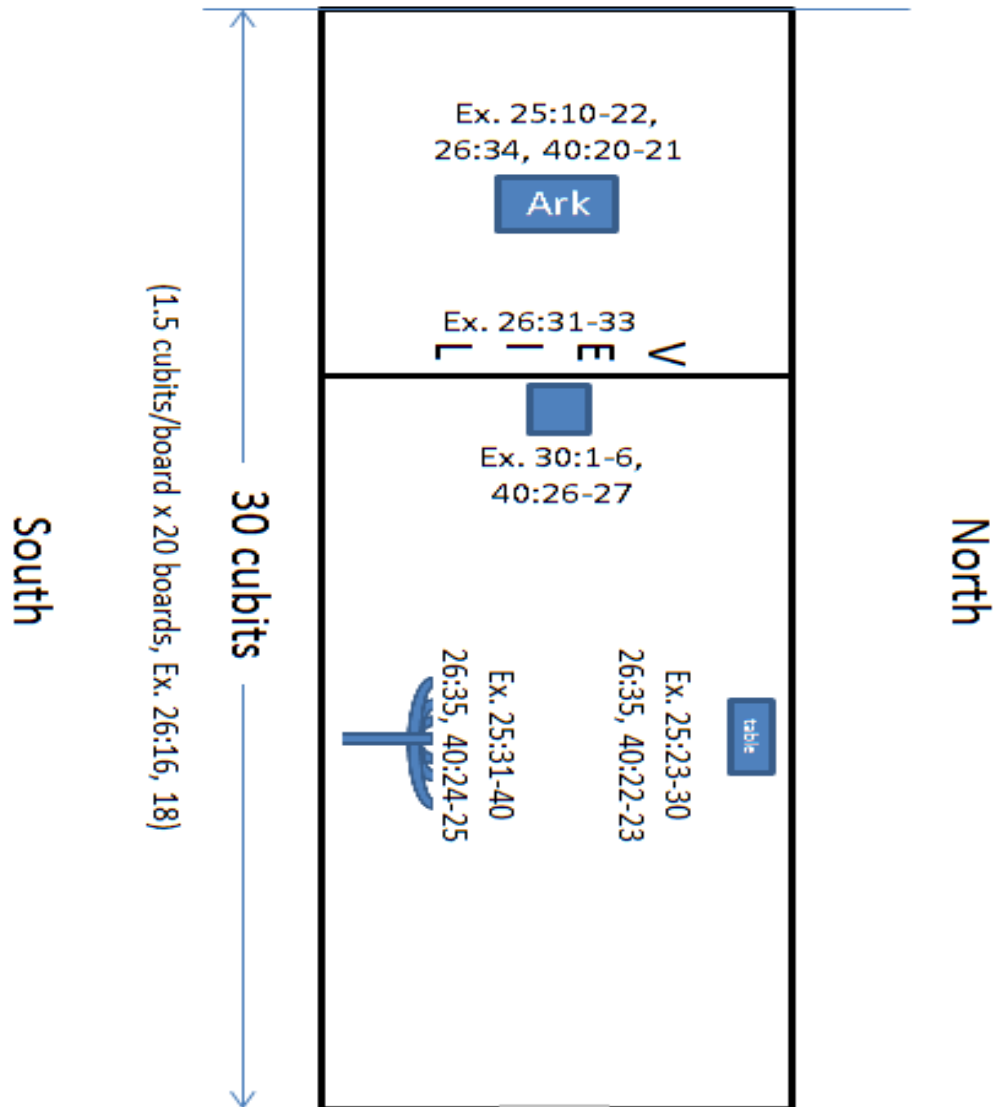
“who serve a copy and shadow of the heavenly things, just as Moses ¹was warned by God when he was about to erect the tabernacle; for, ‘See,’ He says, ‘that you make all things according to the pattern which was shown you on the mountain.’”

Notice that the tabernacle had to be according to the pattern, the plan, because it was to be patterned after heavenly things, and thus it could serve as “a copy and shadow of the heavenly things.”

On the following page, note the passages associated with the various furnishings of the tabernacle. See what is said about the size and placement of each item. Note that a cubit is approximately 1.5 feet, or 18 inches. The relative sizes of the two rooms in the tabernacle are apparently inferred from the proportions in Solomon’s temple (1 Kings 6:14-20), but do not seem to be explicitly stated in Exodus.

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Ex. 30:17-21,
40:30-32
laver

Bronze
altar
(Ex. 27:1-8)

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Additional notes on the tabernacle

See also Ex. 37 for additional description of the construction of the ark, the mercy seat, the table, the lampstand, and the altar of incense.

The tabernacle the laver, and the altar of burnt offering were all set up within a court measuring 100 cubits by 50 cubits, or 150' x 75' (Ex. 38:9-13).

The Feasts

Three times each year, all the males were to appear before the Lord. These three occasions were the feasts known respectively (in New Testament times) as Passover, Pentecost, and the Feast of Booths. They had other names as indicated in the passages below. Passover falls in March or April of our year, Pentecost (which means "fiftieth") was 50 days later (or the day after the 7th Sabbath), and the Feast of Booths falls in late September or October of our year.

	PASSOVER		PENTECOST		BOOTHES / TABERNACLES	
Ex. 23:14ff	23:15	Feast of Unleavened Bread	23:16	Feast of Harvest of the first fruits	23:16	Feast of the Ingathering
Dt. 16:16	16:1-2,3	Passover, Unleavened Bread	16:9-10	Feast of Weeks	23:13	Feast of Booths
Ex. 34:23	34:18	Unleavened Bread	34:22	Feast of Weeks, that is the first fruits of the wheat harvest	34:22	Feast of Ingathering
Lev. 23	23:5-6	Passover, Unleavened Bread	23:15	Count 7 Sabbaths from the day after the Sabbath		
	23:9	bring sheaf of the first fruits of your harvest to priest		i.e., 7 Sabbaths from the wave offering		
	22:11	wave the sheaf before the Lord for you to be accepted	23:16	50 days to the day after the 7 th Sabbath		
		wave the sheaf on the day after the Sabbath		new grain offering		

The Day of Atonement

This was the great annual event when the high priest was allowed to go into the Most Holy Place to make atonement for the people. The instructions are found in Leviticus 16. It was on the 10th day of the 7th month, which would put it in late September or October.

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1. Note Exodus 25:21-22 and Numbers 7:89, and comment on the location of what might be called God's throne.
2. Read Leviticus 16 and give a general overview of the events of the Day of Atonement.
3. Read Hebrews 9:6-10, and Matthew 27:50-51 and comment on the fact that the Most Holy Place, the room behind the veil, was off-limits to everyone with the exception of the Day of Atonement when only the High Priest could enter.

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LESSON 9 At Sinai, Part 3: Other Aspects of the Law of Moses

In giving the Israelites a unique law, God established the notion that because He is holy, his people would be holy.

Leviticus 11:44-45 For I am the LORD your God. Consecrate yourselves therefore, and be holy, for I am holy. And you shall not make yourselves unclean with any of the swarming things that swarm on the earth. For I am the LORD who brought you up from the land of Egypt to be your God; thus you shall be holy, for I am holy.

Leviticus 19:2 Speak to all the congregation of the sons of Israel and say to them, “You shall be holy, for I the LORD your God am holy”

Leviticus 20:26 Thus you are to be holy to Me, for I the LORD am holy; and I have set you apart from the peoples to be Mine.

LAWS CONCERNING DIET; CLEAN AND UNCLEAR MEATS

Primary texts: Leviticus 11:1-47, Deuteronomy 14:1-21

We may not be able to know with certainty all that God had in mind in specifying the rules concerning what the Israelites could eat. But one thing we can be sure of is that God meant to distinguish his people from others. **So for example, in Lev. 11:44-45, what reason is given for these rules?**

In Leviticus 20:25 the command to distinguish between clean and unclean is immediately followed by the reiteration of what principle?

In Dt. 14:21, what is the reason given regarding the prohibition against eating something that dies of itself, and what exception is mentioned as if to underscore the point?

Based on Lev. 11:1-47 and Dt. 14:1-21, answer the following questions:

1. The animals (not including fish, birds, and swarming things, all of which are discussed separately) that were acceptable for food had to meet the following criteria:
 - divide the _____ (and/or) chew the _____
2. Give an example of an animal that divides the hoof but does not chew the cud.
3. Give an example of an animal that is said to chew the cud but does not divide the hoof.

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4. For each of the following, identify it as clean or unclean.

horse	clam	centipede
dog	shrimp	goat
bear	mouse	sheep
gazelle	lizard	cow
trout	locust	cat
catfish	grasshopper	pig

Some suppose the primary purpose of these dietary rules had to do with health. While it is possible that God intended that the Israelites would derive some health benefits from following these rules, we should remember that these rules do not carry over into New Testament times. Another purpose for these rules should be considered. The animals that were considered clean such that they could be eaten are generally herbivores. The diets of the animals that were considered unclean generally include carcasses, detritus, decay, or the animals are associated with such things in some way. There are exceptions. Fish that have scales are considered clean and edible, even though some such fish are predators. But keep in mind that the point was not one of biology, but of perception. It appears that if an animal was in some way perceived to be associated with death or decay, it was to be considered unclean. The dietary rules were part of a law that in many ways was intended to foster a mindset that found death and decay (sin's consequences) abhorrent. **Comment on how this is one more example of what Paul says in Galatians 3:19-24.**

5. **For each of the following passages, explain how it bears on the question of eating meats today that were considered unclean in the OT.**
- **Mk. 7:17-19**
 - **Acts 10:9-14**
 - **Acts 15:19-29**
 - **Colossians 2:16-17**
 - **Romans 14:14**
 - **1 Corinthians 10:25**
 - **1 Timothy 4:1-5**
6. **Where is the first mention of clean and unclean animals in the Bible?** Note that God did not at that time prohibit eating "unclean" animals. At that time, man had not yet been given

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permission to eat animals. And when he was given permission to eat flesh (Genesis 9:3), no distinction was made between clean and unclean.

- **LAWS CONCERNING MIXING THINGS**

1. What mixing is prohibited in Dt. 22:5?
2. What mixing is prohibited in Dt. 22:9?
3. What mixing is prohibited in Dt. 22:10?
4. What mixing is prohibited in Dt. 22:11?
5. Discuss the connection between Dt. 22:10 and 2 Corinthians 6:14-18.
6. Sometimes people will cite these kinds of laws, particularly the law prohibiting mixing wool and linen, in an effort to make the Bible seem arbitrary and absurd and therefore irrelevant. What they fail to understand is that through such laws as these, God was establishing some principles that would have spiritual application.

- **LAWS CONCERNING THINGS THAT WERE UNIVERSALLY IMMORAL**

Many regulations laid down in the Mosaic law were unique to the Israelites. But some of the laws reflected standards to which God had always held man. Read Leviticus 17-18 where there is a law designed to discourage idolatry (Lev. 17:1-9), laws pertaining to eating blood (Lev. 17:10-14), and laws pertaining to sexual immorality (Lev. 18:1-23). God has always held man accountable for idolatry (see Romans 1:18-25). Long before the time of Moses, God told Noah, the father of all men, not to eat blood (Gen. 9:4). And notice what is said in Lev. 18:23-26. **Why was God willing to have the Canaanites driven out of their land?**

Even in the New Testament when Gentiles are being assured that they do not have to keep the law of Moses, what four things are they warned to avoid? (Acts 15:28-29)

We won't take time to consider all aspects of the Law in this study. Many of the regulations given to Israel were intended to promote civic responsibility (e.g. for example Dt.22:8), to protect the disadvantaged (see for example Dt. 24:14-15, 17-22), and to promote concern for others generally. Be aware of this aspect of the law, but further study of that aspect of the law is outside the scope of this study.

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LESSON 10 In the Wilderness (Numbers)

In Hebrew, the name of the book we know as Numbers is “In the Wilderness,” taken from the words of chapter 1, verse 1. In An Introduction to the Old Testament, Edward J. Young divided the book of Numbers into three parts as follows:

Part 1

Preparation for the departure from Sinai (1:1-10:10)

Part 2

The journey from Sinai to the plains of Moab (10:11-21:35)

Part 3

Events in the plains of Moab (22:1-36:13)

NUMBERING THE PEOPLE

1. From what age up were they numbered? (Num. 1:3)
2. Was it just men that were numbered, or were both men and women numbered? (Num. 1:2)

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Notice that it appears the population of the various tribes are given in rounded numbers, and the total is the sum of the rounded numbers. The inspiration of the Bible does not preclude the use of rounded numbers.

Numbering the People			
Tribe	number	subtotals	Reference
EAST			
Judah	74,600		Num. 1:27
Issachar	54,400		Num. 1:29
Zebulun	57,400		Num. 1:31
		186,400	
SOUTH			
Reuben	46,500		Num. 1:21
Simeon	59,300		Num. 1:23
Gad	45,650		Num. 1:25
		151,450	
WEST			
Ephraim	40,500		Num. 1:33
Manasseh	32,200		Num. 1:35
Benjamin	35,400		Num. 1:37
		108,100	
NORTH			
Dan	62,700		Num. 1:39
Asher	41,500		Num. 1:41
Naphtali	53,400		Num. 1:43
		157,600	
TOTAL	603,550	603,550	

THROUGH THE BIBLE IN A YEAR

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THE PEOPLE SET OUT FROM SINAI

Chapter 10, verse eleven, marks the time as being "in the second year, in the second month, on the twentieth of the month." **From when is this reckoned?**

In 10:13, the NASB has, "So they moved out for the first time...," while the ASV and the KJV have "And they first took their journey...." This marks the departure from Sinai.

Though we describe the Israelites as "wandering" in the wilderness for 40 years, they did not wander aimlessly. **How were there movements determined according to Numbers 9:15-23?**

Chapter 11 describes one of the occasions of grumbling on the part of the Israelites.

1. In chapter 11, verses 1-3, when the people complained, what happened?
2. What sort of people complained about the lack of meat?
 - a. The Hebrew word used in 11:4, translated "rabble" in the NASB and "mixed multitude" in the KJV, is also used in Exodus 12:38. Read Exodus 12:37-38 to gain insight into the identity of these people.
 - b. What motivated their complaint?
3. Was the complaining limited to these of the "mixed multitude"?
4. Sometimes, when English translations refer to "meat," they mean food in general. In other cases, they mean "flesh". Which is meant in this passage?
5. Comment on the recollection of life in Egypt. (Numbers 11:5, compare Ex. 1:11-14, 2:23, 3:7-9, 5:4-19.)
6. Was there stress associated with serving God and leading His people?
7. The LORD saw fit to give Moses some help. He also saw fit to give the people meat. He said they would eat meat until what would happen?
8. What aspect of Moses' character is seen in 11:26-30?
9. How did God provide meat, and why did many of the people die?
10. **IMPORTANT LESSON:** Much of Psalm 78:17-33 has in view the events of Numbers 11. According to Psalm 78:22, what was the fundamental failing of the Israelites?

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11. Psalm 106:14-15 also refers to the events of this chapter. Find the verse in 1 Corinthians 10 that refers to the events of this chapter.

Numbers 13-14 tell us how it came about that the Israelites would spend 40 years in the wilderness before entering the promised land.

1. Whose idea was it to send men to spy out the land of Canaan? (13:1-2)
2. What was the name of the spy selected from Judah? (13:6)
3. What was the name of the spy selected from Ephraim? (13:8)
4. What did Moses call this man from Ephraim? (13:16)
5. After how many days did the spies return from their mission? (13:25)
6. What evidence did they bring of the land's fertility? (13:23,27)
7. Which of the spies were confident that the land could be taken? (13:30, 14:6-9)
8. How many spies were fearful, and for what reason? (13:28-29,32-33) Numbers 13:22 mentions the descendants of Anak among those living in the land. These people were referred to as Anakim (Joshua 11:22). Numbers 13:22 says they are Nephilim, which means giants. Later in history, when Joshua destroyed the cities of the Anakim, those Anakim that were remained were in the Philistine cities of Gaza, Gath, and Ashdod. Remember that Goliath was from Gath.
9. On the whole, the people of Israel believed the spies who were fearful. What did the Israelites say about their wives and children? (Numbers 14:3)
10. How did the people propose to escape their supposed doom? (Numbers 14:4)
11. On what basis were Joshua and Caleb confident that the land of Canaan could be conquered?

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12. And what was the response of the people to Joshua and Caleb?
13. Apparently, what event saved Joshua and Caleb?
14. What did God propose to do?
15. What reason did Moses give for not destroying the people "as one man"?
16. God declared, "just as you have spoken in My hearing, so I will surely do to you." What did this mean?
17. However, in contrast to the earlier words of the people, what did God say about their children?
18. Why was the period of wandering chosen to be 40 years?
19. When the people realized and acknowledged their sin, how did some of them suppose they could fix things? And what was the result of their effort? What lesson do you learn from this?

Numbers 20 tells of the event that led to God's declaration that Moses and Aaron would not live to enter the promised land. Read Numbers 20, Numbers 27:12-14, Deuteronomy 32:48-52, and Psalm 106:32-33.

1. According to the 106th Psalm, what was it that Moses did wrong on this occasion?
2. Who else, besides Moses, was faulted?
3. To the best of your understanding, what was it that Moses and Aaron did wrong?
4. What penalty was pronounced as a result of this breach of faith, and upon whom was it pronounced?

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THE BRONZE SERPENT Numbers 21 tells of the occasion near the end of the 40 years when the Israelites complained and God sent serpents among them.

1. What was the complaint of the people this time?
2. What was the consequence of the complaining this time?
3. What was the people's response to the consequence this time?
4. What did the Lord tell Moses to make?
5. In order to be saved from the bite of the serpents, what were the people to do?
6. Read John 3:14. Who is compared to the bronze serpent?
7. What Messianic significance can you see in....
 - a. in the fact that the thing that saved the people was the very likeness of the thing that afflicted them?
 - b. in the fact that the Israelites were being saved from death?
8. King Hezekiah's reforms in Judah are described in 2 Kings 18. The events of 2 Kings 18 took place almost 700 years after the events of Numbers 21. The high places, the sacred pillars, and the Asherah mentioned in 2 Kings 18:4 were all associated with the idolatry that King Hezekiah attempted to eradicate. Along with these, Hezekiah destroyed something Moses had made. What was it?
9. Why did Hezekiah destroy this?

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NUMBERING THE PEOPLE At the end of the 40 years in the wilderness, the Israelites were numbered again. The table below provides a comparison between the population when the tribes were numbered at the beginning of the 40 years (Num. 2) and the population when the tribes were numbered at the end of the 40 years (Num. 26).

	Numbers 2	Numbers 26	Increase/(Decrease)
Reuben	46,500	43,730	(2,770)
Simeon	59,300	22,200	(37,100)
Gad	45,650	40,500	(5,150)
Judah	74,600	76,500	1,900
Issachar	54,400	64,300	9,900
Zebulun	57,400	60,500	3,100
Manasseh	32,200	52,700	20,500
Ephraim	40,500	32,500	(8,000)
Benjamin	35,400	45,600	10,200
Dan	62,700	64,400	1,700
Asher	41,500	53,400	11,900
Naphtali	53,400	45,400	(8,000)
TOTAL	603,550	601,730	(1,820)

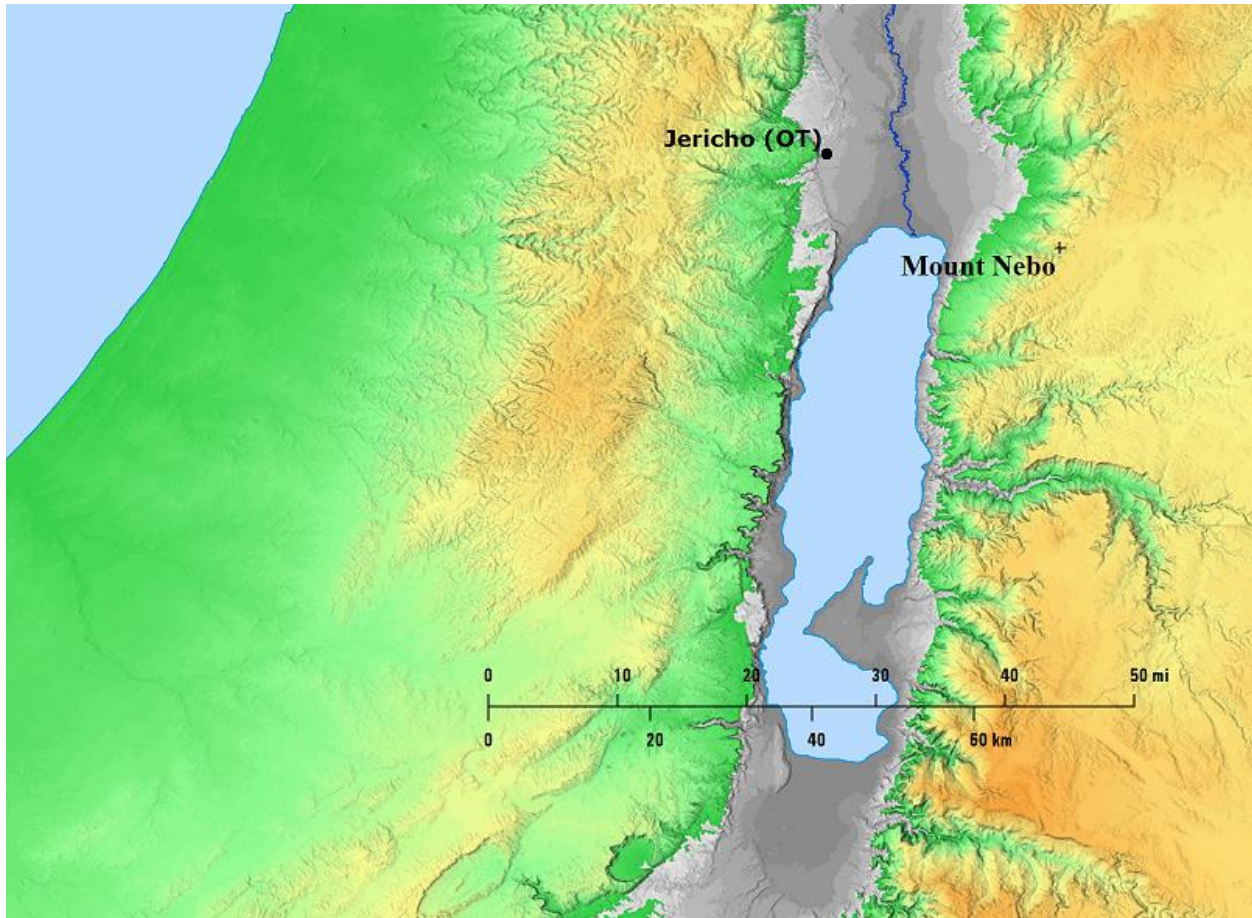
Levi	22,000	23,000	1,000
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JOSHUA TO SUCCEED MOSES

1. As of Numbers 22:1, the people had arrived at the plains of Moab on the east side of the Jordan river, across from Jericho. According to Numbers 27:12, from what vantage point was Moses to view the promised land? Compare this passage with Numbers 33:47, and give the name of the mountain from which Moses was to view the land. It seems that Nebo was a particular mountain in the range called Abarim.



2. After viewing the land, what was to happen to Moses, and why? (Numbers 27:13-14)
3. What request did Moses make? (Numbers 27:15-17)
4. What was God's response to Moses' request? (Numbers 27:18-21)

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LESSON 11 In the Plains of Moab (Deuteronomy)

The book of Deuteronomy is so named in our translations due to the influence of the Septuagint, wherein the title is *Deuteronomion*, from *deuteros* (the Greek word for the ordinal “second,” and *nomos* (the Greek word for “law”). This title was given to the book based on a misunderstanding of Deut. 17:18. In Hebrew Bibles the title is simply “These Words,” that being the phrase with which the book begins.

Even so, calling the book “Second Law” serves as a reminder that it does indeed contain a restatement of much of the law, and especially of the Ten Commandments.

The book of Deuteronomy is made up of three addresses to the people followed by an account of the end of Moses’ life.

First Address 1:6-4:40

Second Address 5:1-26:19

Third Address 27:1-30:20

Moses’ final days 31-34

Joshua appointed 31:1-30

Moses’ Song 32:1-43

Moses’ Warning 32:44-47

Moses’ Blessing 33:1-29

Moses’ Death 34:1-12

The book of Deuteronomy begins with both a note about the location and date at which these words were spoken.

DATE

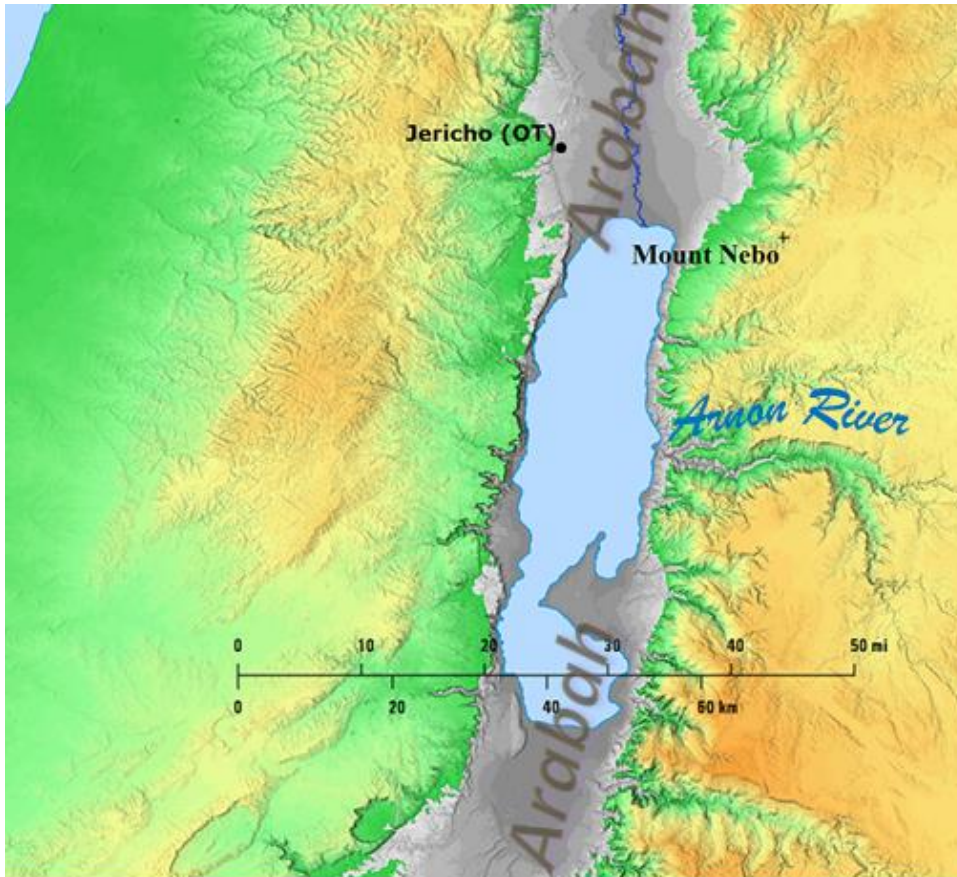
Deuteronomy 1:3 tells us these words were spoken by Moses in the 40th year. There is a reminder that the people had traveled for eleven days from Sinai to Kadesh Barnea from whence they had sent the spies into Canaan. We remember that the people reacted to the spies’ negative report with a lack of faith, and God decreed that they would spend 40 years in the wilderness during which a generation would die there. Now we are at the end of the 40 years.

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LOCATION

to

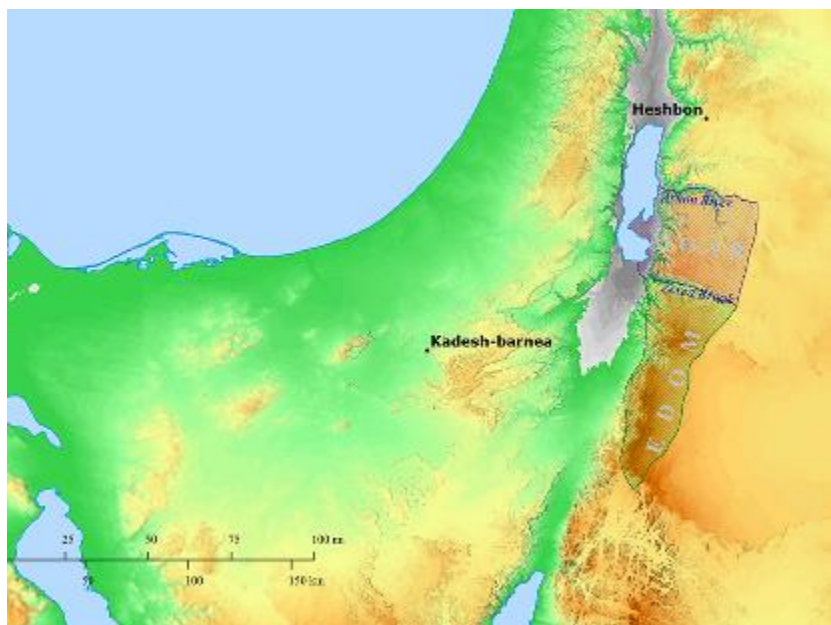


Moses spoke these words “across the Jordan in the wilderness, in the Arabah” (1:1). The word *Arabah* referred the valley through which the Jordan river runs and in which the Dead Sea lies. So the Israelites were not yet in the promised land, but were very close, on the east side of the Jordan. Dt. 1:5 further specifies

“in the land of Moab.” While the northern boundary of Moab was the Arnon River for much of its history, there were times that Moab controlled territory north of the Arnon.

First Address 1:6-4:40

Moses reviews the events of the past 40 years including the departure from Sinai (1:6-8), the appointment of judges who could assist him (1:9-18), the difficult journey from Sinai to Kadesh Barnea (1:19), the mission of the spies and the ensuing discouragement of the people (1:20-46), the circling around Mt. Seir (2:1-15), the negotiations with and defeat of Sihon the Amorite king (2:16-37), the defeat



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of Og, King of Bashan (3:1-11) and the allotment of his land to half the tribe of

Manasseh, to the tribe of Reuben and to the tribe of Gad (3:12-22), and the denial of Moses' plea to cross over into the land before his death (3:23-29). Moses also urged the people to obey the law God had given them (4:1-24), warned the people what would happen when in future generations their descendants would turn to idols (4:25-31), and spoke of the unique status Israel had among the nations (4:32-40).

- **In Dt. 1:19, how did Moses describe the journey from Sinai to Kadesh Barnea?**
- **After the people rebelled upon hearing the spies report, how long did they remain at Kadesh Barnea? (Dt. 1:46).**
- **Mt. Seir belonged to the Edomites who were descendants of Esau. Who was Esau? In Dt. 2:4-5, what did God say about the land of the Edomites?**
- **What phrase refers to the Edomites in Dt. 2:8?**
- **What did the Edomites do for Israel that Sihon refused to do? (Dt. 2:26-31)**

Second Address 5:1-26:19

The second address is more focused on a review of the law and warnings to keep it, and less focused on reminders of what happened over the previous 40 years. However, many of the exhortations are rooted in reminders of the events of the previous 40 years (4:3, 4:10-14, 4:20-22, 4:36 and so on). The Lord so often appealed to the lessons of the past in exhorting and admonishing his people, and we today look to those same stories for the same lessons.

Especially significant in Moses' 2nd address to the people in the plains of Moab is the reiteration of the Ten Commandments in Deuteronomy 5.

- **What is the other name for Mt. Sinai? (See Exodus 3:1 and Deuteronomy 1:19, 4:10, 5:2-5)**
- **Read Deuteronomy 5:1-5 and identify the verse that makes it clear that the Law given at Sinai was uniquely given to Israel, and not to other nations.**
- **Regarding the 4th commandment, the commandment concerning the Sabbath Day, compare the background that is mentioned here in Dt. 5:15 with what is mentioned in Ex. 20:11.**

When Jesus fasted in the wilderness for 40 days and was tempted, he not only quoted from Deuteronomy 8, but he actually re-enacted the Israelites' time in the wilderness.

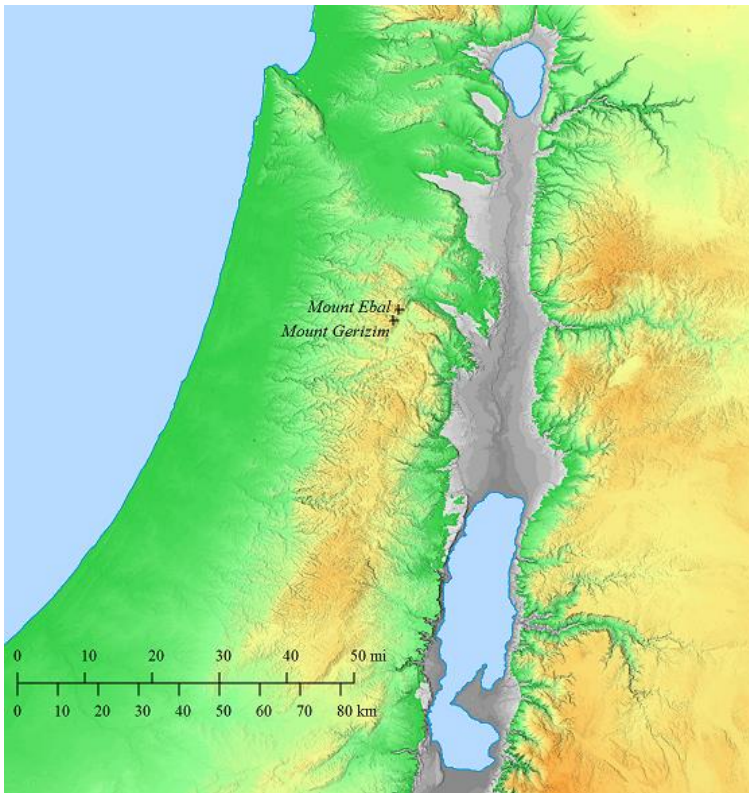
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- How did God teach the Israelites that they would live by keeping his word, and not by bread alone?
- Find 5 parallels between Deuteronomy 8:2-3 and Matthew 4:1-4, not counting the quotation of the words, “Man does not live by bread alone...”

Third Address **27:1-30:20**

Deuteronomy 27 contains instructions about the manner in which the Israelites were to renew their ratification of the covenant after they crossed the Jordan and entered the promised land. In a general way, this instruction had already been given in Dt. 11:26-29. But now the instruction is repeated in more



in

detail. Large stones were to be covered with lime and then the law was to be written upon them. Then these stones were to be carried to Mt. Ebal. Across from Mt. Ebal was Mt. Gerizim. Six tribes were to stand on Mt. Ebal and six tribes were to stand on Mt. Gerizim. The Levites, who were not standing on either mountain, were to call out the curses with a loud voice, and the people were to answer, “Amen.” The curses that were to be called out are written in Dt. 27:15-26.

When the Israelites entered the land, they did indeed do this. You can the account of this being done Joshua 8:30-35.

Make note of what is said in Deuteronomy 28:49-57 and 28:64-65. Before Israel ever entered the promised land, they were warned of the terrible things that did eventually come upon them because of their disobedience.

Moses' Death

- When Moses went up to Mount Nebo, to the top of Pisgah, to view the land, what did the Lord say to him? (Dt. 34:4)
- Who buried Moses? (Dt. 34:6)
- Who succeeded Moses? (Dt. 34:9-12)

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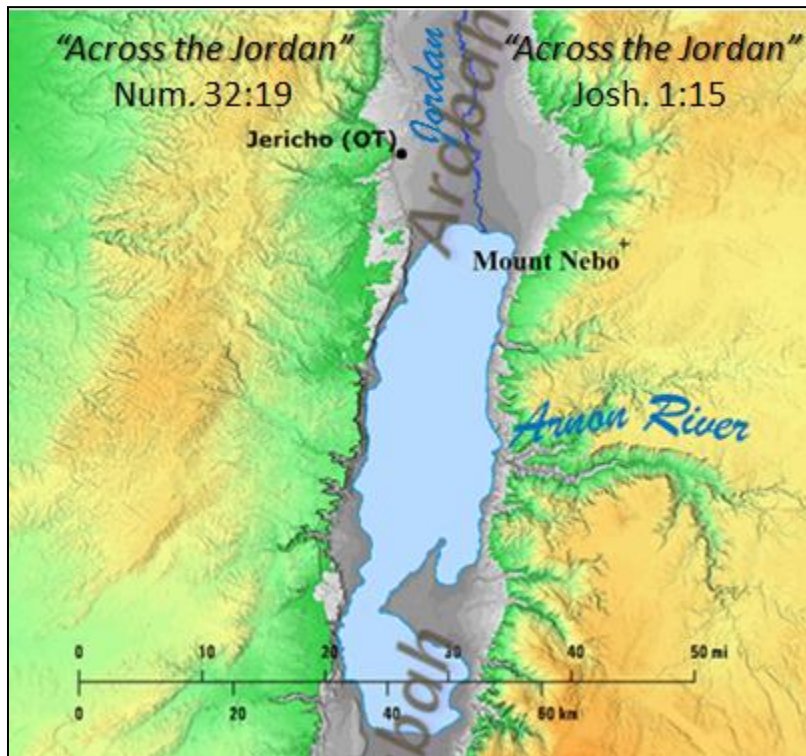
Quarter 2 Conquest and Loss of the Land

LESSON 12 Conquest of Canaan (Joshua)

Joshua 1-5 Spies Sent to Jericho, Israel Crosses the Jordan

1. What was the agreement the Lord had made with Reuben, Gad, and half the tribe of Manasseh? (See Joshua 1:12-15 and refer back to Numbers 32.)

Although some modern versions of the Bible translate so as to remove any ambiguity, the Hebrew text in Josh. 1:15 literally says, “across the Jordan,” a phrase which could mean either east of the Jordan, or west of the Jordan, depending on one’s perspective. Here, because of the context and the added words, “toward the sunrising,” it is clear that “across the Jordan” means east of the Jordan. Notice that even though the twelve tribes were still east of the Jordan at the beginning of the book of Joshua, the phrase “across the Jordan” (1:15) considers the territory on the east side of the Jordan from the perspective of being in Canaan. This isn’t always the case. In Numbers 32:19, the very same phrase in Hebrew is used of land on the west side of the Jordan.



2. How many spies did Joshua send into Canaan, and what city was particularly the object of their mission?
3. To whose house did the spies come, and what was her profession?
4. Why was Rahab so willing to assist the spies?
5. Exactly where was Rahab's house situated?
6. How did she get the spies out of the city unobserved?
7. What was Rahab to do to identify her house to the army of Israel?

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8. On which side of the Jordan was Israel while the spies were in Jericho?
9. As Israel prepared to cross the Jordan, they were told to stay how far behind the ark?

Now as Israel crosses into the Canaan, God once again parts the waters as he did for them when they left Egypt. The Jordan River is a small stream. But it may be noted that Israel crossed it at the time of year when it was most full. Note the following quotation from Pulpit Commentary:

And that the Jordan is not merely full, but full to overflowing, at the harvest season, is proved by the statements of many travellers....Bartlett ('From Egypt to Palestine,' p. 451) remarks, "We were fortunate enough to see it in the state in which it is described in Joshua, 'overflowing all its banks' - that is, the whole line of its banks. The turbid stream rushed along like a mill-race, and though it had fallen from its greatest height, the proper banks of the channel were invisible, and indicated only by lines of oleanders and other shrubs and trees." This was on the 22nd of March.

10. What time of year was it when Israel crossed the Jordan? (3:15)
11. What was true of the Jordan River at that time of year? (3:15)

Jordan River near Jericho, photo by Ferrell Jenkins

12. The barley harvest took place about this time of year. What feast did the Israelites keep when they camped at Gilgal? (5:9-11)
13. After crossing the Jordan, what did the men of Israel have to do, because it had not been done while the people had been in the wilderness? (5:2-8)

This was apparently done after crossing the Jordan. In connection with this event, the Lord said he had rolled away the reproach of Egypt, and so they named the place Gilgal (which means "rolling"), and there Israel camped (5:9-10).



14. Compare Joshua 5:11-12 with Exodus 16:35.

Joshua 6 Jericho falls

15. In what posture did Israel find Jericho when they first came to the city?

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16. What were the Lord's instructions to Joshua concerning the conquest of Jericho?

17. Specifically:

- a) What were the people told to do each day?**
- b) For how many days?**
- c) What were they not to do each day? (6:10)**
- d) On the seventh day, what were they to do?**
- e) What did the Lord say about survivors?**
- f) What did the Lord say about plunder?**

18. After Jericho fell, what curse was pronounced upon the site?

19. Read 1 Kings 16:34. What does this passage have to do with the story in Joshua 6?

20. Read Hebrews 11:30 and answer the following questions:

- a) Did Jericho fall due to the great military might of Israel?**
- b) Was Israel required to do anything in order to gain the victory over Jericho?**
- c) If Israel had refused to march around the city, would it have been said that the walls fell down "by faith"?**
- d) Can it be said that Israel was given the city of Jericho because of their faith?**
- e) Is it possible for you to receive something contingent upon your doing something else, and it still be said that you received it by faith?**
- f) If we are saved by faith, does that mean we do have to do something, or does that mean we don't have to do anything?**

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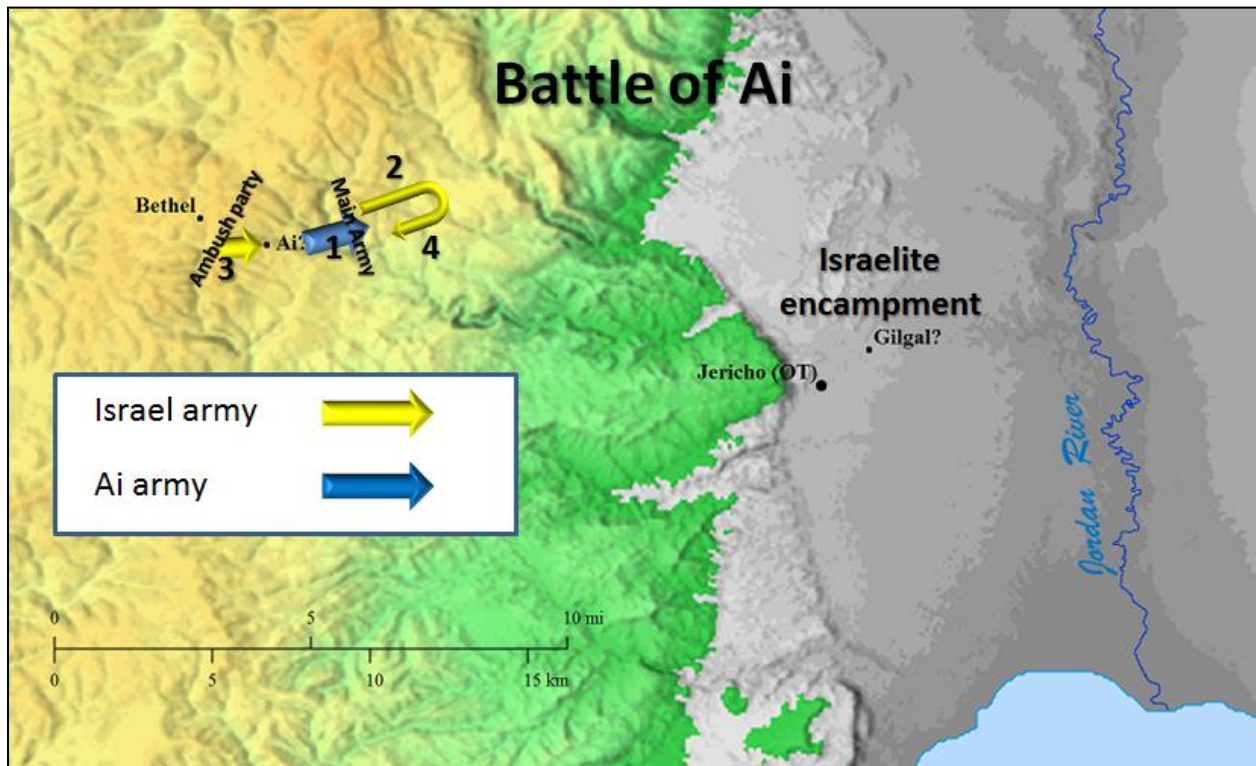
Joshua 7-8

Disaster at Ai

21. Who had acted unfaithfully during the conquest of Jericho?
22. Was Joshua aware of this?
23. What was the next city to be conquered by the Israelites?
24. After the victory over Jericho, were the Israelites confident of victory over Ai, or not? Support your answer.
25. Were the Israelites successful in their first assault on Ai?
26. How many of the Israelites were killed at this time?
27. How did this affect the people of Israel?
28. In response to Joshua's bewildered cry to the Lord (vss 6-9), the Lord said "Israel has sinned." (vs. 11) What would be the consequence of this sin if it wasn't corrected?
29. Describe the process by which the guilty individual was identified.
30. Exactly what had Achan taken, and where had he hidden these things?
31. What happened to Achan, his children, his livestock, and all his belongings?
32. Prior to the second attempt to conquer Ai, what did God say regarding plunder?

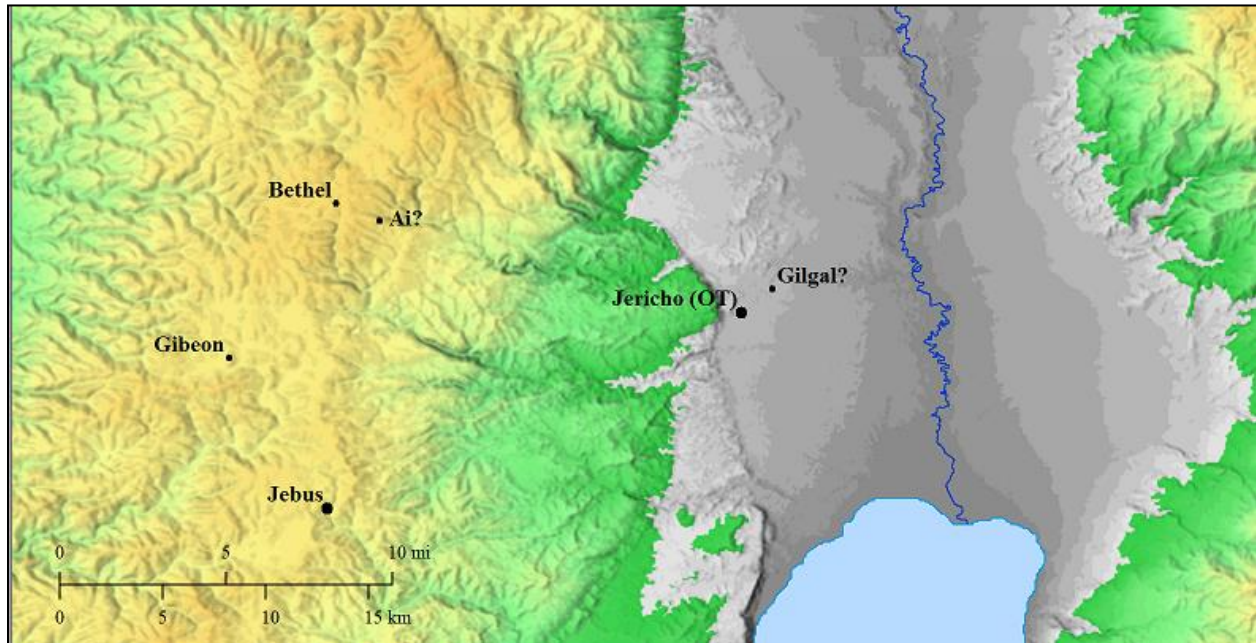
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Joshua 9 Gibeonite Guile

33. The Israelites were encamped at Gilgal. About how far was Gibeon from Gilgal?



34. When the Gibeonites came to Joshua, from whence did they claim to have come?

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- 35. List the various elements of the Gibeonites' ruse (for example, the sacks that they carried were worn out, as if they had been used on a long journey).
- 36. What did the Gibeonites say they had heard? (Joshua 9:9-10)
- 37. What did the men of Israel fail to do before making a covenant with the Gibeonites?
- 38. How long did it take the Israelites to discern that they had been had?
- 39. Once the deception was exposed, why did the Israelites not destroy the Gibeonites?
- 40. Thenceforth, how was the relationship of the Gibeonites to the Israelites defined? Look back at Gen. 9:25 and see how that is beginning to come to pass in Josh. 9:23-27.

Chapters 10 through 12 describe the conquest of the land. First there is an account of an attack upon the Gibeonites by five Amorite kings. (Amorites were descendants of Canaan, Noah's grandson, like the rest of the Canaanites.) Perhaps these kings wanted to send a message to other inhabitants of the land lest some would be inclined to follow the example of the Gibeonites and make peace with Israel. The Gibeonites appealed to Israel for protection and Joshua led Israel to victory over the five Amorite kings.

Joshua 13-19 The Allotment of the Land to the various Tribes

- 41. Was there any of the land that had not yet been conquered at the time the land was apportioned among the tribes? (Joshua 13:1-6)
- 42. The northern border of Judah was on which side of Jerusalem? (Joshua 15:8)
- 43. Who inhabited Jerusalem at that time?
- 44. On which side of Jerusalem did the southern border of Benjamin pass? (Joshua 18:16)
- 45. Jerusalem lay in the territory of what tribe?
- 46. Because of Simeon's part in the cruelty of Genesis 34, Jacob had said Simeon would be scattered in Israel (Gen. 49:5-7). The tribe of Simeon was not given a contiguous territory but was instead given a number of cities and their surrounding villages from within the allotment of what tribe? (Josh. 19:1-9)

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The Land as Divided Among the Tribes



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In the plains of Moab, before the Israelites entered Canaan, Moses had stipulated that three cities were to be set aside as sanctuary cities to which a man might flee in the event he unintentionally killed someone (Deuteronomy 19:1-13). He could reside in any of these cities and be safe from a vengeful relative of the deceased, an “avenger of blood.” He would have to remain in one of these cities till the death of the then current high priest, after which time he would no longer be liable to an “avenger of blood” (Num. 35:26-28).

In addition to the original three cities of refuge in the promised land, God would add three more cities as cities of refuge if (1) God enlarged their territory, giving them all the land he had promised to their fathers, and (2) the people walked in God’s ways (Dt. 9).

19:8-

The
and
been

the
total
land
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Kedesh, Shechem, and Hebron (Josh. 20:7-8).



original three, **Golan, Ramoth-gilead, Bezer**, all east of the Jordan, had designated by Moses (Dt. 4:41-43).

Joshua 20 tells of the designation of additional three cities of refuge, for a total of six, implying that the promised land had been given to Israel even though it remained in the land vestiges of the Canaanite population. That God fulfilled his promise is explicitly stated in Joshua 21:43-45. The cities of refuge west of the Jordan were

Joshua 21, 42 additional cities for the Levites

The six cities of refuge belonged to the Levites (Num. 35:6-8). Because of Levi’s part in the cruelty of Genesis 34, Jacob had said the descendants of Levi would be scattered in Israel (Gen. 49:5-7). Now, in addition to the cities of refuge, another 42 cities throughout Israel were given to the Levites. Thus in total, the Levites had 48 cities.

Three families comprised the tribe of Levi, namely, the family of **Kohath**, the family of **Gershon**, and the family of **Merari**. (Joshua 21:1-8, Exodus 6:16, Numbers 3:17, 1 Chron. 6:1-3) Aaron and Moses were descendants of Kohath (Joshua 21:4, Exodus 6:18-20, 1 Chron. 6:1-3). Accordingly, the priests, who were descendants of Aaron, were from the family of Kohath.

The priests, Aaron’s descendants were given 13 of these cities. As might be expected, these cities were all located in near proximity to Jerusalem where God would eventually put his name, where Solomon would build the temple, and where the priests would perform their service. The thirteen cities were all from among the allotments to Judah, Benjamin and Simeon (Josh. 21:4). An additional 10 cities were given to the rest of the family of Kohath. Josh. 21:5).

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The sons of Gershon received 13 cities (Josh. 21:6). And the sons of Merari received 12 cities (Josh. 21:7)

Joshua 23-24, Joshua's Farewell Address

- 47. After Joshua had rehearsed God's actions on behalf of Israel, he urged them to serve the LORD rather than other gods. What was the response of the people? (Josh. 24:16-18)
- 48. When Joshua told the people they would find it difficult to be faithful to the LORD, what was their response? (Josh. 24:19-24)
- 49. For how long after Joshua's death were the people faithful to the LORD? (Josh. 24:31)

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LESSON 13 No King in Israel

Remember the curse pronounced upon Canaan in Genesis 9:25-26,

*Cursed be Canaan;
A servant of servants
He shall be to his brothers.*

*Blessed be the LORD,
The God of Shem;
And let Canaan be his servant.*

We see that being fulfilled as Israel failed to completely drive out the Canaanites.

Judges 1:28 says, "It came about when Israel became strong, that they put the Canaanites to forced labor, but they did not drive them out completely." Then the following text tells of the places where Canaanites were not driven out, particularly in the territories belonging to Manasseh, Ephraim, Zebulun, Asher, Naphtali, and Dan.

It is in Judges 2 and 3 that we find out why the Israelites failed to drive out the inhabitants of the land.

- Especially read Judges 2:1-3 and 2:20-3:7, and explain why the Israelites failed to drive out all of the inhabitants of the land.
- Read Exodus 34:10-17. Why did God warn Israel not to make covenants with the peoples of the land He was giving them?
- Read Josh. 23:4-13. Joshua had warned that association with the Canaanites who were left in the land would lead to what?
- What specific form of association had Joshua warned against? (Josh. 23:12)
- According to Judges 3:5-6, in what way did the Israelites NOT heed God's warning?
- What was the result, and was it the result of which God had warned them according to Exodus 34?

There is a lesson here. God will not allow us to be tempted beyond that which we are able to bear (1 Corinthians 10:13). And he tells us that if we will resist the devil he will flee from us and if we draw near to God and He will draw near to us (James 4:7-8). But if we try to play both sides, if we try to hang on to facets of our old life, we invite trouble for ourselves. Someone who marries an unbeliever invites trouble. Someone who frequents the parties of a former life invites trouble. Someone who clings to worldly, lewd entertainment invites trouble. We need to drive the evil influences out of our lives.

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There is another lesson for us in Judges 2:7-13. Israel served the Lord as long as Joshua was alive and as long as the elders who survived Joshua were alive. But then another generation arose who “did not know the LORD,” and they turned to idols. The lesson is our children will not inherit our faith as a birthright. They must come to have faith in the Lord themselves. Some parents make the mistake of teaching their children to do this or that because “this is what we believe.” Some parents make the mistake of teaching their children to do this or that because “this is what our church teaches.” Both of these approaches fail to point children to a faith in the Lord himself. We must teach our children who God is and teach them to respect His word because it is His word. It is more important to teach them whom to believe (God) and to respect what He says (in the scriptures) than it is to teach them what we ourselves think about every particular issue. Yes we will tell them do this, don’t do that. **(Read Dt. 6:6-8!)** But ultimately, we want them to understand that their faith must be in God, not in what their parents think about various things.

TERRITORY GAINED AND LOST

Not only did the Israelites fail to drive out some of the inhabitants of the land, in some instances it appears that occupants whom they did drive out later returned and recaptured territory. For example, Judges 1:18 tells us that “Judah took Gaza with its territory and Ashkelon with its territory and Ekron with its territory,” but later we see these cities belonging to the Philistines again.

Jebus, which was on the southern border of Benjamin adjacent to Judah, remained unconquered by either tribe as of the writing of the books of Joshua and Judges (Joshua 15:63, Judges 1:18). David eventually defeated the Jebusites to take control of the city that became known as Jerusalem (2 Samuel 5:1-10). However, Judges 1:8 seems to indicate that the tribe of Judah did capture Jerusalem and set it ablaze early on during the time of the original conquest of the land. Some have explained the apparent discrepancy as another example of conquered territory being later recaptured and repopulated by the original inhabitants. Others suppose the explanation has to do with different parts of the city, one part being destroyed by Judah, but another part being held by the Jebusites till the time of David.

IMPORTANT SUMMARY OF THE BOOK OF JUDGES

Verses eleven through twenty-five of chapter two contain a summary of the events described throughout the rest of the book of Judges. **Read Judges 2:11-25!**

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IDOLATRY IN CANAAN

Among the pagan gods of the Canaanites that the Israelites began to worship were Baal and the Ashtaroeth.

Baal is singular, **Baalim** is plural.

The NAS has "Baals" in Jdgs 2:11 where the KJV has "Baalim"

Ashtoreth is singular, **Ashtaroeth** is plural.

From ISBE, vol. 1, p. 345f

BAAL

As the Sun-god, Baal was worshipped under two aspects, beneficent and destructive. On the one hand he gave light and warmth to his worshippers; on the other hand the fierce heats of summer destroyed the vegetation he had himself brought into being. Hence, human victims were sacrificed to him in order to appease his anger in time of plague or other trouble, the victim being usually the first-born of the sacrificer and being burnt alive. In the Old Testament this is euphemistically termed "passing" the victim "through the fire" (2 K 16 3; 21 6). The forms under which Baal was worshipped were necessarily as numerous as the communities which worshipped him. Each locality had its own Baal or divine "Lord" who frequently took his name from the city or place to which he belonged. Hence, there was a Baal-Zur, "Baal of Tyre"; Baal-hermon, "Baal of Hermon" (Jgs 3 3); Baal-Lebanon, "Baal of Lebanon"; Baal-Tarz, "Baal of Tarsus." At other times the title was attached to the name of an individual god; thus we have Bel-Merodach, "the Lord Merodach" (or "Bel is Merodach") at Babylon, Baal-Melkarth at Tyre, Baal-gad (Jos 11 17) in the north of Palestine. Occasionally the second element was noun as in Baal-Shemaim, "lord of heaven," Baal-zebub (2 K 1 2), "Lord of flies," Baal-Hamman, usually interpreted "Lord of heat," but more probably "Lord of the sunpillar," the tutelary deity of Carthage. All these various forms of the Sun-god were collectively known as the Baalim or "Baals" who took their place by the side of the female Ashtaroeth and Asherim.

From ISBE, vo. 1, p. 270f

ASHTORETH

1. Name and Origin

The name of the supreme goddess of Canaan and the female counterpart of Baal.

The name and cult of the goddess were derived from Babylonia, where Ishtar represented the evening and morning stars and was accordingly androgynous in origin. Under Semitic influence, however, she became solely female, but retained a memory of her primitive character by standing, alone among the Assyro-Bab goddesses, on a footing of equality with the male divinities. From Babylonia the worship of the goddess was carried to the Semites of the West, and in most instances the feminine suffix was attached to her name; where this was not the case the deity was regarded as a male....The cult of the Greek Aphrodite in Cyprus was borrowed from that of Ashtoreth; whether the Greek name also is a modification of Ashtoreth, as has often been maintained, is doubtful.

2. Attributes of the Goddess

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In Babylonia and Assyria Ishtar was the goddess of love and war. An old Babylonian legend related how the descent of Ishtar into Hades in search of her dead husband, Tammuz, was followed by the cessation of marriage and birth in both earth and heaven, while the temples of the goddess at Nineveh and Arbela, around which the two cities afterward grew up, were dedicated to her as the goddess of war....The other goddesses of Babylonia, who were little more than reflections of the god, tended to merge into Ishtar who thus became a type of the female divinity, a personification of the productive principle in nature, and more especially the mother and creatress of mankind.

The chief seat of the worship of Ishtar in Babylonia was Erech, where prostitution was practiced in her name, and she was served with immoral rites by bands of men and women. In Assyria, where the warlike side of the goddess was predominant, no such rites seem to have been practiced, and, instead, prophetesses were attached to her temples to whom she delivered oracles.

3. Ashtoreth as a Moon-Goddess

In Canaan, Ashtoreth, as distinguished from the male 'Ashtar, dropped her warlike attributes, but in contradistinction to Asherah, whose name and cult had also been imported from Assyria, became, on the one hand, the colorless consort of Baal, and on the other hand, a moon-goddess. In Babylonia the moon was a god, but after the rise of the solar theology, when the larger number of the Babylonian gods were resolved into forms of the sun-god, their wives also became solar, Ishtar, "the daughter of Sin" the moon-god, remaining identified with the evening-star. In Canaan, however, when the solar theology had absorbed the older beliefs, Baal, passing into a sun-god and the goddess who stood at his side becoming a representative of the moon—the pale reflection, as it were, of the sun—Ashtoreth came to be regarded as the consort of Baal and took the place of the solar goddesses of Babylonia.

4. The Local Ashtaroth

Hence there were as "many Ashtoreths" or Ashtaroth as Baals. They represented the various forms under which the goddess was worshipped in different localities (Jgs 10 6; 1Sa 7 4; 12 10, etc.)....The immoral rites with which the worship of Ishtar in Babylonia was accompanied were transferred to Canaan (Dt 23 18) and formed part of the idolatrous practices which the Israelites were called upon to extirpate.

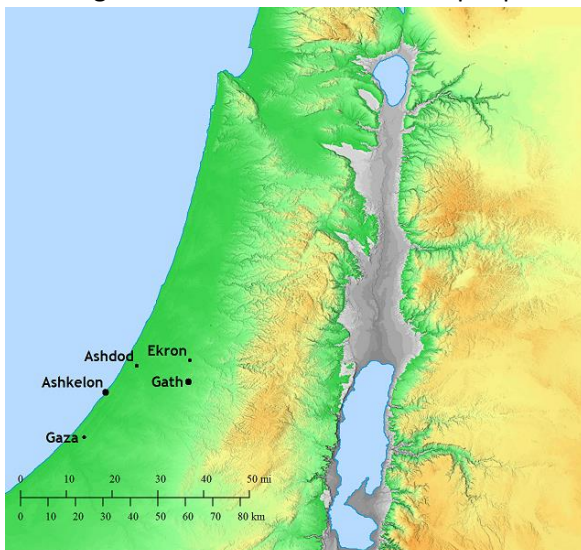
Because of Israel's idolatry, God repeatedly "gave them into the hands of plunderers who plundered them; and He sold them into the hands of their enemies around them, so that they could no longer stand before their enemies" (Judges 2:14). Then, each time, God would raise up a "judge" through whom he would deliver his people from their oppressors. And yet the people

would again turn to idols. And the whole scenario would be repeated.

Among the oppressors were the Philistines, Cushanrishathaim the king of Mesopotamia, the Moabites, the Midianites, and the Ammonites. The Philistines were frequent adversaries of Israel throughout the period of the judges and on in to the period of

of

of



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Saul's reign and even still during reign David's reign. The map at left shows several of the Philistine cities. Gaza, Ashkelon, and Ekron are mentioned in the book of Judges.

1. **What recurring theme do you see in Judges 17:6, 18:1, 19:1, 21:25?**
2. **Why was there no king? (1 Samuel 8:7). Another way to ask this is, who should have been the king?**

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A DISMAL TIME

Even the great heroes of faith were flawed men who needed God's grace in the sacrifice of Jesus to atone for their sins. Certainly this is true of the main characters in the book of Judges. But as the story of the period covered in the book of Judges progresses, we are not merely seeing flawed men. We are seeing scenarios in which it is difficult to see anyone who is in the right, anyone in whom we may be confident that we see a servant of God. As we near the end of the book, we are reading about a mother whose thieving son, Micah, returns money he had stolen from her. In gratitude, she dedicates the money to the LORD, specifically instructing that it be used by her son to make a graven image and a molten image. He does so and consecrates his own son as a priest (Judges 17:1-13). **Who is the servant of the Lord in this story?** Then Micah hires a Levite to serve as his own personal priest. Later, men from the tribe of Dan came to steal the graven image and the molten image, along with some other idols, but are confronted by the Levite. However, when the Danites offer the Levite a position as priest to their tribe, he assists them in the theft of the idols and goes with them. Micah and some neighbors chase the Danites seeking the return of the priest and the stolen idols, but then realized that the Danites were too strong to be overpowered. So the Danites took the stolen idols home and also established a priesthood of men who were not descendants of Aaron (Judges 17:7-18:31). **Who is the servant of the Lord in this story?** It should come as no surprise that twice in the telling of these events, it is said, "In those days there was no king in Israel; every man did what was right in his own eyes" (Jdg. 17:6, 18:1). When people stray far from God, they nonetheless persist in some notion of what is good and right, but their notions of good and right become perverted. (For more discussion of this thought in connection with the last few chapters of Judges, see the last two pages of this lesson.) As Isaiah said,

Woe to those who call evil good, and good evil;
Who substitute darkness for light and light for darkness;
Who substitute bitter for sweet and sweet for bitter! (Is. 5:20)

What examples do you see in our modern society of people doing what is right in their own eyes when what is right in their own eyes is evil?

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A QUICK LOOK AT THE JUDGES

JUDGE	WHAT WE REMEMBER	DELIVERED ISRAEL FROM...
Othniel (3:8-11)	Caleb's nephew and son-in-law	Cushanrishathaim
Ehud (3:12-30)	With a sword that had been hidden under his robe, Ehud delivered a fatal message	Eglon, king of Moab
Shamgar (3:31)	Struck down 600 Philistines with an ox goad	Philistines
Deborah (4:1-5:31)	When Barak, her general, routed Sisera, the fleeing Canaanite commander was welcomed by a woman named Jael who gave him milk to drink and drove a tent peg through his temple	Jabin, king of Canaan
Gideon (6:1-8:32)	Had to downsize his army down from 32,000 to 300 lest Israel should "become boastful, saying, 'My own power has delivered me.'"	Midian
Abimelech (9:1-57)	A son of Gideon who took power for himself, and was mortally wounded when a woman pushed a millstone from a tower, but was killed by his armor bearer lest it be said, "A woman slew him."	No one
Tola (10:1-2)		
Jair (10:3-5)	Had 30 sons who rode 30 donkeys and had 30 cities	
Jephthah (10:6-12:7)	Vowed to offer as a burnt offering whatever came out of the doors of his house. Then his daughter came out to meet him	Ammon
Ibzan (12:8-10)	Had 30 sons and 30 daughters	
Elon (12:11-12)		
Abdon (12:13-15)	Had 40 sons and 30 grandsons who rode on 70 donkeys	
Samson (13:1-16:31)	Had supernatural strength but a had a weakness for women	Philistines

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A CLOSER LOOK AT TWO OF THE JUDGES, GIDEON & SAMSON

PRIMARILY FOR PERSONAL STUDY OUTSIDE OF CLASS

The class teacher may go over some of these questions in class if time permits. But there will not be time to go over all of the following questions in class. These questions are provided to encourage you to become familiar with two of the most famous judges.

GIDEON Judges 6:1-8:35

1. Who gave Israel into the hands of Midian, and why? (6:1, cf. 2:11-14)
2. Who was Midian, from whom the Midianites descended?
3. Who was allied with the Midianites in afflicting Israel?
4. In what sort of residences did the Israelites take refuge?
5. Whom did the LORD first send when Israel cried out on account of Midian?
6. What irony did the LORD allude to in the words he spoke through the prophet?
7. Who was Gideon's father?
8. What was Gideon doing when the angel of the LORD appeared to him?
9. Gideon said, "Oh my lord, if the LORD is with us, why then has all this happened to us? Explain the difference between "lord" and "LORD," identifying whom Gideon meant by each.
10. What does the expression, "you shall defeat Midian as one man," mean? (6:16)
11. Gideon asked for a sign - a sign indicating what?
12. What was the first sign that was given to Gideon?
13. The LORD told Gideon to pull down an altar of Baal and cut down the Asherah beside it? Whose altar of Baal was it?
14. What was an Asherah?
15. What was the purpose of the second bull which Gideon was to take?
16. Why did Gideon fulfill the Lord's command during the night rather than during the day?
17. When the men of the city told Joash to bring his son out that they might put him to death, what was Joash's response?
18. What name did Gideon acquire, and what did the name mean?

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19. What came upon, or "clothed" Gideon, according to verse 34?
20. By means of the fleece, Gideon sought a sign assuring him of what?
21. Why did Gideon make a second test using the fleece?
22. Why did the LORD consider the army gathered by Gideon to be too large?
23. How many people were initially sent home?
24. What distinction was made in order to further reduce the size of Gideon's force?
25. What was the final size of Gideon's force?
26. In order to give Gideon courage, the LORD told Gideon to go to the camp of the Midianites. While their, what did Gideon hear?
27. Describe the paraphernalia with which Gideon's 300 men went into battle.
28. Gideon and his men came to the camp at the beginning of the middle watch.

"The ancient Israelites divided the night into three watches of four hours *i.e.* from sunset to sunrise, *i.e.* from six p.m. to six a.m. The later Israelites adopted the Roman division of the night into four watches." (Pulpit Comm., vol. 3, p. 78.)

At what time did Gideon's attack take place?

29. From the viewpoint of the Midianites, describe the scene to which they awoke when Gideon blew his trumpet.
30. Who were Oreb, Zereb, Zebah, and Zalmunna?
31. Why were the leaders of Succoth and of Penuel unwilling to provide food for Gideon and his men? These two cities lay in the territory of which tribe? Do you suppose the inhabitants were Israelites?
32. With respect to each of these cities, what did Gideon promise to do? Did he do it?
33. In Judges 8:18ff, we learn of certain men who had, sometime previously, died at the hands of Zebah and Zalmunna. Who were they, and what did Gideon do about this?
34. What ornaments are mentioned in connection with this incident?
35. Why were the men of Ephraim upset with Gideon, and how did Gideon calm them, and why did he mention Abiezer?
36. To what position did the men of Israel wish to exalt Gideon, and what was his response?

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37. To whom does the text refer as "Ishmaelites"? As early as the book of Genesis, what evidence do we see of the close association of Ishmaelites with Midianites?
38. What did Gideon do with the rings he took from the men, and how did this become "a snare to Gideon and his household"?
39. How many sons did Gideon have, and what son is particularly named? Why is he particularly mentioned?
40. For how many years was the land undisturbed in the days of Gideon.
41. What happened as soon as Gideon died?

SAMSON **Judges 14-16**

1. Was it right for an Israelite to marry a Philistine? (cf. Ex. 34:12-26, Neh 13:23f)

Samson stands out as heroic and tragic. Tragic, because of the fate he suffered which resulted from his own inclination to pursue Philistine women. Although Judges 14:4 says, "it was of the LORD," that doesn't mean Samson was conscious of the LORD's plan at the time he saw a woman in Timnah. Remember the sale of Joseph (Gen. 37), the rebellion of Israel under Rehoboam (1 Ki. 12), the conquest of Israel by Assyria (Is. 10:5-7), etc., as examples of things that were "of the LORD" though the men involved did not so intend. The complaint of Samson's parents ("Is there no woman among the daughters of your relatives, or among all our people, that you go to take a wife from the uncircumcised Philistines?") was on the mark. But Samson was a man with a weakness in regard to women both in terms of the kind of women he sought, and his propensity to be manipulated by them (Jdg. 14:2, 14:16-17, 16:1, 16:4, 16:15-17).

The point: Although we must not judge Samson too harshly - he is after all, honored by God's word in Heb. 11:32 - there is much in Samson's character which we should not emulate. The period of the Judges was such a time that even a hero of faith was disappointing.

1. How did Samson's parents feel about the union?
2. What did they not know?
3. Compare your answer to question 1 with your answer to question 3. Does this present a problem, or can you explain how both of these things can be true?
4. Who was seeking an occasion against the Philistines?
5. What indication is there that Samson's slaying of the lion was not due merely to his own human strength?
6. When he next observed the lion's carcass, what did he see?
7. Samson prepared a feast in honor of the marriage. How long was it to last? (Cf. Gen. 29:27-28.)
8. With what riddle did Samson challenge his guests, and what wager did he make?

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9. When the guests became convinced that they needed assistance to solve the riddle, from whom did they seek it?
10. How was it that Samson's bride was able to get the explanation from him?
11. What does "If you had not plowed with my heifer" mean?
12. Where did Samson get the thirty changes of clothes which he was obligated to pay? What indication is there that Samson's slaying of thirty men was not due merely to his own human strength?
13. What provoked Samson against the Philistines the second time?
14. Describe the means whereby Samson set fire to the crops of the Philistines.
15. What became of Samson's wife and father-in-law?
16. After Samson retaliated with a "great slaughter", the Philistines came up against the men of Judah seeking Samson. Explain how it was that Samson was given over to the Philistines.
17. For how long did Samson judge Israel?
18. What sort of woman was Samson with when the men of Gaza lay in wait for him?
19. What is the name of the third woman with whom the text tells us Samson was involved?
20. At whose instigation did she entice Samson to tell her the secret of his strength?
21. How many times did Samson lie to her, and what happened each time?
22. What ploy did Delilah use, according to Judges 16:15, and what does the fact that this worked tell you about Samson?
23. Tell of the final events in Samson's life.
24. The picture of Samson is not complete without considering Hebrews 11:32. In light of this passage, how should we regard the events described in Judges 14-16?
25. What lessons for us are there in the life of Samson?

The book of Judges ends with the statement repeated, "In those days there was no king in Israel; everyone did what was right in his own eyes." Is this statement merely a comment on the *form* of government that prevailed during this time, or is it a more profound statement? Eli and then Samuel judged Israel after the close of the events told in the book of Judges. Remember what God said when the people told Samuel they desired a king (1 Sam. 8:7).

Some thoughts on the last few chapters of Judges

A question that continually arises in these chapters is, "*Who are the good guys?*" or "*Are there any good guys?*" In these chapters, we are shown the fruitlessness of trying to establish good when the standard of good has been rejected.

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Consider, Micah, the man who stole the 1100 pieces of silver

that was bad

But he confesses

that's good!

And his mother says "Blessed be my son by the LORD." The word LORD in all upper case letters indicates that she was calling for blessing from *Yahweh*, or as the name is represented in some translations, *Jehovah*.

that's good!

Furthermore, she dedicates the silver to the LORD

perhaps for a moment, it looks like we have an example of a godly woman!

But then "...for my son to make a graven image and a molten image"

Aaarghhh!!

So Micah doesn't seem like a good guy. He even makes one of his own sons a priest,

and the text says: "*In those days there was no king in Israel; every man did what was right in his own eyes*" (Jdg 17:6).

Then Micah buys a real Levite to be a priest

How do we feel about that?

On the one hand, Micah feels the need for a Levite.

That's good!

But Micah gets his own personal priest.

That's bad

Chapter 18 begins with a repetition of the observation, "*In those days there was no king in Israel.*" Five Danites come to the house of Micah and recognized the Levite as an old acquaintance. "What are you doing here?" they ask. They ask him to inquire of God for them.

That's good!

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Maybe the Danites are going to turn out to be the good guys. And then you read about how these five Danites report back to the rest of the Danites that there are idols in the house of Micah, and they need to consider what they are going to do. (18:14) *Are we going to finally see true heroes, men concerned about idolatry, who will wish to destroy idols and not tolerate compromising of a Levite's service with idols?* What happens?

The Danites wanted the idols, and stole them! (18:17)

That's bad!

The priest protested their theft.

That's good!

But wait a minute, the priest is trying to protect idols?

That's bad!

And you begin to wonder what could anyone one do in this story that would be good, other than to destroy all the characters who are in the story.

Then in Judges 18:19, there is an attempt to define "better" - "Is it better for you to be a priest to the house of one man, or to be a priest to a tribe and a family in Israel?" Let's see, a priest who compromises with idolatry for one, or a priest who compromises with idolatry for many? Some choice. Note the irony of having forsaken the only definition of good (God), and yet still talking in terms of what is "better"!

So the priest helps the Danites steal the idols and goes with them.

Micah is upset, he's been robbed, he gets a posse together and they go after the Danites. Can we sympathize with Micah? He's been robbed!! But he shouldn't have had the things of which he was robbed in the first place! Do we side with the Danites? They're thieves! And thieves of idols at that! The whole thing is despicable. The story ends without any victory for righteousness.

Chapter 19 begins, **"there was no king in Israel."**

A Levite takes a concubine (a slave wife).

She is unfaithful.

That's bad.

He goes after her, speaking tenderly!

Do we have a good man here, forgiving, and gentle?

The Levite and the father-in-law spend about five days with nothing to do but sit around and drink. *What kind of men are these?* Then he travels and stops at Gibeah, where presumably he would be better treated

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than at Jebus, a "city of foreigners." There are the homosexual overtures of the men of the city, followed by the abandonment of the concubine to the perverts, followed by the gang rape and murder of the concubine. *How could the Levite have allowed such a thing?*

But he is indignant, and carves her into 12 pieces which he sends throughout Israel, calling for assistance in punishing the Benjamites of Gibeah. God speaks, and instructs the men of Judah to attack Gibeah first. But Gibeah repels them, killing 22,000. Why did God instruct Judah to attack, and then not give victory to Judah? Similarly on the second day of fighting, the men of Gibeah kill 18,000. Finally the men of Gibeah are defeated. But the total number of Benjamites killed is less than the deaths among the victors. The mixed results of the battle suggest again the lack of an unmitigated "good guy".

Note the means by which the Benjamites survival, as a tribe, is accomplished in chapter 21, and note the last verse of the book. **"In those days there was no king in Israel; everyone did what was right in his own eyes."** The stories of the last several chapters depict the hopeless conditions that prevail when everyone does whatever he wants.

CONSIDER TODAY

In these closing chapters of the book of Judges, issues arise that seem to have no right answer. But they arise because a principle is ignored at the outset. Which is better, to make one who should not be a priest at all "a priest to the house of one man, or a priest to a tribe?" Cite some moral dilemmas that exist today only because a moral premise has been ignored. To get you started, consider the following: People argue about whether or not it's fair to deny homosexual couples the benefits that married heterosexual couples receive, and whether or not condoms should be distributed in schools. These questions exist because what is good has already been rejected, and society is left trying to find good by choosing from among various evils.

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LESSON 14 **Saul, King of Israel**

We usually count 15 judges, including both Eli and Samuel who are introduced to us in 1 Samuel, and then of course Samuel anoints Saul as the first king of Israel. But 1 Samuel 8:1 tells us that Samuel appointed his sons judges over Israel. Verses three through four indicate that it was the corruption and injustice of their tenure, at least in part, that led to Israel's demand for a king.

However, in asking for a king, they were rejecting Him who should have been their king, that is, God himself (1 Samuel 8:7).

There are a few events we need to briefly describe before turning our attention to Saul.

The book of 1 Samuel opens with the story of Samuel's birth. His mother was Hannah, one of two wives of a man named Elkanah. Though Elkanah is said to be *"from Ramathaim-zophim from the hill country of Ephraim,"* this is apparently only intended to be a geographic identification of his residence and does not indicate tribal identity. 1 Chronicles 6:22-28 indicates that Elkanah was a descendant of Levi through Kohath. Remember that the Levites settled within the territories of the other tribes.

Hannah was dearly loved by her husband, but was barren, and was tormented by Peninnah, the other wife and mother of sons and daughters, on account of her infertility. Hannah made a vow to the Lord that if He would give her a son, she would *"give him to the LORD all the days of his life, and a razor shall never come on his head."* This appears to have been a sort of perpetual Nazirite vow. (See Numbers 6.) The usual Nazirite vow lasted only a few weeks.

Hannah gave birth to a boy and named him Samuel. When the child was weaned she brought him to Shiloh where the tabernacle was then located, and delivered him to the priest, Eli, who raised him and whom Samuel assisted.

Eli's sons were corrupt, behaving improperly in the way they took their portions of the sacrifices (1 Sam. 2:12-17, cf. Lev. 7:29-34) and even lying with women who served at the doorway of the tent of meeting (1 Sam. 2:22, cf. Ex. 38:8). Eli was told by a man of God that his house would be punished on account of his sons' behavior and on account of Eli's own responsibility for their conduct. The sign of the divine origin of this pronouncement would be the death of both of Eli's sons, Hophni and Phineas, on the same day (1 Sam. 2:34).

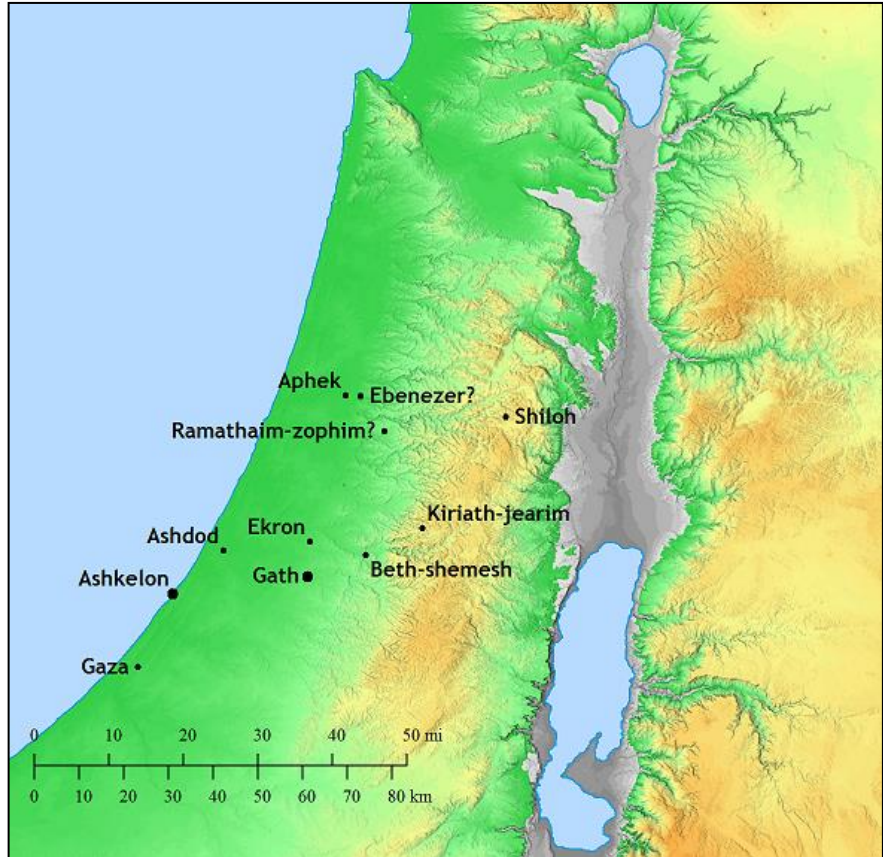
1 Samuel 3 tells the story of the Lord's calling Samuel during the night and of Samuel's supposition that the voice he heard was Eli's. Eli told Samuel, *"Go lie down, and it shall be if He calls you, that you shall say, 'Speak, LORD, for Your servant is listening.'"* Then the Lord confirmed to Samuel the coming punishment upon Eli's house, and at Eli's urging Samuel reluctantly reported to him what the Lord had said. Eli's response was, *"It is the LORD; let Him do what seems good to Him"* (1 Sam. 3:18).

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THE ARK IS LOST IN BATTLE WITH THE PHILISTINES

1. Where were the Philistines camped and where was the army of Israel camped? (1 Sam. 4:1). Locate these places on the map.
2. How did Israel fare in the first battle at this location? (1 Sam. 4:2)
3. The Israelites decided to send for the ark and have it brought into battle. Where was it? (1 Sam. 4:3-4).
4. After bringing the ark into the fray, how did Israel fare in the second battle? (1 Sam. 4:5-11)
5. When word was brought to Eli, he was first told of the death of his sons, Hophni and Phineas. Then he was told of the loss of the ark. At what point did he fall over, breaking his neck and thus dying? (1 Sam. 4:12-18)
6. What was the first city to which the Philistines took the captured ark? (1 Sam. 5:1). Locate this city on the map.
7. What happened to Dagon and what happened to the people of Ashdod?
8. From Ashdod, where was the ark sent (1 Sam. 5:8)? Locate this city on the map.
9. When the people of that city were afflicted, where was the ark sent (1 Sam. 5:10)? Locate this city on the map.
10. Describe the return of the ark to Israel (1 Sam. 5:11-6:21).
11. As of 1 Samuel 7:2, where was the ark of God? Locate this city on the map.



SAUL BECOMES KING

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1 Samuel 8 Israel demands a king

There were several factors involved in the desire for a king.

- As noted above, the corruption and injustice of Samuel's sons, at least in part, led to Israel's demand for a king. (1 Sam. 8:3-4)
- But it should also be noted that there was an imminent threat that played a part in the demand for a king. Samuel will later say (in 1 Sam. 12:12) that the Ammonite threat prompted the demand for a King. **WHERE WAS AMMON?**
- And of course, there is the observation that the Israelites were looking at the nations around them rather than to their own relationship with the God of Heaven. (1 Sam. 8:5)

1 Samuel 9 Saul seeks lost donkeys, meets Samuel, and is told he will be king

1 Samuel 10 Saul is instructed go to Gilgal and to wait there 7 days (10:8)

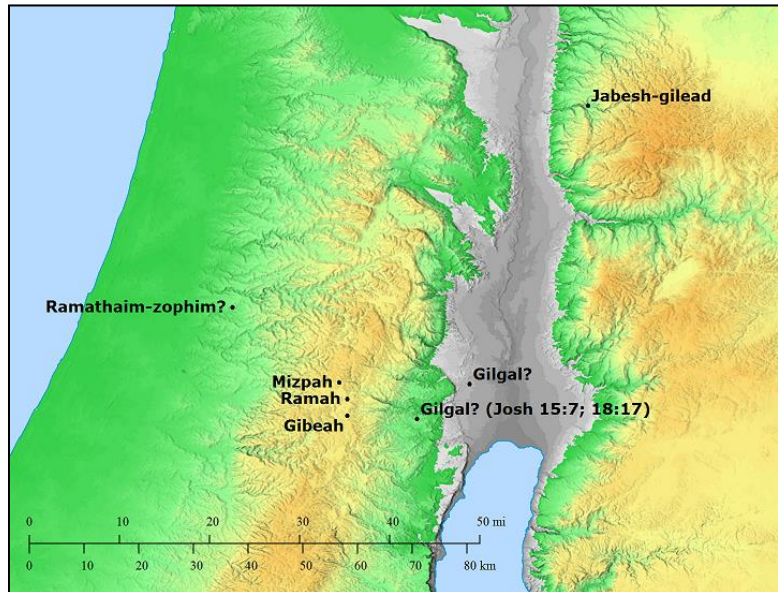
Where was Gilgal in relation to Ammon?

Saul is publicly proclaimed King (1 Sam. 10:17-25)

Some doubted Saul's ability to deliver them (1 Sam. 10:27)

The Ammonites threaten Jabesh-Gilead, but Saul defeats the Ammonites (1 Sam. 11)

Samuel addresses the people (1 Sam. 12)



SAUL IS DISOBEDIENT AND THEREFORE IS REJECTED BY THE LORD

1 Samuel 13 Saul is at Gilgal (13:7), and the Philistines are threatening (13:5-6)

At the end of the seven days (13:8) Saul became fearful that he would lose his army, so rather than waiting for the arrival of Samuel, in order to gain the favor of the Lord, he "forced" himself to offer the burnt offering without Samuel (13:9-12), and as soon as he had done so, Samuel arrived.

1. **When the Philistines came against Israel with 30,000 chariots and 6,000 horseman, what frame of mind prevailed among the men of Israel? (1 Sam. 13:6)**
2. **While Saul waited for the time Samuel had appointed to make a burnt offering, what did the people begin to do? (1 Sam. 13:8)**

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3. Was Saul confident of going into battle without making a burnt offering? Was he confident that God would protect Israel until the man of God arrived at the appointed time?
4. When Saul made the burnt offering himself, prior to Samuel's arrival, was he doing anything wrong? (13:13)
5. Read 1 Samuel 13:12, and discuss whether Saul's words indicate a confidence that he had done the right thing, or, on the other hand, an unstable mind.
6. What did Samuel say to him? (1 Samuel 13:13-14)
7. What would be the long term result of Saul's presumptuous act?

1 Samuel 15

8. What was Saul to do to the Amalekites? (1 Sam. 15:3)
9. When it was apparent that Saul had not obeyed the Lord, whom did he blame, and what did he say about the motive for the disobedience? What does all this suggest about Saul's character? (1 Sam. 15:8-15)
10. When Saul finally acknowledged his sin, what did he say was the reason he sinned? (1 Sam. 15:24)
11. When Saul tore Samuel's robe, what did Samuel tell him? (1 Sam. 15:27-28).
12. What became of Agag? (1 Sam. 15:32-33)
13. Explain why God commanded the utter destruction of Amalek. (Ex. 17:8-16, 1 Sam. 15:2, 33)
14. During the rest of Saul's reign, what would be the constant reminder that the Lord had rejected him? (1 Sam. 15:36)

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LESSON 15 David & Saul, Part 1

Samuel 13 described the occasion when Saul did not wait for Samuel as instructed, but instead, fearful that he would lose his army if he didn't act quickly, he acted presumptuously and offered the sacrifice himself. *"As soon as he finished offering the burnt offering, behold, Samuel came; and Saul went out to meet him and to greet him. But Samuel said, 'What have you done?'"* (1 Samuel 13:10f). Samuel proceeded to inform Saul that because he had not kept the Lord's commandment, his kingdom would come to an end. That is to say, there would not be an enduring dynasty from the line of Saul's descendents. And then Samuel said, *"The LORD has sought out for Himself a man after His own heart, and the LORD has appointed him as ruler over His people, because you have not kept what the LORD commanded you"* (1 Samuel 13:14).

At this point, neither the man whom the Lord had in mind nor Samuel himself knew whom the Lord had in mind. But in 1 Samuel 16, *"the LORD said to Samuel, 'How long will you grieve over Saul, since I have rejected him from being king over Israel? Fill your horn with oil and go; I will send you to Jesse the Bethlehemite, for I have selected a king for Myself among his sons.'"*

DAVID'S ANCESTRY

Jesse was from the tribe of Judah. Note the famous women included in the lineage from Jacob to Jesse.

- Give the name of Jesse's grandmother and explain who she was.
- Give the name of Salmon's wife (Boaz' mother) and explain who she was.
- Give the name of Perez' mother and explain who she was.

More specifically, Jesse lived in Bethlehem.

Locate Bethlehem on the map on the next page.

In the New Testament, who was born in Bethlehem?

THE LORD'S ANOINTED

The Lord said to Samuel, *"Fill your horn with oil and go."* Compare this with 1 Samuel 10:1. **For what purpose would Samuel need oil?**

The practice of anointing someone as a means of designating him "king" may not have been unique to Israel. See Judges 9:8. In 1 Samuel we see that the king whom God chose to rule over his people was

Jacob
Judah
Perez (by *Tamar*, Gen. 38)
Hezron
Ram (aka Aram, aka Arni)
Amminadab
Nashon
Salmon
Boaz (by *Rahab*, Josh. 1, 6)
Obed (by *Ruth*)
Jesse
David

1 Chron. 2:1-15, Ruth 4:18-22
Lk. 3:31-34, Mt. 1:2-6

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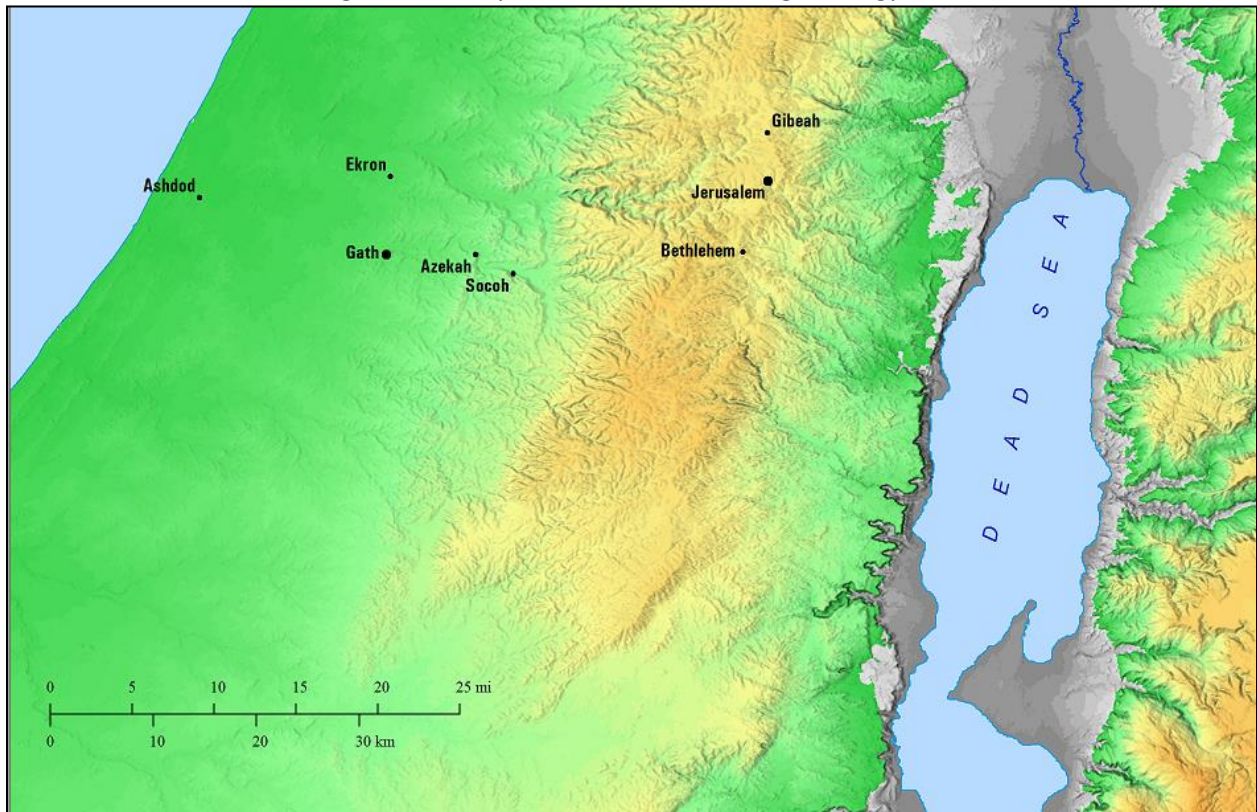
“the Lord’s anointed” (1 Sam. 16:6). The Hebrew word for **anointed** in this passage is *mashiach*, or anglicized, *Messiah*. So remember that *Messiah* means “anointed one.”

Jesus would be the ultimate Anointed One, that is, the Messiah. The Greek verb *chriō* meant “anoint,” and so in the Greek translation of the OT (i.e., the Septuagint), *christos* was used to represent the Hebrew *messiah* in passages such as Psalm 2:2. And in fact, here at 1 Sam. 16:6, the Septuagint uses the word *christos*. And of course in the NT, our English translations represent *christos* as *Christ*. John 1:41 says, *“He found first his own brother Simon and said to him, ‘We have found the Messiah’ (which translated means Christ).”*

DAVID, THE YOUNGEST SON OF JESSE

Samuel “looked at Eliab and thought, ‘Surely the LORD’s anointed is before Him.’” (1 Sam. 16:6) **What was the Lord’s response?**

Seven sons of Jesse were brought before Samuel, but none of them was the one God had in mind. Then David, “the youngest,” (1 Sam. 16:11) was brought in. That would make him the eighth. Again in 1 Sam. 17:12-14, David is identified as the youngest of eight sons. However, 1 Chron. 2:15 identifies David as the seventh son of Jesse. A possible explanation for the discrepancy could be that one son died early and without children, making unnecessary his inclusion in a later genealogy.



NARRATIVE TOLD CHRONOLOGICALLY OR THEMATICALLY?

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1 Samuel 16:14–18:5 tells of David’s service to Saul as a musician, David’s confrontation with Goliath, and David’s close friendship with Saul’s son, Jonathan. But the order in which these events are presented may not be their chronological order.

When David became Saul’s musician, Saul loved him and David was made Saul’s armor bearer (1 Sam. 16:21). But when David challenges Goliath, he is pictured as being previously unknown to Saul and Abner (1 Sam. 17:55-56) and as being uncomfortable with armor (1 Sam. 17:39). So it might seem that David must have killed Goliath before he became Saul’s musician. However there is also a difficulty in seeing this as the order of events. After David killed Goliath, David was taken into Saul’s house “that day” and was not allowed to return to his father’s house in Bethlehem. And yet when David is recommended for Saul’s service as a musician, Saul sends word to Jesse, presumably in Bethlehem, saying “Send me your son David who is with the the flock.” So it is difficult to understand what the chronology of events actually was.

While many have offered explanations that would allow us to understand the story to be chronological, we might also consider the possibility that the narrative is arranged as it is not because the events happened in the order presented, but as a means of calling attention to contrasting themes. In particular, 1 Samuel 16:13 tells us “the Spirit of the LORD came mightily upon David from that day forward” while the next verse tells us “the Spirit of the LORD departed from Saul.” In connection with the evil spirit that came upon Saul, David’s service as a musician is naturally related. Then the story of David and Goliath is told wherein we see David’s confidence in the Lord contrasted with Saul’s fearfulness.

If events were brought together in the narrative out of their actual order so that these contrasts could be highlighted, perhaps the actual order of events was something like the following:

- 1 Samuel 17:1-58** Saul first meets David during the standoff with the Philistines. David kills Goliath, and afterward, Saul inquires about the identity of the young man. Abner, Saul’s commander doesn’t know who he is, and so Saul asks David, “whose son are you?” (1 Sam. 17:55-58). Perhaps it was at this time that the women sang, “*Saul has slain his thousands, and David his ten thousands*” (1 Sam. 18:6-7), and then some time passed before Saul was made aware of their greater praise for David. In this case, David got credit for striking ten thousands inasmuch as the killing of Goliath resulted in the whole Philistine army being put to flight. (17:52-53; but see below.*)
- 1 Samuel 18:1-4** David and Jonathan became close friends and David did not return (to live permanently) at his father’s house in Bethlehem. But David continued to go back and forth between Saul’s home at Gibeah (1 Sam. 10:26, 15:34) and Bethlehem, as he continued to shepherd his father’s sheep. Notice that 1 Samuel 17:15 tells us that David was going back and forth from Bethlehem (where he tended his father’s sheep) to the site of the standoff with the Philistines (a distance of a dozen miles or more). This confirms that it would be possible to travel back and forth between an area where sheep were being pastured and a city of some distance. The distance from Bethlehem to Gibeah, Saul’s home, was about 8 or 9 miles. (See the map on the previous page.)

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- 1 Samuel 17:14-23** David is recommended to Saul as a musician. Saul sends word to Jesse saying, "Send me your son David who is with the flock" (1 Sam. 16:19). So David becomes Saul's musician and also Saul's armor bearer (1 Sam. 16:21). This would be the end of David's sheep-herding days.
- 1 Samuel 18:5-7** David is put over the men of war. In this capacity he fought the Philistines, and perhaps with reference to this 1 Sam. 18:6 says, "*when David was returned from the slaughter of the Philistine*" (KJV), meaning not the individual Goliath but the Philistine army. Thus the women sang "*Saul has slain his thousands, and David his ten thousands.*" However, if in fact we should take the singular "*the Philistine*" with reference to Goliath, see the comments above.*
- 1 Samuel 18:8-9** Saul begins to look on David with suspicion, supposing that David may be the one who is in line to take the kingdom.

DAVID AND GOLIATH

Goliath was a giant. You may remember that when the 12 spies were sent in to spy out the land of Canaan, they returned saying, "*we saw the descendants of Anak there*" (Numbers 12:18). They further explained, "*all the people whom we saw in it are men of great size. There also we saw the Nephilim (the sons of Anak are part of the Nephilim); and we became like grasshoppers in our own sight, and so we were in their sight*" (Numb. 13:32-33). Because of the lack of faith demonstrated on this occasion, the Israelites spent 40 years in the wilderness. But then at the end of the 40 years, Moses said to them, "*Hear, O Israel! You are crossing over the Jordan today to go in to dispossess nations greater and mightier than you, great cities fortified to heaven, a people great and tall, the sons of the Anakim, whom you know and of whom you have heard it said, 'Who can stand before the sons of Anak?'*" (Dt 9:1-2). Thereafter, Joshua led the people into Canaan and the Anakim were driven out of the land except that some remained in the cities of Gaza, in Gath, and in Ashdod (Joshua 11:21-22). Goliath was from Gath, and apparently was one of the remaining descendants of the Anakim.



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It is not clear exactly how tall Goliath was. The Hebrew text that is based on manuscripts from the 10th century AD (the Masoretic Text) gives his height as 6 cubits and a span. While there is some uncertainty as to exactly how long a cubit was, it is generally thought a cubit was somewhere in the range of 18 inches. A span was a handwidth, or approximately 6 inches. So this would make Goliath about 9 feet 6 inches tall.

However, an older Hebrew text preserved among the Dead Sea Scrolls, as well as the Vaticanus manuscript of the Septuagint, (4th cent. AD), and also Josephus (Ant. VI.171) all give Goliath's height as 4 cubits and a span. That would be about 6 feet 6 inches tall. (The NET Bible has, "He was close to seven feet tall.") Keep in mind that, depending on how tall a particular population is, a person 6' 6" feet tall can be a giant. See the photo on the previous page of me standing with some Christians in Guatemala. I am only 6' 4".

In the 3rd century, Origen compared six Greek translations of the OT in a work called Hexapla ("six-fold"). In it he noted that in the various translations of the OT, Goliath's height was given as either 4, 5, or 6 cubits, and a span.

1. **What challenge did Goliath make? (1 Sam. 17:8-10)**
2. **What was the reaction of Saul and all Israel? (1 Sam. 17:11)**
3. **For how long did Goliath challenge the Israelites? (1 Sam. 17:16)**
4. **It appears that David learned of Goliath's defiance of Israel toward the end of the 40 days. Why would David not have heard about this earlier? (1 Samuel 17:15, 23ff)**
5. **What did Eliab think about David's motives? (1 Sam. 17:28)**
6. **What did Saul think about David's ability in going up against Goliath? (1 Sam. 17:33)**
7. **Why was David confident? (1 Sam. 17:34-37)**
8. **In what way was David a comfort to Saul? (1 Sam. 16:14-23)**
9. **How did Saul feel about David at this time? (1 Sam. 16:21)**
10. **Why did Saul turn against David? (1 Sam. 18:6-9) What do you suppose Saul's suspicion was? (1 Sam. 13:14)**
11. **David declined the promised reward for killing Goliath and did not marry Saul's daughter, Merab (1 Sam. 17:25, 18:17-18). But when Saul's daughter, Michal, loved David, Saul saw an opportunity to end David's life. Explain. (1 Sam. 18:20-29)**

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LESSON 16 David & Saul, Part 2: The Sweet Psalmist of Israel

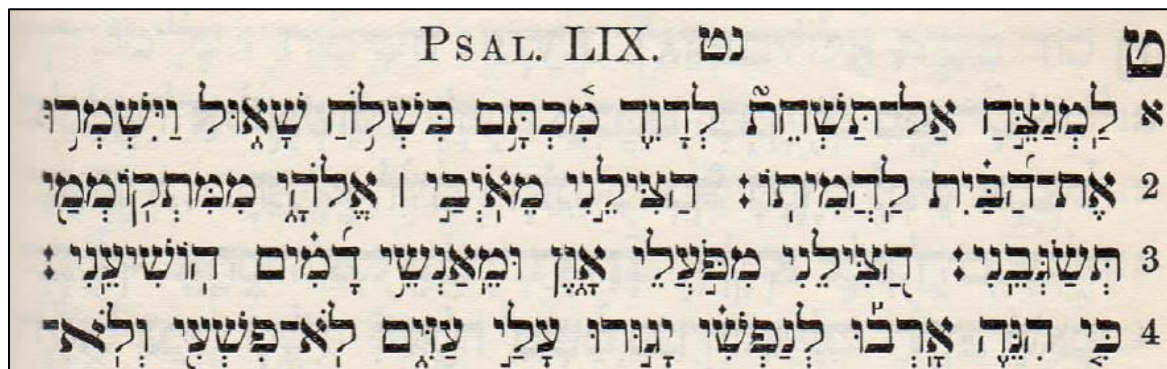
After the failure to secure David's death at the hands of the Philistines, Saul became open in his plotting against David. "Now Saul told Jonathan his son and all his servants to put David to death." (1 Samuel 19:1). But Jonathan persuaded his father to refrain from shedding innocent blood. Jonathan's influence did not prevail for long. Saul again sought to kill David, hurling a spear at him while David was playing the harp (1 Sam. 19:9-10). as he had done at least twice previously (1 Sam. 18:11). Then he sent men to David's house to lie in wait through the night, and to kill David in the morning. Michal, David's wife and Saul's daughter, warned David to flee.

1 Samuel 19 ¹²So Michal let David down through a window, and he went out and fled and escaped.¹³Michal took the household idol and laid it on the bed, and put a quilt of goats' hair at its head, and covered it with clothes. ¹⁴When Saul sent messengers to take David, she said, "He is sick." ¹⁵Then Saul sent messengers to see David, saying, "Bring him up to me on his bed, that I may put him to death." ¹⁶When the messengers entered, behold, the household idol was on the bed with the quilt of goats' hair at its head. ¹⁷So Saul said to Michal, "Why have you deceived me like this and let my enemy go, so that he has escaped?" And Michal said to Saul, "He said to me, 'Let me go! Why should I put you to death?'"

We have already seen that David was a skilled musician. The words in the title of this lesson, "The Sweet Psalmist of Israel," are taken from 2 Samuel 23:1. During the period when David was pursued by Saul, he put his skills to work composing some of the psalms that are included in the Old Testament scriptures. Some of these psalms include a brief note indicating a connection to some event in David's life. For example, Psalm 59 begins with the words,

"For the choir director; set to Al-tashheth. A Mikhtam of David,
when Saul sent men and they watched the house in order to kill him."

Those words are actually counted as verse one in the Hebrew scriptures.



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Notice the following details about this attempt (1 Samuel 19:11-17) to kill David...

- Messengers watched David's house.
- The messengers were from Saul, the king, and therefore would have had little concern about interference if neighbors knew what they were up to.
- They waited through the night, intending to kill David the next morning.

Now consider Psalm 59, and think about what it says in connection with the historical account in 1 Samuel 19...

1. **David's enemy is Saul. Why would David mention "enemies," plural, in Ps. 59:1? (Cf. 1 Sam. 19:11)**
2. **Why would David say of his enemies, "They lie in wait"? (Ps. 59:3, cf. 1 Sam. 19:11)** In Psalm 59:10, the phrase translated "mine enemies" in the ASV and KJV, "my foes" in the NAS, and "those who slander me" in the NIV, could literally be translated "those who lie in wait for me."
3. **Why would David describe his enemies as "mighty" (KJV, ASV) or "fierce" (NAS)?**
4. **Did David feel that they had just cause to seek his life? (Ps. 59:3-4) Compare this with Jonathan's statement in 1 Sam. 19:5.**
5. David talks about "the sin of their mouth and the words of their lips, and "lies which they utter" (Ps. 59:12). See 1 Samuel 24:9 for some insight into what those lies might have been. Saul came to believe that he himself was in danger at David's hand. **Why would those around Saul feed his paranoia?**
6. See Psalm 59:14-15 where David's enemies are as dogs looking for food. **Who is the "meat" or "food" in Psalm 59:15?**
7. **To whom did David attribute his deliverance? (Psalm 59:16-17)**

David fled from his home to Samuel in Ramah. This was reported to Saul, who then sent men to Ramah three times to take David. Each time, the Spirit of God came upon the men and rather than taking David, they prophesied. Finally Saul himself went to Ramah, and the Spirit of God came upon him so that he too prophesied. (1 Samuel 19:18-24)

Then David went to Jonathan, Saul's son. While Jonathan did not believe his father was still intending to kill David, the two friends came up with a plan to verify Saul's intentions. King Saul would be hosting a new moon feast which would last for the next two days, and David would be expected to attend. But David planned to be absent, and Jonathan would make an excuse for David. Saul's reaction to David's absence would indicate his intention. And indeed, while Saul held his peace when he noticed David's absence on the first day of the feast, when David was again absent the second day Saul inquired as to the reason, Jonathan made excuse for David, and Saul became enraged.

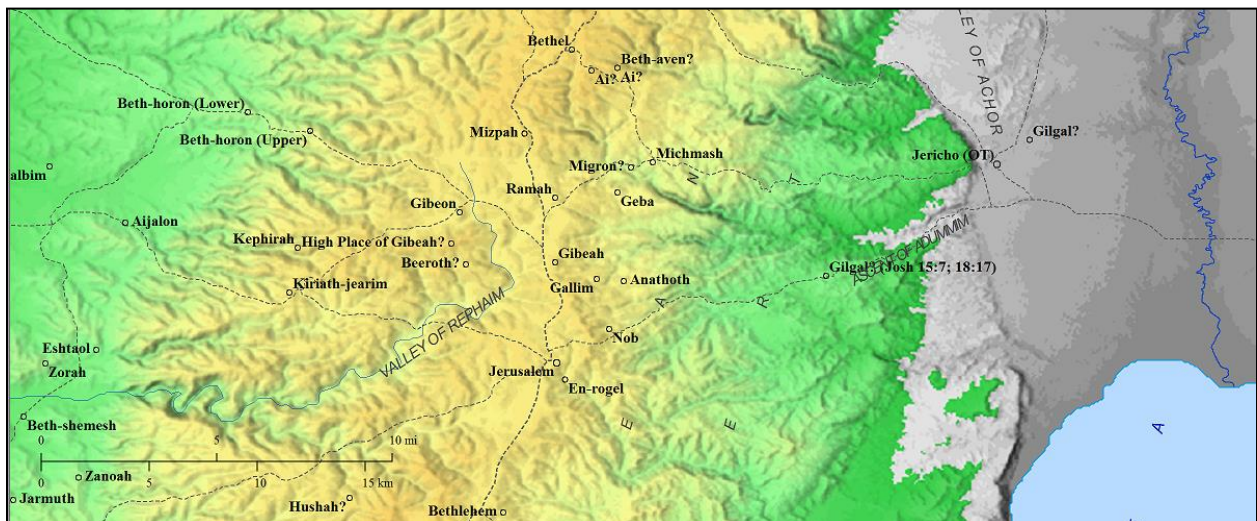
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1 Samuel 19 ³⁰ Then Saul's anger burned against Jonathan and he said to him, "You son of a perverse, rebellious woman! Do I not know that you are choosing the son of Jesse to your own shame and to the shame of your mother's nakedness?" ³¹ For as long as the son of Jesse lives on the earth, neither you nor your kingdom will be established. Therefore now, send and bring him to me, for he must surely die." ³² But Jonathan answered Saul his father and said to him, "Why should he be put to death? What has he done?" ³³ Then Saul hurled his spear at him to strike him down; so Jonathan knew that his father had decided to put David to death.

Explain the means whereby Jonathan was to communicate what he learned to David without revealing David's location to anyone who might be observing. (1 Samuel 20:19-22, 35-37).

Apparently, the two friends became confident no one was watching and they actually met face to face. (1 Samuel 19:40-42)



David went to Nob and under false pretense, and received food and a weapon from Ahimelech, one of the priests there. The presence at Nob of a great number of priests (1 Sam. 22:18), as well as the consecrated "bread of the Presence" (1 Sam. 21:6), indicates that the tabernacle was located here at this time. **When Ahimelech expressed surprise that the King's son-in-law would be traveling alone, with no entourage, what explanation did David give? (1 Samuel 21:1-2)**

Based on Isaiah 10:30-32, Nob seems to have been enroute to Jerusalem from Migron, Michmash, and Geba, and in the vicinity of Gallim, Laishah and Anathoth. Being mentioned last and being the place the Assyrians would halt before arriving at Jerusalem, Nob must have been closer to Jerusalem than the other mentioned villages. Locate Migron, Michmash, Geba, Gallim, Anathoth, Nob and Jerusalem on the map on the preceding page.

After receiving supplies from Ahimelech, David fled to Gath of the Philistines. **(According to 1 Sam. 17:4, Who had hailed from Gath?)** But then some of the Philistines called their king's attention to the fact that this David was the one responsible for killing so many Philistines.

1. Why would Gath be a good place for David to hide from Saul?

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2. Why would Gath be a bad place for David to hide?
3. Did David see a potential for trouble?
4. What did David do to make himself seem harmless?
5. What effect did David's performance have on Achish, the king of the Philistines?
6. **Notice the titles of Psalms 56 and 34.** Note that "Abimelech" (Psalm 34:title) seems to have been a longstanding designation for kings of the Philistines (cf. Gen. 20:2, 26:1), while Achish must have been the name of the present king.



David then left Gath and went to the cave of Adullam, located a half dozen miles south of Bethshemesh. **What do you remember about Bethshemesh? (1 Samuel 6:12ff) Locate it on the map.**

Ferrell Jenkins has visited Adullam and photographed a cave there. He writes, "Is it the cave where David stayed while fleeing from Saul? Can't say, but if it was not this one it had to be another one near by." See brother Jenkins' photos of the cave at left and on the next page. The photo at left shows the interior of this cave illuminated by flash. Brother Jenkins comments, "During more recent time the

cave was used for an olive press installation. One of the crushing stones is visible in the center foreground."

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How many and what sort of men joined David at this time? (1 Samuel 22:2)

David took his parents to Moab, presumably for their safety, and then went to the forest of Hereth.

At this point in the narrative, we get some insight into Saul's state of mind.

Read 1 Samuel 22:6-8.

Doeg, an Edomite (**from whom were Edomites descended?**), told Saul of David's visit to Nob and of the assistance he had received from Ahimelech, the priest, there. Saul summoned Ahimelech

and asked him "Why have you and the son of Jesse conspired against me, in that you have given him bread and a sword and have inquired of God for him, so that he would rise up against me by lying in

ambush as it is this day?" (1 Sam. 22:13)

Remember that Ahimelech was completely unaware that David was fleeing from Saul.

From Ahimelech's perspective, he had assisted David, the faithful servant and son-

in-law to Saul who was captain of Saul's guard and honored in Saul's house (1 Sam. 22:14). Nonetheless, Saul ordered that

Ahimelech and his family be put to death. None of those who were attending Saul were

willing to carry out the order except Doeg. But Doeg (undoubtedly assisted by his own

subordinates) killed 85 priests, and also women, children, infants, and livestock.



One man escaped to tell David what had

happened, and David said, "I have brought about *the death* of every person in your father's household." (1 Sam. 22:22)

1. **Why did David feel responsible for the slaughter?**
2. **Look at the title of Psalm 52. What does it say? What language do you see in the Psalm that is a fitting description of Doeg?**
3. **As a result of the arrival of hundreds of men while David was at Adullam, he now has an army. With this army, what city did he rescue from the Philistines? (1 Sam. 23:1-13)**
4. **How many men did David have as of 1 Samuel 23:13?**
5. **Who met David at Horesh, and encouraged him? (1 Sam. 23:15-16)**

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As Saul pursued David in the wilderness of Maon, David and his men were using a mountain to shield themselves from Saul and his army. Then word of a Philistine raid came to Saul and he had to abandon his effort to kill David (1 Sam. 23:24-28). **What became the name of the place where this occurred? (1 Sam. 23:28).** Notice how often in David's psalms we see the imagery of a Rock as a reliable place of safety, and especially notice the references to the Lord as a rock...

Psalm 18:2

*The LORD is my **rock** and my fortress and my deliverer,
My God, my **rock**, in whom I take refuge;
My shield and the horn of my salvation, my stronghold.*

Psalm 18:31

*For who is God, but the LORD?
And who is a **rock**, except our God,*

Psalm 18:46

*The LORD lives, and blessed be my **rock**;
And exalted be the God of my salvation,*

Psalm 19:14

*Let the words of my mouth and the meditation of my heart
Be acceptable in Your sight,
O LORD, my **rock** and my Redeemer.*

Psalm 27:5

*For in the day of trouble He will conceal me in His tabernacle;
In the secret place of His tent He will hide me;
He will lift me up on a **rock**.*

Psalm 28:1

*To You, O LORD, I call;
My **rock**, do not be deaf to me,
For if You are silent to me,
I will become like those who go down to the pit.*

Psalm 31:2-3

*Incline Your ear to me, rescue me quickly;
Be to me a **rock** of strength,
A stronghold to save me.
For You are my **rock** and my fortress;
For Your name's sake You will lead me and guide me.*

Psalm 40:2

*He brought me up out of the pit of destruction, out of the miry clay,
And He set my feet upon a **rock** making my footsteps firm.*

Psalm 61:2

*From the end of the earth I call to You when my heart is faint;
Lead me to the **rock** that is higher than I.*

Psalm 62:2

*He only is my **rock** and my salvation,
My stronghold; I shall not be greatly shaken.*

Psalm 62:6

*He only is my **rock** and my salvation,
My stronghold; I shall not be shaken.*

Psalm 62:7

*On God my salvation and my glory rest;
The **rock** of my strength, my refuge is in God.*

Psalm 144:1

*Blessed be the LORD, my **rock**,
Who trains my hands for war,
And my fingers for battle;*

Authors of other psalms picked up the figure. See 42:9, 71:3, 81:6, 89:26, 92:15, 94:22, 95:1. And in a few Psalms, the figure of a rock is used differently, rooted in the wilderness events when the Lord provided water from a rock. See 78:15,16,20,35.

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LESSON 17 David & Saul, Part 3: “The Lord forbid that I should stretch out my hand against the LORD’s Anointed”

David spares Saul’s life twice, and Abigail saves David from a grievous sin

Read 1 Samuel 24-26

1. When Saul was pursuing David in the wilderness of Engedi, it so happened that Saul went into the very cave where David and his men were hiding. What did David's men want to do?
2. Why didn't he agree?
3. What did David do, and afterwards, how did he feel about his action?
4. Whose death is mentioned at the beginning of chapter 25?
5. What did the name "Nabal" mean?
6. Who was Nabal's wife?
7. What service had David provided to Nabal? (25:7,14-17,21; especially vss. 16 & 21)
8. What was Nabal's response to David's messengers?
9. When David's messengers returned, what did David prepare to do? (25:13,22)
10. Who told Abigail about Nabal's response to David?
11. What did this man say about Nabal?
12. Did Abigail tell Nabal about her plans before she went to David?
13. Read Abigail's words in 25:24-31. How much did Abigail know about David?
14. What was David's response to Abigail?
15. Why didn't Abigail tell Nabal about her activities as soon as she arrived at home?
16. When did she tell him, and what was his reaction?
17. What became of Abigail?

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18. What had already become of Michal?
19. Who was Ahinoam?
20. Who revealed David's location to Saul when David was on the hill of Hachilah? (Does this remind you of anything?)
21. How did David know that Saul was coming?
22. Who was the commander of Saul's army?
23. Who was Abishai?
24. How was Zeruiah related to Abishai?
25. How was Zeruiah related to David? (1 Chronicles 2:13-16)
26. How were Abishai, Joab and Asahel related to each other?
27. How were Abishai, Joab and Asahel related to David?
28. When David crept into Saul's camp while Saul and his men slept, what did Abishai want to do? (What does "I will not strike him the second time mean"?)
29. Why did David not permit this?
30. What did David say about Saul's fate?
31. What did David take as evidence of how close he got to Saul?
32. How did Saul react when he learned that David had again spared his life?
33. As a result of Saul's change of heart, was David confident that he was finally out of danger?

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LESSON 18 Saul's death, David's lament

Read 1 Samuel 28 - 2 Samuel 2

1. Why did Saul resort to a medium (KJV says "witch") when faced with the Philistine threat?
2. Why did Saul disguise himself? (see 1 Sam. 28:3, 9)
3. Why did the woman suddenly realize who Saul was?
4. Did the woman seem somewhat unsettled by Samuel's appearance? What does this suggest?
5. What did Samuel say concerning Saul's fate?
6. Was David quick to assume the throne after Saul's death? (2 Sam. 2:1-4)
7. When David was told that Saul and Jonathan were dead, he asked the man who brought the news how he knew this. What did the man say? (2 Sam. 1:5-10)
8. Was his answer truthful? (see 1 Sam. 31:3-6)
9. **What happened to this man? (2 Sam. 1:13-16)** This man was worthy of death by his own testimony, even though his testimony was evidently false, in that he claimed to have killed the Lord's anointed. Perhaps he happened upon the lifeless corpse of Saul and thus was able to take the crown and the bracelet. He likely supposed he would be rewarded by David for killing Saul. He misjudged David. Note that this man was the son of an Amalekite, and remember what the Lord had decreed about the Amalekites (Ex. 17:16), and what Saul was told to do but failed to do in regard to the Amalekites (1 Sam. 15).
10. David said, "Tell it not in Gath, Proclaim it not in the streets of Ashkelon... ." Where were these two cities, and why did David mention them in particular?
11. Over what tribe did David initially reign? What tribe was David from?
12. Who reigned over the rest of Israel? What military support did he have?
13. From what city did David first reign, and for how many years?
14. Describe the contest proposed by Abner.
15. Who was Asahel, and how did he die?
16. Summarize 2 Samuel 2:24-29.

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LESSON 19 King David

2 Samuel 5

1. How old was David when he began to reign, and for how many years did he reign?
2. How many of those years were spent in Hebron?
3. Who inhabited Jerusalem at that time?
4. What was the older name of the city? (1 Chronicles 11:4)
5. Tell the story of David's conquest of this city. Include a description of Joab's role in the conquest (1 Chronicles 11:4-9).

2 Samuel 6

6. According to 1 Chronicles 13:6, what were the two names of the city in which the ark was?
7. Why was it there (see 1 Samuel 4:1-7:2)?
8. Describe the arrangements that were made to move the ark from this city.
9. What happened to Uzzah and why?
10. In whose house did the ark remain for 3 months?
11. Describe David's reaction to the homecoming of the ark.
12. Whom did David appoint to celebrate and give thanks to God on this occasion, and how? (1 Chron. 16:1-7).
13. Compare 1 Chronicles 16:8-22 with Psalm 105:1-15, and 1 Chronicles 16:23-33 with Psalm 96:1-13. What do you notice?

2 Samuel 7

14. What comparison did David make between his house and the place in which the ark of God was kept?
15. When David made his thoughts known to Nathan, how did the prophet respond?
16. Was Nathan's original response the word of God?

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17. What was God's response?

18. What lesson can we learn from God's words in 2 Samuel 7:7? Is it wise for us to think up ways of worshipping that God hasn't commanded?

The Lord said David's son would build a house for God (2 Samuel 7:12-16). From 1 Chronicles 22:6-11, it is clear that David rightly understood that Solomon was the son who was to build the house. But in the last part of Hebrews 1:5, the words from 2 Samuel 7:14 ("I will be a father to him and he will be a son to me") are quoted, and are applied to Jesus. And of course, Jesus did build a house for God. What is that house? (Ephesians 2:19-22, cf. 1:22-23 & Mt. 16:18; 1 Pt. 2:5) The language of 2 Samuel 7:12-15 is applicable both to Solomon and to Jesus, such that Solomon and the house he built foreshadow Jesus and the house *he* built. In the table below, see how each of the phrases in the left column can be understood of both Solomon and Jesus. Understand that the language may not be applicable to both in precisely the same way. This is the nature of foreshadowing. Shadows don't look exactly like the thing that casts the shadow. But they are similar enough to give some idea of what casts the shadow.

2 Samuel 7:12-15	Solomon	Jesus
<i>I will raise up your descendant after you</i>	1 Chron 22:9	Lk 1:32
<i>I will establish his kingdom</i>	1 Chron 22:10	Mk 1:15 Jn 18:36 Acts 1:6 8:12 Col 2:13
<i>He shall build a house for My name</i>	1 Chron 22:10	Zech 6:12 Eph. 2:21-22 1 Pt. 2:5
<i>I will be a father to him and he will be a son to Me</i>	1 Chron 22:10	Psalms 2:7 Heb. 1:5 (quotes both Psalm 2:7 and 2 Sam 7:14)
<i>when he commits iniquity</i>	1 Kings 11:1-8	2 Cor 5:20-21
<i>I will correct him with the rod of men and the strokes of the sons of men</i>	1 Kings 11:14-25	Mt. 27:27-44
<i>but my lovingkindness shall not depart from him as I took it away from Saul</i>	1 Kings 11:12 (Psalm 89:30-37)	Acts 2:25

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LESSON 20 David Sins

2 Samuel 8-12

1. Who was Bathsheba's husband?
2. Where was he at the time of David's sin with Bathsheba?
3. Describe David's attempts to conceal his sin after learning that Bathsheba had conceived a child.
4. Why did Uriah sleep at the door of the king's house rather than go home to his wife?
5. Note the obvious contrast between Uriah's sense of duty and loyalty, and David's behavior in the matter with Bathsheba.
6. What message did David send to Joab?
7. When he learned of Uriah's death, how did David respond?
8. What became of Bathsheba after David's death?
9. Tell the story that Nathan told to David.
10. How did David react to this story?
11. Explain how the story was really about what David had done.
12. What consequences would come as a result of David's sin. (2 Samuel 12:10-14)
13. What evidence is there in 2 Samuel 12 that David repented of his sin?
14. What were to be the consequences of David's sin? (2 Samuel 12:10-14)
15. When the child was born and became sick, what did David do?
16. How did David's behavior change after the child's death?
17. What were the two names given to the second son born to David by Bathsheba? (2 Samuel 12:24-25)

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Read Psalm 51 (*A Plea for Cleansing*) and Psalm 32 (*The Blessing of Cleansing*)

Ps. 51:TITLE This psalm is connected with the events described in what chapter of 2 Samuel?

51:1 Assuming the correctness of the title, to what transgressions does David refer?

51:4 In light of David's actions against Uriah, comment upon how it is that David could say, "Against thee (God), thee only, have I sinned..." (Cf. Gen. 39:7-9)
If God does not condemn sin, is he just? (Cf. Rom. 3:1-4)

51:5 Whose sin is meant?
What is the connection between the thought in this verse and the rest of the psalm?

51:7 What is the significance of hyssop (Ex. 12:21-22, Lev. 14:1-7, Num. 19:14-18)

51:13 Having learned a lesson for himself, David promises to do what?

51:16-17 Was God satisfied with Israelites in the O.T. as long as they observed the ceremonial ordinances of the law even if they were not inwardly devout?

Ps. 32:TITLE What evidence of the accuracy of this title can be found in the New Testament? (Romans 4:6-8)

32:3-4 **Notice that in verses 3-4, we apparently get some insight into what was going in inside David even while outwardly he tried to act like nothing was wrong (2 Sam. 11:25). Think about how it effects us when we know we have sinned and don't deal with the issue properly.**

32:5 **Compare this verse with 1 Jn. 1:8-9**

Most commentators believe this psalm was written shortly after Psalm 51. If so, this psalm is probably at least part of the fulfillment of the promise made by David in what verse of Psalm 51?

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LESSON 21 David & Absalom

Read 2 Samuel 15-17, Psalm 41, Psalm 22

Multiple choice

1. (15:2) Early in the morning, where would Absalom stand?
 - a. in his back yard minding his own business
 - b. beside the way to the gate
 - c. in an alley where no one would see him
2. (15:2) People would come past that place on the way to see the king for what purpose?
 - a. To attack the palace
 - b. To seek a judgment from the King favorable to themselves
 - c. To file a complaint against the King
3. (15:3-4) Absalom would talk to these people about
 - a. how the King was doing a good job
 - b. how Absalom was glad that he didn't have to render judgments for them
 - c. how much better it would be for the people if Absalom could judge their cases
4. (15:5-6) As a result of Absalom's doings,
 - a. he became despised by the people
 - b. he became very popular in Israel
 - c. the King appointed Absalom to judge the people
5. (15:7-11) When Absalom went to Hebron, his true purpose
 - a. was to pay a vow
 - b. was to shear his sheep
 - c. was to have himself proclaimed king, even though he claimed he was going to pay a vow
6. (15:12) The man who had been a counselor to David, and now was helping Absalom, was named
 - a. Ahithophel
 - b. Giloh
 - c. Judas
7. (15:13-18) When David found out that Absalom was trying to usurp (look it up!) the throne, David
 - a. fled, leaving ten of his concubines (wives) behind
 - b. burned the palace down
 - c. shut himself up in the palace

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True/False (15:19-37)

1. _____ A large number of people went with David when he fled.
2. _____ Ittai was loyal to David.
3. _____ Zadok and Abiathar were against David.
4. _____ Zadok and Abiathar were told to stay in the city (Jerusalem).
5. _____ Zadok's son was Jonathan and Abiathar's son was Ahimaaz.
6. _____ Ahimaaz and Jonathan snuck out of Jerusalem with information for David.
7. _____ Hushai was loyal to David.
8. _____ Hushai was sent back to Jerusalem to Absalom.
9. _____ Hushai was to pretend to be loyal to Absalom, while actually helping David
10. _____ Hushai would be able to send messages to David by means of Ahimaaz and Jonathan.

Short Answer: Shimei curses David (16:1-23)

1. Shimei was a member of the family of what very famous man?
2. What did Shimei call David?
3. Was there an element of truth to Shimei's accusation against David?
4. In what way was Shimei's accusation false?
5. How did David react to Shimei's false accusation?
6. What did Abishai want to do about Shimei? (Compare 1 Samuel 26:8)
7. Was David pleased with Abishai's suggestion? (Compare 1 Samuel 26:9-10)
8. Who was Abishai's mother and who was his uncle? (1 Chron. 2:12-16)

Short Answer: Hushai and Ahithophel, Two counselors (16:15-17:23)

1. Was Hushai truly loyal to David?
2. When Hushai came to offer his services to Absalom, was Absalom a little surprised that Hushai wasn't with David?
3. What did Hushai give as a reason for helping Absalom?

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4. Remember the ten concubines that David left behind. Ahithophel advised Absalom to have sexual relations with them. Was this to be done secretly, or in such a way as to become public knowledge?
5. What had Nathan said that was now coming to pass? (2 Sam. 12:11-12)

Interesting Possibility

It appears that Bathsheba may have been a granddaughter of Ahithophel, and this might explain why Ahithophel was willing to turn against David and side with Absalom. The evidence suggesting she was a granddaughter of Ahithophel is as follows: Ahithophel was referred to as Ahithophel the *Gilonite* (2 Sam. 15:12). Among David's mighty men, specifically, among the thirty, were both Eliam the son of "Ahithophel the Gilonite" (2 Sam. 23:34) and Uriah the Hittite (2 Sam. 23:39). This suggests these two men were at least acquainted, even comrades. Is it too much to suppose Uriah and Ahithophel's son, Eliam, were friends?

2 Sam. 11:3 tells us that Bathsheba was the daughter of an Eliam. It seems likely that this is the same Eliam inasmuch as it is reasonable to suppose that Uriah married the daughter of his friend, Eliam. And that would mean that Bathsheba was Ahithophel's granddaughter.

6. How had Ahithophel's advice been regarded by David, and then later, by Absalom? (2 Sam. 16:23)
7. Both Ahithophel and Hushai gave Absalom advice about how best to attack David.
 - a. Which one advised an immediate attack while David was weak?
 - b. Which one advised a delay before attacking?
 - c. Which one made Absalom worry about David's famous skills as a warrior?
 - d. Which one was giving advice that would really be most likely to give victory to Absalom?
 - e. Which one was giving advice that would help David, by giving David time to escape and regroup his forces?
 - f. Which advice did Absalom think was the best?
 - g. What was the Lord accomplishing by means of Hushai's advice?
 - h. What did Ahithophel do after he saw that his advice was not followed?

Fill in the Blanks: Chain of Events (17:15-22)

After Absalom's plans were made, Hushai sent word to _____ and _____, the priests, who in turn, sent a _____ to their sons _____ and _____ at En-rogel. But the sons of the priests were seen by a _____ who told _____. So the

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sons of the priests hid in a _____ which was then covered, and _____ was spread on the covering, so that Absalom's _____ didn't find them. Then _____ and _____ got out of the well and went and gave Hushai's information to _____.

Ahithophel and Judas

Psalm 41 was about David's betrayer. But it was also about Jesus' betrayer.

1. We see hints of Jesus in David's life, especially in this passage where David flees from Absalom. For example, what mountain did David sorrowfully ascend, and in what mountain was Jesus very sorrowful before being betrayed? (2 Samuel 15:30, Matthew 26:30-38)
2. In the one who betrayed David, we also see hints of the one who betrayed Jesus. Who betrayed David by going over to Absalom's side, and which verse in Psalm 41 (written by David) refers to this man?
3. What passage in 2 Samuel 16 validates applying the words of Psalm 41:9 ("in whom I trusted") to Ahithophel?
4. Consider also the following evidence that in Psalm 41 David is describing his circumstances as he flees from Absalom.
 - a. Psalm 41:4, *"I have sinned against thee."* In 2 Sam. 16:11, we see David had his sin with Bathsheba and his murder of Uriah, as well as the words of Nathan the prophet (*"the sword shall never depart from your house"*) on his mind in that he said of Shimei, *"Leave him alone and let him curse, for the Lord has told him to."*
 - b. Psalm 41:5, *"My enemies speak evil against me," "When will he die, and his name perish?"* In 2 Sam. 17:2b-3, David's demise was the one thing that Ahithophel believed would assure the goal, that being the consolidation of the kingdom under Absalom's rule. Ahithophel said, *"Then I will strike down the king alone, and I will bring back all the people to you. The return of everyone depends on the man you seek; then all the people will be at peace."*
 - c. Psalm 41:6 *"And when he comes to see me, he speaks falsehood; His heart gathers wickedness to itself."* This can easily be seen as a description of Absalom's lie about his purpose in going to Hebron in 2 Sam. 15:7-8: *"Please let me go and pay my vow, which I have vowed to the Lord, in Hebron. For your servant vowed a vow while I lived at Geshur in Aram, saying, 'If the Lord will indeed bring me back to Jerusalem, then I will offer worship to the Lord.'" And the last part of Psalm 41:6 ("When he goes outside, he tells it") fits the account of what Absalom had planned in connection with his arrival in Hebron as described in 2 Samuel 15:10, "But Absalom sent secret messengers throughout all the tribes of Israel, saying, 'As soon as you hear the sound of the trumpet, then say, Absalom is king at Hebron!'"*
5. However, Jesus quotes this verse in John 13:18. Read John 13:18-30. Of whom was Jesus speaking when he quoted Psalm 41:9?

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6. What did Judas do after betraying Jesus? (Mt. 27:3-5) Do you see a parallel?
7. Think back to what David said about Ahithophel in Psalm 41:9: "*In whom I trusted.*" Although Jesus knew from the beginning who would betray him (Jn. 6:54), is there any sense in which it could be said Jesus *entrusted* something to Judas? (Jn. 12:6, 13:29)

Another Psalm of David from the same time period that also proves to be Messianic

Psalm 22 is another psalm in which David describes his difficulties, but which more especially anticipates Jesus' suffering. See how many parallels you can find between Psalm 22 and Matthew 27:33-46.

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LESSON 22 Solomon's Reign, Wealth, & Wisdom

1 Kings 3-4

1. When Solomon became king, the people were in the habit of offering sacrifices in what places?
2. Read 1 Kings 3:3 carefully. Was it good for Solomon and the people to be offering sacrifices in these places?
3. Read Leviticus 17:1-5 and Deuteronomy 12:13-14. What did these passages teach regarding where sacrifices should be offered?
4. Where did the idolaters of other nations typically offer their sacrifices?
5. Did the people have a reason for offering their sacrifices where they did? What was it? (1 Kings 3:2)
6. Was this a good reason?
7. If it seems that there is not a convenient way to do right, is it acceptable to do what would normally be wrong? Consider the following examples:
 - If a man can't get a job, is it alright for him to steal to feed his family? (See Proverbs 6:30-31)
 - If all the men in a congregation are new Christians and don't know very much, is it alright for a woman who is a good Bible student to preach to the congregation? (1 Cor. 14:34-35)
 - If telling the truth will get you in trouble, is it alright to lie? (Remember 1 Samuel 21:1-3, 22:22)
 - If there is no congregation of Christians nearby, is it alright to join the Catholic Church?
8. When God told Solomon to ask for something, for what did Solomon ask?
9. What three things are mentioned for which Solomon did not ask?
10. What did God give to Solomon?

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11. Tell the story of the two women who argued over the baby.
12. This story is included in the Bible to illustrate what?
13. Notice 1 Kings 4:32. To what book of the Bible might one turn to read some of Solomon's wise sayings?

1 Kings 5-10 THE TEMPLE

You might want to go back and take a look at LESSON 8 At Sinai, Part 2: The Tabernacle and the Feasts] wherein we studied about the tabernacle, the tent of meeting. That structure was the predecessor to the temple that Solomon built.

14. How many years had passed from the time the Israelites left Egypt to the time that the temple was begun?
15. In what year of Solomon's reign was the temple begun?
16. In what year and month of Solomon's reign was the temple completed?
17. It was a great occasion when what item was brought into the temple?
- 18. What filled the house of the Lord?**
- 19. Was the temple that Solomon built the place in which God literally lived? If not, what was its purpose? See 1 Kings 8:27, Hebrews 10:1, Ephesians 2:19-22, and 1 Peter 1:5.**

A KINGDOM OF PEACE

Jesus reigns as king over a *kingdom of peace*, peace because its citizens have peace with God (Romans 5:1) and peace with one another (Ephesians 2:14-15). The theme of a kingdom of peace is seen throughout the OT. First we meet Melchizedek, who as King of Salem was King of Peace—*Salem* means *peace*. In Genesis 14, Melchizedek foreshadows the Christ, the ultimate King of Peace, in various ways. As explained in Hebrews 7, not only does King of Salem mean King of Peace, but *Melchizedek* itself means *King of Righteousness*. This Melchizedek was both a King and a Priest, as Jesus would be. And so in Psalm 110:4, we see a picture of the LORD designating the Messiah as a priest after the order of Melchizedek,

*“The LORD has sworn and will not change His mind,
Thou art a priest forever
According to the order of Melchizedek.”*

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Notice that in the word Salem, which means peace, there are three consonants, S-L-M. We see those three consonants again in the name Solomon, which also means peace.

As King and in various other ways, David foreshadows the Christ. But it was not for David to foreshadow the Christ's mission of achieving peace. David had established his reputation as a warrior. And so when the Lord wanted a house to built, a temple, that would represent his harmonious dwelling with his people, David was not the one to build it. David told Solomon he had intended to build a house for the Lord,

"But the word of the LORD came to me, saying, 'You have shed much blood, and have waged great wars; you shall not build a house to My name, because you have shed so much blood on the earth before Me'."

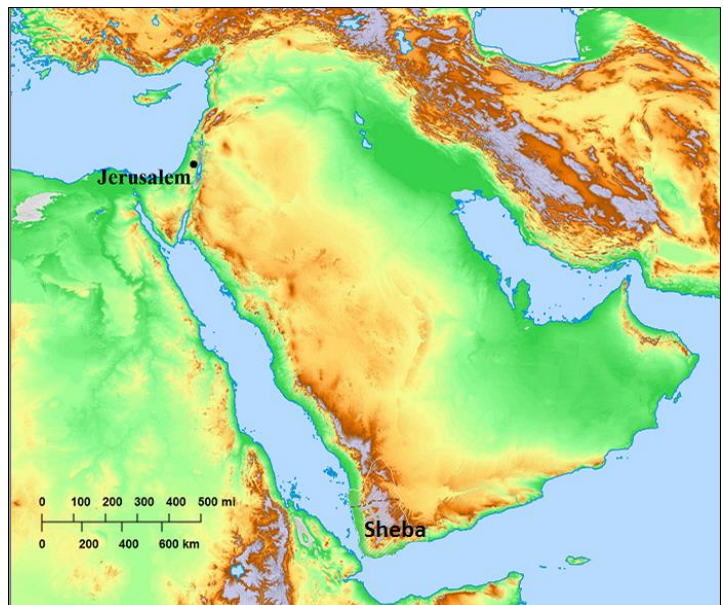
Instead of David, it was his son Solomon who was to build the house.

Behold, a son will be born to you, who shall be a man of rest; and I will give him rest from all his enemies on every side; for his name shall be Solomon, and I will give peace and quiet to Israel in his days.

Once again notice the consonants in the name Solomon, particularly, S-L-M. Solomon, like Salem, means *peace*. So then in choosing a *time of peace*, and a king of peace who was *named peace* and who would build the temple, the house of the Lord, the scriptures highlighted the coming peace between man and God. The coming Christ would not only be a ruler over God's people, but he would also be the means whereby peace between God and his people would be created.

THE QUEEN OF SHEBA

The location of Sheba is not certain, but the location shown on the adjacent map is the one thought most likely. Notice how Jesus referred to her in Mt. 12:42, Lk. 11:31. Ophir, from whence Solomon received gold, is also thought to have been in this same region.



20. What had she heard about Solomon? (1 Kings 10:1,6)

21. Why did she come?

22. Was Solomon able to answer all her questions?

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23. Before she came, had she believed all that had been told her concerning Solomon's wisdom?
24. Did she decide that what she had been told about Solomon was accurate?
25. What point was Jesus making when he mentioned this queen? (Mt. 12:42, Lk. 11:31)
26. How much gold came to Solomon in one year?

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LESSON 23 Solomon's Fall & the Divided Kingdom

1 Kings 11

Forty years before the Israelites entered the promised land, back when they were still at Sinai, God had warned them that when they entered the land they were not to take the daughters of the land for their sons lest they be led into idolatry (Exodus 34:10-17). And then forty years later, but still before they entered the land, God had warned that when the time would come that they should have a king, the king was not to multiply wives for himself (Deuteronomy 17:14-17). And yet...

1. **How many wives did Solomon take, and how many concubines, for a total of how many?** (1 Kings 11:1-3)
2. **As a result of the influence of these women, what did Solomon do?** (1 Kings 11:4-8) **During what part of Solomon's life did he fall into this apostasy?** (1 Kings 11:4)

Notice that 1 Kings 11:9-10 makes a point of telling us that God had appeared to Solomon twice, warning him not to go after other gods. Have you ever felt that if God would only speak to you directly, you would be more certain of his will and more resolved to obey him? Did the fact that God spoke to Solomon directly keep him from disobedience?

3. **What was to be the consequence of Solomon's sin?** (1 Kings 11:11)
4. **However this would not happen until after Solomon's death, and when it did happen, part of the kingdom would remain for Solomon's son. Why?** (1 Kings 11:12)

Remember what God had said to David in 2 Samuel 7:12-13, and see the description of this promise in Psalm 89:20-29, especially noting verse 29.

When Saul was unfaithful, Samuel, the Lord's prophet, said, *"For now the Lord would have established your kingdom over Israel forever. But now your kingdom shall not endure"* (1 Samuel 13:13-14). And in fact, though Saul wanted his son Jonathan to succeed him (1 Samuel 20:30-31), that didn't happen. But God promised David regarding his son, *"when he commits iniquity, my lovingkindness shall not depart from him as I took it away from Saul"* (2 Samuel 7:14-15). This accounts of the fact that the Solomon continued to reign over the whole kingdom until his death. But also remember that in making those promises about David's son, the Lord made it possible for those promises to speak not only of Solomon but also of Jesus. You may want to go back and review the chart in lesson 19, page 83.

God had told David, regarding his son, *"when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men"* (2 Samuel 7:14).

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5. According to 1 Kings 11:14, whom did the Lord raise up as an adversary for Solomon?
6. According to 1 Kings 11:23, whom did the Lord raise up as an adversary for Solomon?
7. According to 1 Kings 11:26ff, who rebelled against Solomon? Was this from the Lord? (2 Kings 12:24)

Compare these men who opposed Solomon with the things that Jesus endured (Mark 14:65, Matthew 27:26, 30). Do the words “I will correct him with the rod of men and the strokes of the sons of men” apply more literally to Solomon or to Jesus?

Compare the account in 1 Kings 11:1-8 with the statements in 1 Pt. 2:24 and 2 Cor. 5:21. Do the words “when he commits iniquity” apply more literally to Solomon or to Jesus?

So the point is this: Language in the OT that speaks of some OT event or person while also foreshadowing the Christ doesn't have to apply to both equally literally. In some instances, the language will be more literally true of the OT application. In other instances, the language will be more literally or more precisely true of the coming Christ. But on the whole, the foreshadowing of the Christ is so compelling because of its pervasiveness in the OT more so than because of its precision. Yes, sometimes the language of foreshadowing is very precise (e.g. Ps. 22:16b,18). But sometimes we have to see the theme rather than pick at the details.

8. Who became king after Solomon died? (1 Kings 11:41-43)

1 Kings 13

9. Jeroboam came to the new king with what request? (1 Kings 12:1-4)
10. What counsel (advice) did the old men give, and what counsel did the young men give? (1 Kings 12:6-11)
11. Was it God's will that Jeroboam should lead ten tribes in a rebellion and divide the kingdom? (1 Kings 11:11-13, 12:15, 12:21-24)
12. Why did Jeroboam build two golden calves and put them in the cities of Bethel and Dan? (1 Kings 12:26-29)
13. Place Jerusalem, Bethel, and Dan on the map at right.
14. What day did Jeroboam institute as a feast day?



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15. Had God said that day should be a feast day?
16. Had God said that day should not be a feast day?
17. Was there anything wrong with Jeroboam's institution of that day as a feast day? Explain your answer.

As a result of Jeroboam's rebellion, the kingdom was now divided in two with each part having its own king. Get clearly established in your mind the fact that David's descendants continued to rule in the southern part, which was known as *Judah*. Even though the people of both parts were Israelites, the northern kingdom was known as *Israel* in contrast to the southern kingdom of Judah. Throughout the rest of the OT, you will find that the term *Israel* will sometimes be used of all the tribes, and will sometimes be used with specific reference to just the northern kingdom.

1 Kings 13

18. What was Jeroboam about to do when the man of God came?
19. According to this prophet, of whom would Josiah be a descendent?
20. What was the prophecy that this man brought?
21. What was to be the sign of this prophecy?
22. How did Jeroboam react to the prophet's message?
23. What happened to the altar?
24. Briefly relate the events of 1 Kings 13:11-32.
25. Read 2 Kings 23:15-18.

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LESSON 24 Summary of Northern Kingdom Infidelity

As described in the previous lesson, after Jeroboam led the 10 northern tribes in rebellion, he immediately led those tribes into idolatry. Not one of his successors turned the people away from idolatry. All of them were unfaithful to the LORD.

In the southern kingdom of Judah, David's descendents continued to sit on the throne. But in the northern kingdom of Isreal, the throne usually didn't stay with one family very long. Only Jehu was succeeded by four generations on the throne. While a successor came to the throne due to blood relation ten times, on eight occasions the transition came about by assassination. The capital moved from Shechem to Tirzah, to Samaria.

THE KINGS OF ISREAL, THE NORTHERN KINGDOM, DURING THE DIVIDED KINGDOM PERIOD

Jeroboam's son **Nadab** followed him to the throne. Jeroboam built his capital at **SHECHEM** (1 Kings 13:25).

But the Lord used **Baasha** to destroy the house of Jeroboam in accordance with Ahijah's prophecy (1 Kings 15:27-30, and see 1 Kings 14:6-14).

Baasha became king and reigned at **TIRZAH** (1 Kings 15:33) was succeeded by his son **Elah**.

But through the prophet Jehu the Lord announded the destruction of the house of Baasha (1 Kings 16:1-4). This was accomplished when a drunken Elah was assassinated by Zimri, one of his chariot commanders (1 Kings 16:9-13)

Zimri reigned only seven days, before burning the palace at Tirzah down on himself when he was besieged by Omri, the people's choice to be king.

Omri built the capital at **SAMARIA** (1 KINGS 16:24, NOTICE HOW THE CITY GOT ITS NAME). He was succeeded by his son **Ahab**, his grandson **Ahaziah**, and then by another grandson, Ahazaiah's brother, **Jehoram**.

We are told quite a bit about Ahab. He married Jezebel, dauther of Ethbaal, king of Sidon (1 Kings 16:31). He built a house for Baal and an altar for Baal (1 Kings 16:32). Jezebel killed the prophets of the Lord (1 Kings 18:4, 18:13), and supported

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idolatrous prophets (1 Kings 18:19). We meet Elijah during Ahab's reign. Later in this lesson, you will answer questions pertaining to the reign of Ahab and the prophet Elijah. Ahab was killed in battle in accordance with prophecy of Micaiah, Ahaziah died of an injury in accordance with the prophecy of Elijah, and Jehoram was killed by Jehu (not the Jehu mentioned above), who also obliterated the house of Ahab in accordance with the prophecy of the prophet Elisha, though the prophecy was delivered to Jehu through a young man identified only as "one of the son's of the prophets." Jehu killed

Jehu became king and because he had faithfully carried out the destruction of Ahab's house, the Lord decreed that his sons would sit on the throne after him to the fourth generation (1 Kings 18:30). So he was succeeded by his son **Jehoahaz**, his grandson **Jehoash**, his great-grandson **Jeroboam**, and his great-great-grandson **Zechariah**. And still it is said of Jehu, "He did not depart from the sins of Jeroboam" (1 Kings 18:31).

Shallum assassinated Zechariah and thus became king.

Menahem assassinated Shallum and thus became king, and was succeeded by his son **Pekahiah**.

Pekah, the son of Remaliah, assassinated Pekahiah and thus became king.

Hoshea assassinated Pekah and thus became king, and reigned until Israel fell to the Assyrians.

Ahab, King of Israel 1 Kings 16:29-17:24

1. Ahab married a woman from what place? What was her name, and what was her religion?
2. What did Elijah say about rain in 1 Kings 17:1?
3. How did the Lord provide for Elijah while he lived by the brook Cherith?
4. Describe the wonders that Elijah worked in the sight of the widow of Zarephath.
5. What conclusion did she draw from these things?

Ahab, King of Israel (continued) 1 Kings 18-19

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6. To whom was Elijah to show himself?
7. When Elijah met Ahab, what did Ahab say to him?
8. What was Elijah's response?
9. The people, under the influence of Ahab and Jezebel, had begun to worship Baal. Describe the contest between Baal and the true God which Elijah proposed.
10. When the prophets of Baal had gotten no response from their god by noon, Elijah began to make fun of them by offering various explanations for Baal's inattentiveness. List these explanations.
11. After this, what drastic measures did the prophets of Baal take to get Baal's attention. Did they succeed?
12. When it was Elijah's turn to call upon the true God, what did he first do to the offering make the miracle that was about to happen even more impressive?
13. What finally happened to the prophets of Baal?
14. Did the outcome of this contest cause Ahab and Jezebel to repent?
15. What did Jezebel resolve to do about Elijah? Explain exactly what is meant by the words of Jezebel recorded in 1 Kings 19:2.
16. Where did Elijah hide? Read 1 Kings 19:10 and 19:14, and explain how Elijah felt.
17. In fact, how many were there in Israel who, like Elijah, had refused to worship Baal?
18. What was the name of the man who joined Elijah, and upon whom Elijah put his mantle?

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Ahab, King of Israel (continued) 1 Kings 21-22

MATCHING

- | | |
|---------------------------------------|--|
| _____ Naboth | A) an idol |
| _____ Ahab | B) the wicked wife of the king |
| _____ Jezebel | C) the good king |
| _____ Jezreel | D) the city where Naboth lived |
| _____ Baal | E) the wicked king |
| | F) The capital of Israel |
| | G) They falsely accused Naboth of blaspheming God and the king |
| _____ two base men ("sons of Belial") | |
| _____ Samaria | |

FILL IN THE BLANKS

Naboth owned a _____ which Ahab coveted. Ahab offered to give Naboth either _____ or _____ in return for it. Naboth rejected the offer because the land had been handed down to him as an inheritance from his fathers. (Note Lev. 25:33.) _____ pouted and refused to _____. _____ wrote letters in Ahab's name to the _____ and _____ in the city of _____ commanding them to have Naboth falsely accused and then to _____ him as punishment. After _____ was dead, Ahab went to take possession of the vineyard and was met by _____. The prophet told him that he, his wife, and all his children would be killed. Then Ahab _____ his clothes and put _____ on himself and he _____. Because Ahab _____ himself before the Lord, the complete fulfillment of the things spoken by the prophet was delayed until _____.

SHORT ANSWER

1. In the fourth year of Ahab's reign in Israel, who became King of Judah?
2. Who's idea was it to go and take Ramoth-Gilead from the Syrians?
3. Whom did Jehoshaphat suggest that they consult before going into battle?
4. How many prophets did Ahab gather, and what did they say would be the outcome of the battle?

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5. Was Jehoshaphat satisfied with the word of these prophets?
6. Did Jehoshaphat believe that the word spoken by these prophets was the word of God?
7. Who was the true prophet of God for whom Ahab finally sent?
8. Why had Ahab been reluctant to send for him?
9. What did Ahab's messenger tell Micaiah to say?
10. What was Micaiah's response to the messenger?
11. What did Micaiah first tell Ahab about the outcome of the proposed battle?
12. Why did Ahab not believe Micaiah? (22:16, cf. 22:8)
13. What did Micaiah finally say about the outcome of the battle?
14. The sheep represented whom?
15. The missing shepherd represented whom?

TRUE/FALSE

- ___ 1. Ahab wore his royal robes, but Jehoshaphat disguised himself.
- ___ 2. The Syrians were not especially interested in killing Ahab.
- ___ 3. The Syrians chased Jehoshaphat because they thought he was Ahab.
- ___ 4. Not realizing their mistake, they killed Jehoshaphat.

SHORT ANSWER

1. Explain how Ahab was killed.
2. Kings 22:38 records the fulfillment of the word of the Lord which had been spoken earlier and recorded in what verse of chapter 21?

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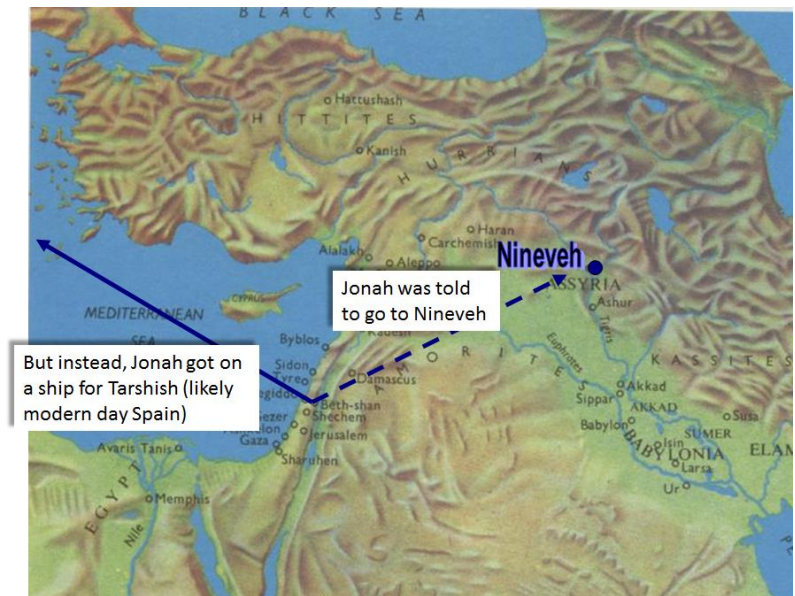
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Jonah

In 2 Kings 14:25, we see Jonah mentioned in connection with the reign of the second Jeroboam (Jehu's great-grandson).

Review the story of the book of Jonah, noting the following:

- God's concern for nations other than Israel
- The foreshadowing of Jesus' death, burial and resurrection (Mt. 12:38-41, Mk. 8:11-12, Lk. 11:29-32). In this connection note that described himself as having cried out from **Sheol** when he was in the belly of the great fish (Jonah 2:2). Compare Psalm 16:10 and Acts 2:27. Understand that *Sheol* is the realm of the dead.
- Jonah visited Nineveh in the early 8th century B.C., probably sometime around 780 B.C. Some 60 years later, God would use the Assyrians to bring judgment on Israel. And then another century after that, the Assyrians would finally suffer God's judgment themselves, at the hands of the Babylonians.



Amos

Amos also prophesied during the reign of the second Jeroboam. Among other things, he related God's word, "Then I shall rise up against the house of Jeroboam with the sword" (Amos 7:9). Naturally, this would not have been a welcome message to Jeroboam's ears, but it got twisted a bit by Amaziah, the priest of Bethel. Amaziah sent word to Jeroboam that Amos himself was conspiring against Jeroboam, and reporting that Amos had said, "Jeroboam will die by the sword and Israel will certainly go from its land into exile" (Amos 7:10-11)

1. **What had a previous Jeroboam set up at Bethel?** (2 Kings 13, and see LESSON 23 Solomon's Fall & the Divided Kingdom)
2. **What does the fact that Amaziah is described as a priest of Bethel tell us about him?**
3. **What is the significant difference between "rising up against the house of Jeroboam with the sword" and "Jeroboam will die by the sword"? How did Amos' prophecy come true?** See 2 Kings 15:8-10, and the summary of the kings of Israel given earlier in this lesson.

The Fall of Israel to the Assyrians

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Read 2 Kings 17:1-41 In this chapter, you will read a summary of Israel's sins on account of which God gave them over to the Assyrians. You will read about the places where the people of Israel were resettled by the Assyrian king. And you will read about a later Assyrian king who brought other conquered peoples in to live in the land that had belonged to the northern tribes of Israel. You will read about the idolatry of these new inhabitants of the land, how the Lord terrorized them with lions, and how they were thus motivated to worship the Lord, but only superficially. They continued to serve their own gods even as they set about worshipping the God of Israel. These people who were brought into the land are the beginnings of what became those we know in the New Testament as Samaritans.

KNOW THIS DATE: ISRAEL FELL to the ASSYRIANS in 722 B.C.

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LESSON 25 Summary of Southern Kingdom History and Infidelity

Summary Statements Regarding the Various Kings of Judah

Rehoboam	"did evil because he did not set his heart to seek the LORD" 2 Chr 12:14
Abijam	"walked in all the sins of his father...his heart was not wholly devoted to the LORD" 15:3
Asa	"did what was right in the sight of the LORD, like David his father" 15:11
Jehoshaphat	"walked in all the way of Asa his father...doing right in the sight of the LORD" 22:43
Jehoram	"walked in the way of the kings of Israel, just as the house of Ahab had done" 8:18
Ahaziah	"did evil in the sight of the LORD, like the house of Ahab" 8:27
[Athaliah's murderous usurpation]	
Joash	"did right in the sight of the LORD all his days in which Jehoiada the priest instructed him" 12:2
Amaziah	"did what was right in the sight of the LORD, yet not like David" 14:3 "not with a whole heart" 2 Chr 25:2
Uzziah	"did right in the sight of the LORD, according to all that his father Amaziah had done" 15:3
Jotham	"did what was right in the sight of the LORD ...according to all that his father Uzziah had done" 15:34
Ahaz	"did not do what was right in the sight of the LORD his God, as his father David had done" 16:2
Hezekiah	"did right in the sight of the LORD, according to all that his father David had done" 18:3
Manasseh	"did evil in the sight of the LORD, according to the abominations of the nations" 21:2
Amon	"did evil in the sight of the LORD, as Manasseh his father had done" 21:20
Josiah	"did right in the sight of the LORD, and walked in all the way of his father David" 22:2
Jehoahaz	"did evil in the sight of the LORD, according to all that his fathers had done" 23:32
Jehoiakim	"did evil in the sight of the LORD, according to all that his fathers had done" 23:37
Jehoiachin	"did evil in the sight of the LORD, according to all that his father had done" 24:9
Zedekiah	"did evil in the sight of the LORD, according to all that Jehoiakim had done" 24:20

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Selected Kings of Judah who were faithful, or who were faithful at least for a time

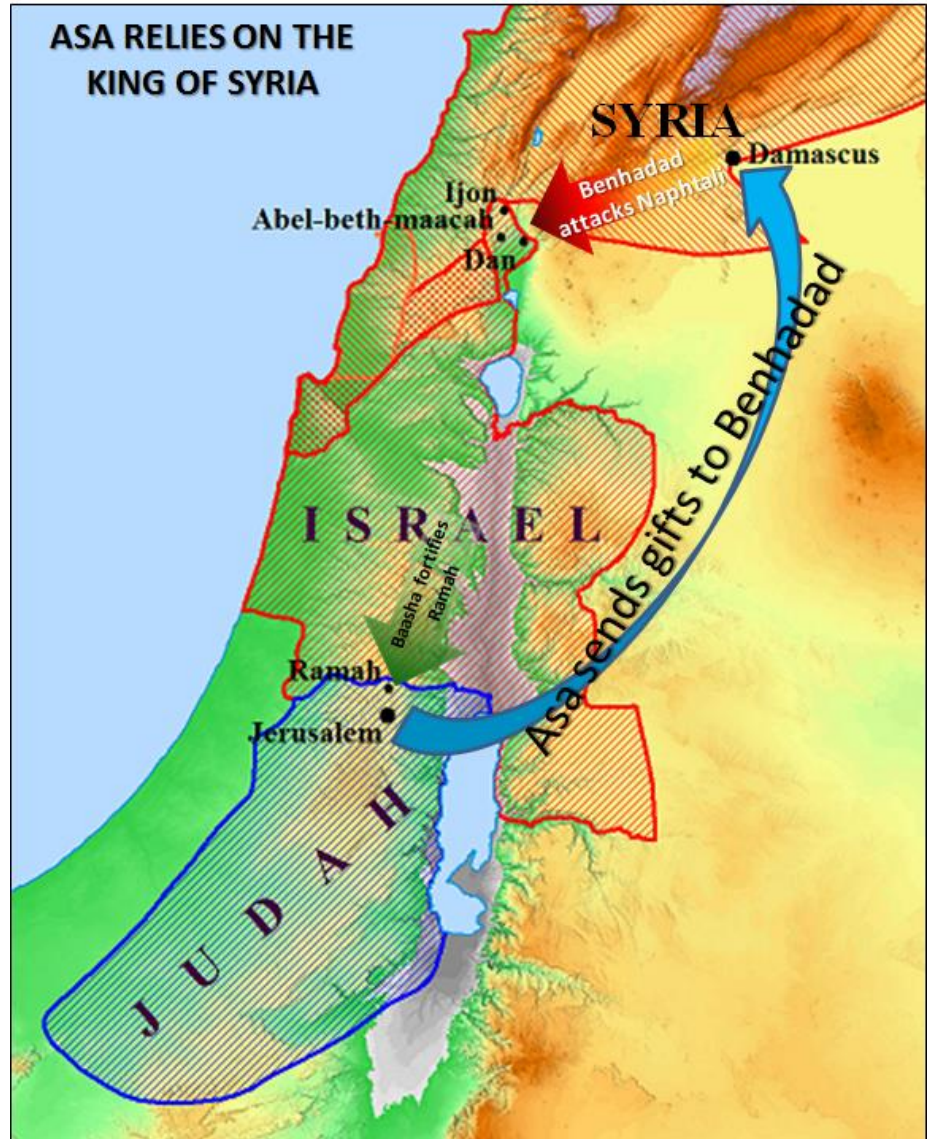
Other kings who were not wholly evil but are not discussed in detail here are Amaziah and Uzziah. And even Manasseh eventually humbled himself before the Lord. Josiah, who was truly faithful, will be discussed in the next lesson.

Asa reigned 910 to 869 B.C.

Lesson: *Trusting in the LORD; Just because "it works" doesn't mean it's right.*

Read 2 Chronicles 14 & 16, and 1 Kings 15:16-22.

1. When the Ethiopians came against Asa, who had the largest army?
2. How many chariots were there in the Ethiopian force?
3. Who won the war, and why?
4. Who was king of Israel at this time?
5. What city did Baasha fortify?
6. Find this city on a map of the Divided Kingdom. On the basis of the geographical location of this city, can you see why the king of Judah would have been concerned?
7. Did Asa look for help from same source as he did when the Ethiopians came up against him?



8. Ben-Hadad was king of what country? Locate this country on your map.

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9. How did Asa convince Ben-Hadad to attack the cities of Israel?
10. What effect did Ben-Hadad's attack have on Baasha's fortification of Ramah?
11. List the cities that Ben-Hadad attacked. Locate them on your map (*Abel-maim* and *Abel-beth-maacah* are variations of the name of one city) . Can you see why Ben-Hadad's attack would have helped Asa?
12. From a military point of view, did Asa's plan seem like a good one?
13. What prophet came to see Asa?
14. What had been wrong with Asa's strategy?
15. What illness did Asa have late in his life, and what did he NOT do about it?

Jehoshaphat reigned 872 to 848 B.C. (co-regent with Asa 872 to 869 B.C.)

Lesson: *Be not deceived, Evil companionships corrupt good morals (1 Cor. 15:33)*

Because Jehoshaphat was so closely connected to Ahab, King of Israel, we learned about him previously. This close relationship with the house of Ahab was perhaps Jehoshaphat's greatest failing. That relationship is exemplified in the statement, *"I am as you are , my people as your people, my horses as your horses,"* made once to Ahab (1 Kings 22:4) and once to Ahab's son Jehoram (2 Ki. 3:7). Presumably due to this close connection or to cement this connection (2 Chron. 18:1), Jehoshaphat's son, Jehoram, married Athaliah, daughter of Ahab (2 Kings 8:18,26). It is no surprise then that Jehoram walked in the ways of the kings of Israel (2 Kings 8:18). Again we are told that Jehoshaphat *"allied himself with Ahaziah"* (Ahab's son) in a ship building project and *"acted wickedly in so doing"* (2 Chron. 20:35).

On the positive side, Jehoshaphat did right in the sight of the LORD (2 Chron. 20:32). In 2 Kings 3:14 Elisha the prophet of God declared that he would have ignored the king of Israel were it not for the presence of Jehoshaphat. In 2 Chron. 19:2 after the prophet Jehu rebuked Jehoshaphat saying, *"Should you help the wicked and love those who hate the LORD and so bring wrath on yourself from the LORD,"* he then went on to say, *"there is some good in you for you have removed the Ashteroth from the land and you have set your heart to seek God."* But Jehoshaphat's failure to remove the high places meant that he was not able to turn the hearts of the people to the God of their fathers (2 Chron. 20:33).

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Joash reigned 835 to 796 B.C.

Lesson: *Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling,*
(Phil. 2:12, cf. 1:27)

Read (2 Kings 12, 2 Chronicles 23)

1. How old was Joash when he began to reign? (2 Kings 11:21, 2 Chronicles 24:1)
2. What was the name of his uncle, the priest who greatly influenced Joash? (2 Chronicles 24:6)
3. As long as Jehoiada lived, what kind of king was Joash? (2 Kings 12:2)
4. What kind of king was he after Jehoiada's death? (2 Chronicles 24:17-19)
5. Who, by the Spirit of God, rebuked the sinful actions of the people?
6. At whose command was this man stoned? (2 Chronicles 24:21)
7. What judgment did the Lord bring upon Joash? (2 Chronicles 24:23-24)
8. How did Joash die? (2 Kings 12:20-21, 2 Chronicles 24:25-26)
9. Who succeeded him as king?

Hezekiah reigned 715 to 686 B.C.

Read 2 Kings 18-20, 2 Chronicles 29-32, Isaiah 36-39

1. In what year of Hezekiah's reign did Samaria fall to the Assyrians?
2. Who was King of Israel at the time?
3. As Hezekiah initiated reforms, what kinds of things were removed from the temple?
4. According to whose command were Levites with cymbals, harps, and lyres stationed in the temple?
5. Do you suppose we have any record of the "words of David and Asaph the seer" with which the Levites were to "sing praises to the LORD"? (2 Chronicles 29:30)

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6. Hezekiah invited not only those of Judah but also those of _____ to celebrate the Passover.
7. In the course of Hezekiah's reformation, what object made by Moses was destroyed? Relate the story of this object's origin (Numbers 21:4-9), note it's Messianic significance (Jn. 3:14-15, 2 Cor. 5:21, 1 Pt. 2:24) and explain why it was destroyed along with the idols in Hezekiah's day.
8. What Assyrian king laid siege to the cities of Judah?
9. How did Hezekiah contrast Sennacherib's strength with the strength of God's people. (2 Chronicles 32:8)
10. While Sennacherib laid siege to Lachish, who did he send to Jerusalem and with what message?
11. What did Sennacherib's messengers say about the wisdom of trusting in So of Egypt?
12. What did Sennacherib's messengers say to Eliakim, Shebna, and Joah about the wisdom of trusting in Jehovah?
13. What prompted Rabshekah to begin speaking with a loud voice so the people on the wall of the city could hear him?
14. What did Rabshekah say to the people of Jerusalem about the wisdom of trusting in Jehovah?
15. Who besides Hezekiah prayed for deliverance?
16. Relate the story of how God delivered his people.
17. What was to be the outcome of Hezekiah's illness?
18. When Hezekiah prayed concerning this, the Lord promised to add 15 years to his life. What sign was given to assure Hezekiah of this?
19. Upon Hezekiah's recovery, who sent him presents?
20. In response, what did Hezekiah show off?
21. What prophet do we associate with the reign of Hezekiah?

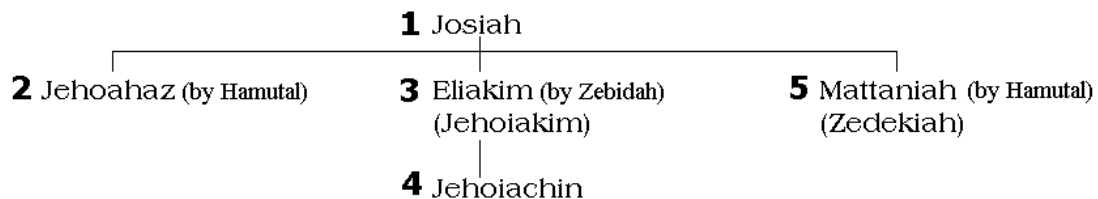
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LESSON 26 Babylonian Captivity, Daniel, Jeremiah & Ezekiel

In 722 B.C. the northern kingdom of Israel fell to the Assyrians. The people were carried away to live in distant places, and later, a king of Assyria, probably Esarhaddon, populated the land that had belonged to the northern tribes with other peoples. *“The king of Assyria brought men from Babylon and from Cuthah and from Avva and from Hamath and Sepharvaim, and settled them in the cities of Samaria in place of the sons of Israel. So they possessed Samaria and lived in its cities.”* (2 Kings 17:24)

In 612 B.C., Nineveh, the capital of Assyria fell to the Babylonians. The King of Assyria, Ashur Uballit II, fled west toward Haran. In 609 the Babylonians were pursuing him when Pharaoh Neco of Egypt came to his aid. Enroute to confront the Babylonians, Neco killed King Josiah of Judah at Megiddo (2 Kings 23:29). Josiah’s son Jehoahaz replaced him on the throne, but only reigned three months. When Neco was returning to Egypt, he took Jehoahaz captive and put his brother, Eliakim on the throne. Neco changed Eliakim’s name to Jehoiakim (2 Kings 23:31-34).



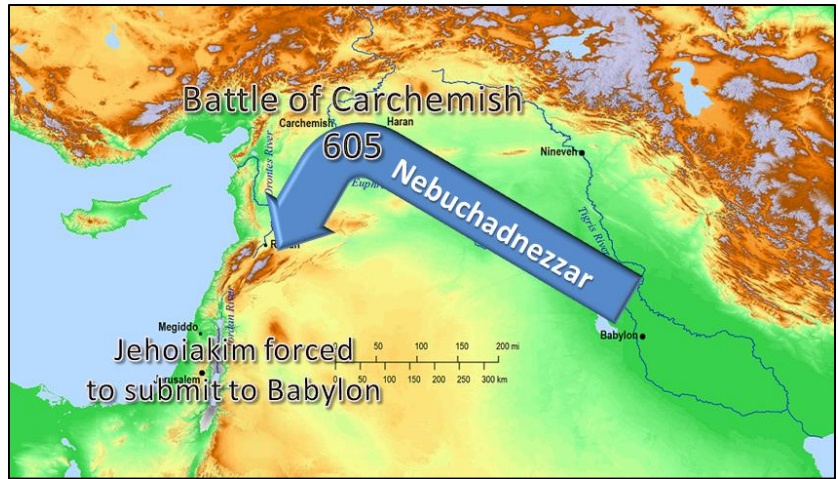
The last kings of Judah (Josiah, his three sons and a grandson) numbered in the order of their reigns

In 605, Nebuchadnezzar, heir to the throne of Babylon, was waging war at Carchemish and exerted his influence southward all the way to Judah. At this time he compelled Jehoiakim to submit to him. He took some of the vessels from the Temple in Jerusalem, and also took “some

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of the sons of Israel, including some of the royal family and of the nobles, youths in whom was no defect, who were good-looking, showing intelligence in every branch of wisdom, endowed with understanding and discerning knowledge, and who had ability for serving in the king's court" (Dan. 1:3-4). Daniel was among these. At this time, Nebuchadnezzar got word that his father had died in Babylon, and so Nebuchadnezzar hastened home to take the throne.



Jehoiakim rebelled against

Nebuchadnezzar, and then died in 598. His son, Jehoiachin (also known as Jeconiah, or simply, Coniah), took the throne in Judah. But the next year, 597, Nebuchadnezzar returned and took Jehoiachin captive (2 Kings 24:11-12). Nebuchadnezzar also plundered the temple (2 Kings 24:13) and took 10,000 captives (2 Kings 24:14). Among these was Ezekiel.

Nebuchadnezzar left Jehoiachin's uncle, Mattaniah, whom he renamed Zedekiah, on the throne. (2 Kings 24:17). Zedekiah ruled as a puppet king for about nine years but then rebelled against Nebuchadnezzar (2 Kings 24:20, Jeremiah 52:3, 2 Chron. 36:13). Nebuchadnezzar laid siege to the city (Jeremiah 52:4). The siege lasted a year and a half (from the 9th yr. 10th month of Zedekiah's reign until the 11th yr. 4th month; 2 Kings 25:1-4, Jeremiah 52:5-7). Then Jerusalem fell, the temple and the city were burned and the walls around the city were destroyed (2 Kings 25:9-10, Jeremiah 52:12-14, 2 Chron. 36:18-19). At this time the rest of the people in the city of Jerusalem were taken into captivity. Some of the poorest people of the land were left behind to serve as vinedressers and plowmen (2 Kings 24:14, Jer. 52:15). Zedekiah tried to escape but was captured. The Babylonians executed Zedekiah's sons in his sight and then put his eyes out, and brought him to Babylon as a prisoner (2 Kings 25:7, Jer. 52:10-11).

It is important to know these three dates:

605 B.C.	Judah made subject to Babylon, young men of ability carried away including Daniel
597 B.C.	King Jeconiah and 10,000 carried away to Babylon, including Ezekiel
586 B.C.	The city, including the temple and the walls, is destroyed ; the remaining population of Jerusalem is carried away to Babylon

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JEREMIAH

Jeremiah was in Jerusalem during the reign of Josiah, Jehoahaz, Jehoiakim, and Zedekiah. In the 4th year of Jehoiakim (approximately 605), he prophesied that Nebuchadnezzar would devastate the land and that the people would be forced to serve Nebuchadnezzar for 70 years (Jer. 25:11-12). And in the days of Zedekiah, Jeremiah prophesied that after the 70 years, God would bring his people back to their land (Jer. 29:10). Through Jeremiah, God warned Zedekiah not to rebel against Nebuchadnezzar (Jer. 27), a warning Zedekiah ultimately did not heed.

More than 800 years before these events, all the way back at the time when Israel was camped at Sinai, God had told and warned Israel what would ultimately happen if they disobeyed Him: *"I will lay waste your cities as well and will make your sanctuaries desolate, and I will not smell your soothing aromas. I will make the land desolate so that your enemies who settle in it will be appalled over it. You, however, I will scatter among the nations and will draw out a sword after you, as your land becomes desolate and your cities become waste."* (Leviticus 26:31-33).

1. Ezekiel was carried away in 597 B.C., eleven years before the destruction of Jerusalem. He was among the captives in Babylon in 592 B.C. when the Lord spoke to him concerning what was about to happen to Jerusalem. **Read Ezekiel 4-5. Then read Ezekiel 12:13 where Ezekiel speaks of what will happen to Zedekiah. Can you make sense of Ezekiel's prophecy in this passage?**
2. **Read the 137th Psalm and discuss its relevance to this lesson.**
3. **Read Daniel 1-3 and discuss how these chapters are related to this lesson.**

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Quarter 3 Return and Messianic Hope

LESSON 27 Return from Exile & Rebuilding the Temple

In 539 B.C. the Babylonians fell to the Medes and Persians. The Biblical account is found in Daniel 5. Read Daniel 5, noting in particular the fact that Daniel tells of Babylon's fall as coming suddenly while the king and his nobles were engaged in feasting and drinking.

Herodotus' Account (5th century BC)

The Greek historian Herodotus described the fall of Babylon as follows (Book 1.190-191):

...[Cyrus] marched at last against Babylon. The Babylonians sallied out and awaited him; and when in his march he came near to their city, they joined battle, but they were worsted and driven within the city. There, because they knew already that Cyrus was no man of peace, and saw that he attacked all nations alike, they had stored provision enough for very many years; so now they cared nothing for the siege; and Cyrus knew not what to do, being so long delayed and gaining no advantage. Whether, then, someone advised him in his difficulty, or he perceived for himself what to do, I know not, but this he did: he posted his army at the place where the river enters the city, and another part of it where the stream issues from the city, and bade his men enter the city by the channel of the Euphrates when they should see it to be fordable. Having so arrayed them and given this command, he himself marched away with those of his army who could not fight; and when he came to the lake, Cyrus dealt with it and with the river just as had the Babylonian queen; drawing off the river by a canal into the lake, which was till now a marsh, he made the stream to sink till its former channel could be forded. When this happened, the Persians who were posted with this intent made their way into Babylon by the channel of the Euphrates, which had now sunk about to the height of the middle of a man's thigh. Now if the Babylonians had known beforehand or learnt what Cyrus was planning, they would have suffered the Persians to enter the city and brought them to a miserable end; for then they would have shut all the gates that opened on the river and themselves mounted up on to the walls that ran along the river banks, and so caught their enemies as in a trap. But as it was, the Persians were upon them unawares, and by reason of the great size of the city—so say those who dwell there—those in the outer parts of it were overcome, yet the dwellers in the middle part knew nothing of it; all this time they were dancing and making merry at a festival which chanced to be toward, till they learnt the truth but too well.

Xenophon's Account (4th century BC)

Xenophon, whose account is found in a work that is regarded as historical fiction, tells a slightly different story, though the essential elements found in Daniel 5 (feasting, drinking, and sudden defeat), are the same.

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According to Xenophon, the Persians dug “an immense trench” around the sides of the city. The Babylonians were confident, thinking the Persian efforts were a laughable attempt at building siege works.

“At last the ditches were completed. Then, when he heard that a certain festival had come around in Babylon, during which all Babylon was accustomed to drink and revel all night long, Cyrus took a large number of men, just as soon as it was dark, and opened up the heads of the trenches at the river. As soon as that was done, the water flowed down through the ditches in the night, and the bed of the river, where it traversed the city became passable for men.”

(Cyropaedia, VII.v. 15-16)

According to Xenophon, Cyrus instructed two of his men,

“And do you, Gadatas and Gobryas, show the streets, for you are familiar with them. And when we get inside the walls, lead us by the quickest route to the royal palace.” (Cyropaedia, VII.v. 24)

“And when the day dawned and those in possession of the citadels discovered that the city was taken and the king slain, they surrendered the citadels , too.” (Cyropaedia, VII.v. 33)

After the fall of Babylon, Cyrus issued a decree found in both 2 Chronicles 36 and Ezra 1.

Cyrus’ decree

Ezra 1	2 Chronicles 36
<p>¹Now in the first year of Cyrus king of Persia, in order to fulfill the word of the LORD by the mouth of Jeremiah, the LORD stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout all his kingdom, and also put it in writing, saying:</p> <p>²“Thus says Cyrus king of Persia, ‘The LORD, the God of heaven, has given me all the kingdoms of the earth and He has appointed me to build Him a house in Jerusalem, which is in Judah. ³Whoever there is among you of all His people, may his God be with him! Let him go up to Jerusalem which is in Judah and rebuild the house of the LORD, the God of Israel; He is the God who is in Jerusalem. ⁴Every survivor, at whatever place he may live, let the men of that place support him with silver and gold, with goods and cattle, together with a freewill offering for the house of God which is in Jerusalem.’”</p>	<p>²²Now in the first year of Cyrus king of Persia—in order to fulfill the word of the LORD by the mouth of Jeremiah—the LORD stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout his kingdom, and also put it in writing, saying,</p> <p>²³“Thus says Cyrus king of Persia, ‘The LORD, the God of heaven, has given me all the kingdoms of the earth, and He has appointed me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may the LORD his God be with him, and let him go up!’”</p>

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The Rebuilding of the Temple

In Ezra 2, we read that some 42,000 people, plus about 4,300 priests, returned to Jerusalem in response to Cyrus' decree. In the second month of the second year after their return, or approximately 536 BC, they began to rebuild the temple, laying its foundation (Ezra 3:8-10). But the people who had been placed in the land in previous years by the Assyrians opposed the Jews and hindered the work of rebuilding (Ezra 4:4-5).

The rebuilding of the temple stalled for a time, but was resumed about in 520 BC, during the time of Zechariah and Haggai, prophets who encouraged the people (Ezra 6:14). Zerubbabel, who was counted in the line of David (1 Chron. 3:19, Matthew 1:12, Luke 3:27), and Joshua (or Jeshua), who was the high priest, took the lead in the rebuilding (Ezra 5:1-2).

***Ezra 5** ¹When the prophets, Haggai the prophet and Zechariah the son of Iddo, prophesied to the Jews who were in Judah and Jerusalem in the name of the God of Israel, who was over them, ²then Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak arose and began to rebuild the house of God which is in Jerusalem; and the prophets of God were with them supporting them.*

Again there was concern expressed about this effort. A governor in a nearby region questioned the authority for the rebuilding effort and sent an inquiry to Darius I (not to be confused with the Darius of Daniel 6), who was now King of Persia. Darius ordered a search of the records and found the decree of his predecessor, Cyrus. Accordingly, Darius ordered that the construction of the temple not be hindered, that instead, the construction be paid for out of the royal treasury.

Haggai

In the book of Haggai, we have a very precise calendar with respect to the progress of the temple.

Reference in Haggai	Date in terms of Darius' reign	Date in terms of our calendar	Event
1:1-11	2 nd yr, 6 th mo, 1 st day	Aug 29, 520 BC	Word of the Lord: "Rebuild the temple"
1:12-15	2 nd yr, 6 th mo, 24 th day	Sep 21, 520 BC	Construction resumes
2:1-9	2 nd yr, 7 th mo, 21 st day	Oct 17, 520 BC	Haggai: "Take courage, Zerubbabel...take courage also, Joshua...the latter glory of this house will be greater than the former."
2:10-19	2 nd yr, 9 th mo, 24 th day	Dec 18, 520 BC	Haggai: Blessings will come
2:20-23	2 nd yr, 9 th mo, 24 th day	Dec 18, 520 BC	Haggai: God's judgment on the nations will come

Zechariah

Even as the people were rebuilding the temple in Jerusalem, Zechariah's prophesying pointed to a future temple that would be built by the Messiah. The Lord told Zechariah to put a crown (a symbol of

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royalty) on the head of the high priest, Joshua. This act symbolized the future union of the two offices, priest and king, in one person. Zechariah referred to that person as the Branch, a well known term for the future king who would branch out from the stock of Jesse (Is. 11:1, Jer. 23:5, 33:15). "He will be a priest on His throne, and the counsel of peace will be between the two offices." Through Zechariah, the Lord said of this one, "He will build the temple of the LORD."

The temple was completed in the sixth year of Darius, or 516 BC (Ezra 6:15).

QUESTIONS

1. Who was the King in Babylon who was hosting a great feast when the Persians broke into the city?
2. Who wrote *Mene, Mene, Tekel, Upharsin*, and what did that mean?
3. How did the Persians manage to get into the city?
4. Who was the Persian King who conquered the Babylonians and allowed the Jews to return to their own land?
5. What two prophets were active during the rebuilding of the temple, encouraging the people in the work?
6. Who was the high priest mentioned in Ezra, Haggai, and Zechariah?
7. Who was the leader who was of the lineage of David, and who led in the rebuilding effort?
8. What was the perception of the rebuilt temple among those who remembered having seen Solomon's temple? (Haggai 2:3)
9. When Haggai spoke of a future glory that would be greater than the former glory, what did that mean? (Haggai 2:9, compare Zechariah 6:12-13).
10. How had scripture previously indicated that the coming Messiah (Christ) would be both a King and a Priest? (Psalm 110:1-4)

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LESSON 28 Nehemiah and Rebuilding the Walls

The story of Esther takes place in Persia some decades after the temple was rebuilt, and in that story we see evidence of Jews who continued to live dispersed throughout the Persian empire rather than returning to their homeland.

Nehemiah was a Jew living in Persia in the middle of the 5th century BC. He served in the court of King Artaxerxes, son of Xerxes (who is probably the same as Ahasuerus in the Book of Esther). Artaxerxes reigned from 465 BC to 424 BC. Nehemiah was his cupbearer.

Xenophon gives us a picture of the role of the cupbearer to a Persian King:

“Now the cupbearers of those kings perform their office with fine airs; they pour in the wine with neatness and then present the goblet, conveying it with three fingers, and offer it in such a way as to place it most conveniently in the grasp of the one who is to drink....Now, it is a well known fact that the king's cupbearers, when they proffer the cup, draw off some of it with the ladle, pour it into their left hand, and swallow it down—so that, if they should put poison in, they may not profit by it.”

Cyropaedia I.3.8-9

1. **In what year did Nehemiah receive word concerning the status of the Jews in Jerusalem and of the wall there?** (Nehemiah 1:1-3)
2. **What month was it?**

The twentieth year refers to the year of Artaxerxes' reign, as becomes clear in Nehemiah 2:1. In the month of Nisan, which comes four months after Chislev, Nehemiah was before the King and the King asked about his countenance (Neh. 2:1).

3. **Given what we know about the reign of Artaxerxes, about how many years before Christ would the twentieth year of his reign have been?**
4. **What did Nehemiah ask of Artaxerxes, and what was Artaxerxes' response?** (Nehemiah 2:5-8)

There was opposition from some of the inhabitants of the land to Nehemiah's efforts to rebuild the wall, particularly from Sanballat the Horonite and Tobiah the Ammonite (Neh. 4:1-8). However Nehemiah prayed to God and pushed on (Neh. 4:9-23).

The wall was completed on the 25th day of the month Elul (Neh. 6:15), which would have been at least 9 months after Nehemiah first received word of the distressing conditions in Jerusalem.

Not only did Nehemiah lead in the rebuilding of the wall but he was appointed governor of Judah (Neh. 5:14), and in that capacity served as a moral leader and reformer. He addressed the problem of Usury (Neh. 5:1-19), and with Ezra's help, led the people to once again observe the Feast of Booths (Neh. 8:1-18). It should be noted that previously, Ezra had led the people to put away their wives that they had married contrary to the Law (Ezra 9-10). Under the leadership of Nehemiah and Ezra, the people

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confessed their sin (Neh. 9) and put their confession of sin and pledge to be faithful in writing (Neh. 9:38-10:39). Specifically, they pledged to refrain from intermarrying with the peoples of the land (Neh. 10:30), to keep the Sabbath (Neh. 10:31), and to make the yearly contribution for the temple service (Neh. 10:32)

REFORMS UNDER NEHEMIAH

Nehemiah...

- Taught against Usury 5:1-9
- Taught the law 8:1-12

As a result, the people...

- Reinstated the feast of booths 8:13ff
- Vowed not to marry the daughters of the land 10:30
- Vowed not to violate the Sabbath 10:31
- Vowed to provide for the temple and for the priests 10:32ff
- Resolved to exclude the foreigner from the assembly of Israel 13:1-3

BACKSLIDING

In the 32 year of Artaxerxes' reign (**which would be how many years before Christ?**) Nehemiah was absent from Jerusalem as he made a visit to the King. Upon his return, he found several instances of backsliding among the Jews.

5. What problem is described in Nehemiah 13:4-9?
6. What problem is described in Nehemiah 13:10-14?
7. What problem is described in Nehemiah 13:15-22?
8. What problem is described in Nehemiah 13:23-29?

Notice that these were violations not only of the Law, but also of the pledge these Jews had themselves made in Neh. 10:30-32 and of the stand they had taken in Neh. 13:3.

9. Regarding intermarrying with the peoples of the land, what was the reason for God's prohibition of this practice? (Exodus 34:12-17).
10. What king of Israel had been a serial violator of this law?
11. Explain Nehemiah's point about Solomon.
12. Is there a lesson for us in this?

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LESSON 29 Isaiah 2, 53

With this lesson we are going to back up in time just a bit. Remember that the Babylonians destroyed the temple in 586 BC. In 539 BC, the Babylonians were defeated by the Medes and Persians, and shortly thereafter, Cyrus King of Persia, allowed Jews to return to their land and begin rebuilding the temple. In this lesson we are going to back up to an earlier time, to the late 8th century BC (the seven hundreds). We are going to look at some of what Isaiah and Micah had said about the coming Messiah, the inclusion of Gentiles, and the remarkable prophesy of Jesus' atoning death found in Isaiah 53.

Read Isaiah 2:1-4

1. According to verse 2, the prophet was describing things that would happen when?
2. According to the prophet, at that future time, who would come to the mountain of the house of the Lord? How was this a contrast with what had been true under the law of Moses?
3. According to the prophet, God's word would go out from where?
4. Think about the peace that is described as prevailing between nations in this prophecy. Is this a peace that would prevail among everyone from all nations, or is this a peace that would prevail among those who go up to the mountain of the house of the Lord and who learn of his word and who are taught of his ways?
5. Compare Isaiah 1:1 and Micah 1:1. Were these two prophets contemporaries?
6. Notice the similarity between Micah 4:1-3 and Isaiah 2:2-4.
7. After looking forward to this future time, Micah talks about the intervening difficulties that God's people would endure.
 - a. What would happen that would cause them to "cry out loudly"? (Micah 4:9)
 - b. Where would they go as they endured hardship? (Micah 4:10)
 - c. The prophet compares the people's suffering to that of a woman in what condition? (Micah 4:9-10)

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- d. Micah 5 tells of the future king that would ultimately come. From where does it say he would come? (Micah 5:2)
- e. Micah 5:2 speaks of the future ruler as going forth from somewhere as noted in the previous question, but it also speaks of his goings forth as being from when?

Isaiah 53

- 8. What do Isaiah 53:5 and Matthew 27:26 have in common?
- 9. Can you explain how it is possible for the scourging of one man to heal another?
- 10. What do Isaiah 53:7 and Mark 14:60-61 have in common?
- 11. What do Isaiah 53:9 and Matthew 27:57-60 have in common?
- 12. Isaiah 53:12 speaks of being “numbered with the transgressors,” can you see how this was true of Jesus?
- 13. Look at 1 Peter 2:22-25 and for each of the underlined phrases, find the corresponding statement in Isaiah 53...

1 Peter 2²² Who committed no sin, nor was any deceit found in His mouth;
²³ and while being reviled, He did not revile in return, while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously; ²⁴ and He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed. ²⁵ For you were continually straying like sheep, but now you are returned to the Shepherd and Guardian of your souls.
- 14. The suffering that Jesus endured was actually due whom? (Isaiah 53:8).
- 15. Explain Isaiah 53:10 and 53:11.

Now read Acts 8:26-40.

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LESSON 30 John the Baptist

Read Malachi 4:5-6, Malachi 3:1, Isaiah 40:3-5

Isaiah 40 describes someone being called to “*Clear the way for the LORD in the wilderness*” and to “*Make smooth in the desert a highway for our God.*”

This brings to mind the work of those who would prepare the way before an advancing conqueror. The following is from Josephus' description of Vespasian's manner of marching:

But as Vespasian had a great mind to fall upon Galilee, he marched out of Ptolemais, having put his army into that order wherein the Romans used to march. He ordered those auxiliaries which were lightly armed, and the archers, to march first, that they might prevent any sudden insults from the enemy, and might search out the woods that looked suspiciously, and were capable of ambuscades. Next to these followed that part of the Romans which was completely armed, both footmen, and horsemen. Next to these followed ten out of every hundred, carrying along with them their arms, and what was necessary to measure out a camp withal; **and after them, such as were to make the road even and straight, and if it were any where rough and hard to be passed over, to plane it, and to cut down the woods that hindered their march, that the army might not be in distress, or tired with their march.** Behind these he set such carriages of the army as belonged both to himself and to the other commanders, with a considerable number of their horsemen for their security. After these he marched himself, having with him a select body of footmen, and horsemen, and pikemen. *Wars of the Jews, Book 3, chap. 6:2*

In Isaiah, the Lord is pictured as a conquering King for whom the way must be prepared. According to John 1:23, John the Baptist quoted Isaiah 40:3 with reference to himself.

A passage similar to Isaiah 40:3 is found in Malachi 3:1, which says that before the Lord would come to his temple, a messenger would “*clear the way.*”

That Isaiah 40:3 and Malachi 3:1 are to be understood as talking about the same thing is confirmed by Mark 1:2-3 wherein both passages are quoted and applied to John (although Mark introduces the combined quotation with the words, “as it is written in Isaiah the prophet”). **Also, note that Malachi 3:1 is quoted of John by Jesus (Lk. 7:27), and Matthew 11:10 tells us Jesus said Malachi 3:1 was about John. But John himself quotes Isaiah 40:3 of himself (Jn. 1:23). And Matthew also sees Isaiah 40:3 as referring to John (Mt. 3:3).**

Then in chapter 4, in the next to last verse in all the Old Testament, Yahweh says through the prophet, “*Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD.*”

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Most conservative scholars suppose Malachi was written in the mid to late 5th century, B.C., and was among the last of the Old Testament books to be written, if not the very last. This was roughly 400 years after Elijah walked the earth. And yet Malachi speaks of future coming of "Elijah." In the New Testament, John the Baptist prepares the way for Jesus, and Jesus tells us that John was the Elijah spoken of by Malachi.

Elijah's appearance Read 2 Kings 1:1-8.

1. On what basis did Ahaziah know that the man his messengers had met was Elijah?
2. What did some false prophets do in order to pass themselves off as true prophets? (Zech. 13:4)
3. Why would they have supposed this would lend them credibility?

John the Baptist's appearance Read Mt. 3:1-4

4. Describe John's appearance (Mt. 3:4).
5. Why did God see fit to include a description of John's appearance in scripture. Is it merely because his appearance was distinct? Does his appearance remind you of anything in connection with Elijah?

Elijah's adversary Read 1 Kings 19:1-3

John the Baptist's adversary Read Mk. 6:17-29

6. How did John die?

We see a parallel between Jezebel and Herodias. But also note that just as Elijah had rebuked Ahab (e.g., 1 Kings 18:18), so also John rebuked Herod (Luke 3:19).

	Elijah	John the Baptist
Appearance	2 Kings 1:8	Mt. 3:4
Times	Ahab/Jezebel	Herod/Herodias

7. Tell the story of John's birth. (Luke 1:1-25, 57-80)

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8. Who is speaking in Luke 1:17? The words of this verse are reminiscent of the language of what Old Testament passage?
9. What was John's message? (Matthew 3:5-9, Mark 1:4, Luke 3:3-14)
10. What was John's mission? (John 1:6-8, 5:33)
11. What was John's understanding of his place as compared with Jesus' place? (Mt. 3:11-14, Mk. 1:7-8, Lk. 3:15-17, Jn. 1:29-34, 3:25-36).

Several of the following questions will refer you to the book of John. The book of John was not written by John the Baptist. It was written by John the apostle, brother of James and son of Zebedee. But the book of John does tell about John the Baptist.

12. Why did the Jews send priests and Levites to question John? (John 1:19-28)
13. The text says, "he confessed and denied not." (John 1:20) What did he not deny?
14. What did John say when he was asked if he were Elijah? (John 1:21)
15. Did John know that he was the one prophesied in Is. 40:3? (John 1:23)
16. What did John's interrogators apparently suppose was meant by Malachi 4:5? (Remember how Elijah left the earth! 2 Kings 2:11)
17. When John was in prison at the end of his life, what message did he send to Jesus? (Mt. 11:2-3)
18. Did Jesus express disappointment at John's question? What did Jesus say about John to the multitudes who were present? Specifically, what did he say about John and Elijah? (Mt. 11:4-15)
19. Who appeared with Jesus on the mountain according to Mt. 17:3?
20. What question from the disciples did this prompt? (Mt. 17:10).
21. What was Jesus' answer? What did Jesus say about the work "Elijah" was to do when he came, and what did Jesus say about the timing of Elijah's coming? (Mt. 17:11-12)
22. What did the disciples understand Jesus to mean? (Mt. 17:13)

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23. What Old Testament passage is quoted in Mark 1:2?

John the Baptist was the culmination of a long line of prophets (Mt. 11:13, 21:33ff) whose work anticipated the coming Messiah. John in particular prepared the way, preaching repentance and calling the people back to the Lord, much as Elijah before had stood against the prophets of Baal in a time of spiritual blight.

When Malachi prophesied of the one who would prepare the way for the Lord, the Spirit saw fit for Malachi to use the name of one of the greatest of OT prophets, God having already arranged certain parallels between the work of Elijah and the messenger of the Lord.

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LESSON 31 Jesus' birth

It appears that Jesus came into the world about 6 months after the birth of John who would become known as the baptizer. Luke 1:26 tells us it was in the 6th month (meaning the 6th month of Elizabeth's pregnancy) that the angel Gabriel told Mary she would have a son. And it appears that there was not a great delay after that until she conceived.

Both Elizabeth and Mary had unexpected and seemingly impossible pregnancies. As translated in the ASV, Elizabeth was "barren" and "well stricken in years" (1:7). On the other hand, Mary, a virgin, said, "How shall this be, seeing I know not a man?" Notice that in response to Mary's question, Gabriel not only explained that the Holy Spirit would come upon her, but also told her that her kinswoman, Elizabeth, had conceived: "*And behold, even your relative Elizabeth has also conceived a son in her old age; and she who was called barren is now in her sixth month*" (Luke 1:36).

- 1. What is the purpose of the words found in Luke 1:36?**
- 2. Both pregnancies were demonstrations of the principle stated in verse 37. What principle was that?**

It is often said that Mary and Elizabeth were *cousins* (as in the KJV at Luke 1:36), or even that Jesus and John were cousins. Perhaps this is accurate if we have in mind a very loose use of the word *cousin*. All that the Greek word indicates is that they were related. Exactly how, we do not know. But remember that Joseph was of the tribe of Judah, and it is often supposed Mary was also (although the notion that Luke 3:23-38 gives Mary's genealogy is not at all certain), while both of John's parents were descendants of Aaron, of the tribe of Levi (Luke 1:5).

Notice what Gabriel said to Mary about the son she would bear...

He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David (Luke 1:32)

A lineage from David would be legally established by Joseph's ancestry (Mt. 1:6-16), even though the child would not be biologically Joseph's. Some have argued that Luke 3 gives Mary's genealogy, thus establishing a biological link to David. It has also been noted that while she questioned how she would have a son even though a virgin, she did not question how the child could be a son of David. To some this seems to be further evidence that Mary was a descendant of David.

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Joseph did not know of all of this until later. During the period of their betrothment, he came to find out that Mary was with child, and drawing the conclusion any man would under such circumstances, he intended to put her away.

The idea that he was minded to put her away has been a source of confusion to some. It is often said that betrothal was very different than our engagements. Some have gone so far as to make it seem the betrothed couple were essentially married with conjugal rights, and this on the basis of the language in Mt. 1:19. But this is wrong.

Divorce then was different than divorce now. Whereas modern divorce in our society usually involves 3rd parties—a judge and attorneys, and official recognition by a court—that was not the case among the Jews of the New Testament. Then, if a man wished to divorce his wife, he simply put in writing that he was putting her away, and gave the document to her. The purpose of this document was to “certify in writing that he will have no further intercourse with her; for thus will the woman obtain the right to consort with another..” (Josephus, *Antiquities* 4.253). Of course Jesus would later declare such a writing ineffective, teaching that the man did not in fact enable his wife to remarry by means of such a document (Mt. 5:31-32). But this was the practice of the day.

The primary difference I see between their betrothals and our engagements is that they took the promise to marry more seriously than it is sometimes taken today. Breaking an engagement today is not so grave as it was then. Because it was taken very seriously, a betrothed woman was not considered free to marry someone other than the man to whom she was betrothed. She already, in promise, belonged to her soon-to-be husband. And therefore if a man were to quit himself of his betrothed, it was considered necessary for the man to put in writing his forfeiture of any claim to her, thus making it clear that she could become the wife of another.

In any event, Matthew makes it clear (as did Luke) that Joseph and Mary had not come together, that Mary was a virgin and remained a virgin until after Jesus was born (Mt. 1:25).

So returning to Joseph’s realization that Mary was with child, he intended to put her away but wanted to spare her public humiliation, and therefore was of a mind to put her away secretly. But then the angel of the Lord told him, “*the Child who has been conceived in her is of the Holy Spirit. She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins*” (Mt. 1:20-21).

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To gain a greater understanding of the background and meaning of Isaiah 7:14, (quoted in Mt. 1:23), see my chapter in [Lo, Your Salvation Comes](#) (pp. 17-35), available from Amazon.com for Kindle or in paperback.

LUKE'S ACCOUNT OF THE BIRTH

No room at the inn

- Joseph and Mary traveled to Bethlehem, that being Joseph's ancestral home (Luke 2:4), for a census (NIV, NASB). Some translations will speak of their going there to be enrolled or taxed. In any event, Mary gave birth to Jesus during the time in Bethlehem, and "laid him in a manger because there was no room for them in the inn," as worded in the KJV.
- There is a word for "inn" in Greek, *pandocheion*, and it is used in Luke 10:34. But here in Luke 2:7, the word used is *kataluma*, the same word found in Luke 22:11 and Mark 14:14 for *guest-chamber*. Probably we are not to think of a commercial inn with several rooms (not a Holiday Inn), but a private house where someone had a guest-chamber, which on this occasion was full. So Joseph and Mary had to stay outside where the animals were fed, perhaps in a stable, perhaps not.

3. *Who else was from Bethlehem? (1 Samuel 16:1-16)*

The shepherds in the field

4. *On verse 11, what would the words "Savior who is Christ, Lord" have meant to these shepherds, and why was the mention of "the city of David" significant?*

MATTHEW'S ACCOUNT OF THE VISIT OF THE WISE MEN

5. The wise men came from whence? (Mt. 2:1)
6. Upon arriving in Jerusalem, what question did they ask? (Mt. 2:2)
7. What did they state as their purpose? (Mt. 2:2)
8. Why would this trouble Herod?(Mt. 2:3)
9. Herod wanted to know where the Christ was to be born. What did he mean by "Christ"? (Mt. 2:4, Cf. Jn. 1:41)
10. Whom did he consult, and how were they able to give him an answer? (Mt. 2:4-6)

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- 11. Herod asked the wisemen to report back to him once they had found the child. Why?
(Mt. 2:7-8, 13)**
- 12. When they wise men found Jesus, where was he? (Mt. 2:11)**
- 13. In a dream, God warned the wisemen not to go back to Herod. Joseph and Mary took Jesus to Egypt. When Herod realized the wisemen weren't coming back to him with information, what did he do in an attempt to eliminate any threat to his own rule?
(Mt. 2:16-16)**
- 14. What does this tell you about how much time had passed since Jesus' birth?**
- 15. So when you see a nativity scene involving three wise men (or "three kings of orient") looking at a baby in a manger, what is incorrect about that scene?**

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LESSON 32 John & Jesus

THE EXPECTATION OF MESSIAH

Remember that *Christ* is the NT representation of the OT word *Messiah*, both of which referred to *the anointed one*, i.e. the one whom the Lord anointed to be the coming King. In each of the following passages, identify who it is that was expecting a Messiah to come. (Not all of these people really hoped to see the Messiah come, but all of them were aware that a Messiah was to come.) Also for most of these, you should be able to identify something they thought they knew about the coming Messiah. *Here, we are talking about what they knew about the Messiah or what they expected the Messiah to be before they made the connection with Jesus. For example, in Jn. 1:45, what Philip knew about the coming Messiah was that Moses and the prophets wrote of him, not that the Messiah was of Nazareth. He didn't understand the latter fact until he made the connection between the Messiah and Jesus.*

Matthew 2:1-6

1. Who was expecting a Messiah?
2. What is something they knew, or thought they knew, about him?

Luke 2:25-32

3. Who was expecting a Messiah?
4. What is something they knew, or thought they knew, about him?

John 1:19-25

5. Who was expecting a Messiah?
6. What is something they knew, or thought they knew, about him?

John 1:40-41

7. Who was expecting a Messiah?

John 1:45

8. Who was expecting a Messiah?
9. What is something they knew, or thought they knew, about him?

John 7:25-27

10. Who was expecting a Messiah?
11. What is something they knew, or thought they knew, about him?

John 7:41-42

12. Who was expecting a Messiah?
13. What is something they knew, or thought they knew, about him?

Matthew 22:41-46

14. Who was expecting a Messiah?

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15. What is something they knew, or thought they knew, about him?

Notice that Philip said Moses wrote of the Messiah, even though the concept of one anointed to be king is not something we see in the OT until the time of Saul and David. This is a testament to the fact that Jews not only understood that a new king was to come, but that various aspects of the books of Moses (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) had this same person in view. One likely example would be the story in Genesis 14 regarding Melchizedek. Psalm 110:1-4 spoke of one who would be a priest after the order of Melchizedek, and Mt. 22:41-46 demonstrates that the Jews recognized Ps. 110:1-4 to be talking about the Messiah.

16. As a result of the preaching of John the Baptist, what possibility was on the minds of the people? (Lk. 3:15, cf. Jn. 1:19-20)

JOHN'S MESSAGE

17. John told the people to do what, and why? (Matthew 3:1-2)

18. What practical implications did repentance have for some people, according to Luke 3:8-14. Give three examples.

19. If the kingdom was at hand, the King, that is, the messiah, must have been close at hand. What did John say about that one according to John 3:28-30, John 1:26, Matthew 3:11, Mark 1:7, and Luke 3:16?

JOHN'S BAPTISM

20. How many people were coming out to be baptized of John? (Mark 1:5)

21. When Jesus came to be baptized of John, what protest did John offer? (Matthew 3:13-14)

22. What happened that served as a sign that Jesus was the one who would baptize in the Holy Spirit?

- a. Read Joel 2:28, Ezekiel 36:24-28, Ezekiel 37:14, 21-24. **When Jesus is identified as the one who would baptize in the Holy Spirit, what else would have become clear about Jesus?**

JESUS' TEMPTATION (TESTING)

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- 23.** In the book of Deuteronomy Moses delivered God's words to the people at the end of their 40 years in the wilderness. In Deuteronomy 8:2-4, there is a brief summary of how God provided for Israel during those 40 years. **Find 5 parallels between Dt. 8:2-3 and Matthew 4:1-2.**
- 24.** What lesson was being taught both by God's dealings with Israel during the 40 years and also by Jesus in Mt. 4:1ff? (Dt. 8:3, Mt. 4:4)
- 25.** Hebrews 4:15 tells us that Jesus was tempted in all points as are we. 1 John 2:16 summarizes the temptations of the world in three categories. **What are they? In Matthew 4, can you see how Jesus was tempted/tested in each of those categories?**

MORE BAPTIZING

- 26.** Was John the only one baptizing people before the cross? (John 4:1-2)
- 27.** Combining the information gleaned from Mark 1:5 and John 4:1-2, what impression do you get about how many people were being baptized during the few years before Jesus' crucifixion?

JOHN'S DEATH

- 28.** In Matthew 4:12, we read that John was arrested by Herod. (This was Herod Antipas, son of Herod the Great who tried to have Jesus killed in infancy.) Apparently John was arrested not long after Jesus' temptation. Luke also tells us about this (Luke 3:18-20), and gives us a bit of background. **What had John been saying about Herod?**

Josephus tells of this union...

But Herodias, their sister, was married to Herod [Philip], the son of Herod the Great, who was born of Mariamne, the daughter of Simon the high priest, who had a daughter, Salome; after whose birth Herodias took upon her to confound the laws of our country, and divorced herself from her husband while he was alive, and was married to Herod [Antipas], her husband's brother by the father's side, he was tetrarch of Galilee. (Antiquities of the Jews, xviii.5.1)

Matthew 11 tells of John's desire while in prison for assurance concerning Jesus' identity .

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We read of John's death in a flashback in Mark 6:14-29. Mark is telling about the work of Jesus' disciples and thus, about Jesus himself, and supposed Jesus was actually John having come back from the dead (Mk. 6:14-16). Mark takes that opportunity to tell of how it came about that John was put to death.

29. Why had Herod Antipas arrested John, and for whose sake?

30. Who was it that was especially desirous of seeing John killed?

31. What did Herod himself think of John?

32. How did it come about that Herod consented to have John killed?

33. Take a moment to think about John's life, about his commitment to the mission given him by God, his willingness to speak the truth to his own detriment. How old would John have been when he was killed?

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LESSON 33 Sermon on the Mount, Matthew 5-7

This will necessarily be only a brief look at the sermon on the mount, designed to highlight the themes and main ideas in the sermon...

It's about the Kingdom

5³ "Blessed are the poor in spirit, for theirs is the kingdom of heaven.

5¹⁰ "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

5¹⁹ Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven.

5²⁰ "For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven.

6¹⁰ 'Your kingdom come. Your will be done, On earth as it is in heaven.

6³³ But seek first His kingdom

7²¹ "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter.

The Kingdom will be characterized by Righteousness...

5⁶ "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

5¹⁰ "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

5²⁰ "For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven.

6¹ "Beware of practicing your righteousness before men to be noticed by them

6³³ But seek first His kingdom and His righteousness

...A Righteousness that exceeds the prevailing standard

1. Whose righteousness was insufficient? (Mt. 5:20)

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Righteousness in regard to personal conflicts

2. What was the prevailing standard? (Mt. 5:21)
3. What standard of righteousness did Jesus establish? (Mt. 5:22-26)

Righteousness In regard to adultery

4. What was the prevailing standard? (Mt. 5:27)
5. What standard of righteousness did Jesus establish? (Mt. 5:28-30)

Righteousness in regard to divorce

6. What was the prevailing standard? (Mt. 5:31)

Read the following and discern how Jewish men thought they were being righteous by giving a writing of divorce...

He who desires to be divorced from the wife who is living with him for whatsoever cause—and with mortals many such may arise—must certify in writing that he will have no further intercourse with her; for thus will the woman obtain the right to consort with another... (Josephus, *Antiquities of the Jews* 4.253.)

7. What standard of righteousness did Jesus establish? (Mt. 5:32-33)

Righteousness in regard to veracity, integrity

8. What was the prevailing standard? (Mt. 5:33)
9. What standard of righteousness did Jesus establish? (Mt. 5:34-36)

Righteousness in regard to retaliation

10. What was the prevailing standard? (Mt. 5:38)
11. What standard of righteousness did Jesus establish? (Mt. 5:39-42)

Righteousness in regard to love

12. What was the prevailing standard? (Mt. 5:43)
13. What standard of righteousness did Jesus establish? (Mt. 5:44-48)

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Sincere Righteousness vs. Hypocritical Righteousness

In regard to alms (Mt. 6:1-3)

In regard to praying (Mt. 6:5-15)

In regard to fasting (Mt. 6:16-18)

Warning concerning materialism, earthly treasure vs. heavenly treasure (Mt. 6:19-34)

Warning concerning hypocrisy in Judging (Mt. 7:1-5)

14. What kind of judgment is Jesus warning against? (Mt. 7:1-5)

15. Does Jesus encourage making judgments? (Mt. 7:5-6, 15-16)

Teachings concerning discretion, God's faithfulness, discernment, superficial religion (Mt. 7:13-27)

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LESSON 34 Miracles

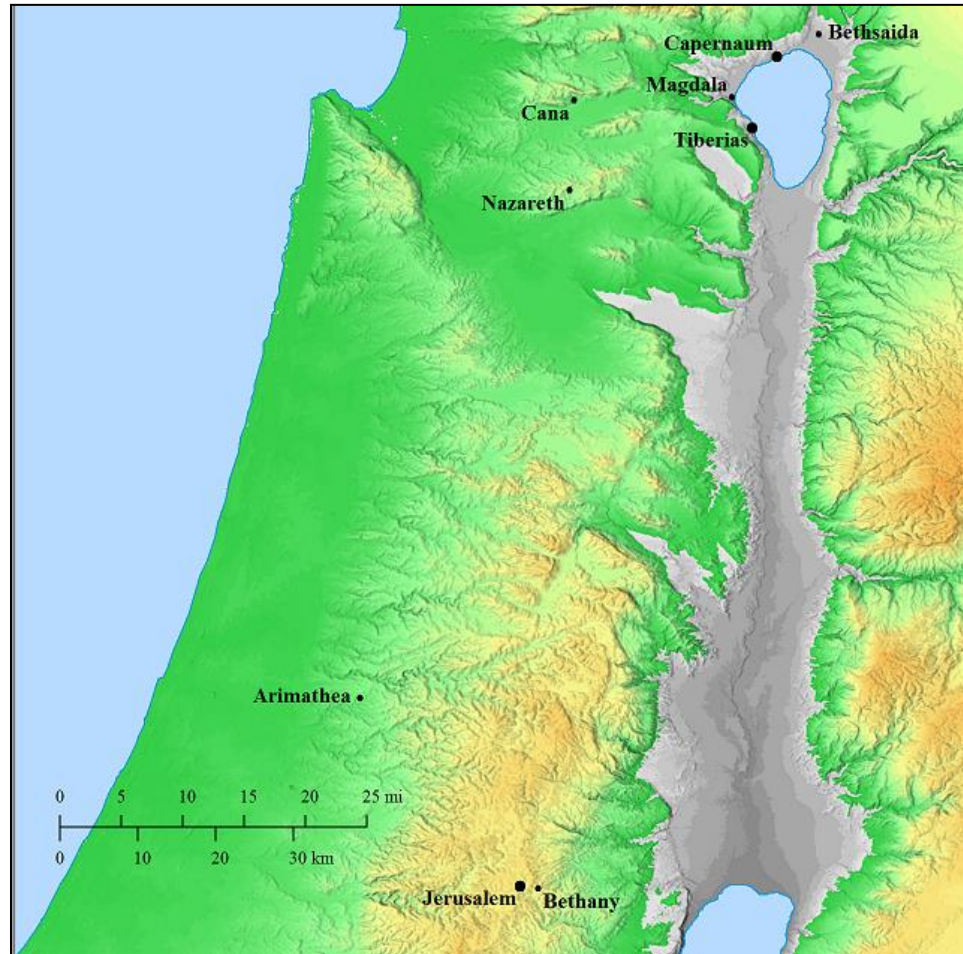
Jesus worked countless miracles while on earth. In this lesson we'll consider the stories around 5 miracles described in detail by John. Even so we'll see additional miracles associated with these 5.

Water to Wine John 2

1. Locate Cana of Galilee on the map.
2. What did Jesus mean by the statement, "my hour is not yet come"?

Notice the progression...

- 2:4 "my hour has not yet come"
7:6 "my time is not yet at hand"
7:8 "my time has not yet fully come"
7:30 his hour had not yet come
8:20 no one seized Him, because His hour had not yet come
12:23 "The hour has come for the Son of Man to be glorified"
13:1 knowing that His hour had come that He should depart out of this world
17:1 "Father, the hour has come; glorify Thy Son, that the Son may glorify Thee."



3. Why did he say this on this occasion?
4. What miracle did he do?
5. It is a fact that in Biblical times, people routinely drank fermented grape juice. However this does not mean that the typical table beverage was the same sort of thing one would be drinking if he drank a glass of wine today. Their typical table beverage was heavily diluted. Consider the following quotations, the first from the International Standard Bible Encyclopedia, and the second from the book of 2 Maccabees:

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In OT times wine was drunk undiluted, and wine mixed with water was thought to be ruined (Isa 1 22)....At a later period, however, the Gr use of diluted wines had attained such sway that the writer of 2 Macc speaks (15:39) of undiluted wine as "distasteful" (*pelemion*). This dilution is so normal in the following centuries that the Mish can take it for granted and, indeed, R. Eliezer even forbade saying the table-blessing over undiluted wine (*B^erakhoth* 7 5). The proportion of water was large, only one-third or one-fourth of the total mixture being wine (*Niddah* 2 7; *P^esahim* 108b) ISBE, 3087b

For just as it is harmful to drink wine alone, or again to drink water alone, while wine mixed with water is sweet and delicious and enhances one's enjoyment, so also the style of the story delights the ears of those who read the work. 2

Maccabees 15:39

6. Is there any evidence in the Bible that godly people needed to exercise caution even when drinking such diluted "wine"? See 1 Tim. 3:8, Titus 2:3, Luke 21:34, Rom 13:13, Gal 5:21, 1 Pt. 4:3, Eph 5:18, 1 Tim 3:3, Titus 1:7.
7. Given those warnings about drinking in an environment where "wine" usually referred to a product heavily diluted with water, what should we think about drinking a beverage that is 3 or 4 times more intoxicating?
8. Whose faith benefitted from the miracle?

Healing a Crippled Man John 5

1. What was the occasion of Jesus' visit to Jerusalem?
2. Notice the different treatments of verse 4 found in the following translations: KJV, ASV, NASB, NIV.
3. Why did a multitude of sick people lay in the porches of this pool?
4. What explanation did the man who had suffered for 38 years give for his lack of success in being healed?
5. What did Jesus tell the man?
6. What fault did the Jews find in this?

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7. How did the man find out who had healed him?
8. How did the Jews find out?
9. How did Jesus justify his actions on the Sabbath day? (vs. 27)
10. Aside from their contention that Jesus broke the Sabbath, what other reason did the Jews have for seeking to kill him? (5:17-18)
11. What or who is a witness of Jesus according to...
 1. vs. 33?
 2. vs. 36? (cf. Jn. 3:2, Acts 2:22)
 3. vs. 27?
 4. vs. 39?

Feeding 5,000 John 6

(parallel accounts: Mt. 14:13f, Mk. 6:30ff, Lk. 9:10ff)

1. What was another name for the Sea of Gallilee?
2. Why was a great multitude on hand to be impressed with Jesus' signs?
3. Why did Jesus ask Philip where they might buy bread?
4. How did Philip respond?
5. The people were convinced that Jesus was the expected prophet because of what?
6. Read Jn. 6:16-21. What additional details about this incident are recorded in Mt. 14:22-33?
7. When the multitudes found Jesus on the following day, for what reason did he rebuke them?
8. What did Jesus know from the beginning? (vs. 64; cf. 66, 70-71)

Giving a Blind Man Sight John 9

1. Why was the man blind? (Jn. 9:3, cf. Jn. 11:6-15)
2. What did Jesus mean by the statement, "The night cometh when no man can work"? (Jn. 9:4)

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3. Describe the actions of Jesus in restoring the beggar's sight.
4. Did Jesus have to use spittle in order to do the miracle? (cf. Jn. 4:46-54, Mt. 8:5-13)
5. Why did Jesus perform such actions? (cf. Acts 19:11-12)
6. Why did some of the beggar's neighbors not recognize him?
7. On what day did all this take place?
8. Why were some of the Pharisees convinced that Jesus was not from God? (9:16)
9. Others of them differed on what grounds? (9:16)
10. What conclusion had the beggar reached? (9:17)
11. When the Jews decided that the beggar had not really been blind, what convinced them otherwise?
12. Compare Jn. 9:33 with 9:16 and 3:2.
13. Compare Jn. 9:39 with 3:17 and 8:15.

Raising Lazarus from the dead John 11

1. What was the relationship between Lazarus, Mary, and Martha?
2. What was to be accomplished as a result of Lazarus' sickness? (Jn. 1:4)
3. What did Jesus do when he heard that Lazarus was sick? (11:6) Why? (11:15)
4. Locate Bethany on the map. How far was it from Jerusalem?
5. What danger was involved in going to this region?
6. What is the point of Jesus' words in vss. 9-10?
7. What did the disciples think Jesus meant by "asleep"?
8. What were the chief priests and the Pharisees concerned about? (John 11:46-48)
9. What evidence did the chief priests and the Pharisees find to deny the resurrection of Lazarus?

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10. What did Caiaphas mean by his words? (John 11:49-50)
11. What meaning was intended by the Spirit of God? (John 11:51-52)
12. As a result of Caiaphas' words what did the counsel do? (John 11:53)

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LESSON 35 Parables

Jesus taught in many parables using the familiar themes of the culture of the time. Next to the Sea of Galilee he described the Kingdom of Heaven in terms of fish being caught, the good fish then being separated from the bad. He used familiar agricultural themes involving sheep, vineyards, sowing, and harvesting. He used economic themes. For those who were seeking truth, these provided a means of communicating spiritual concepts in familiar trappings.

Some of his parables had one simple point. See for example, Matthew 13:44, and also Matthew 12:45-46. We make a mistake if we try to give distinct spiritual significance to every detail in parables such as these.

Others were complex analogies wherein multiple details were used to communicate various ideas. See for example Matthew 13:1-9 (interpreted in 13:18-23) and Matthew 13:24-30 (interpreted in 13:36-43). The parable in Matthew 21:33ff, which we will study later in this lesson, also belongs in this category.

Let's consider in detail the parable of the sower and the parable of the tares or weeds.

THE PARABLE OF THE SOWER Matthew 13:1-9 (interpreted in 13:18-23)

1. What does the seed represent. (Careful! Some of the English translations make it sound like people are being sown upon the ground. This same problem in the translations is seen in Luke 8:12-15 where Jesus tells the same parable. But in Luke 8:11, Jesus explicitly and clearly tells us what the seed represents.)
2. What were the four types of ground on which the seed fell?
3. The seed sown upon the wayside, or "beside the road," then being eaten by birds, represents what sort of response to the Gospel?
4. The scorching sun represented what? (Mt. 13:6, 13:21)
5. The thorns represented what? (Mt. 13:7, 13:22)
6. And of course, the good ground represented what?

THE PARABLE OF THE TARES Matthew 13:24-30 (interpreted in 13:36-43)

7. What did the field represent? Note carefully that this parable is not talking about good seed and bad seed both being found in the church. Again, what does the field, wherein both good and bad seed are found, represent?
8. What did the good seed represent?

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9. What did the tares represent?
10. When will the good crops be separated out from among the bad, and what will happen to the bad?
11. Explain the similarity of the teaching in this parable to what Jesus says in Mt. 25:31-46.

As the time drew near that Jesus would suffer the agony of the cross, he approached it boldly both geographically and rhetorically. Geographically, he made his way to Judea even though his disciples were concerned that he was walking into danger (John 11:7-8, 16). Rhetorically, his parables became much more pointed, specifically indicting those who would respond by conspiring to kill him.

The phrase “there shall be weeping and gnashing of teeth” is found both in connection with some of the earlier parables in Galilee, and also in connection with some of the later ones. But the warning is made more pointedly, and often more publicly, in the latter part of Jesus’ ministry.

In Mt. 8:12, Jesus did give this warning with pointed application to Israelites, but was not more specific than that. In Mt. 13:42 the warning is made privately as he explains the parable to the disciples in the house, and in 13:50 the setting seems to be the same. Luke 13:28 has this warning in connection with teaching Jesus was doing as he was “journeying on unto Jerusalem.” Then in the last week before his crucifixion, Jesus uttered this warning publicly (Matthew 22:13, 24:51, 25:30) as his parables came to be understood by the scribes and the Pharisees as indicting them.

Consider the parable of the Householder or Landowner who had a vineyard (Matthew 21:33-46)...

12. Who is represented by the “householder” or “landowner”? (21:33)
13. If the planting of the vineyard, the building of the hedge, the digging of the winepress, and the building of a tower represent all of God’s preparation for the Messianic Kingdom seen in the OT laws and in the protection of Israel as a nation, who are the “husbandmen” or “vinegrowers”? (21:33)
14. Who is represented by the various “servants” or “slaves”? (Mt. 21:34-36, Cf. Mt. 23:30)
15. Who is represented by the Son? (Mt. 21:37-38)?
16. What did the chief priests and the Pharisees think about this parable? (Mt. 21:45) Apparently, they understood that Jesus included them as being counted among the wicked husbandmen/vinegrowers.
17. According to Mt. 21:46, what did they want to do, but were unable to do because of the multitudes?

Read Mt. 13:10-16 and Isaiah 6:8-10 and discuss the dual purpose of teaching in parables.

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LESSON 36 The Crucifixion Week

Jesus' Triumphal Entry into Jerusalem

(Mt 21:1-11, Mk 11:1-14, Lk 19:28-44, Jn12:12-19)

1. John's account of Jesus' triumphal entry into Jerusalem is found in Jn. 12:12ff. Note John 12:1 and tell what feast was near, and how near.
2. In what chapter does John first tell of the coming of that feast in that particular year? (Hint: it's before chapter 12!)
3. How much time transpires from the beginning of chapter 13 to the end of chapter 17?
4. What happens in chapter 18?
5. Where was Jesus when the colt was brought to him? (Luke 19:29-35, Mark 11:1-7) What direction was this from Jerusalem?
6. In whose home had he been? (Jn. 12:1ff, Mt. 26:6ff) Who came to see not only Jesus, but also to see Lazarus, whom Jesus had raised from the dead? (Jn. 12:9)
7. John says it was "on the morrow" that a great multitude heard that Jesus was coming to Jerusalem. (Jn. 12:12) Why were they in the area? What did they do?
8. In what manner was he received by the people when he rode into Jerusalem upon the donkey?
9. What did the people shout as Jesus rode in? Who do you think they supposed him to be?
10. In Mt 21:15, what was it that particularly concerned the chief priests and the scribes?
11. Using all of the accounts, describe the details of Jesus reception as he rode into Jerusalem on the donkey.

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12. Is the reception given Jesus on this occasion consistent with the rest of what we read about Jesus' reception among the people? There were two groups of people with very different attitudes toward Jesus. Who were these two groups? (Jn 6:5, 14-15, 7:40-41, 45- 49)
13. The religious leaders of Jerusalem seemed truly offended by the adulation of the multitudes that followed Jesus. Matthew describes them as being “moved with indignation.” Based on Luke's account , where was it that the multitudes began to rejoice? (Luke 19:37). What is the exact phrase Luke uses to identify these people?
14. In Jn. 12:17, what are told about some of the multitude?
15. Were there some who now gathered to Jesus who had not been present at Lazarus' resurrection but had only heard about it? (Jn. 12:18)
16. Had Jesus been to Jerusalem before this occasion? Had he entered the city in such a manner as this? (Cf. Jn. 7:10)
17. Why did Jesus go into the city in such a manner on the present occasion? (Hint: Jn. 2:4, 7:30, 8:20, 12:23, 13:1, 17:1)
18. It is at this point in Luke's account that the Pharisees are disturbed (Luke 19:39). What did they say, and to whom? What was the response? (Luke 19:40)
19. Luke 19:41 says, “And when he drew nigh, he saw the city and wept over it.” What sort of view would he have had of the city? Remember the geography. You may need to consult a Bible atlas.
20. Read Ex. 30:11-15. The tax there described was to be paid on the occasion of a census. But it seems to have become an annual tax by N.T. times, and inasmuch as Jews from outside Judea would carry various currencies, they would go to moneychangers for the requisite “shekel of the sanctuary.” The moneychangers would charge a premium for their own profit.
“the business of exchanging foreign coins for various purposes became a lucrative one, the exchangers exacting whatever fee they might.” (ISBE, ed. James Orr p. 2081)
As Jesus overturned the tables of the money-changers and the seats of the dove sellers, what did he say?

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21. Is this the same incident described in John 2:13ff? How many times did Jesus cleanse the temple?

On What Day of the Week was Jesus Crucified?

The Problem

Jn. 19:14 says that it was "the Preparation of the Passover" on the day that Jesus stood before Pilate. He was crucified that day. Does that mean the Passover was the following day? Why then did Jesus eat the Passover the previous evening?

But if the previous evening was the time for eating the Passover, why were the Jews yet to eat the Passover as they brought Jesus to the Praetorium the morning of the Preparation Day? It's in John 18:28 that we read, "They lead Jesus therefore from Caiaphas into the praetorium; and it was early; and they themselves entered not into the Praetorium, that they might not be defiled, but might eat the passover."

The Key

The Key is the meaning of the phrase "Preparation of the Passover," and this will be dependent on the meaning of "Preparation" and the meaning of "Passover."

Discussion

People read "Preparation of the Passover" and assume it means the day on which they prepared for the passover which would follow. Indeed, the New American Standard Version actually translated the phrase, "the day of Preparation for the Passover." But I don't believe that's the meaning of the phrase. Rather I take the phrase to mean "the Preparation Day which fell in the Passover/Unleavened bread week," or even, "Friday of Passover week." Here's why:

First, note that at least some of the time, "Passover" and "feast of unleavened bread" were used interchangeably. Luke tells us "the feast of unleavened bread...was called the Passover." (Luke 22:1)

Second, everywhere else in the NT where the "Preparation" day is mentioned, it refers to the day before the Sabbath (Mt. 27:62, Mk. 15:42, Lk. 23:54, and even Jn. 19:31, 19:42). It was a day in which preparation was made for the Sabbath when no work could be done. I think back to the first observance of the Sabbath and the gathering of twice as much manna on the 6th day in preparation for the 7th day (Ex. 16). The word translated "preparation" is also used in Josephus for the day before the Sabbath (Ant.

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16:163). In Modern Greek, the word has come to mean simply "Friday". Hence the reason for suggesting the phrase in Jn. 19:14 is equivalent to "Friday of Passover week." And in fact, that's the rendering of the verse found in the Greek-English Lexicon of the New Testament, both the 2nd edition known as Bauer, Arndt Gingrich Danker (BAGD p. 622) and also in the new 3rd edition, BDAG (p. 771) in the discussion of the Greek word *PARASKEUH* (translated "preparation"). In Jn. 19:14, the Preparation was not the day on which they prepared for the actual Passover feast, that being already past, but the day of preparation for the Sabbath which happened to fall within the passover week, or feast of unleavened bread week.

Now about Jn. 18:28, I don't know exactly what to make of that. On the basis of Luke 22:7, I'm inclined to believe that Jesus ate the Passover at the time that he did in strict accordance with the Law. Was there some latitude that allowed the eating of the Passover to be carried over into the early morning, and is that what the Jews of Jn. 18:28 had in mind? Or is Jn. 18:28 just another example of what was so typical of some of the Jews? Were they being very scrupulous about avoiding defilement from the Gentiles while ignoring God's instructions about when to eat the Passover because they had another priority on their minds - getting Jesus put to death.

Questions

1. In what different ways was the term "passover" used? Cite a passage of scripture to illustrate each meaning you give.
2. What does Mark explain as the meaning of the phrase "Preparation"? (Mk. 15:42)
3. What is the meaning of the phrase "Preparation of the Passover" in Jn. 19:14?
4. If Jesus was crucified on the day of preparation for the Sabbath, what day of the week would that have been?
5. **Extra:** For a discussion of the expression "3 days and 3 nights" used in Mt. 12:40 and how this can be reconciled with a Friday afternoon crucifixion and a Sunday morning resurrection see Lesson 20 in Part 3 of "*Jesus in the OT,*" at http://www.diktuon.com/smelser_j/Jesus_OT/jesusot3.htm

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Quarter 4 The Gospel

LESSON 37 The Crucifixion

While eating the Passover supper with the twelve, Jesus said, “Truly, truly, I say to you, one of you will betray me” (Jn. 13:21) **Of whom was he speaking?**

Shortly thereafter, Judas got up and left the group to carry out the plot to deliver Jesus to the Jews.

After the supper, Jesus and the apostles, excluding Judas, sung a hymn (Mt. 26:30) and then went to the Mount of Olives.

When Jesus warned the eleven, “You will all fall away because of me this night” (Mt. 26:31), one of them insisted, “Though they all fall away because of you, I will never fall away” (Mt. 26:33). **Who was it?**

In Mt. 26:34, we read that Jesus replied to him, “Truly, I tell you, this very night, before the rooster crows, you will deny me three times,” and the disciple responded, “Even if I must die with you, I will not deny you!” Then the other disciples similarly affirmed their loyalty.

John records some of Jesus’ prayer to the Father and his extensive words to the eleven that night, including the warning that Peter would deny Jesus three times before the crow of the cock (John 13:31-17:26). The chronology and setting of all of these words is not completely clear. After recording these words, John says, “When Jesus had spoken these words, He went forth with His disciples over the ravine of the Kidron, where there was a garden, in which He entered with His disciples” (Jn. 18:1). The garden, that is the Garden of Gethesemane, was on the western slope of the Mt. of Olives. But Matthew tells of Jesus warning about Peter’s denial after mentioning that they went to the Mt. of Olives.

In any event, it is clear that while they were in the Garden of Gethesemane, Jesus went took Peter, James, and John apart from the others, and prayed fervently to the Father (Mk. 14:32ff, Mt. 26:36ff). Then Judas arrived. **Who came with Judas? (Jn. 18:3, Mt. 26:47)**

How did Judas know where to find Jesus? (Jn. 18:2)

How did Jesus respond to those who came to arrest him? (Jn. 18:4-8)

First, Jesus was taken to the house of the High Priest. While Jesus was inside being falsely accused and otherwise abused (Luke 22:63-65, Mark 14:55-65, Matthew 26:57-68, Luke 22:63-65), Peter was in the courtyard. **From Luke’s account, tell the story of Peter’s denial (Luke 22:54-62).**

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Very early the next morning, the Jews took Jesus to Pilate. Pontius Pilate was the Roman governor of Judea at this time. He is mentioned by the Roman historian Tacitus: *"Christus, from whom the name ["Christians"] had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus."* **What did the Jews give as an explanation for bringing Jesus to Pilate rather than dealing the matter themselves? (Jn. 18:31) Did this limitation always dampen their enthusiasm for executing people? (Acts 7:57-81). What was likely the real reason for bringing Jesus to Pilate (Mt. 22:45-46).**

When asked if he were a king, what did Jesus say about his kingdom? (Jn. 18:33-37)

What was Pilate's comment about truth? (Jn. 18:38)

What indications are there in this context that Pilate was not eager to put Jesus to death? (There are several! Jn. 18:38-12)

What additional detail does Matthew give us along these lines? (Mt. 27:19)

What additional information does Luke give us about Pilate's attempts to sidestep the issue? (Luke 23:6-12)

What was the thing that forced Pilate's hand, the threat that led him to crucify Jesus? (Jn. 19:12-13)

What tortures did Jesus suffer even before the crucifixion? (Mt. 27:26, Jn. 19:17)

John 19:19-20

Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek.

Why were the chief priests displeased with Pilate's inscription, and what change did they want? (Jn. 19:21)

Why did the soldiers cast lots for Jesus' garment rather than dividing it? (Jn. 19:23-24) Do you remember studying Psalm 22:18 earlier in this series?

Why did the Jews ask that the legs of those crucified be broken? (Cf. Dt. 21:22-23.)

What was fulfilled in the fact that Jesus legs were not broken? (Ex. 12:46, Num. 9: 12, 1 Cor. 5:7, Jn. 1:29)

Review Matthew 27:35-36 and find as many parallels as you can to Psalm 22.

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Read the text of Isaiah 53 (below) and note the New Testament passages cited in connection with various lines from Isaiah 53.

Isaiah 53

⁴Surely our griefs He Himself bore,
And our sorrows He carried;
Yet we ourselves esteemed Him stricken,
Smitten of God, and afflicted.

Matthew 8:14-17

⁵But He was pierced through for our transgressions,
He was crushed for our iniquities;
The chastening for our well-being fell upon Him,
And by His scourging we are healed.

Matthew 27:26

⁶All of us like sheep have gone astray,
Each of us has turned to his own way;
But the LORD has caused the iniquity of us all
To fall on Him

1 Peter 2:25

1 Peter 2:24

⁷He was oppressed and He was afflicted,
Yet He did not open His mouth;
Like a lamb that is led to slaughter,
And like a sheep that is silent before its shearers,
So He did not open His mouth.

Mark 14:60-61

⁸By oppression and judgment He was taken away;
And as for His generation, who considered
That He was cut off out of the land of the living,
For the transgression of my people to whom the stroke was due?

⁹His grave was assigned to be with wicked men,
Yet with a rich man in His death;
Although He had done no violence,

Matthew 27:57-60

Nor was there any deceit in His mouth.

1 Peter 2:22

¹⁰But the LORD was pleased To crush Him, putting Him to grief;
If He would render Himself as a guilt offering,
He will see His offspring,
He will prolong His days,
And the good pleasure of the LORD will prosper in His hand.

¹¹As a result of the anguish of His soul,
He will see it and be satisfied;
By His knowledge the Righteous One,
My Servant, will justify the many,

Romans 3:23-26

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As He will bear their iniquities.

¹²Therefore, I will allot Him a portion with the great,

And He will divide the booty with the strong;

Because He poured out Himself to death,

And was numbered with the transgressors;

Yet He Himself bore the sin of many,

And interceded for the transgressors.

Matthew 27:38, Luke 23:39-43

1 Peter 2:24, 2 Corinthians 5:20-21

Hebrews 7:25

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LESSON 38 The Resurrection

Anytime you have two or three different accounts of one event, even if all accounts are accurate, there are likely to be differences in details and chronology. This is certainly true of the four gospels. In particular, it can be difficult to know with certainty how to reconcile the accounts of what happened on the day Jesus was raised from the dead. The following article addresses this problem.

Chronology of Events at the Tomb: Answering Critics' Nitpicking

Dale Smelser

Critics raise the specter of inconsistencies in Biblical accounts of the resurrection of Christ. With a tedious air of intellectuality they cite supposed differences in how many angels spoke to the women and who was spoken to. What they show is an incredibly inept lack of scholarship as the following chronology shows.

The women from Galilee went with spices (Lk. 23:55-4:1), concerned about removing the stone (Mk. 16:3). An angel having removed it, sat upon it, the watchers quaking and otherwise immobilized (Mt. 28:1-4). The women arrive. After all the subsequent events, Luke gives a summary combining what happened with the various women (Lk. 24:8-10). Other texts delineating the events, reveal two distinct visits.

Upon their initial arrival, *Mary Magdalene*, seeing the stone rolled away and the angel upon it, *did not look into the tomb at this time*, but ran immediately to tell Peter and John, who must have been someplace nearby (Jn. 20:1-2).

The one angel on the stone tells the women to look in where the Lord had lain (Mt. 28:5-6).

Looking in, the women see *another* angel (sitting on the right of where Jesus had been), who testifies as to the resurrection, telling them to go tell the disciples (Mk. 16:5-7). They leave.

Upon Mary's conclusion that with the stone removed the enemies of Jesus have taken him away, Peter and John *run* to the tomb, Peter enters first. They believe, but believe what? Perhaps Mary's assessment (Jn. 20:9). Then they leave, evidently to find and tell the others (Jn. 20:2-9).

Mary, arriving back at the tomb, stands without, alone and weeping. She now looks in *for the first time* and sees the two angels, one at the head, the other at the foot, of where Jesus had lain.

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In Mary's perplexity the angels ask, why weep, but do not explain to her his resurrection. She "turns back" toward the outside (Jn. 20:11-12). Glancing through tears she mistakes Jesus for a gardener. When he says, "Mary," she recognizes (Jn. 20:15-18). "Touch me not," the word meaning to grasp, cling to, fasten to. She must have been clutching all over to be convinced of his reality, feeling through the garments the solidity of his body. Remember, when Jesus appeared to the disciples, they at first thought they saw a spirit. Jesus explains he is really here, in the flesh, he has not yet ascended, though he is going to. This is his first actual appearance to anyone (Mk. 16:9).

Mary heads to where the disciples are, now behind Peter and John and the other women.

While the women are still on the way, going as told, Jesus now appears to them. (Mt. 28:8-9).

Mary Magdalene arrives and together with the other women tells the disciples Jesus is risen (Mk. 16:9-10; Lk 24:8-10). Mary Magdalene and the other women being in the tomb at separate times, Luke's account obviously combines without delineation the experiences of all, as the other accounts clarify.

The disciples don't believe, even though they had the evidence of the empty tomb and the testimony of the women to whom Jesus had appeared, and then later that evening, that of the two disciples from the Road to Emmaus. Upon their testimony Jesus immediately appears to them all, after at sometime having appeared to Peter (Lk. 24:33-43; I Cor. 15:5). He is examined and eats. After Luke summarizes the events of the women at the tomb, he tells of Peter's also going there, thus either not in chronological order, or a second time. If the latter, perhaps the time at which the Lord appeared to him. Matthew, Mark, and John detail the various activities. Luke gives a combined summary. There are no inconsistencies. Skeptics need to learn to count and develop some sense of spatial cognition so they can tell where people and angels are, and when.

1. **On what day was the tomb found empty?** (Matthew 28:1, Mark 16:2, Luke 24:1, John 20).
2. **What had Jesus' disciples, specifically the women who had seen where his body was laid, been doing on the previous day?** (Luke 23:56)
3. **Who first found the stone removed from the tomb?** (Jn. 20:1, Matthew 28:1-6)
4. **To whom did Mary Magdalene report the news of the empty tomb?** (John 20:1-3)

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5. **Which of the apostles arrived at the tomb first?** (John 20:4-5; note that based on John 20:20-24, we know that “the disciple whom Jesus loved” is a phrase John uses for himself.)
6. **Which of the apostles entered the tomb first?**
7. Apparently, Mary Magdalene then returned to the tomb. **What brief conversation did she have with the two angels?** (Jn. 20:11-13)
8. Then Mary Magdalene became aware of Jesus. Momentarily she would look directly at him (Jn. 20:16). But at first, it seems she did not. **Who did she suppose him to be?** (Jn. 20:15)
9. **What did Jesus say that got her attention and caused her to turn and look at him?** (Jn. 20:16)

In some translations, John 20:17 reads in part, “touch me not; for I am not yet ascended unto the Father.” However, consider the following translations of the first part of John 20:17...

ESV Jesus said to her, “Do not cling to me, for I have not yet ascended to the Father”

NASV Jesus said to her, “Stop clinging to Me, for I have not yet ascended to the Father”

NIV Jesus told her, “Don’t hold on to me, because I haven’t yet ascended to the Father”

10. Later that same day (Luke 24:13) two disciples were on the way to Emmaus from Jerusalem. **Who joined them?** (Luke 24:15)

11. **Why did they not recognize him?** (Luke 24:16)

12. They were surprised when their traveling companion seemed unaware of the events of the last few days. **Summarize their account of what had happened (Luke 24:19-24)**

13. Jesus then explained to them the things said about the Christ in Moses and the prophets (Luke 24:27). What a privilege it would be to know what all Jesus said! And then Jesus and the two disciples arrived at Emmaus (Luke 24:28), and they invited Jesus in where he ate with them (Luke 24:29-30). Then their eyes were opened and they recognized him. Then Jesus vanished from their sight. **What did they immediately do?** (Luke 24:33).

14. **How far was Emmaus from Jerusalem?** (Luke 24:1)

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15. **When they arrived in Jerusalem and found the eleven apostles, they were told that Jesus had also appeared to whom?** (Luke 24:33-34, cf. 1 Cor. 15:5).
16. **Then Jesus appeared to the group in Jerusalem. What did they think they were seeing?** (Luke 24:37)
17. **What evidence did Jesus provide that he was there, literally, bodily, physically?** (Luke 24:39-43)
18. **Which of the apostles was not present at this occasion?** (John 20:19-24) Note that while Luke says “the eleven were gathered together” (Luke 24:33), the number indicates the group rather than indicating that every single one was present, just as in 1 Corinthians 15:5, we read that Jesus appeared to “the twelve” though of course he did not appear to Judas.
19. **When did Thomas first see the risen Lord?** (John 20:26-29)
20. Thomas is important because he provides the testimony of a skeptic. **What had Thomas said upon being told by the others that Jesus had been raised?** (John 20:25)
21. **Did Jesus appear to anyone else after being raised and before ascending to the Father?** (1 Corinthians 15:6)

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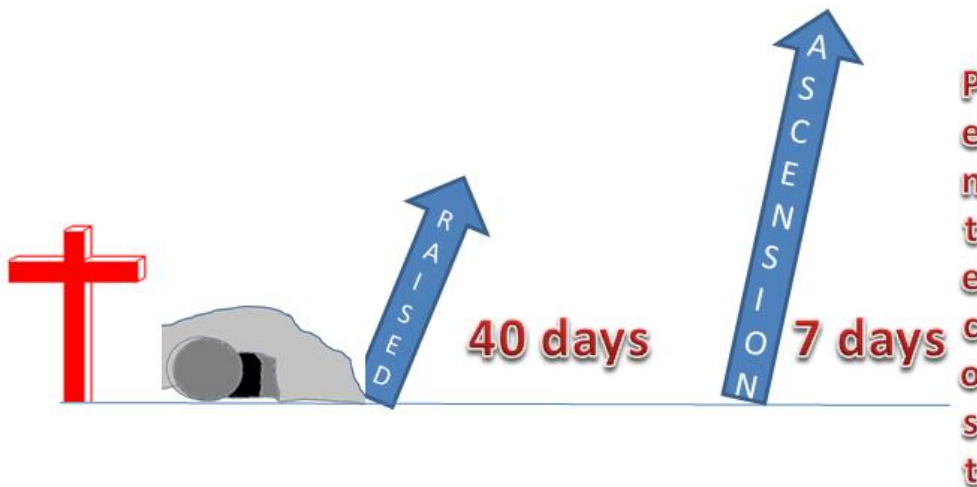
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LESSON 39 The Ascension and the Day of Pentecost

- Both Luke 24:50-51 and Acts 1:9 tell of Jesus' ascension into heaven. What instructions did Jesus give to the apostles before ascending? (Acts 1:8, Lu. 24:47-49, Mt. 28:19-20)
 - They were to wait in Jerusalem for the _____ (Acts 1:4)
 - They were to be Jesus' _____ (Acts 1:8)
 - They were then to preach starting in _____ (Luke 24:47)
 - They were to preach the gospel throughout the _____ Acts 1:8, cf. Matthew 28:19, Luke 24:47)
- How many days passed between Jesus' resurrection and his ascension? (Acts 1:3)
- During this time Jesus was teaching the apostles about what? (Acts 1:3)
- In the days after Jesus' ascension, a replacement is chosen for Judas. Peter said the man to be chosen would become a _____ (Acts 1:22). Who was chosen, and who chose him? (Acts 1:23-26)

PENTECOST

There were three annual feasts celebrated by the Jews for which all Jewish males were to go to Jerusalem. The first was **Passover/Feast of Unleavened Bread**, the second was **Pentecost/Feast of Weeks**, and the third was the **Feast of Booths/Feast of Ingathering**. The Feast of Weeks came seven weeks after Passover, or more specifically, the day after the 7th Sabbath from the day of the wave offering that took place on the 2nd day of the Feast of Unleavened Bread. That would put it about 50 days after Passover, and the word Pentecost means "fiftieth" in Greek.



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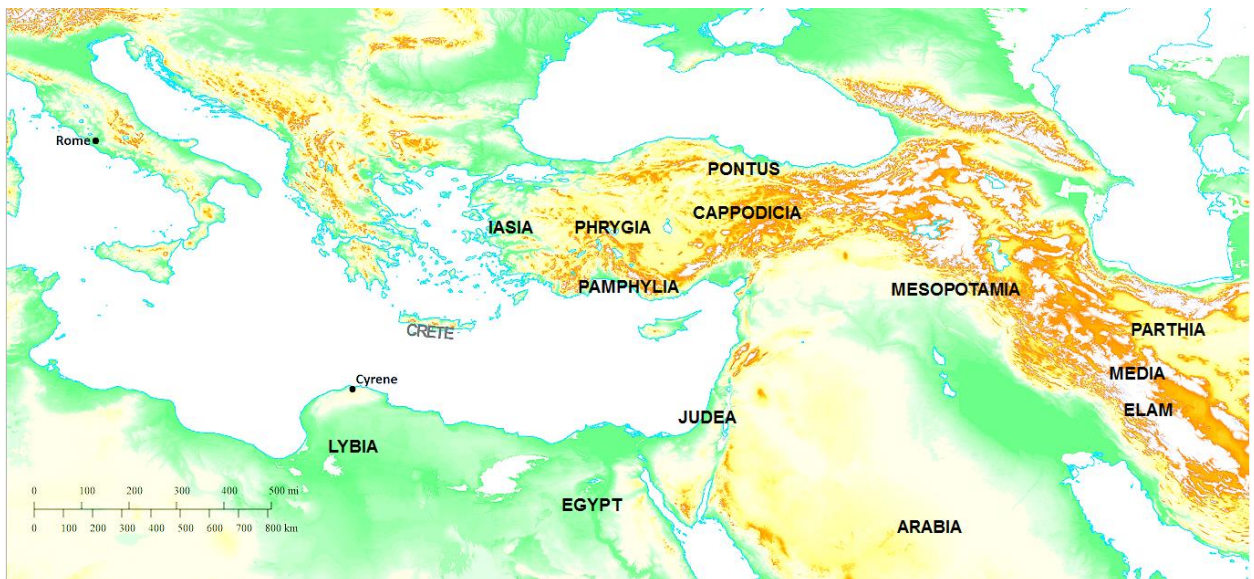
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THE HOLY SPIRIT

The OT prophets, John the Baptist, and Jesus had all promised that the Holy Spirit would come. In the OT that promise is found in Ezekiel 36:27, 37:14, and Joel 2:28ff. These passages were not speaking only of what happened on the Day of Pentecost. Rather what happened on the Day of Pentecost was the inaugural manifestation of the Spirit. The pouring out of God's Spirit would result in obedience and life (Ezek. 36:27-28), and it includes all of the work of the Spirit in the church beginning at Pentecost and continuing thereafter. John said Jesus would baptize in the Holy Spirit (Mt. 3:11). Jesus said the Holy Spirit would remind the Apostles of the things Jesus had said to them and would guide them into all truth (Jn. 14:26, 16:13). But this would all begin with a phenomenal demonstration of the work of the Spirit on the Day of Pentecost. On the day of Pentecost, when thousands of Jews from all over the world were in Jerusalem for the feast, the Holy Spirit came upon the apostles. There is some debate as to whether the signs of the Spirit affected only the apostles, or all of the 120 disciples mentioned in Acts 1. For our purposes, we will leave that an open question. However we do need to make note of the things signs of the Spirit.

- a. **What sound did the crowds hear that first got their attention?**
- b. **What did they see above the heads of the apostles?**
- c. **What were the apostles doing that amazed the crowds?**

The map below shows the places mentioned in Acts 1:9-11, the places from whence Jews came to Jerusalem for the feast of Pentecost.



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Notice that Acts 2 tells us something about what it means to speak in tongues. Verse 3 says they “began to speak in other tongues as the Spirit gave them utterance.” Then we read that the people in the crowd were amazed, and according to verse 8, they asked, “And how is it that we hear, each of us in his own native language?”

5. Some speculated that alcohol accounted for what was going on. **But Peter says that what was occurring was what was prophesied by what prophet? (Acts 1:16)**

Peter then began making the case that the Jesus who was crucified seven weeks earlier was the Messiah, the Christ. First Peter laid out the fact that needed no debate:

6. **What witness did Jesus have from God? (Acts 1:22)**
7. Then Peter argued that Jesus’ death was part of God’s plan
 - a. **According to Peter, who crucified Jesus? (Acts 1:23)**
 - b. **According to Peter, by whose hands did they crucify Jesus? (Acts 1:23)**
 - c. **According to Peter, this was all in accordance with whose plan? (Acts 1:23)**

Then Peter affirmed what no doubt many any in the audience had heard but perhaps few had believed: God raised Jesus from the dead (Acts 1:24)

Next Peter began to show that the OT scriptures had predicted that the coming Christ would be raised from the dead.

8. **From what psalm did Peter quote, and who wrote that psalm? (Acts 1:25-28)**
9. In that psalm, the writer speaks of the hope of his flesh and connects that with the expectation that he would not be left in Hades, i.e., death (Acts 1:26-27). **In other words the writer had a hope that he would be _____ .**

Among the Jews, many believed in resurrection from the dead, and had a hope that they themselves would be raised from the dead (Cf. Psalm 17:14-15 where David contrasts the earthly hope of his enemies with his own hope in awaking from the dead). This was especially true among the Pharisees (Acts 23:8). But that was something they expected to happen long after the body had decayed in the grave. However, Peter notes that in the Psalm, the writer spoke of not seeing corruption (Acts 16:27), in other words, the writer spoke of being raised quickly before the body decayed.

Next Peter shows that the writer could not have been speaking about himself

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10. **What happened to David after he died?** (Acts 2:29, cf. Acts 13:36 where Paul makes a similar argument)
11. **Of whom does Peter say David was speaking?** (Acts 2:30-31)
12. **Why does it make sense that David would write something in the first person and yet have in view the Christ** (Ezekiel 37:24, Jeremiah 30:9)? **NOTE: DAVID HAD BEEN DEAD FOR SOME 400 YEARS WHEN EZEKIEL AND JEREMIAH WERE WRITTEN! So in these two passages, whom did David represent?**
13. Then Peter offers his own eyewitness testimony: “This Jesus (i.e. the man whom God approved by miracles but whom you crucified) did God raise up, whereof we are all witnesses.” **Why would Peter’s claim that the man Jesus had been raised seem credible to this audience?** (Acts 2:1-4)
14. **What was Peter’s conclusion?** (Acts 2:37)
15. **What happened as a result of Peter’s words?** (Acts 2:37-47)

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LESSON 40 The Church in Jerusalem, Growing, Caring for Its Own, Acts 2-6

1. As a result of the conversion of Jews from all over the world and their resolve to remain in Jerusalem, continuing “steadfastly in the apostles’ teaching” (Acts 2:42), what practical need arose and how was it addressed? (Acts 2:44-45)
2. When Peter and John went into the temple in Acts 3, what was it that gave them an opportunity to preach to a large crowd? (Acts 3:1-12)
3. What did Peter affirm about Jesus? (Acts 3:15)
4. What OT promise did Peter connect with Jesus in Acts 3:25?
5. Who was arrested in chapter 4, and why? (Acts 4:1-3)
6. Why would the Sadducees in particular be troubled by the teaching of Peter and John? (Matthew 22:23, Acts 23:8).
7. How many disciples were there by this time? (Acts 4:4, Be careful to notice exactly who is being counted!)
8. Why were Peter and John released? (Acts 4:13-16, 21)
9. What warning was given to Peter and John in Acts 4:18?
10. What was done to continue to meet the practical needs of the disciples? (Acts 4:32-35)
11. What is the name of the disciple who is mentioned by name as one who generously did what he could to help, and what nickname did the apostles give to him? (Acts 4:36-37)
12. What husband and wife wanted credit for being similarly generous even though in fact they kept part of the money they claimed to have given? (Acts 5:1-11)
13. Who was arrested in chapter 5? (Acts 5:17)
14. Summarize the point that Gamaliel made that led to the release of the apostles. (Acts 5:30-40)
15. In chapter 6, there is a particular group of disciples whose needs were being addressed by the multitude of the disciples. Who were they, and into what two subcategories could they be divided? (Acts 6:1)

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16. What problem was occurring with regard to one of these subcategories? (Acts 6:1)
17. Who proposed a solution, and what was the solution? (Acts 6:2-4)
18. Among the seven men appointed over the business of serving tables, two are prominent in the next two chapters of the books of Acts. Who are they? (Acts 6:5)

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LESSON 41 Persecution and the Spread of the Gospel

In the beginning, the persecution of Christians was a matter of unbelieving Jews opposing believing Jews. And at the very first, it was especially the Sadducees who opposed the belief that Jesus had been raised from the dead and was the Messiah (the Christ).

The Arrest of Peter and John

Acts 4:1-2 says *“the priests and the captain of the temple and the Sadducees came upon [Peter and John], greatly annoyed because they were teaching the people and proclaiming in Jesus the resurrection from the dead.”* That this group came upon Peter and John is first of all a function of the fact that Peter and John were in the temple at the time. But it should also be noted that the upper echelon of the priesthood was controlled by the Sadducees, and so this opposition to Peter and John was coming especially from the Sadducees who did not believe in resurrection (Matthew 22:23, Acts 23:8).

1. **What miracle had captured the attention of the multitude, resulting in the arrest of Peter and John? (Acts 3:1-4:3)**
2. **Why were Peter and John released? (Acts 4:13-22)**
3. **How many believers were there at this time? (Acts 4:4)**

The Arrest of All of the Apostles

1. **Where were the disciples habitually meeting at this time? (Acts 5:12)**
2. **Who was behind the arrest of the apostles in Acts 5:17-18?**
3. **How did the apostles escape and what did they resume doing?**
4. **Now the apostles were brought before the council, that is, the Sanhedrin, a Jewish governing body that included both Sadducees and Pharisees. One member of the council, a Pharisee named Gamaliel, convinced the rest that they should release the apostles. Summarize the points he made. (Acts 5:34-39)**

The Stoning of Stephen

In Acts 6 we are introduced to Stephen and Philip as being among the seven men who were appointed over the business of providing for the widows. Immediately thereafter, Luke records the story of Stephen's murder and Philip's evangelism.

The account of Stephen's arrest in Acts 6 is as follows:

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⁸And Stephen, full of grace and power, was doing great wonders and signs among the people. ⁹Then some of those who belonged to the synagogue of the Freedmen (as it was called), and of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia, rose up and disputed with Stephen. ¹⁰But they could not withstand the wisdom and the Spirit with which he was speaking. ¹¹Then they secretly instigated men who said, "We have heard him speak blasphemous words against Moses and God." ¹²And they stirred up the people and the elders and the scribes, and they came upon him and seized him and brought him before the council, ¹³and they set up false witnesses who said, "This man never ceases to speak words against this holy place and the law, ¹⁴for we have heard him say that this Jesus of Nazareth will destroy this place and will change the customs that Moses delivered to us." ¹⁵And gazing at him, all who sat in the council saw that his face was like the face of an angel.

When given an opportunity to speak, Stephen's defense was really more of an indictment of the sons of Israel. He described a history of rejecting God's messengers, beginning with Joseph and Moses, and culminating in the rejection Jesus, "whom" he said "you have now betrayed and murdered."

5. **What was the response of those in the council? (Acts 7:54-8:1)**
6. **Who was particularly named as being among the Jews who opposed Stephen and what was his role in Stephen's death?**
7. **The killing of Stephen marked the beginning of what according to Acts 8:1?**
8. **As a result of the persecution, who was scattered from Jerusalem, and who was not?**
9. **Describe Saul's role in the persecution based on what is said in Acts 8:3, 9:1, and 26:9-11.**
10. **As the disciples were scattered, what did they do in the places to which they came?**

Philip and the Spread of the Gospel

11. **Who is mentioned as ending up in Samaria (Acts 8:5)**
12. **Why were the Samaritans willing to believe what Philip said about the Christ and the kingdom of God? (Acts 8:5-13). When they believed, they were _____ (Acts 8:12).**
13. **What specific individual is named as having believed Philip and having been baptized?**
14. **After these conversions, who came to Samaria and for what purpose? (Acts 8:14-17)**
15. **How did Simon of Samaria (the former magician) go wrong? (Acts 8:18-23)**

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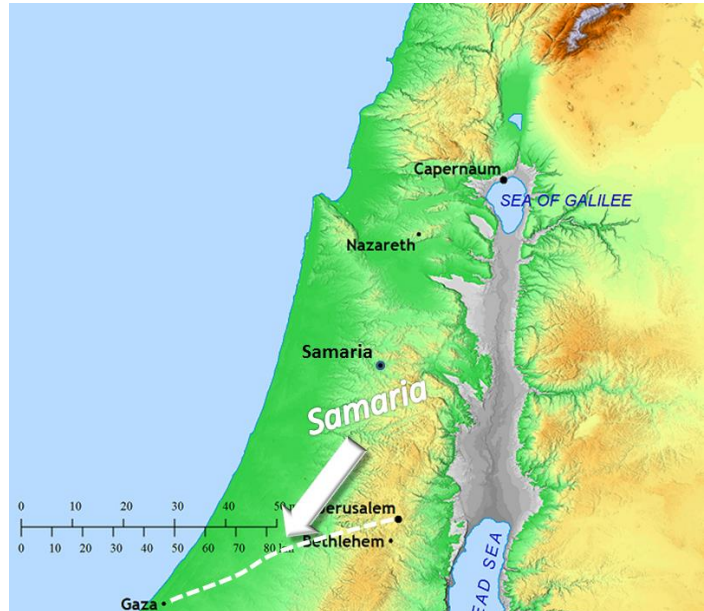
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Note the words of Jesus in Acts 1:8 about the spread of the gospel.

The Eunuch to Ethiopia

Philip was sent to meet a man who was traveling from Jerusalem toward Gaza, on his way home to Ethiopia. In the ancient world, eunuchs, i.e., castrated men, were often preferred by rulers for positions in their administrations. There is a passage in Xenophon's *Cyropaedia* (vii. 58) that explains why Cyrus in particular preferred them. The eunuch in Acts 8 was over the treasury of Candace, queen of Ethiopia. Sometimes it seems the term "eunuch" came to be used of men

because of their office without any literal reference to castration. But the eunuch of Acts 8 seems likely to have been a literal eunuch in fulfillment of Isaiah 56:3-5.



16. **Why had this eunuch gone to Jerusalem? (Acts 8:27)**
17. **What is a eunuch?**
18. **What passage of scripture was he reading? (Acts 8:32)**
19. **Beginning in this passage, of whom did Philip tell him? (Acts 8:34)**
20. **Read Isaiah 53 and notice the things about Jesus that Philip could have explained to the Eunuch. Show how something in each of the following passages is prophesied in Isaiah 53.**
 - a. **Matthew 27:26**
 - b. **Mark 14:60-61**
 - c. **Matthew 27:57-60**
 - d. **Matthew 27:38**
21. **What did Deuteronomy say about eunuchs relative to the assembly of the Lord?**
22. **What did Isaiah 56:3-5 say about eunuchs?**
23. **Where was the eunuch was baptized?**
24. **After the eunuch was baptized, where did he go? (Acts 8:39) Find Ethiopia on a map!**

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LESSON 42 Saul's Conversion

Saul, also known as Paul, persecuted the church grievously, but then became an apostle of Jesus Christ. There are three accounts of Saul's conversion in the book of Acts, as well as references to the event in his letters. Luke's original telling of the story is found in Acts 9. Then in Acts 22, Luke gives us Saul's own rendition of the story as Saul stands on the steps of the Roman barracks, speaking to the Jewish people after his arrest. And finally in Acts 26, Luke relates Saul's telling of the story to Festus and Agrippa. One gets the most accurate understanding of the events by assimilating the details from all three accounts.

1. To what city was Paul going when Jesus appeared to him?
2. For what purpose was he going there? (Acts 9:2, cf. 26:9)
3. With what authority was he going there?
4. In what particular places in that city did he intend to search for believers?
5. Believers are referred to as those "of the Way." Why might disciples of Jesus be so described? (John 14:6)
6. Comparing Acts 9:4, 22:7, and 26:14, what did Jesus first say to Saul?
7. What is a goad? (The goad might represent the evidence from the OT that pointed to the fact that Jesus was the Christ, or the testimony of John the Baptist, or the miracles Jesus had done, or the preaching of the first apostles, any or all of which were goading Saul toward belief, but he was resisting, kicking against the goad.)
8. When Saul asked, "who are you, Lord?" was he at that point acknowledging Jesus as the Christ? (See the use of the word "lord" in the following passages: Mt. 20:8, 21:40, Mk 12:9, Lk 20:13, 15, 1 Pt. 3:6, etc.)
9. How did Jesus identify himself?
10. We know that Saul heard Jesus. Did he see Jesus? (Acts 9:17, 27, 22:14, 26:16, 1 Cor. 9:1, 1 Cor. 15:8)
11. How is the answer to the previous question related to Acts 1:21-22?
12. How much did Jesus tell Saul about his future mission? (Acts 26:16-18, cf. Galatians 1:7-8)
13. Where did Jesus tell Saul to go and what did he say Saul would learn after arriving there?

Compare Acts 9:7 and Acts 22:9. Some have used these two passages as proof that the Bible contradicts itself. In some translations, the text says the men with Paul heard the voice in 9:7, but in 22:9 it says they did not hear the voice. Some of the modern translations use different words in the two passages to

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make clear Luke's meaning in such a way that the apparent contradiction is resolved. The following, adapted from www.ntgreek.net, is a detailed explanation of the matter:

The verb *akouō* (*hear*) may be used with the **genitive case** as well as the **accusative case**. In classical Greek, the distinction in case represented a distinction in meaning. For example, *akouō* with the genitive case had more to do with *hearing from* someone, whereas the accusative case was used for *hearing what* was said. Robertson discussed *akouō* with the two cases and described the distinction this way:

The accusative (case of extent) accents the intellectual apprehension of the sound, while the genitive (specifying case) calls attention to the sound of the voice without accenting the sense. (**A Grammar of the Greek New Testament**, A. T. Robertson, p. 506).

This distinction was not consistently observed in Hellenistic Greek, and certainly we often see the two cases used with *akouō* interchangeably in the New Testament. However, the distinction is not entirely lost in the New Testament. And it so happens, noting this distinction helps us work through what some have considered a contradiction in the book of Acts.

In the story of Saul's conversion as told in Acts 9, Luke tells us "the men who traveled with him stood speechless, hearing the voice (*phōnēs*, genitive case), but not seeing anyone" (Ac. 9:7). But in Acts 22, Luke records Saul's recounting of the story, and in verse 9 Saul says, "they that were with me saw the light, but they did not hear the voice (*phōnēn*, accusative case) of the one speaking to me." So did they hear the voice or not? In both cases the verb for *hear* is a form of *akouō* but the case of the word *phōnē* is genitive in one and accusative in the other. It appears that Luke is making the old classical distinction; they heard the sound (the genitive case in Acts 9:7) but did not comprehend the meaning (the accusative case in Acts 22:9).

Saul, now having become blind, did as the Lord instructed. He went into the city of Damascus, led by the men who were with him.

14. What did Saul not do for three days? (Acts 9:9)
15. What was he doing during that time? (Acts 9:11)

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16. When we consider Saul's response to the Lord's instruction, and what he was doing and what he was not doing, what can we learn about his new state of mind and his attitude toward Jesus, and his attitude toward his former activities?
17. Had his sins been washed away yet? (Acts 22:16)
18. Where was Ananias told to find Saul?
19. Why was Ananias reluctant to meet Saul?
20. Compare Acts 9:15 with Galatians 1:15. Notice that the fact that Saul had been chosen to be a messenger to the Gentiles did not mean his sins had already been washed away. He had been chosen from his mother's womb. But when were his sins washed away? (Acts 22:16)
21. What did Ananias do for Saul before baptizing him? (Acts 9:17-18)
22. What did Saul immediately begin to do in the synagogues? Compare Acts 9:20 with Acts 9:2 and compare his activities in the synagogues with what he had planned to be doing in the synagogues.
23. Why did Saul have to escape Damascus and how did he do so?
24. When Paul came to Jerusalem, what did he try to do, and what reception did he find? (Acts 9:26)
25. Who vouched for Paul? (Acts 9:27)
26. In Galatians 1:11-17, Paul makes clear it clear that he was not dependent upon other men for his understanding of the gospel. From whence did his understanding come?

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LESSON 43 Gentiles are Included

Remember the promise God had made to Abraham, *“in you all the families of the earth shall be blessed”* (Gen. 12:3). All along, it had been God’s plan to make salvation available to all men, not just to Israel. God had used the nation of Israel to introduce various concepts to man and to ultimately bring the Savior into the world. But it had always been the plan that the salvation would be offered to all.

For each of the following passages, explain how Jesus himself had hinted, or explicitly stated, that salvation was for all, including Gentiles.

1. Luke 4:24-30
2. John 10:16
3. Luke 14:15-24
4. Matthew 21:43
5. Matthew 28:19

All of the apostles were Jews. All those baptized on the day of Pentecost were Jews who had come to Jerusalem for the Jewish Feast of Weeks (Pentecost). If there were proselytes among them, they came to Christ as observers of the Law. Throughout the first seven chapters of Acts, the church is made up of Jewish believers. The Samaritans who were baptized as a result of Philip’s preaching (Acts 8), though not actually Jews, thought of themselves as worshipers of the God of Abraham, Isaac, and Jacob.

At the outset, the Jewish Christians rightly saw the way of Christ as the logical culmination of their Jewish faith, but erroneously assumed that this meant the kingdom of Christ was a Jewish kingdom. Note what the apostles asked in Acts 1:6, “Is it at this time that you are restoring the kingdom to Israel?”

But in Acts 10, a momentous event occurs. Peter is sent to preach to a Gentile household. This was a new thing, and a vision from God along with a word from the Holy Spirit was necessary to convince Peter that this was the right thing to do. Even though Peter himself had preached that God’s promised outpouring of the Holy Spirit was for “all that afar off” (Acts 2:39), apparently he himself did not fully understand what that meant until Acts 10.

6. Who was Cornelius and where did he live? (Locate this city on the map on the next page.)
7. Who appeared to Cornelius, and what was Cornelius told to do? (Compare Acts 10:5-6 with 11:13-14.)
8. Where was Peter? (Locate this city on the map on the next page.)

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9. The next day, As Cornelius messengers were approachnig the house where Peter was, Peter saw a vision and heard a voice. Describe the vision and the accompanying dialogue.

10. Did Peter immediately understand the implications of the vision? (Acts 10:17)

11. When the Gentile messengers from Cornelius arrived at the house, what did the Holy Spirit say to Peter? (Acts 10:20)

12. When Peter arrived at the house of Cornelius, who was gathered to hear him?

13. What did Peter say about the common thought among Jews as to the propriety of his coming into a Gentile home? (Acts 10:28)

14. What did Peter say God had showed him, and when had God showed him this? (Compare the language of Acts 10:28 with the language of Acts 10:14)

15. Who had come to Caesarea with Peter? (Acts 10:23, 10:45, 11:12)

- a. Were they believers?
- b. Were they Jews?
- c. How many came with Peter?

16. Those who came with Peter did not have the benefit of seeing the vision that Peter had seen, nor, presumably, had they heard the Holy Spirit say, "Go with them, nothing doubting" (Acts 10:20). So what was it that convinced these men that indeed God approved of Gentiles entering the kingdom? (Acts 10:44-47).

So from Peter's perspective, there are four events that indicated God's will in this matter:

- d. The vision (Acts 10:10-16)
- e. The words of the Holy Spirit (Acts 10:20)
- f. The testimony of Cornelius concerning the angel's message to him (Acts 10:30-32)
- g. The Holy Spirit falling on Cornelius and his household (Acts 10:44-46)



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17. Peter returns to Jerusalem and is confronted by Jews who are incensed that he had gone in to Gentiles and had even eaten with them! So Peter lays out the evidence. What four points does he make, and in what order? (Acts 11:4-10, 11:11-12, 11:13-14, 11:15-16)
18. What conclusion did the Jews in Jerusalem reach? (Acts 11:18)
19. Some men from Cyprus and Cyrene then went to Antioch (of Syria) and began preaching to whom? (Acts 11:20).
20. Who ended up teaching among those in Antioch for a whole year? (Acts 11:22-26)
21. Up until this point, the disciples have just been regarded as a sect of the Jews. But now many of the disciples in Antioch are Gentiles, and so what are they now called? (Acts 11:26)
22. We are told in Acts 15 that later some Jews from Jerusalem went to Antioch and tried to insist that the Gentile converts be taught to keep the Law of Moses and get circumcised, in essence, become Jews. Paul and Barnabas argued against this. James argued against this. But who was the first to stand up and argue against this, and what evidence did he cite to show that God was not intending that the gospel was to be only for Jews? (Acts 15:7-11)

TWO IMPORTANT QUESTIONS:

Did the Holy Spirit's coming upon the household of Cornelius save them? Review Acts 11:13-14, 10:36, 10:47-48, and compare 10:48 with Acts 2:38.

What was the purpose of the Holy Spirit's falling upon the household of Cornelius? In connection with this question, consider the following questions:

- a. Other than Cornelius household, who was affected by the event and how were they affected? (Acts 10:45-46)
- b. Immediately after the event, what did Peter say?
- c. When Jewish brethren in Jerusalem criticized Peter's interaction with Gentiles, what was the final point made by Peter in convincing them that he had done the right thing? (Acts 11:15-18)
- d. When Jewish brethren from Jerusalem again failed to understand God's intent to save Gentiles, what point did Peter make (Acts 15:8)
- e. In connection with this last observation from Acts 15:8, note that Paul and Barnabas cited the miracles that God was working by them among the Gentiles. Did they mean that the miracles were the point of salvation for the Gentiles, or merely that the miracles were a

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testimony from God that the message of salvation to the Gentiles was divinely approved?
Compare this with the Holy Spirit coming upon Cornelius' household.

The point is that the Holy Spirit fell on the household of Cornelius, not as the means of saving Cornelius and his household, but as a testimony to Jewish believers that God intended that Gentiles should hear and receive the gospel.

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- 16. Paul's travels (conversion stories, churches established, letters written to them)
- 17. Acts 15 and the Judaizers (Phil. 3, Galatians)
- 18. Destruction of Jerusalem (Mt. 24, etc.)
- 19. Jesus return at the end of time (Mt. 25, 1 Thess. 4, 1 Cor. 15, 2 Pt. 3)