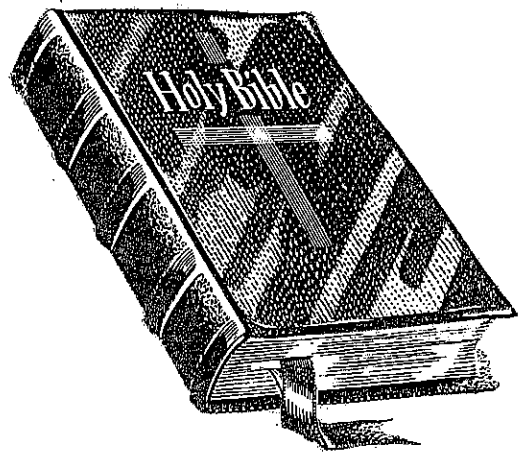
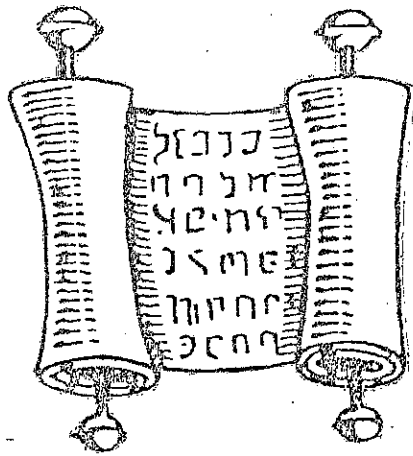


Survey Of The Bible

Genesis ——— Revelation

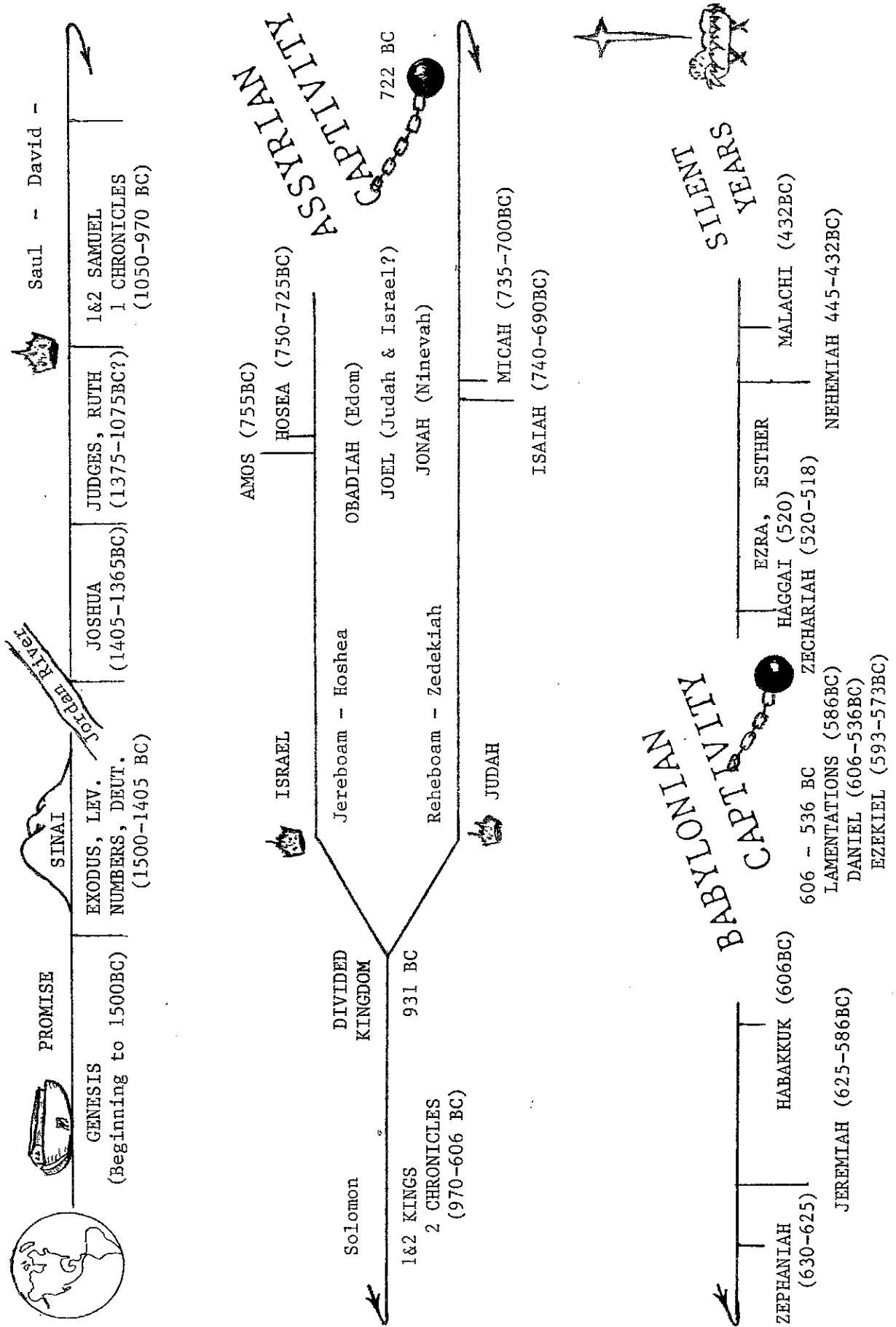


Rob Harbison

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PROMISED LAND



Creation Through The Patriarchs

INTRO: The Bible is a unit, not just a bunch of little books bundled up and wrapped together. It is woven around a common thread. The Scheme of Redemption is the theme of the Bible. It is the skeleton (framework) on which the Bible is built.

The Bible reveals God's plan in redeeming man from his sins, and all the historical events and stories are part of that Divine purpose (Ephesians 3:1-11).

This study will center primarily on the historical events in chronological sequence (putting the pieces in their proper order). We also hope to understand a little of their significance.

I. CREATION THROUGH THE PATRIARCHS

A. Books Under Consideration (Genesis). "Genesis" means "origins, source, or generations". It is the Book of Beginnings.

- | | |
|------------------------------|--|
| 1. World (1) | 6. Origin of nations (10) |
| 2. Mankind (1-2) | 7. Origin of diverse languages (11) |
| 3. Home (2:18-25) | 8. Hebrew people as God's specially chosen people (12) |
| 4. Sin and Death (3) | |
| 5. Redemptive process (3:15) | |

The book spans events from the creation of the world to the death of Joseph (1804BC?). As many as 10,000 - 12,000 years or as few as 2200.

Genesis pinpoints answers to important questions -- How did all things begin? What makes man superior to the animals? Why do we need God, salvation, or the Bible? Will God really destroy that which He has created? How did men become separated into different nations and languages? Who are the Jews and why are they God's chosen people?

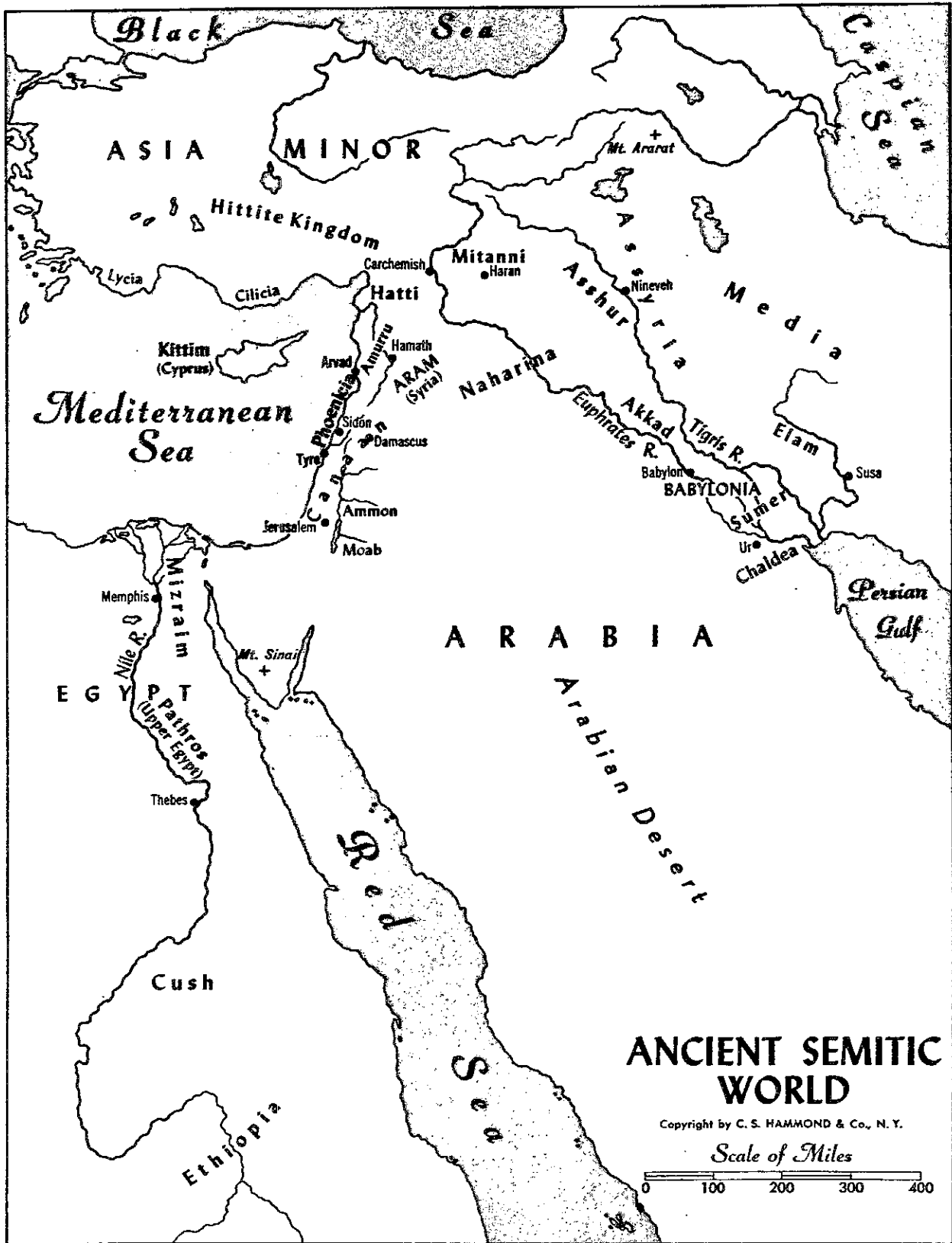
B. Primeval History Of Mankind (Genesis 1-11)

1. The Creation (1:1-2:25)
 - a. God was in the beginning (1:1; Psalm 33:6-9; John 1:1-3). Actually He was **before** the beginning (Psalm 90:2; Isaiah 57:15)
 - b. God "Created" (1:1, 26-27). He made everything that is seen out of nothing (cf. Hebrews 11:3)
 - c. Created the world in six days (1:1-2:3)
 - d. Created man in His image (1:26-28; 2:4-25). Gave man dominion over all life on the earth. God is not human (Luke 24:39), He is a Spirit (John 4:24). Man likewise was created with a spirit, and thus is accountable to God (Ecclesiastes 12:7; 2 Corinthians 5:10; 1 Thessalonians 5:23)
2. The Fall Of Man (3:1-24)
 - a. God's prohibition (2:16-17)
 - b. The temptation (3:1-6; cf. 1 Timothy 2:14)
 - c. The curse (3:14-19). Upon the serpent, the woman, and the man
 - d. The promised Redeemer (3:15). Man's first relationship with God was ideal, but man alienated himself by sin. He was cast out of God's presence and desperately needed to be reunited with Him.

3. Adam And Eve's Descendants (4:1-5:32)
 - a. Cain murders Abel (4:1-24; cf. Hebrews 11:4; 1 John 3:11-12)
 - b. Seth (4:25-26)
 - c. Descendants of Adam (5:1-32)
 4. Noah And The Flood (6:1-10:32)
 - a. Man's wickedness increased so God purposed to destroy the world with a flood (6:1-7)
 - b. Noah found grace in the eyes of the Lord and was spared by building an ark to God's specifications (6:8-9:29; cf. Hebrews 11:7; 1 Peter 3:20; 2 Peter 2:5)
 - c. God has promised to destroy the world again, and the flood of Noah's day verifies that He can and will keep that word (2 Peter 3:1-14)
 - d. Table of nations (10:1-32). Settling of Noah's descendants in different regions
 5. Tower Of Babel (11:1-9)
 - a. Explains how mankind finally and irrevocably was divided into different nations by the confounding of their language. They built a tower to make a name for themselves and prevent dispersion. God was not pleased!!
- C. Patriarchal History Of Israel (Genesis 12-50)
1. Abraham (12-25:10)
 - a. Promises to Abram (12). God makes a threefold promise -- great nation, land, and seed promise (12:1-3). All these were ultimately fulfilled.
 - 1) Nation promise fulfilled in the Israelites (Deuteronomy 26:5; Exodus 12:37)
 - 2) Land promise fulfilled in Canaan (Joshua 21:43-45; cf. Genesis 15:18; 1 Kings 4:21)
 - 3) Seed promise fulfilled in Christ (Genesis 22:18; Galatians 3:16)
 - b. Abram and Lot (13-14). Strife with Lot and his herdsmen. Lot's captivity and rescue
 - c. God's covenant with Abram (15)
 - 1) Hagar and Ishmael (16). Abram tries to help God
 - 2) Circumcision (17). Sign of the covenant
 - d. Destruction of Sodom and Gomorrah (18-19)
 - e. Abraham and Ahimelech (20). Abraham lies about Sarah
 - f. Isaac is born (21)
 - g. Abraham's faith is tested (22; cf. Hebrews 11:17-19)
 - h. Abraham and Sarah Die (23-25)
 2. Isaac (25:11-28:9)
 - a. Marries Rebekah (24). Isaac was 40 years old and Abraham sent his servant to his homeland to take a wife for Isaac
 - b. Jacob and Esau born (25:19-34). The Lord prophesied at the birth of these twins (25:22-23)
 - c. Isaac and Ahimelech (26)
 - d. Jacob tricks Isaac then flees (27:1; 28:9). After already stealing Esau's birthright from him, Jacob also supplants Esau's blessing as the eldest son

3. Jacob (28:10-36:43)
 - a. Jacob's dream and vow at Bethel (28:10-22). God reaffirms His promise to Abraham, Isaac, and now Jacob
 - b. Jacob works for Laban (29:1-30:43). After 20 years he leaves with 2 wives and 11 sons
 - c. Jacob flees from Laban (31). Laban pursues him, and they make a covenant of peace (31:48-49)
 - d. Jacob and Esau meet again (32:1-33:17). Esau seeks peace, not revenge
 - e. Trouble in Shechem over Dinah (33:18-34:31)
 - f. Rachel and Isaac Die (35)
 - g. The Family of Esau (36)
4. Joseph (37-50)
 - a. Sold into slavery (37). His brothers were jealous of his dreams, which eventually came true. Jacob also showed favoritism to Joseph (the son of his favorite wife)
 - b. Judah and Tamar (38)
 - c. Joseph in Egypt (39-44). Not only was Joseph a dreamer but also an interpreter of dreams.
Because of this ability he rose to power in Egypt and made preparation for the great world famine God had revealed to Joseph through the Pharaoh's dream. There in Egypt he was finally reunited with his brethren
 - d. Joseph's family moves to Goshen (45-47)
 - e. Jacob's final words to his sons (48:1-50:14). Blessings and rebukes
 - f. Joseph's last days (50:15-26). Genesis leaves off there, explaining how the Israelites happened to be in Egypt when Moses came along

CONCLUSION: Genesis covers more years chronologically than any other book. It mentions more characters of faith than any other book (cf. Hebrews 11). Its purpose, more than just as a history book, is to highlight origins and principle characters, and to emphasize God's purposes and methods in carrying out His Scheme of Redemption.



Moses Through The Wilderness Wanderings

INTRO: Moses was the central character of the Old Testament and the Law he delivered to Israel was the foundation of the nation's civil and religious life and her hope of the Messiah. Moses was a giant among men (Deuteronomy 18:18-19; 34:10). But this giant had feet of clay -- he was even excluded from entering the promised land. Nevertheless his faith was the key which made him usable to God (cf. Hebrews 11:24-29).

This section of Old Testament history highlights Moses' life and his impact on the nation of Israel, the events which equipped him to be her leader, the deliverance from Egyptian bondage, the reception of the Law, the wanderings of the murmurers; and the preparation for life in the promised land.

I. MOSES THROUGH THE WILDERNESS WANDERINGS

A. Books Under Consideration (Exodus, Leviticus, Numbers, Deuteronomy).

1. Exodus. The name refers to the principle event of this book (Exodus 3:10; 12:31-32,40-42). Genesis showed how Israelites came to be in Egypt. Exodus chronicles the events leading to their freedom and their coming to God in the wilderness.
2. Leviticus. The name describes the contents of the book as the law of the priests, the sons of Levi. It gives instructions for organizing the priesthood, sacrifices to be offered in detail, observances for various yearly feasts, and various laws for the people's lives.
3. Numbers. Takes its name from the numbering of Israel's men when they left Egypt and again as they prepared to enter the promised land (Numbers 1-3, 26). It highlights some of the events of the 40 years of wandering in the wilderness as the generation of grumblers leaving Egypt dies and is replaced by a new generation.
4. Deuteronomy. The name comes from "this second law" (Deuteronomy 17:18, LXX). It is not the issuing of a different law, but a re-counting of God's law to the new generation. These are Moses' final discourses, reviewing Israel's history, the Ten Commandments, and various other laws to prepare Israel to inhabit the promised land.

B. Moses' Preparation And Deliverance Of Israel From Egypt (Exodus 1-18)

1. Israel's Increase In Egypt (1:1-7). They are oppressed by a new Pharaoh -- taskmasters afflict them as they build cities in Egypt, and Pharaoh decrees death on all male newborns (1:8-22).
2. Birth of Moses (2:1-10). By faith his parents hid him three months, fashioned an ark of bulrushes, and he found his way into Pharaoh's household. His own Hebrew mother nursed him -- so he was educated as a Hebrew and with all the benefits of the wisdom of Egypt (Acts 7:22)
3. Moses Fled To Midian (2:11-25). Moses slew an Egyptian for beating a Hebrew brother and had to flee the wrath of Pharaoh. He wanted to lead his people out of bondage then, but needed another 40 years for God to prepare him for that task (Acts 7:23-29).
4. God Calls Moses (3:1-4:17). God commissions Moses at the burning bush to lead His people out of bondage. He equips Moses with miraculous signs and his brother Aaron to be his spokesman.
5. Moses And Aaron Go To Egypt (4:18-6:13). The people believe, but Pharaoh opposes God (5:2) and afflicts them with harder labor (5:6-19). The people reject Moses.

Puzzled because his mission failed, Moses returns to God. God and Pharaoh are going to have a showdown to prove God's strength (6:1; 7:3-5).

6. The Ten Plagues (7:14-12:30). These afflicted all of Egypt except the people of Israel. Pharaoh hardened his heart but did offer compromises
 - a) Sacrifice in the land (8:25)
 - b) Not go very far (8:28)
 - c) Let the men go (10:7-11)
 - d) Go but let their flocks and herds remain (10:24)

After the tenth plague, Pharaoh let them go -- he drove them out and begged them to leave (11:1; 12:31-36)

7. The Passover (12:1-28; 40-49). The firstborn son and beasts were slain of all except those with blood over their doorposts (12:12-13). The Passover was a religious feast instituted on that night and would be a yearly feast to commemorate their deliverance from Egyptian bondage (12:14-20).
8. The Exodus (12:31-13:22). They left Egypt with the spoil of the Egyptians, numbering over 600,000 men. They had become a great nation in Egypt (cf. Genesis 12:2). God led them out by a pillar of cloud and fire.
9. The Red Sea (14:1-31). Pharaoh's heart was again hardened and he pursued the Israelites. God delivered them by dividing the Red Sea and the Egyptians followed them to their death.
10. Moses' Provisions For Israel (16-17)
 - a. Manna and quail from heaven (16). Sabbath was also instituted as a day of rest
 - b. Water from the rock (17). God provided them with water despite the people's murmuring.

C. Mt. Sinai (Exodus 19 - Numbers 10)

1. God Made Covenant With Israel (19). If they would obey His voice and laws they would be a special people and treasure to Him (19:3-8). The people remained at Mt. Sinai about one year, receiving God's laws and obeying His commands (cf. Exodus 19:1; Numbers 10:11-13).
 - a. The Ten Commandments (20)
 - b. Three annual feasts (23:14-19)
 - c. God's angel to go before them (23:20-33)
 - d. Instructions for the tabernacle (25-27,30). It would be a symbol of God's presence among them (25:8)
 - e. Instructions for the priesthood (28-29)
 - f. Aaron fashions a gold calf (32). Many of the idolaters were slain by the Levites (3000)
 - g. God's instructions for tabernacle and priesthood are followed (35-40). The tabernacle is erected and the cloud and the glory of the Lord filled it. Aaron becomes first high priest.



2. Laws And Regulations (Leviticus)
 - a. Laws of sacrifice and offerings (1-7). See chart for details
 - b. Aaron and his sons consecrated (8-9). The priestly ministry begins
 - 1) Death of Nadab and Abihu (10:1-7)
 - c. The Day of Atonement (16). Once a year sacrifice to atone for all the sins of the people for that past year, made by High Priest behind veil of Holy of Holies
 - d. The sanctity of blood (17)
 - e. Annual feasts of the Lord (23)
 - f. God's promises and threats conditioned on their obedience or disobedience in the land (26)
 3. Numbering Of The People (Numbers 1-4)
 - a. Duties of the Levites specified (3-4)
- D. Wilderness Wanderings (Numbers 10-36)
1. Departure From Mt. Sinai (10). Blowing of silver trumpets and the cloud of God's presence was taken up from the tabernacle (10:11-13, 33-36)
 2. People Complain (11). God destroys some. Moses is ready to give up (11:11-15). God eases his burden by appointing 70 elders (11:16-17). The Lord sends quail to the people and destroys many with a great plague (11:18-23, 31-35).
 3. Dissension of Aaron And Miriam (12). Miriam is afflicted with leprosy
 4. Spies Sent Into Canaan (13-14). Only Joshua and Caleb bring back a favorable report. The people refuse to enter Canaan and God causes them to wander in the wilderness 40 years and die (14:26-35)
 5. Rebellion Of Korah, Dathan, And Abiram (16-17). Aaron's rod buds in proof of God's choice. It was placed in the Ark of the Covenant
 6. Moses' Error At Kadesh (20:1-13). He does not give God the honor when obtaining water from the rock there. He is prohibited from entering Canaan
 7. Aaron Dies (20:22-29)
 8. Fiery Serpents Afflict The People (21:4-9). Moses fashions a bronze serpent on a pole for them to look at and be healed (cf. John 3:14-15)
 9. Balaam Prophecies About Israel (22-24). Balak bribes him to prophesy **against** Israel, but God's word through him is **for** Israel
 10. Israel's Harlotry At Moab (25). Phineas (Aaron's grandson) is zealous for the Lord
 11. Tribes Settling East Of Jordan (32). Two and a half tribes ask for the land east of Jordan
 12. Cities Of Refuge Appointed (35:9-34). Served as an asylum from the wrath of an avenger
- E. Moses' Final Words (Deuteronomy)
1. Moses' First Sermon (1-4). It is a historical speech, recounting the last 40 years, then commanding obedience and warning against idolatry.
 2. Moses' Second Sermon (5-26). Moses summarizes the foundation of God's law -- the ten commandments (5:1-22), the greatest commandment (6:1-9), and the essence of the law (10:12-11:32).
He tells them why they are God's chosen people (7:1-11; 9:4-6). He then reviews the principle religious and civil laws (12-26)

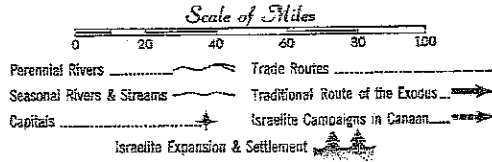
3. Moses' Third Sermon (27-30). They formally approve and accept this covenant with God (27:1-10). The curses of disobedience and blessings of obedience are repeated and pronounced from Mt. Ebal and Mt. Gerizim respectively (27:11-28:68).
4. Moses' Parting Words And Song (31-33). He commissions Joshua as the new leader (31:1-8), instructs that the law be read every seven years (31:9-13), predicts Israel's rebellion (31:14-29), and sings a song of God (32)
5. Moses Dies On Mt. Nebo (34). He sees the promised land but is not allowed to enter. Until Jesus Christ, there was never another man like Moses (34:10).

CONCLUSION: God remained true to His promise to Abraham (Genesis 12:1-3) despite Israel's incessant rebellion, disobedience, and murmuring.

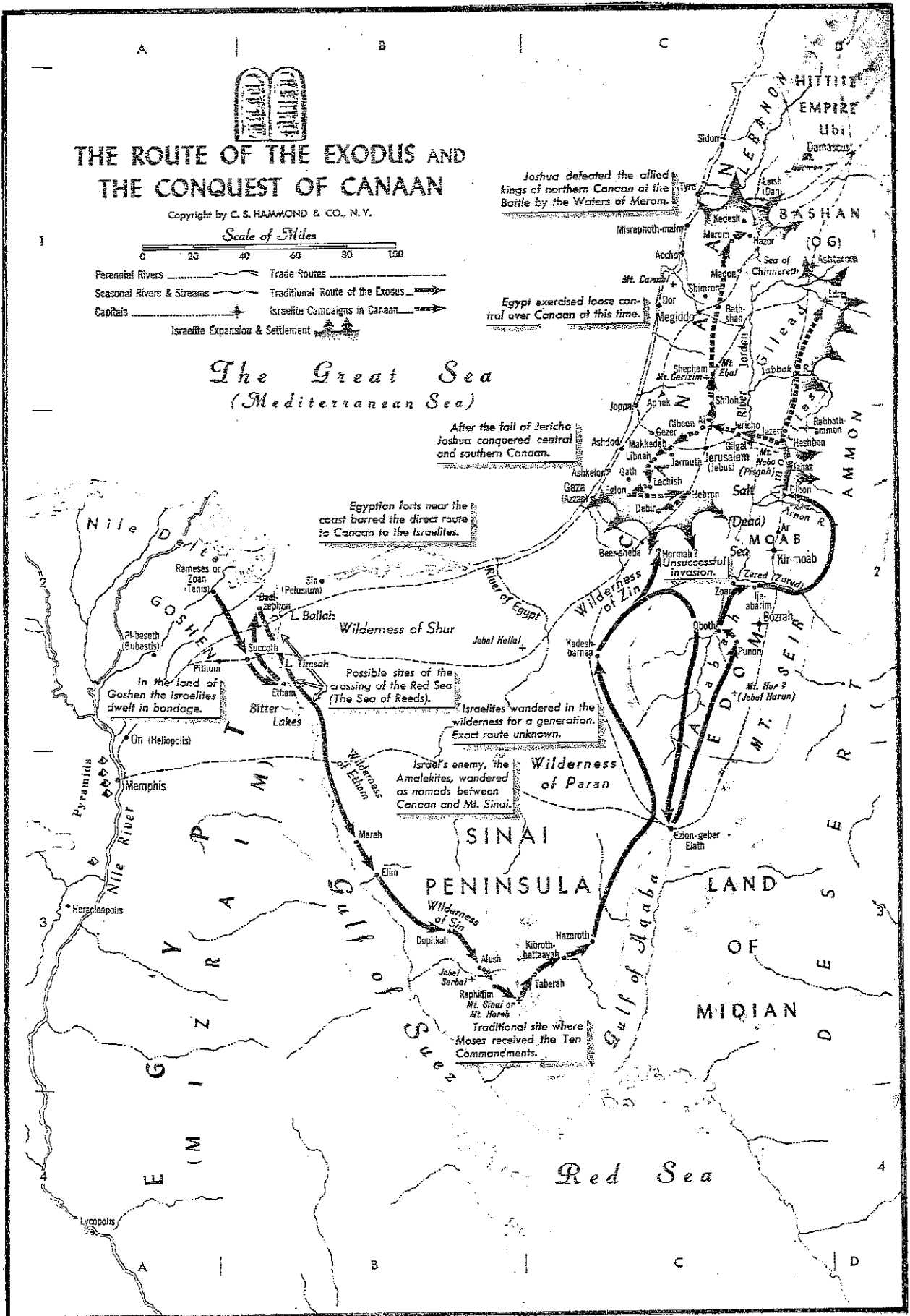
He used Moses, an imperfect man, yet a man of great faith to lead His people to the promised land. Moses will ever be remembered as the great man of the Old Testament, but we are also made to see that sometimes great men stumble.

THE ROUTE OF THE EXODUS AND THE CONQUEST OF CANAAN

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The Great Sea (Mediterranean Sea)



Sacrificial System

| NAME | PORTION BURNT | OTHER PORTIONS | ANIMALS | OCCASION OR REASON | REFERENCE |
|--|---------------|---|--|--|-------------------------|
| Burnt Offering | all | none | male without blemish; animal according to wealth | propitiation for general sin demonstrates dedication | Lev. 1 |
| Meal Offering or Tribute Offering | token portion | eaten by priest | unleavened cakes or grains, must be salted | general thankfulness for first fruits | Lev. 2 |
| Peace Offering a. Thank Offering b. Vow Offering c. Freewill Offering | fat portions | shared in fellowship meal by priest and offerer | male or female without blemish according to wealth; freewill: slight blemish allowed | fellowship a. for an unexpected blessing b. for deliverance when a vow was made on that condition c. for general thankfulness | Lev. 3 Lev. 22:18-30 |
| Sin Offering | fat portions | eaten by priest | priest or congregation: bull king: he-goat individual: she-goat | applies basically to situation where purification is needed | Lev. 4 |
| Guilt Offering | fat portions | eaten by priest | ram without blemish | applies to situation where there has been desecration or de-sacrilization of something holy or where there is objective guilt | Lev. 5-6:7 |

Clean and Unclean Animals

| CLASSES | CLEAN | UNCLEAN |
|---------------|---|--|
| Mammals | Two qualifications: 1. cloven hoofs 2. chewing of the cud Lev. 11:3-7 Deut. 14:6-8 | Carnivores and those not meeting both "clean" qualifications |
| Birds | Those not specifically listed as forbidden | Birds of prey or scavengers Lev. 11:13-19 Deut. 14:11-20 |
| Reptiles | None | All Lev. 11:29-30 |
| Water Animals | Two qualifications: 1. fins 2. scales Lev. 11:9-12 Deut. 14:9-10 | Those not meeting both "clean" qualifications |
| Insects | Those in the grasshopper family Lev. 11:20-23 | Winged quadrupeds |

Basic Reasons:

1. Hygiene — Many of the forbidden animals were carriers of disease.
2. Cultic — Some animals were considered unclean because of their association with pagan cults.

| FEASTS OF THE JEWS | | | | | | | | | |
|--------------------|---------------|-------------------------|-----------------------------------|----------------------|-------------------|----------------|---|--|---------------------------------|
| Name | Designation | Month in Which Observed | Month, Month of Sacred Civil Year | English Month Nearly | Duration of Feast | Where Observed | Main Feature of its Observance | What it Commemorated | Other Names |
| Passover | Greater Feast | Nisan or Abib | 1 7 | April | One Week | Jerusalem | Eating paschal lamb | Passing over of death and departure from Egypt | Unleavened Bread |
| Pentecost | Greater Feast | Sivan | 3 9 | June | One Day | Jerusalem | Offering two loaves, representing first-fruits of wheat | Giving the law at Mt. Sinai | Weeks Firstfruits Wheat Harvest |
| Tabernacles | Greater Feast | Tisri or Ethanim | 7 1 | October | One Week | Jerusalem | Living in booths | Life in the Wilderness | Ingathering |
| Trumpets | Lesser Feast | Tisri or Ethanim | 7 1 | October | One Day | Anywhere | Blowing of trumpets | New Year's Day | |
| Dedication | Lesser Feast | Chisleu | 9 3 | Dec. | Eight Days | Anywhere | Rejoicing, singing, lighting of lamps and torches | Rededication of temple after recapturing it from heathen | Lights |
| Purim | Lesser Feast | Adar | 12 6 | March | Two Days | Anywhere | Reading Book of Esther | Queen-Esther's rescue of the Jews | |

The Conquest And Settlement Of Canaan

INTRO: As Moses' life ends, he hands the baton to Joshua who runs the final leg of the long journey and leads Israel into the land of promise (Deuteronomy 34:5,9). Joshua, through his close association with Moses and great faith in the midst of obstacles had been groomed to succeed Moses and guide Israel into Canaan (cf. Exodus 17:10-16; 24:13; 32:17; 33:11; Numbers 13:8,16; 14:38).

This period in Israel's history is characterized by striking contrasts -- brilliant, hard fighting at first followed by lazy and weak compromises; high united patriotic fervor followed by division and the loss of ideals and purpose. It saw spiritual vision followed by a gradual wasting away because of an earthly emphasis instead. This is the difference between Israel in the books of Joshua and Judges.

I. THE CONQUEST AND SETTLEMENT OF CANAAN

A. Books Under Consideration (Joshua, Judges, Ruth, 1 Samuel 1-8)

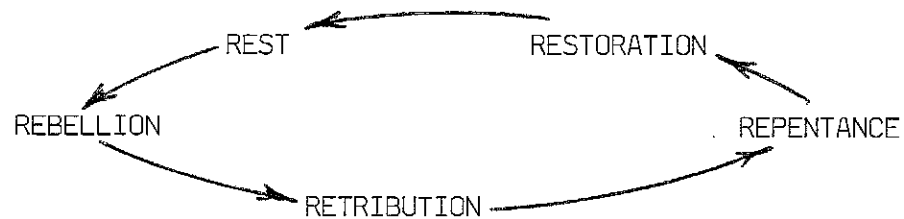
1. Joshua. This book records the events surrounding the conquest of Canaan under the leadership of Joshua. After seven short years of conquest, the land is divided among the 12 tribes who take it for their inheritance. God gave them **all** the land He promised them and they finally enjoyed peace and rest (21:43-45)
2. Judges. Continues this unbroken story (1:1). But the bright days of hope have turned into dark days of gloom. Because their conquest of Canaan was incomplete, after relaxing their efforts and compromising with the enemy (cf. 1:21,27-29,31; 2:1-6; 3:5-6; cf. Exodus 23:20-33). Israel entered a cycle of Rebellion, Retribution, Repentance, Restoration, and Rest that was repeated with regularity in almost every generation. During these periods God raised "Judges" to deliver them from the afflictions of the surrounding nations. This period is summarized in three passages (2:10-19; 17:6; 21:25)
3. Ruth. This book highlights the lives and loves of Naomi, Ruth and Boaz during the period of the judges. It gives a beautiful contrast to the degraded and immoral conduct of Israel as a whole. It shows there are always individuals who can remain faithful to God in the worst environments.
4. 1 Samuel 1-8. These chapters close out the period of the judges with a brief look at the final two -- Eli and Samuel [who ushers in the period of the United Kingdom by anointing the first two kings].

B. Conquest Of Canaan (Joshua 1-12)

1. God Commissions Joshua (1:1-9)
2. Preparations To Cross Over Jordan (1:10-2:24)
 - a. Command to prepare (1:10-18). Joshua reminds 2½ tribes who wanted to settle east of Jordan of their responsibilities in the conquest (cf. Numbers 32:4-5)
 - b. Two spies sent (2). Rahab hid them, told them of the Canaanite's fear of Israel, and the spies agreed to deliver her and her household (cf. Hebrews 11:31; James 2:25; Matthew 1:5,16)
3. Israel Crosses The Jordan River (3). The river dries up when the priests bearing the ark of the covenant step into the water.
 - a. They set up memorial stones (4). As a reminder to subsequent generations.

- b. The second generation circumcised (5). Their parents had not done this in the wilderness (cf. 5:4-7)
 - c. Joshua meets the commander of the Lord's army (5:13-15; cf. Exodus 23:20-26; 33:2; Judges 2:1-4)
 - 4. Jericho (6). After marching around its walls, shouting, and blowing trumpets, the walls fall (cf. Hebrews 11:30)
 - 5. Ai (7-8). They suffer a surprising defeat and find out it was because of Achan's sin. He and his family are stoned. Ai then falls easily
 - 6. Joshua Reads And Renews Covenant (8:30-35). Before they go any further, Joshua reads Moses' law, the curses and blessings
 - 7. Treaty With Gibeonites (9). They trick Joshua into sparing them, but they become servants of the Israelites
 - 8. The Sun Stands Still (10). In their battle with the coalition of kings who arise to oppose Israel
 - 9. Plan Of Conquest
 - a. The west. Joshua conquers a strip to the west, isolating the northern and southern kingdoms and peoples from each other
 - b. The south (10:28-43). With little trouble he conquered the cities and regions of the southland
 - c. The north (11:1-15). He utterly destroyed these people too as the Lord instructed him
 - d. Summary of the conquests (11:16-12:24)
- C. Settlement Of The Land (Joshua 13-24)
 - 1. Joshua Divides The Land Among The Twelve Tribes (13-19). The west side of the Jordan was divided among 9½ tribes and the east side among 2½ tribes, designated by the casting of lots (13:6-7; cf. Proverbs 16:33)
 - 2. Cities Of Refuge (20). Six cities of refuge were appointed for the accidental slayer to flee the avenger of blood for safety and asylum
 - 3. Cities Of The Levites (21). Scattered throughout the land were 48 cities given to the Levites, rather than a land allotment. Thus, this priestly tribe would be stationed in every area, so that as teachers and interpreters of the law they might be available to all of God's people
 - 4. Civil War Almost Erupts (22). Over an altar the 2½ tribes built on the banks of the Jordan River, for a witness that they were still part of Israel and the Lord was still their God
 - 5. Joshua's Farewell Address (23-24)
- D. The Period Of The Judges (Judges, Ruth, 1 Samuel 1-8)
 - 1. The "Dark Ages" Of Israel's History. So called because of the lack of spiritual life or leadership, and the continual apostacies of successive generations. There was no central leadership -- every tribe and family took thought for **itself** and the nation became divided. Three major causes for this failure:
 - a. God told Israel to drive **all** the inhabitants out of Canaan (Numbers 33:51-56). They did not (Judges 1:21-36)
 - b. God told Israel to destroy the idols of the people (Numbers 33:51-56). They did not (Judges 2:11-13)

- c. God commanded them not to intermarry with the people of the land (Joshua 23:12-13). They did not obey (Judges 3:5-6)
2. Cycle Of Israel's Experience (2:11-19). The generations which followed the death of Joshua and the original settlers of Canaan experienced the same cycle throughout the next centuries -- the people would rebel against God and serve idols, God would afflict them with the uprisings of the nations around them, the broken people would cry out to God, then He would send a deliverer ('judge') to rescue them, they would enjoy peace and rest, and another generation would arise and start the process all over again!



3. The Judges. These were not judicial officials who presided over courts in Israel. Rather they were "deliverers" (3:9), who led them to freedom from the oppressing nations. Their moral character was of a lower standard than many of their predecessors, but they were men of faith and God used them for His purpose (cf. Hebrews 11:32ff)

See accompanying chart.

- a. Ehud (3:12-30). Delivered Israel from Moabites, assassinating the fat king Eglon in his own palace. He then seized the fords of the Jordan leading to Moab and slew 10,000 men of Moab.
- b. Deborah (4-5). She was a prophetess and the only woman judge (deliverer). She convinced Barak to lead an army against the Canaanites and they defeated Sisera with his 900 war chariots. Sisera fled but was slain by a woman, Jael, after falling asleep on the tent floor. She drove a tent peg through his skull while he slept.
- c. Gideon (6-8). Delivered Israel from Midian. He was called by an angel and after two signs, fire consuming his offering and the dew and wool fleece, he led an army of 300 men to rid Israel of the Midianites. He brought rest for 40 years.
- d. Jephthah (11:1-12:7). He delivered Israel from the Ammonites and is best remembered for his foolish vow, although God remembers him favorably (cf. Hebrews 11:32-33)
- e. Samson (13-16). Delivered Israel from the Philistines. Sadly though he was a very worldly man who wasted much of what God entrusted to him.
 - 1) Born in answer to prayer (13)
 - 2) Takes a Philistine wife (14:1-4)
 - 3) Slays the lion (14:5-20). Taunts Philistines with a riddle
 - 4) Catches 300 foxes and ties torches between their tails (15:1-8)
 - 5) Kills 1000 men with jawbone of an ass (15:9-20)
 - 6) Samson and Delilah (16:1-22)
 - 7) Samson dies with the Philistines in the temple of Dagon (16:23-31)

4. Consequences Of Their Corruption (17-21). Shows the depths of depravity they had reached by adopting the low standards of the nations around them and being their own standard of right and wrong (17:6; 21:25)
 - a. Danites adopt idols made by Micah (17-18)
 - b. Perversion of people of Gibeah (19)
 - c. Brethren at war (20-21)
5. Ruth. This is a bright spot in this dark history of Israel. It is a beautiful contrast to the degraded and immoral conduct of Israel. Ruth returns to Israel with her mother-in-law, Naomi. There she meets a rich landowner, Boaz, who acted as her kinsman-redeemer and made her his wife (cf. Genesis 38; Deuteronomy 25:5-10; Matthew 22: 23-28)
6. Samuel (1 Samuel 1-8). Samuel was the last judge of Israel and ushered in a new age -- the monarchy and united kingdom of Israel.
 - a. Born in response to prayer (1)
 - b. Samuel ministers to the Lord before Eli the priest (2-3). He is called by God and prophesies.
 - 1) Eli fails as a judge and God will judge his house (2:12-17, 22-36; 4:12-18)
 - c. The Philistines capture the ark of the covenant (5-6). Then they want nothing to do with it
 - d. Samuel judges Israel (7)
 - e. Israel demands a King (8)

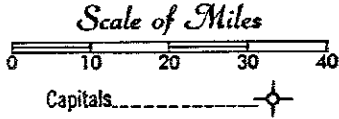
CONCLUSION: This period of Israel's history was filled with promise and with despair, with faithfulness and unbelief, with spirituality and worldliness, with victory and defeat.

The lessons of history teach that if we don't learn from history, we are destined to repeat it!!

God is always true to His promises (Joshua 21:43-45) and His threats (Numbers 33:51-56). Know that if God says it, it will happen (Joshua 23:14-16).

CANAAN BEFORE THE CONQUEST

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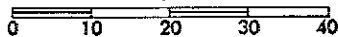


CANAAN AS DIVIDED AMONG THE TWELVE TRIBES

c. 1200-1020 B.C.

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Scale of Miles



The Great Sea
(Mediterranean Sea)



JUDGES OF ISRAEL

(cited in Judges)

| NAME | TRIBE | IDENTIFICATION | ENEMY | YEARS OF OPPRESSION | YEARS OF PEACE | REFERENCES |
|-------------|-------------|--|---------------------------------|---------------------|----------------|------------|
| 1. OTHNIEL | Judah | nephew of Caleb | Mesopotamians (king Chushan) | 8 | 40 | 3:9-11 |
| 2. EHUD | Benjamin | left-handed an assassin | Moabites (king Eglon) | 18 | 80 | 3:12-30 |
| 3. SHAMGAR | Nephtali? | used ox goad | Philistines | ? | ? | 3:31 |
| 4. DEBORAH | Ephraim | only woman judge | Canaanites (king Jabin) | 20 | 40 | 4:4-5:31 |
| 5. GIDEON | Manasseh | of an obscure family sought a sign | Midianites | 7 | 40 | 6:11-8:35 |
| 6. TOLA | Issachar | | | | 23 | 10:1-2 |
| 7. JAIR | Gilead | 30 sons, 30 cities | | | 22 | 10:3-5 |
| 8. JEPHTHAH | Gilead | made rash vow | Ammonites | 18 | 6 | 11:1-12:7 |
| 9. IBZAN | (Bethlehem) | 30 sons, 30 daughters | | | 7 | 12:8-10 |
| 10. ELON | Zebulun | | | | 10 | 12:11-12 |
| 11. ABDON | Ephraim | | | | 8 | 12:13-15 |
| 12. SAMSON | Dan | Nazirite from birth strongest man | Philistines | 40 | 20 | 13:2-16:31 |

Chart by Irving Jensen

The United Kingdom

INTRO: The appearance of Samuel ushered in a period of transition in Hebrew life, including some very radical changes which served to mold Israel into a united nation. From the beginning of the settlement of Canaan and through the period of the Judges, they were merely a group of scattered and unorganized tribes having little connection with each other, living almost as separate peoples.

Samuel was the bridge between the old, isolated condition of the people and the period of the kingdom united under its kings.

I. THE UNITED KINGDOM

A. Books Under Consideration (1&2 Samuel, 1 Kings 1-11)

1. 1 Samuel. It is a book of transitions -- from the old order of the Judges to the new monarchy. It covers the life of the first king Saul and also David's early years.
2. 2 Samuel. It is "part 2" of the saga of David's life. It outlines the years of his rule of Judah in Hebron (7 years) and of Israel in Jerusalem (33 years)
3. 1 Kings 1-11. These chapters cover Solomon's reign, which constitute the last 40 years of Israel's **united** kingdom. Israel reaches her zenith, materially, before the great rending of the kingdom.

B. Israel In Transition (1 Samuel 1-8). Samuel is highlighted at this time, bridging the old order and the new. The transition from the dark and chaotic days of the Judges to the glorious era of the kings was not a sudden or accidental one.

1. Samuel Born In Answer To Prayer (1)
2. Samuel Dedicated To God (2-3). As a child he ministered before the Lord at the tabernacle, and grew in favor before God (2:11, 18-21).
 - a. The Lord calls Samuel (3:1-21). Establishing Samuel firmly in the minds of the people as God's prophet (3:1,19-21)
 - b. Samuel served as prophet (3:19-4:1a). He would later found a "school of prophets" (19:20; 2 Kings 2:3-7) to deliver Jehovah's messages to the people and keep their kings on the right course (cf. Deuteronomy 17:14-20, vv. 18-20)
 - c. Samuel served as priest (2:25; 7:2-10,17). He was in the forefront of the nation's religious life
 - d. Samuel served as judge (7:5-17). He delivered them from their oppressors and also functioned in a judicial role, setting up headquarters in Ramah (his home) and yearly travelling in a circuit to Bethel, Gilgal, and Mizpah to judge Israel
3. The Judgeship And Priesthood As A Whole Are Moral Failures (2:12-17, 22-36; 4:1-22; 8:1-5). This made the people restless and helped prompt their request for a king
4. Israel Desires A King (8:5-22). They rejected God as their king and wanted a human figurehead to rule over them. Did God approve of and desire the monarchy for Israel **eventually**? Why were they wrong in asking for a king?
 - a. Did God disapprove of a king being set over Israel or their rejection of Him as their king (8:7-8)?

- b. What was the wickedness and sin of Israel? Asking for a king to rule over them **or** the reason they asked (8:7-9,19-22; ... 12:16-18)?
- c. God always knew Israel would have a king and even made provisions before the time came (see Genesis 49:1,8-10; Deuteronomy 17:14-20; 28:36)
- d. Could it be that rather than just making a concession to the people's stubborn will (as we usually think of it) that God had planned to unite His people under a common head all along? So He went ahead and established the monarchy in spite of their rebellion?

Perhaps God did ultimately want all His people to unite under one head -- a symbol of the future kingdom under one king -- the Christ (cf. Colossians 2:17; 1 Corinthians 15:46). God was not opposed to a king as long as He was the **right** king (cf. 13:13-14; Psalm 2; Luke 1:30-33; Hebrews 1:8-9; etc.)

God warns them of the consequences of these kings, yet they still want one (8:9-22).

C. The Reign Of Saul (1 Samuel 9-31)

1. Saul's Ascension To The Throne (9-11). Saul was God's choice to be their first king. He looked like a leader (9:2). Samuel anointed him privately (9:1-10:16). Then presents him to the people (10:17-27). Israel accepted him after he saved the city of Jabesh Gilead (11), exhibiting meekness, humility and compassion (cf. 9:21; 10:21-23; 11:11-13). Saul was off to a good start.
2. Saul Fell From Grace (13-15)
 - a. He rashly offers sacrifice to God (13:1-14). Usurping the priestly office. God will take away his kingdom (13:13-14)
 - b. War with the Philistines (13:15-14:52). Saul's rash oath almost costs Jonathan his life
 - c. Saul spares King Agag (15). His notable sin of rebellion. He spares the king and some spoil in direct contradiction of God's instructions
 - 1) He insists that he obeyed God (15:13)
 - 2) He blamed the people for bringing back spoils (15:14-15)
 - 3) He claimed that he had obeyed, even though bringing back Agag (15:18-20), but the people disobeyed (15:21-22)

God condemns him and takes the kingdom away from him to give to another (15:22-31)
3. Saul Becomes Troubled, Disgruntled, And Jealous (16-31)
 - a. A distressing spirit comes upon him (16:14-23). It afflicted him for the rest of his reign (perhaps a spirit producing fear and anxiety, or even madness)
 - b. His jealousy of David (18:1-9; esp. v.9). He became suspicious and resentful of David after the women praise him above Saul. His heart was set on killing David
 - 1) Attempts to pin him to the wall with spear (18:10-11)
 - 2) Conspired against him through marriages with Saul's ... daughters (18:17-29)
 - 3) Tried to get Jonathan to kill David (19:1-7)
 - 4) Sent messengers to watch David's house and kill him (19:11-12)

- 5) Pursued David to Naioth (19:18-24). There Saul was thwarted by God who caused him to prophesy
 - 6) Pursued David to Nob (21). Saul slays the defenseless priests of Nob
 - 7) Pursued David all through the wilderness (22-26)
 - c. Saul dies a sad and God-forsaken man (28-31). God would no longer respond to him or give him guidance (28:6). In desperation he turns to a witch to bring back Samuel. Samuel tells him of his impending death (28:16-19) and Saul dies tragically at his own hand in the field of battle (31)
- D. The Reign Of David (1 Samuel 16-31; 2 Samuel; note also 1 Chronicles)
1. Anointed While A Youth (16:1-13). God chose him because of what he was made of inside (16:7)
 2. David Slays Goliath (17). Establishes himself early as a warrior
 3. David Is Attached To Saul's Court (18-20). He marries Saul's daughter, becomes knit to the soul of Jonathan, and becomes a captain in Saul's army. The praise of the people arouses Saul's jealousy and David must flee for his life
 4. David's Years As A Fugitive (21-31). Although a fugitive and outlaw, he was fleeing from injustice, not justice!! God used the events of this period to mold and prepare him to become king
 - a. David wanders and assembles a small army (21-23). He is constantly on the move because every time that Saul gets news of his activities, David has to flee again
 - b. Spares Saul's life twice (24,26). Proving his loyalty to the king
 - c. Flees to the Philistines (27-31). He is appointed as chief guardian of the king (27:1-28:2). And finds himself, while in the enemies camp, in the unenviable position of having to go to battle against his own nation!
 5. David's Reign Over Judah (2 Samuel 1-4). Following Saul's death he reigns seven years in Hebron over the southern tribe of Judah
 6. David Reigns Over All Israel (5-10)
 - a. Jerusalem is conquered and the ark is brought there (5-6)
 - b. Covenant made between God and David (7). God will build David a house and give the throne to his descendants forever (cf. Acts 13:22-23; Luke 1:20-33).
 - c. David's further wars and conquests (8-10)
 7. David's Sin And Repentance (11-12). What separated David from Saul was not sinlessness, but his repentance following his sin (Psalms 51,32). Nathan passes the sentence on his guilt, and although forgiven, his sins bear consequences (12:10-14)
 8. Consequences Of David's Sins (13-20)
 - a. Crimes of Amnon and Absalom (13-14). Amnon raped his half-sister Tamar and Absalom murders Amnon, then flees
 - b. Absalom's rebellion (15-19:8). He turns the hearts of the people away from David and to himself (15:6). He attempts to kill his father
 - c. David's restoration (19:9-20:26). After Absalom's death, David returns to his throne in Jerusalem

9. David Sins By Numbering The People (24). He offers a sacrifice to God to stop the plague sent on Israel because of David's action
 10. David Chooses Solomon To Be His Successor (1 Kings 1-2). His son Adonijah presumed to be king, but David proclaimed Solomon to be king. Solomon was anointed. David dies after ruling Israel 40 years
- E. The Reign Of Solomon (1 Kings 1-11)
1. Ascension To The Throne (1-2). David appointed him. He had Adonijah and Joab executed to secure and protect his kingdom from such unprincipled men
 2. Solomon Requests Wisdom (3). In a dream, God asked the king what he would want above anything else. He requested wisdom (3:1-15). He became world renowned for that wisdom (3:16-28; 5:29-34; 10:1-13).
Solomon had a tremendous amount of worldly wisdom and comprehension. His proverbs show a real insight into human nature. He also shows understanding of the folly of sin and wisdom of virtue. Unfortunately, he did not listen to his own wisdom!!
 3. Prosperity Of Solomon's Reign (4-10). Without a doubt, the glory days of Israel as a nation were under the reign of this king. They had riches unimaginable.
 - a. Extent of Solomon's reign (4:20-25). The full extent God had promised them (cf. Genesis 15:18-21)
 - b. Luxury of Solomon's reign (4:22-28; 10:14-29). His court lived very extravagantly and wealth poured in until "silver was as common in Jerusalem as stones"
 - c. Solomon builds Temple (5-8). It was very lavish and impressive and became "the joy of all the earth" (Psalm 48:2)
 - d. Solomon's other accomplishments (7:1-12; 9:15-28; cf. Ecclesiastes 2:4-11)
 4. Solomon's Sins (11). His alliances with other nations became his downfall. In order to seal the relationship or covenant made with another nation, he took wives and concubines of these nations. They turned his heart away from God, he built them shrines, and worshipped foreign gods with them.
Even though he built a splendid temple for the Lord, he desecrated the area with the idol shrines. God would tear the kingdom from his son's hand.
 - a. Solomon's contribution to the nation was mostly in the material realm. In the end, his riches, luxury, and policy of compromise had him enslaved and left him restless and unsatisfied. They were vanity, and he realized that life without God was futile (see Ecclesiastes).

CONCLUSION: In this short period of 120 years, Israel went from scattered tribes to a mighty nation. She reached her greatest position of material splendor and fame under David and Solomon.

In the three kings of this period, we see classic examples of three kinds of sin. Saul's sin was rebellion against God... David's sin was weakness of the flesh... and Solomon's was the weakness of no conviction which causes a man to compromise.

A Harmony of the Books of Samuel, Kings, and Chronicles

by Kevin S. Kay

Rt. #16, Box 208, #2 -- Bowling Green, KY 42101

| | | | | |
|-------|--------------|------------------|------------------|---------------|
| 1 Sa. | 27:1ff | 1 Ch.12:1-7 | 8:20-22 | 21:8-15 |
| | 29:1-3 | 12:19-22 | 8:23-24 | 21:18-20 |
| | 31:1ff | 10:1ff | 8:25-27 | 22:1-4 |
| 2 Sa. | 5:1-5 | 11:1-3 | 8:28-29; 9:1-28 | 22:5-7, 9 |
| | 5:6-10 | 11:4-9 | 10:11-14 | 22:8 |
| | 5:11-16 | 14:1-7 | 11:1-3 | 22:10-12 |
| | 5:17-25 | 14:8-17 | 11:4-20 | 23:1ff |
| | 6:1-11 | 13:1ff | 11:21; 12:1-3 | 24:1-3 |
| | 6:12-23 | 15:1ff; 16:1ff | 12:6-16 | 24:4-14 |
| | 7:1ff | 12:1ff | 12:17-18 | 24:23-24 |
| | 8:1ff | 18:1ff | 12:19-21 | 24:25-27 |
| | 10:1ff | 19:1ff | 14:1-6 | 25:1-4 |
| | 11:1-27 | 20:1 | 14:7 | 25:11-16 |
| | 12:29-31 | 20:1-3 | 14:8-14 | 25:17-24 |
| | 23:8-39 | 11:10-47 | 14:17-20 | 25:25-28 |
| | 24:1-9 | 21:1-6; 27:23-24 | 14:21-22; 15:1-4 | 26:1-15 |
| | 24:10-17 | 21:7-17 | 15:6-7, 27-28 | 26:22-23 |
| | 24:18-24 | 21:18--22:1 | 15:32-35 | 27:1-8 |
| 1 Ki. | 2:1 | 23:1 | 15:38 | 27:9 |
| | 2:1-4 | 28:20-21 | 16:1-2 | 28:1-2 |
| | 2:10-12 | 29:23-30 | 16:3-4, 6 | 28:3-8 |
| | 2:46 | 2 Ch. 1:1 | 16:7 | 28:16-19 |
| | 3:4-15 | 1:2-13 | 15:29 | 28:20 |
| | 5:1ff | 2:1ff | 16:8-18 | 28:21-25 |
| | 6:1ff | 3:1-14;4:9 | 16:19-20 | 28:26-27 |
| | 7:15-21 | 3:15-17 | 18:1-3 | 29:1-2 |
| | 7:23-26 | 4:2-5 | 18:13 | Is.36:1 |
| | 7:38-46 | 4:6, 10, 17 | 18:14-16 | 2 Ch.32:2-8 |
| | 7:47-50 | 4:18-22 | 20:1-11 | 32:24 |
| | 7:51 | 5:1 | | Is.38:1ff |
| | 8:1ff | 5:2; 7:10 | 20:12-19 | 39:1-8 |
| | 9:1-9 | 7:11-22 | 18:17-37 | 2 Ch.32:9-19 |
| | 9:10-28 | 8:1ff | | Is.36:2-22 |
| | 10:1-13 | 9:1-12 | 19:1-5 | 2 Ch.32:20 |
| | 10:14-25 | 9:13-24 | | Is.37:1-4 |
| | 10:26-29 | 9:25-28; 1:14-17 | 19:6-7 | Is.37:6-7 |
| | 11:41-43 | 9:29-31 | 19:8-19 | 2 Ch.32:17 |
| | 12:1-19 | 10:1ff | | Is.37:8-20 |
| | 12:21-24 | 11:1-4 | 19:20-37 | 2 Ch.32:21 |
| | 12:25 | 11:5-12 | | Is.37:21-38 |
| | 12:26-31 | 11:13-17 | 20:20-21 | 2 Ch.32:32-33 |
| | 14:22-24 | 12:1 | 2 Ki. | 21:1-16 |
| | 14:25-28 | 12:2-12 | | 2 Ch.31:1-9 |
| | 14:21, 29-31 | 12:13-16 | 21:17-18 | 33:18-20 |
| | 15:1 | 13:1-2 | 21:19-26 | 33:21-25 |
| | 15:6 | 13:2-31 | 22:1-2 | 34:1-7 |
| | 15:7-8 | 13:22; 14:1 | 22:3-20 | 34:8-28 |
| | 15:11-12 | 14:1-5 | 23:1-3 | 34:29-32 |
| | 15:13-15 | 15:16-18 | 23:21-23 | 35:1-19 |
| | 15:16-22 | 16:1-6 | 23:24-26 | 34:33 |
| 1 Ki. | 15:23-24 | 2 Ch.16:11-14 | 23:28-30 | 35:20-27 |
| | 22:1-40, 44 | 18:1ff | 23:30-33 | 36:1-3 |
| | 22:41-43 | 17:1; 20:31-33 | 23:34-37 | 36:4-5 |
| | 22:45 | 20:34 | 24:8-9 | 36:9 |
| | 22:47-49 | 20:35-37 | 24:15-17 | 36:10 |
| | 22:50 | 21:1 | 24:18-19 | 36:11-12 |
| 2 Ki. | 1:1; 3:4-5 | 20:1-3 | 24:20 | 36:13-16 |
| | 8:16-19 | 21:2-7 | 25:8-21 | 36:18-21 |

The Divided Kingdom To The Fall Of Samaria

INTRO: The place of world prominence held by Israel under the reigns of David and Solomon was given up when the nation was divided and rent asunder following the reign of Solomon. From that time forward we observe **two** separate nations of Israel -- the ten northern tribes are usually designated "Israel" and the two southern tribes are usually referred to as "Judah".

For about 225 years (950-722 BC), the two nations were never again united under one king. Israel chose Samaria as its capital, and existed until falling in 722 BC under the crushing force of Assyria. Judah retained Jerusalem as its capital, until it fell in 586 BC under the might of Babylonia.

The period from the division of the kingdom to the fall of Samaria is filled with ups and downs, peaks and valleys, nationally, morally, and religiously. It was an intensive period of prophetic work in trying to keep the nation intact and turning the people and their kings back to God.

I. THE DIVIDED KINGDOM

A. Books Under Consideration (1&2 Kings; 2 Chronicles)

1. 1&2 Kings. These books relate the various rules of all the kings of Israel and Judah, telling the stories of both nations side-by-side. The writer jumps back and forth between the kings of Israel and Judah, introducing each king, giving pertinent information about his life and reign (length, highlights, etc.), then passes a verdict on his reign either commending or condemning it.
2. 2 Chronicles. It was written with the specific purpose of chronicling the religious movements during this time, especially those which pertained to the removal of idolatry and the restoration of the temple and Jehovah worship, with an emphasis on the law and righteousness. Since Israel had no such religious revivals, the book of Chronicles deals almost solely with the rulers of Judah.

B. The Cause Of The Division. There were two major factors which played crucial roles in dividing the kingdom.

1. Solomon's Idolatry (1 Kings 11:1-13). The kingdom would be rent from his son and 10 tribes given to Jeroboam (11:26-40).
2. Rehoboam's Foolishness (1 Kings 12:1-24). When the people pleaded with him to lessen the heavy burden of taxes imposed on them by Solomon, Rehoboam rejected the counsel of the older men and heeded the advice of the younger men to put them in their place with a bold threat (12:14).

That plan backfired and the 10 tribes separated themselves and followed Jeroboam.

C. The Nation Of Israel (1 Kings 12 - 2 Kings 17)

1. Highlights Of The Reigns Of Her Kings. Unfortunately, Israel never had **one** God-fearing righteous king. That they existed for two-plus centuries in that condition is a tribute to the longsuffering of God (2 Peter 3:9).
 - a. Jeroboam (1 Kings 12:1-14:20). He set up golden calves in Dan and Bethel to keep the people from returning to Jerusalem to worship and possibly uniting with them again (12:25-33). He set the standard that Israel would continue to follow into total apostacy.

Jeroboam instituted a false worship of Jehovah represented by these calves (visible symbols of power). This opened the door for the introduction of Baal worship later by Ahab and Jezebel.

A man of God condemns Jeroboam's system and altar and prophecies against that altar (13:1-3). After successfully completing his mission the prophet is slain though for not strictly obeying God's instructions (13:7-32).

The prophet Abijah passes judgment on the house of Jeroboam (14:1-18). Jeroboam became infamous as the father of so many other kings of which it was said they "did evil in the sight of Jehovah, in walking in the way of Jeroboam..."

- b. Ahab (1 Kings 16:29-22:40). He did more evil than any other king of Israel, and if that wasn't enough, took wicked Jezebel to be his wife (16:29-34).

Elijah the prophet, champion of Jehovah worship, withstood the dastardly duo, and proclaimed a drought on the land. The drought lasted $3\frac{1}{2}$ years (17-18).

- 1) Elijah lived by the brook Cherith and was fed by the ravens (17:2-7)
- 2) He miraculously supplied a widow with oil and meal until the drought was over. Later he raises her son from the dead (17:8-24)
- 3) Met with Ahab (18:1-16)
- 4) The contest on Mt. Carmel (18:17-40). It was time for a showdown between God and Baal for the people to witness (18:21)
- 5) Elijah prays and the drought ends (18:41-46; cf. James 5:17-18)

Elijah escaped Jezebel's wrath and was on the verge of giving up when God gave him strength, assurance and a job to do (19).

Ahab's reign was so wicked that God condemned him through the mouth of Elijah, after Jezebel had Naboth executed so Ahab could have the vineyard which he coveted (21:17-29). He later died in battle and Elijah's prophecy was fulfilled (22:29-38).

- c. Jehoram (2 Kings 1:17-9:26). Was the last king in the lineage of Ahab. His reign is important chiefly because of the work of Elijah and Elisha at that time.
 - 1) Elijah. Ascends to heaven in a chariot of fire. Elisha takes up his mantle and continues in his stead.
 - 2) Elisha. He performed many notable miracles (2-6). The most notable being the healing of Naaman the Syrian captain from leprosy.

Jehoram died a bloody death in battle at the hand of Jehu, and Ahab's house came to an end (9:14-26; 10:1-11)

- d. Jeroboam II (2 Kings 14:23-29). He enlarged the borders of the kingdom and brought prosperity to the land of Israel like they had not enjoyed in a long time. But with the prosperity came a decline in moral and religious life.

His reign set the scene for the appearance of the mighty prophets Amos and Hosea.

- e. Zachariah through Hoshea (2 Kings 15:8-17:41). These final years were bloody ones as Israel continued to spiral downward morally and spiritually until their destruction and captivity.
2. The Fall Of Samaria (2 Kings 17). In 722 BC the city of Samaria fell after being besieged for three years. Israel was destroyed because of her idolatry, rejection of God and His prophets, and wicked ways (17:7-18).
They were carried away to Assyria and scattered throughout among the other peoples of the world (17:5-6). Assyria also brought people of other nationalities to resettle Samaria, so as to disrupt any national unity and keep the people from revolting (17:24-41).
Israel and her people were virtually lost from sight forever, except for the small remnants from each tribe who remained distinct and returned with the exiles of Judah according to the edict of Cyrus king of Persia (536 BC) (cf. Zechariah 8:11-13; Jeremiah 30:3-4; Luke 2:36).
- D. The Nation Of Judah (1 Kings 12 - 2 Kings 17)
1. Highlights Of The Reigns Of Her Kings. All the kings of Judah followed successively in the lineage of David (in keeping with God's covenant with him (2 Samuel 7:11-16)). Both good and evil kings were mingled together in that line. Judah continued to flourish another century following the fall of Samaria (Those years will be dealt with in another lesson).
 - a. Rehoboam (1 Kings 12-14). He was infamous for causing the split in the nation. His efforts to force them back into a united nation afterward failed. He also led the people to sin and serve the idols of the nations of the land.
 - b. Asa (1 Kings 15:9-24). He was a good king who banished religious prostitutes and cut down the graven images, also establishing Jehovah worship in his realm. Unfortunately, his later years seemed to be characterized by a loss of faith in God. Overall his reign was constructive.
His son Jehoshaphat followed in his father's footsteps (1 Kings 22:41-50).
 - c. Jehoram (2 Kings 8:16-24; 2 Chronicles 21). This is a dark period in Israel's history. The alliance between Jehoshaphat and Ahab proved to be part of Jehoram's undoing. Jehoshaphat's son (Jehoram) married Ahab and Jezebel's daughter (Athaliah) who influenced him to allow Baal worship to flourish. He died of an intestinal disease following 2 years as Elijah had prophesied in a letter.
 - d. Joash (2 Kings 11-12). As an infant he escaped the sword of his grandmother Athaliah, who usurped the rule of Judah and had all her grandsons slain so that no one could claim it. When Joash was seven years old (legal age for coronation), Jehoiada the priest coronated him before the people.
During the first part of Joash's reign, Jehoiada was virtually governing the nation. The temple was repaired and Jehovah worship reinstated. After Jehoiada's death Joash forsook Jehovah,

killed the prophet Zachariah, and was murdered on his own sick bed by his servants.

- e. Uzziah (2 Kings 15:1-7; 2 Chronicles 26). He reigned for a long and distinguished 52 years. He brought prosperity and power to Judah. In his early years he was loyal to God and zealous for the true worship. But in his later life, his heart was lifted up in pride and he entered the temple to burn incense on the altar of incense. Eighty priests withstood him and leprosy broke out on him so he was a leper the rest of his life.
- f. Ahaz (2 Kings 16). He openly rejected Jehovah worship, adopting the idolatrous practices of Israel and the surrounding nations, including the sacrifice of children. He closed the temple, placed pagan altars all over Jerusalem and inaugurated the immoral rites of the Canaanites.
- g. Hezekiah (2 Kings 18-20). He was one of the very best kings Judah ever had. He began a reform in religious practices by destroying all the altars to foreign gods, reopening the temple and thoroughly cleansing it, offered sacrifices with priests and Levites officiating, and reestablished Mosaic pattern of worship.

When the Assyrians destroyed Samaria and took Israel captive, it was the faith and godly influence of Hezekiah and the prophets Isaiah and Micah which helped stop Assyria from taking Judah too. These men stood faithful in the middle of the crisis and God spared Judah for another century.

CONCLUSION: Idolatry was the downfall of God's people, just as He told them it would be (Numbers 33:51-56; Judges 2:11-3:6). They reaped the consequences of their unfaithfulness.

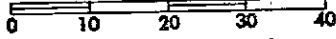
Good kings came on the scene in Judah but even though they tore down the altars and destroyed the idols, they could not take the idols from the people's hearts. There was only one way to cure Israel of idolatry once and for all -- the Assyrian and Babylonian captivities accomplished that!! Never again after their return did they have a problem with idol worship, even to Jesus' day.

THE KINGDOMS OF ISRAEL AND JUDAH

c. 925-842 B.C.

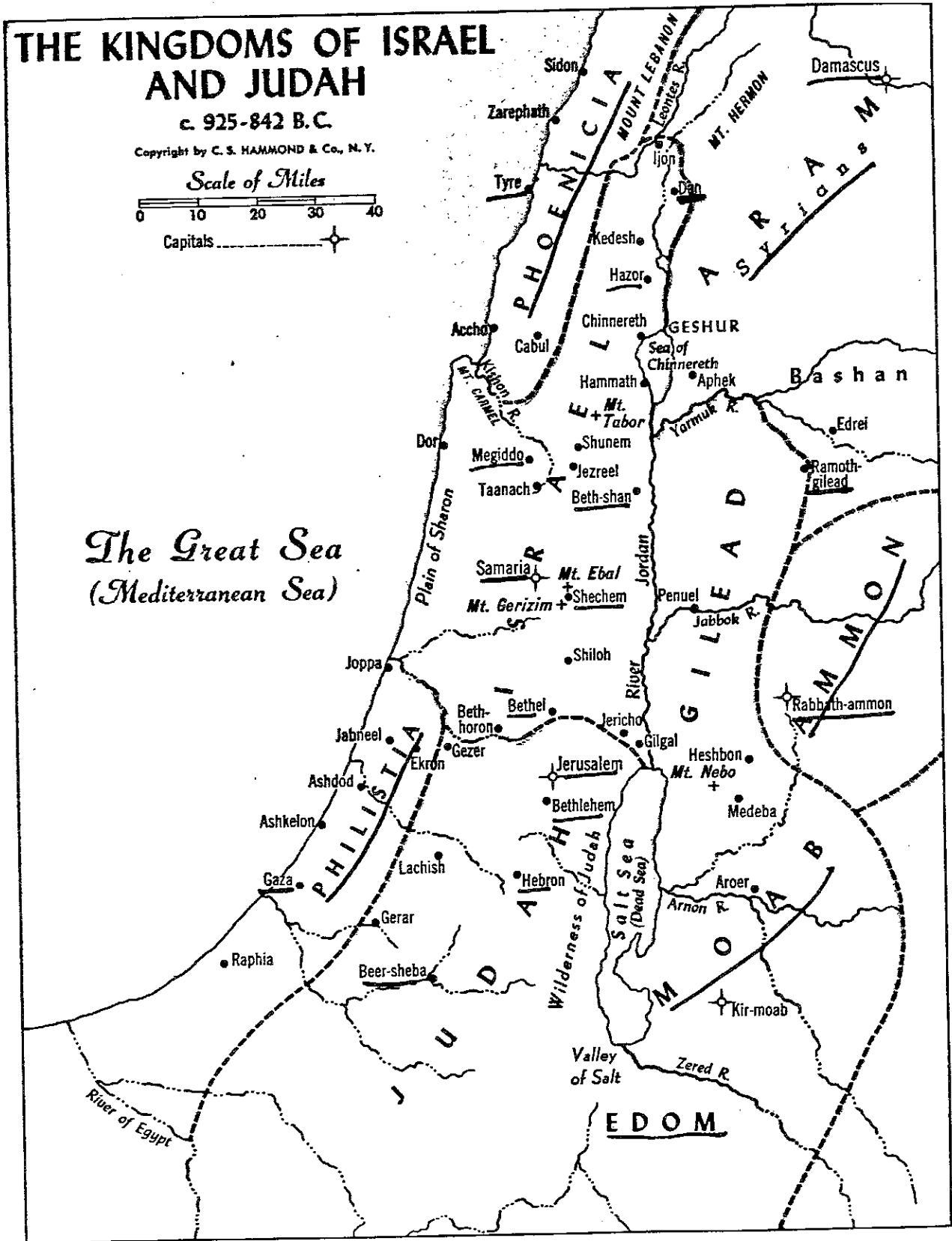
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Scale of Miles

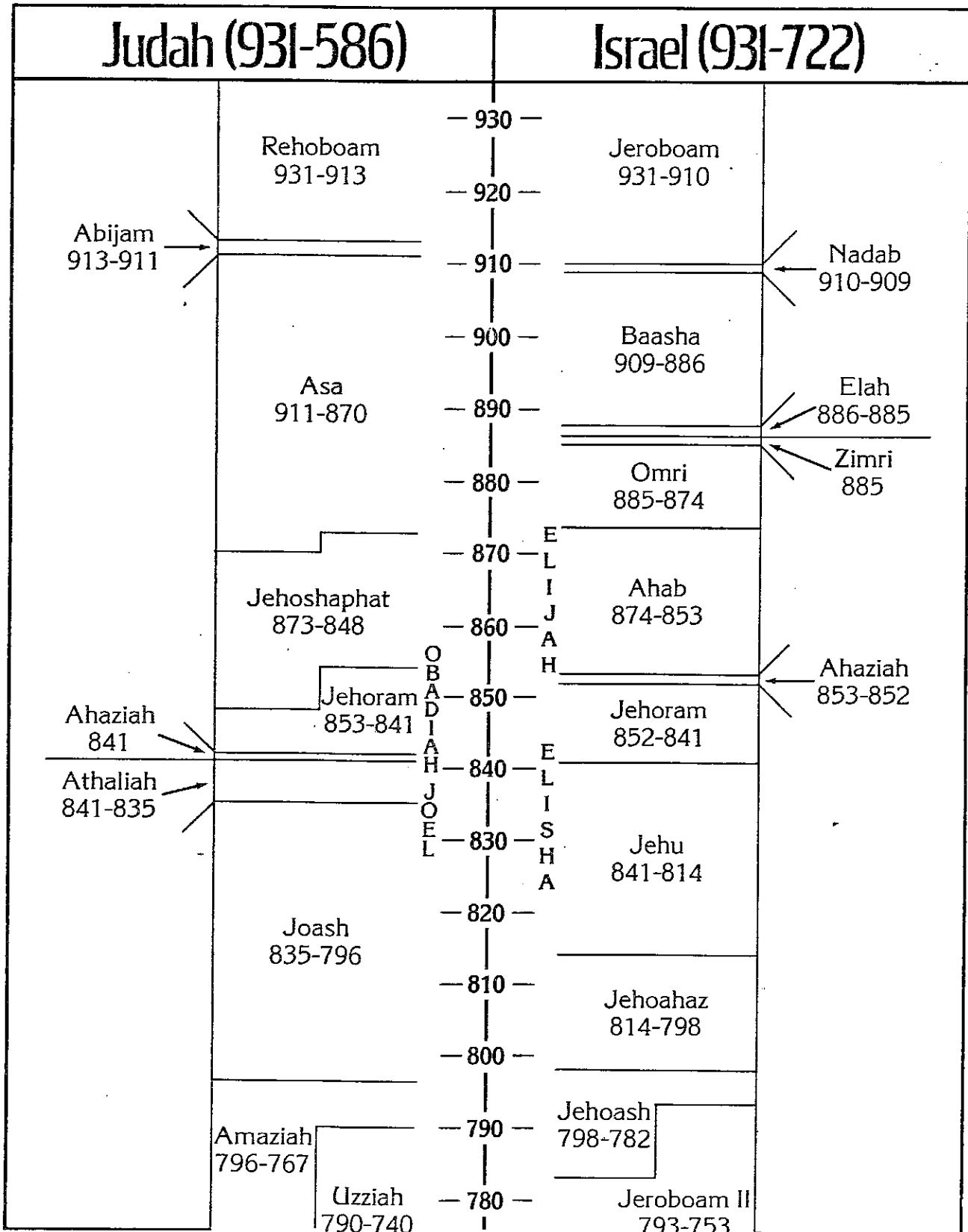


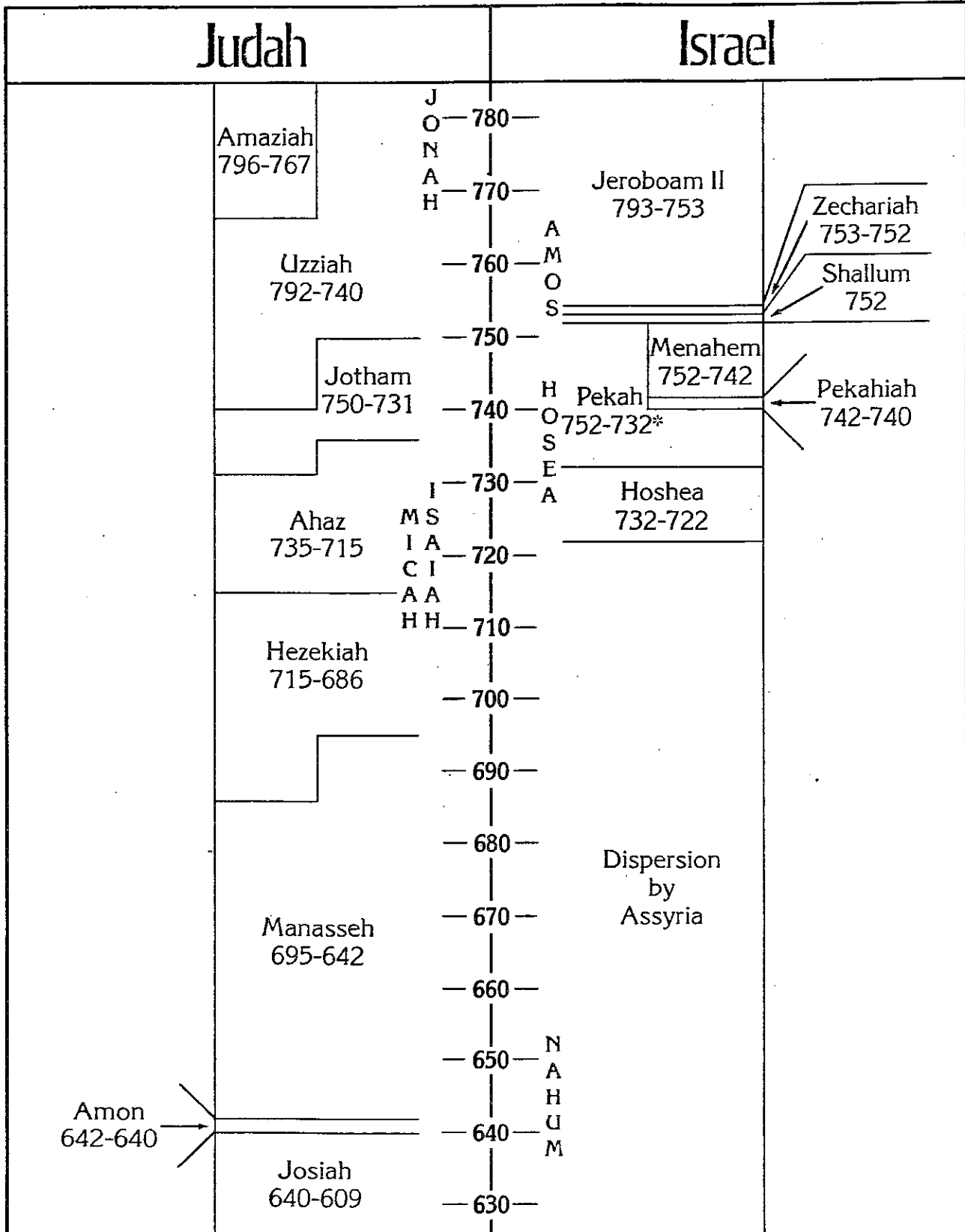
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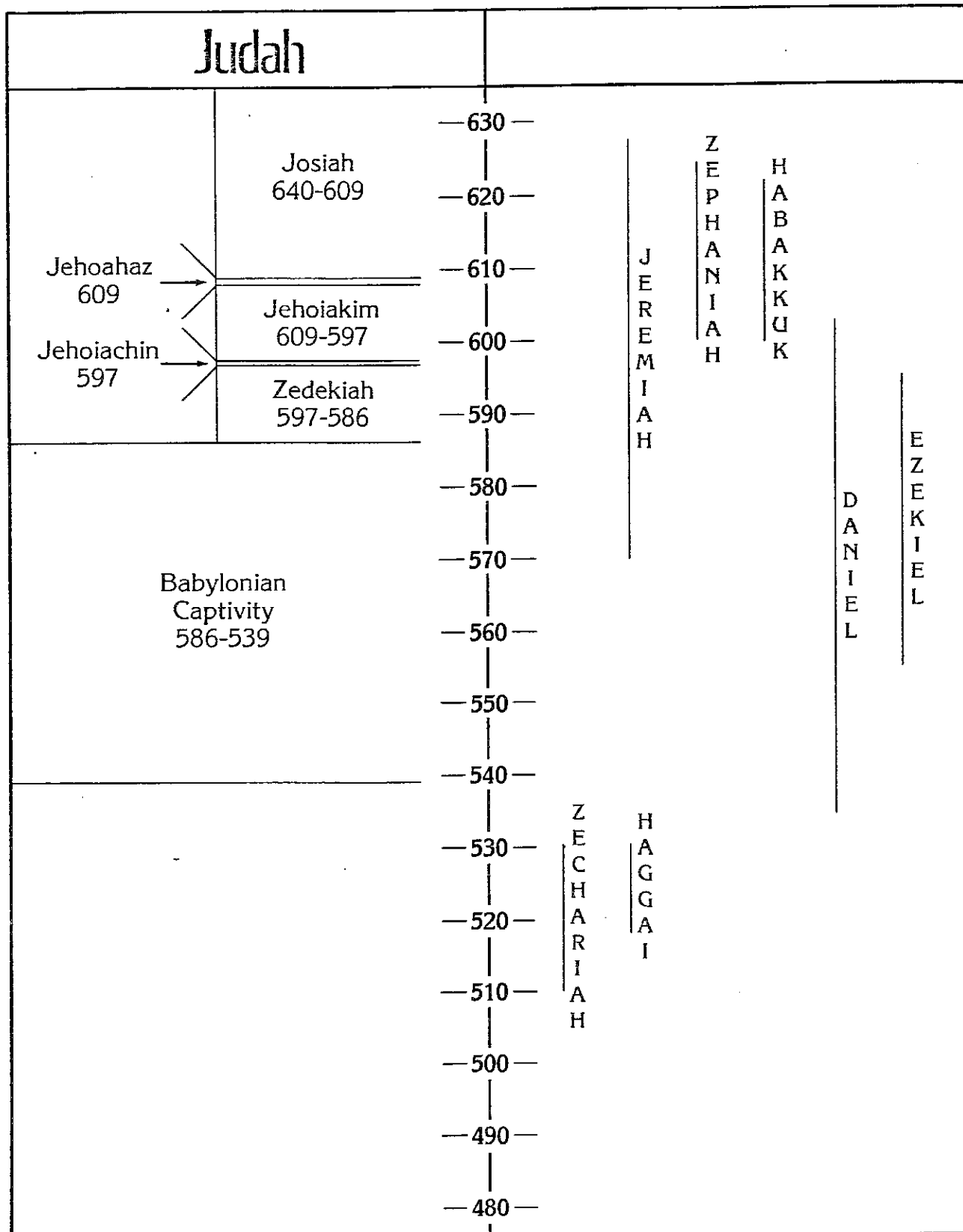
The Great Sea
(Mediterranean Sea)



Kings of the Divided Monarchy







The Kings of the Divided Kingdom

by Kevin S. Kay
Rt. #16, Box 208, #2
Bowling Green, KY 42101

| KINGS OF JUDAH | AGE AT CORONATION | DATES OF REIGN | LENGTH OF REIGN | CHARACTER | PROPHETS | REFERENCES |
|---------------------------------------|-------------------|--|-----------------|-----------|--|---|
| 1. Rehoboam | 41 | 931/30 -- 913 | 17 y | Bad | Shemaiah | 1 Ki. 12:1-24 1 Ki. 14:21-31 2 Ch. 10:1 -- 12:16 |
| 2. Abijam (Abijah) | | 913 -- 911/10 | 3 y | Bad | | 1 Ki. 15:1-8 2 Ch. 13:1-22 |
| 3. Asa | | 911/10 -- 870/69 | 41 y | Good | Azariah Hanani | 1 Ki. 15:9-24 2 Ch. 14:1 -- 16:14 |
| 4. Jehoshaphat | 35 | [873/72 -- 870/69] 870/69 -- 848 | 25 y | Good | Jehu Jahaziel Eliezer | 1 Ki. 22:41-50 2 Ch. 17:1 -- 21:1 |
| 5. Jehoram (Joram) | 32 | [853 -- 848] 848 -- 841 | 8 y | Bad | Elijah OBADIAH? | 2 Ki. 8:16-24 2 Ch. 21:1-20 |
| 6. Ahaziah (Jehoahaz) (Azariah) | 22 | 841 | 1 y | Bad | Elijah | 2 Ki. 8:25-29 2 Ki. 9:14-29 2 Ch. 22:1-9 |
| 7. Athaliah | | 841 -- 835 | 6 y | Bad | | 2 Ki. 11:1-20 2 Ch. 22:10 -- 23:21 |
| 8. Jehoash (Joash) | 7 | 835 -- 796 | 40 y | Good | Zechariah JOEL? | 2 Ki. 11:21 -- 12:21 2 Ch. 24:1-27 |
| 9. Amaziah | 25 | 796 -- 767 | 29 y | Good | Man of God A prophet | 2 Ki. 14:1-22 2 Ch. 25:1-28 |
| 10. Azariah (Uzziah) | 16 | [792/91 -- 767] 767 -- 740/39 | 52 y | Good | Zechariah ISAIAH | 2 Ki. 15:1-7 2 Ch. 26:1-23 |
| 11. Jotham | 25 | [750 -- 740/39] 740/39 -- 732/31 | 16 y | Good | ISAIAH MICAH | 2 Ki. 15:32-38 2 Ch. 27:1-9 |
| 12. Ahaz | 20 | [735 -- 732/31] 732/31 -- 716/15 | 16 y | Bad | ISAIAH MICAH Oded | 2 Ki. 16:1-20 2 Ch. 28:1-27 |
| 13. Hezekiah | 25 | 716/15 -- 687/86 | 29 y | Good | ISAIAH MICAH | 2 Ki. 18:1 -- 20:21 2 Ch. 29:1 -- 32:33 Isa. 36:1 -- 39:8 |
| 14. Manasseh | 12 | [697/96 -- 687/86] 687/86 -- 643/42 | 55 y | Bad | | 2 Ki. 21:1-18 2 Ch. 33:1-20 |
| 15. Amon | 22 | 643/42 -- 641/40 | 2 y | Bad | | 2 Ki. 21:19-26 2 Ch. 33:21-25 |
| 16. Josiah | 8 | 641/40 -- 609 | 31 y | Good | Huldah JEREMIAH ZEPHANIAH NAHUM HABAKKUK | 2 Ki. 22:1 -- 23:30 2 Ch. 34:1 -- 35:27 |
| 17. Jehoahaz | 23 | 609 | 3 m | Bad | JEREMIAH HABAKKUK | 2 Ki. 23:31-34 2 Ch. 36:1-4 |
| 18. Jehoiakim (Eliakim) | 25 | 609 -- 598 | 11 y | Bad | JEREMIAH HABAKKUK | 2 Ki. 23:34 -- 24:7 2 Ch. 36:5-8 |

| 19. Jehoiachin (Jeconiah) (Coniah) | 18 | 598 -- 597 | 3 m | Bad | JEREMIAH | 2 Ki. 24:8-17 ^p 2 Ch. 36:9-10 |
|--|----------------------|-------------------------------------|--------------------|-----------|------------------------|--|
| 20. Zedekiah (Mattaniah) | 21 | 597 -- 586 | 11 y | Bad | JEREMIAH | 2 Ki. 24:18 -- 25:7 2 Ch. 36:11-21 |
| KINGS OF ISRAEL | AGE AT CORONATION | DATES OF REIGN | LENGTH OF REIGN | CHARACTER | PROPHETS | REFERENCES |
| 1. Jeroboam I | | 931/30 -- 910/09 | 22 y | Bad | Ahijah Man of God | (1 Ki. 11:26 -- 12:20) 1 Ki. 12:25 -- 14:20 (2 Ch. 10:1-29) (2 Ch. 13:1-20) |
| 2. Nadab | | 910/09 -- 909/08 | 2 y | Bad | | 1 Ki. 15:25-28, 31 |
| 3. Baasha | | 909/08 -- 886/85 | 24 y | Bad | Jehu | (1 Ki. 15:27-32) 1 Ki. 15:33 -- 16:7 2 Ch. 16:1-6 |
| 4. Elah | | 886/85 -- 885/84 | 2 y | Bad | | 1 Ki. 16:8-10, 14 |
| 5. Zimri | | 885/84 | 7 d | Bad | | (1 Ki. 16:9-13) 1 Ki. 16:15-20 |
| 6. (Tibni) | | 885/84 -- 880 | 4 y | | | 1 Ki. 16:21-22 |
| 7. Omri | | [885/84 -- 880] 880 -- 874/73 | 12 y | Bad | | (1 Ki. 16:16-22) 1 Ki. 16:23-28 |
| 8. Ahab | | 874/73 -- 853 | 22 y | Bad | Elijah Micaiah | 1 Ki. 16:28 -- 22:40 2 Ch. 18:1-34 |
| 9. Ahaziah | | 853 -- 852 | 2 y | Bad | Elijah | 1 Ki. 22:51-53 2 Ki. 1:1-18 2 Ch. 20:35-37 |
| 10. Jehoram (Joram) | | 852 -- 841 | 12 y | Bad | Elisha | 2 Ki. 3:1-27 (2 Ki. 4:1 -- 8:15) 2 Ki. 9:14-26 2 Ch. 22:5-8 |
| 11. Jehu | | 841 -- 814/13 | 28 y | Bad | Elisha | 2 Ki. 9:1 -- 10:36 2 Ch. 22:7-9 |
| 12. Jehoahaz | | 814/13 -- 798 | 17 y | Bad | | 2 Ki. 13:1-9 |
| 13. Jehoash (Joash) | | 798 -- 782/81 | 16 y | Bad | Elisha | 2 Ki. 13:10-25 2 Ki. 14:8-16 2 Ch. 25:17-24 |
| 14. Jeroboam II | | [793/92 -- 782/81] 782/81 -- 753 | 41 y | Bad | JONAH AMOS HOSEA | 2 Ki. 14:23-29 |
| 15. Zachariah | | 753 -- 752 | 6 m | Bad | HOSEA | 2 Ki. 15:8-12 |
| 16. Shallum | | 752 | 1 m | Bad | HOSEA | (2 Ki. 15:10) 2 Ki. 15:13-15 |
| 17. Menahem | | 752 -- 742/41 | 10 y | Bad | HOSEA | (2 Ki. 15:14) 2 Ki. 15:16-22 |
| 18. Pekahiah | | 742/41 -- 740/39 | 2 y | Bad | HOSEA | 2 Ki. 15:23-26 |
| 19. Pekah | | [752 -- 740/39] 740/39 -- 732/31 | 20 y | Bad | HOSEA | 2 Ki. 15:27-31 2 Ch. 28:5-8 Isa. 7:1-9 |
| 20. Hoshea | | 732/31 -- 723/22 | 9 y | Bad | HOSEA | (2 Ki. 15:30) 2 Ki. 17:1-41 |

Kings of Assyria

| | | | |
|---------------------|-----------|---------------------|---------|
| Ashur-uballit I | 1354-1318 | Shamsi-Adad V | 824-810 |
| Adad-nirari I | 1318-1264 | Adad-nirari III | 810-782 |
| Shalmaneser I | 1264-1234 | Shalmaneser IV | 782-773 |
| Tukulti-Ninurta I | 1234-1197 | Ashur-dan III | 773-754 |
| Ashur-dan I | 1179-1133 | Ashur-nirari V | 754-745 |
| Tiglath-pileser I | 1115-1076 | Tiglath-pileser III | 745-727 |
| Ashur-rabi II | 1012-972 | Shalmaneser V | 727-722 |
| Ashur-resh-ishi II | 972-967 | Sargon II | 721-705 |
| Tiglath-pileser II | 967-935 | Sennacherib | 704-681 |
| Ashur-dan II | 935-912 | Esarhaddon | 681-669 |
| Adad-nirari II | 912-889 | Ashur-banipal | 669-633 |
| Tukulti-Ninurta II | 889-884 | Ashur-etil-ilani | 633-622 |
| Ashur-nasir-apal II | 884-858 | Sin-shur-ishkun | 621-612 |
| Shalmaneser III | 858-824 | Ashur-uballit | 612-608 |

Fall of Nineveh 612

Fall of Haran 610

Fall of Carchemish 605

Kings of Syria

| KING | DATES | SCRIPTURE |
|----------------|---------|-------------------------|
| Hezion (Rezon) | 940-915 | 1 Kings 11:23-25; 15:18 |
| Tabrimmon | 915-900 | 1 Kings 15:18 |
| Benhadad I | 900-860 | 1 Kings 15:18, 20 |
| Benhadad II | 860-841 | 1 Kings 20 |
| Hazael | 841-806 | 2 Kings 8:15 |
| Benhadad III | 806-770 | 2 Kings 13:3 |
| Rezin | 750-732 | 2 Kings 15:37 |

Kings of Neo-Babylonia

| KING | DATES | SCRIPTURE |
|-----------------------------|---------|---------------------------------|
| Nabopolassar | 625-605 | |
| Nebuchadnezzar | 605-562 | 2 Kings 24-25; Daniel |
| Amel-Marduk (Evil-Merodach) | 562-560 | 2 Kings 25:27-30; Jer. 52:31-34 |
| Neriglissar | 560-556 | Jer. 39:3, 13 |
| Labashi-Marduk | 556 | |
| Nabonidus (Nabunaid) | 556-539 | |

Introduction To The Prophets

INTRO: The great importance of the prophetic movement is evidenced in the Bible by the number of references to prophets and prophetesses. The word "prophet" or its equivalent is found almost 500 times in the Bible (more than 300 in the Old Testament and 160 in the New Testament). Many other terms are also used to designate God's messengers and servants ("man of God", "seer", etc.).

Their work was very important. They revealed God's will to men and turned them back to what God had already told them (Hebrews 1:1).

God had never left man without a witness and revelation of Himself (Jeremiah 7:25; Matthew 11:13-15; Hebrews 1:1-2). Even today, although we don't personally have these inspired prophets, we do have the same revelation they made known when they were here. Thus, their work is beneficial for all times (1 Peter 1:10-12; 2 Peter 1:19).

I. WHAT IS A PROPHET?

A. What Is A Prophet?

1. Definition. Three Hebrew words are translated "prophet" in the Old Testament. The first two are "Ro'eh" (11 times) and "Chozeh" (22 times). These words mean "to see" and convey the idea of men of vision. Prophets were often called "seers" because of their ability to discern spiritual realities not available to others.

The third word "Nabhi" (300+ times) means "to announce" or perhaps to "bubble up" representing the prophet as a speaker. Thus he was a man with a message directly from God.
2. A Spokesman For God. He was a mouthpiece for God, sent with a message from God.
 - a. Inspired definition (Exodus 4:14-16; 7:1-2). In a figurative sense, Moses would be as 'God' to Aaron, and Aaron was to be like Moses' prophet (or mouth).
 - b. The prophet's words were as God's words (Jeremiah 15:19). They carried **God's** authority within them.
 - c. They relayed a message from God (Deuteronomy 18:18-19; Hosea 12:10; Ezekiel 3:4). They were God's representatives but only when they brought a message from Him.
 - d. They were "forth-tellers" more than "fore-tellers". Although they did sometimes predict the future, that was not their primary work. God used them to reveal to the people His will and His plans, and the predictive element would come in as it sometimes related to those plans.
3. Prophets Did Have Other Functions.
 - a. Served as counsellors to kings (Isaiah 37:2-3; 2 Kings 22:12-20; 1 Kings 22:1ff; 2 Samuel 7:1-17)
 - b. Kept the official court records (1 Chronicles 29:29; 2 Chronicles 9:29; 12:15). Thus, God always had contact with the leaders of His people to guide and instruct them (Deuteronomy 17:14,18-20).

- B. What Was His Mission? The Old Testament prophets were not concerned with founding a new religion, but with calling the Jews back to the Law given by Moses (cf. Numbers 12:1-8). In one word, their message was "Repent!" (2 Kings 17:13).

They reminded people of the **past** (what God had done for them, how their fathers had turned away). They had a message for the **present** (calling them back to God and giving them practical suggestions for living). Their work also related to the future (promising rewards for righteous living and threatening punishment for sin, proclaiming God's purpose for Israel, and pointing men forward to Christ and His kingdom).

II. ORIGIN OF THE PROPHETS

A. History Of Prophetic Activity. God's prophets were not merely confined to the Jewish people under the Law of Moses but whenever, wherever, and to whomever He wished to relay a message (Hebrews 1:1).

1. Before Law Of Moses (cf. Acts 3:21, KJV)
 - a. Enoch (Jude 14)
 - b. Noah (2 Peter 2:5)
 - c. Abraham (Genesis 20:7)
 - d. Jacob (Genesis 49:1)
 - e. Miriam (Exodus 15:20)
2. Under Law Of Moses
 - a. Moses (Deuteronomy 18:15-19). The great prophet of the Jewish dispensation (cf. 34:10-12)
 - b. Before the United Kingdom
 - 1) Deborah (Judges 4:4)
 - 2) Unknown prophet before call of Gideon (Judges 6:8-10)
 - 3) Samuel (1 Samuel 3:20)
 - a) Origin of prophetic office (cf. Acts 3:24). The origin of the prophetic office as an institution (like priests and kings) evidently had its formal beginning with the theocracy. It became the guardian of the theocracy, building on the foundation of the Law of Moses and pointing the nation to God's law (cf. Deuteronomy 17:18-20)
 - b) Schools of prophets. Samuel may have been instrumental in forming some sort of "school of prophets" and developing this group of men to relay God's messages and perform other duties (cf. 1 Samuel 3:1; 10:10-12; 19:20-24; 2 Kings 9:1-13).
 They seem to have been organized into communities or schools. Gibeah (1 Samuel 10:5,10), Ramah (1 Samuel 14:18-24), Bethel (2 Kings 2:3), Jericho (2 Kings 2:5), and Gilgal (2 Kings 4:38) were centers where these prophets gathered and from which their influence went out.
 Their work must have been very important to the kingdom because of the many references to them (see also 1 Kings 18:4; 20:35; 2 Kings 2:3-15; 4:1,38; 6:1; 9:1).
- c. During United Kingdom
 - 1) Nathan (2 Samuel 7:2-17; 12:1-25)
 - 2) Gad (1 Samuel 22:5; 2 Samuel 24:11-19)
 - 3) Ahijah the Shilonite (1 Kings 11:29-40)
- d. During Divided Kingdom
 - 1) Elijah (1 Kings 17- 2 Kings 2)
 - 2) Micaiah (1 Kings 22:13-28)
 - 3) Elisha (1 Kings 19:16- 2 Kings 13:21)
 - 4) Writing prophets
 - a) Major prophets (Isaiah, Jeremiah)

- 2) Minor prophets (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah)
- e. During Exile In Babylon
 - 1) Jeremiah
 - 2) Daniel
 - 3) Ezekiel
- f. During Return And Restoration Of Jerusalem
 - 1) Haggai
 - 2) Zechariah
 - 3) Malachi

The prophets were always there to give the people instruction, encouragement and warning. There are a multitude of other, lesser known prophets whose work is spoken of little, but were very important in their own right.

III. PERIODS OF PROPHETIC ACTIVITY

- A. Assyrian Period. The threats of Assyrian domination and captivity were very real because of the course the northern 10 tribes of Israel were taking. Assyria would bring God's judgment on the nation (Isaiah 10: 5-12).
 - 1. Early Prophets Of This Period
 - a. Obadiah [845 BC] (1-4, 10-11, 15)
 - b. Joel [830 BC] (2:11)
 - c. Jonah [780 BC] (1:1-3; 3:1-5; 4:1-2, 9-11)
 - 2. Prophets Before The Assyrian Captivity
 - a. Amos [755 BC] (4:12; 5:1-4)
 - b. Hosea [750-725 BC] (1-3; 11:8; 14:1-9)
 - c. Isaiah [740-690 BC] Prophesied extensively of the Messiah
 - d. Micah [735-700BC] (6:8)
- B. Babylonian Period. Israel was finally overthrown in 722 BC but Judah continued to exist another century because of the good influence of some righteous kings and prophets. But eventually she turned away from God completely and God sent the Babylonians as His rod of punishment (Jeremiah 51:20-26).
 - 1. Prophets Before The Babylonian Captivity
 - a. Zephaniah [630-625 BC] (1:14-16; 2:3)
 - b. Nahum [630-612 BC] (1:1-3; 3:18-19)
 - c. Jeremiah [627-586 BC] (25:1-14; 30:11). The long faithful ministry of this prophet is summarized in one verse (20:9). He also wrote Lamentations (1:12).
 - d. Habakkuk [612-606 BC] (2:4; 3:16-19)
 - 2. Prophets Of The Captivity
 - a. Daniel [606-536 BC] (4:25; 2:24-25)
 - b. Ezekiel [592-570 BC] (11:14-21; 37:1-14)
- C. Persian Period. After Israel's return to Palestine, she began rebuilding the temple, the city of Jerusalem, and the nation. She sent prophets to those people to emphasize their purpose and objective as a nation and to keep them pure until the ushering in of the Messianic period (Malachi 3:1-3; 4:5-6)

1. Haggai [520 BC] (1:4-9)
2. Zechariah [520-518 BC] (1:3; 8:3; 14:9)
3. Malachi [445-432 BC] (3:8; 1:6-8,12-14; 3:1-3; 4:5-6)

CONCLUSION: "Most men shrink from braving danger, exposing falsehood, fighting against wrong. They swim with the stream. They spread their sails to the veering wind. They look on success as the end of living, and on popularity as the test of truth. Not so the prophets. Their vision pierced beyond the vain shows and passing pageantry of life. In Egypt, Syria, Assyria, Babylon, Persia, Rome, they saw in outline dim and vast 'the giant forms of empires on their way to ruin'. Kings, priest, mobs, were but weak men; that which was arrogantly paraded as the majesty of public opinion meant nothing to them but the shout of the nosiest and the vote of the most ignorant; they believed that 'one with God is always a majority'; they 'swallowed formulae'; they flung to the winds the false types of goodness, and the false types of orthodoxy which satisfied the somnolent (sleepy) average of religious teachers in their day; they would not deceive for reward or promotion; they would not lie for God" (Farrar, The Minor Prophets, pp.11-12).

Chronology of the Prophets Before the Fall of Samaria 722/1 B.C.

| PROPHET | APPROXIMATE DATES | KINGS OF JUDAH | KINGS OF ISRAEL |
|---------|-------------------|---|--|
| Obadiah | 845 | Jehoram | Joram |
| Joel | 835 | Joash | Jehu |
| Jonah | 782 | Amaziah and Uzziah (coregency) Assyrian King: Shalmaneser IV | Jeroboam II |
| Hosea | 760 to 720 | Uzziah, Jotham, Ahaz, Hezekiah | Jeroboam II, Zechariah, Shallum, Menahem, Pekahiah, Pekah, Hoshea |
| Amos | 760 | Uzziah | Jeroboam II |
| Isaiah | 739 to 685 | Uzziah, Jotham, Ahaz, Hezekiah, Manasseh | Pekah, Hoshea |
| Micah | 737 to 690 | Jotham, Ahaz, Hezekiah | Pekah, Hoshea |

Chronology of the Prophets After the Fall of Samaria 722/1 B.C.

| PROPHET | APPROXIMATE DATES | KINGS OF JUDAH | FOREIGN KINGS |
|-----------|-------------------|--|---|
| Nahum | 650 | Manasseh | Assyria: Ashurbanipal |
| Zephaniah | 640 | Josiah | |
| Jeremiah | 627 to 580 | Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah Exile Governor: Gedaliah | Babylon: Nabopolassar Nebuchadnezzar |
| Habakkuk | 609 | Jehoiakim | Babylon: Nabopolassar |
| Daniel | 605 to 530 | Jehoiakim, Jehoiachin, Zedekiah | Babylon: Nebuchadnezzar, Neriglissar, Labashi-marduk, Evil-Merodach, Nabonidas Medo-Persia: Cyrus, probably Cambyses |
| Ezekiel | 593 to 570 | Zedekiah | Babylon: Nebuchadnezzar |
| Haggai | 520 | Governor: Zerubbabel | Medo-Persia: Darius I |
| Zechariah | 520* | Governor: Zerubbabel | Medo-Persia: Darius I |
| Malachi | 433 | Governor: Nehemiah | Medo-Persia Darius II |

*Zechariah may have continued his ministry to 485 or so.

Judah Alone

INTRO: Israel had fallen to Assyria, Samaria had been ransacked, and throngs of the people were taken into captivity and scattered through the northern nations in 722 BC because of Israel's unfaithfulness (2 Kings 18:9-12). Because of the positive influence of King Hezekiah in Judah and the prophets Isaiah and Micah, Judah continued for about another 135 years.

From this point, Judah's history had a few positive notes (with the reigns of Hezekiah and Josiah) but the condition of the people degenerated until she had to be punished too!! God raised the Babylonians up to inflict His wrath on Judah (Habakkuk 1:5-8; Jeremiah 51:20-23).

I. JUDAH ALONE

A. Books Under Consideration.

1. 2 Kings 18-25. The reigns of Judah's last eight kings are related with emphasis given to the good reigns of Hezekiah and Josiah and the evil influence of Manasseh who set Judah on a path of idolatry and abominations. That was a path of destruction from which they never fully recovered (see also 2 Chronicles 29-36).
2. Isaiah (740-690 BC). His prophetic work finished up during the time of Hezekiah. He was instrumental in influencing Hezekiah to make the right choices during the Assyrian crisis and helped keep the people on track too (cf. 36-39).
3. Micah (735-700 BC). He worked with the people in the country (in contrast with Isaiah who was a city prophet). He championed the cause of the poor against the oppressions of the rich (3:8-12).
4. Jeremiah (627-586 BC). His was an unheeded voice crying out for the repentance of the people of Judah, who rejected and persecuted him for bringing them God's word. He warned them of the inevitable doom of the Babylonian captivity (25:1-14) if they did not repent.
5. Zephaniah (630-625 BC). He was of an aristocratic lineage (1:1). He took a dark view of Judah's situation and gave stern warnings and denunciations against her sins, but expressed conviction that there is always hope for those who fully trust Jehovah (3:14,17).
6. Habakkuk (612-606 BC). His problem was being able to accept that God would punish His people with a nation as wicked as Babylon. God's response to him was that he just had to believe it, not understand it (2:4).

B. Kings Of Judah

1. Hezekiah (2 Kings 18-20). He was a righteous king, one of the best God's people ever had (18:3-6).
 - a. He did much to restore Jehovah worship and even kept the Passover which had not been observed since Solomon's time (2 Chronicles 29-31).
 - b. Hezekiah vs. Sennacherib (18:13-19:37). Sargon II was killed in battle in 705 BC and was succeeded by his son Sennacherib. During this time of shifting international alliances, Hezekiah yielded to the temptation to join the enemies of Assyria. He ceased paying tribute to Assyria.

With almost all of Southwest Asia in revolt, Assyria came to flex her muscles and subsequently Hezekiah made a deal which cost them about 1.5 million dollars in tribute money, so much

that he had to strip the doors of the temple and take its vessels to pay the taxes.

- 1) Rabshakeh was sent to challenge the followers of Hezekiah (18:19-37; cf. Isaiah 36-39).
- 2) Hezekiah sent for Isaiah to advise him (19:1-7). Isaiah told them not to be afraid, that God would send a spirit upon the king, cause him to hear a rumor, and return to Assyria, and there be killed.
- 3) Sennacherib sent a letter to Hezekiah (19:8-19). The king offers prayer to God which He hears and answers.
- 4) Isaiah prophesied that Jerusalem would be spared, and that night 185,000 Assyrian soldiers were slain by the Angel of the Lord (19:20-37).

- c. Hezekiah's sickness and recovery (20). He was told of his imminent death (20:1). Because of his prayer, God granted him another 15 years and proved His promise by causing the shadow on the sundial to go backward (20:1-11).

The king of Babylon sent a present to Hezekiah after hearing he was sick, and in pride Hezekiah showed them all the treasures of the temple. God told him that those things would be carried away to Babylon, along with some of Hezekiah's descendants (20:12-21).

2. Manasseh (2 Kings 21:1-18). Manasseh did more to corrupt Judah than perhaps any other king. He even encouraged the people to engage in more evil practices than the nations that were in Canaan before Israel (21:1-9).

He filled the city with innocent blood, set up idols and sacrificed his son to Molech.

- a. God would wipe Jerusalem clean like a plate (21:12-15)
- b. Manasseh was taken captive into Assyria (2 Chronicles 33:10-13). There he was humbled and turned back to God. Thus, he was allowed to return home.
- c. Manasseh enacted reforms (2 Chronicles 33:14-17). But Judah never fully recovered from the evil and idolatry that he introduced to the nation. All of his zeal and energy could not undo what he had done -- There is a lesson in that for us!!

3. Amon (2 Kings 21:19-26). Amon followed in his father's earlier footsteps and very quickly undid the reforms of Manasseh. Manasseh had cleansed Jerusalem of its idols but left the high places and shrines. Little effort was needed to reinstate idol worship.

Amon's death was about as characteristic of treachery as his reign. His servants conspired against him, killing him in his own house.

4. Josiah (2 Kings 22:1-23:30). Josiah was eight years old when he became king and became one of the best kings Judah ever had (22:2). He instituted sweeping reforms and restored the true worship of Jehovah. Jeremiah began prophesying during his reign.

- a. The book of the law found (22). As they were repairing the temple, Hilkiah the High Priest found the book of the law. Shaphan the scribe read it and then read it to king Josiah. Josiah was determined to know God's will concerning the book so he inquired of the prophetess Huldah.

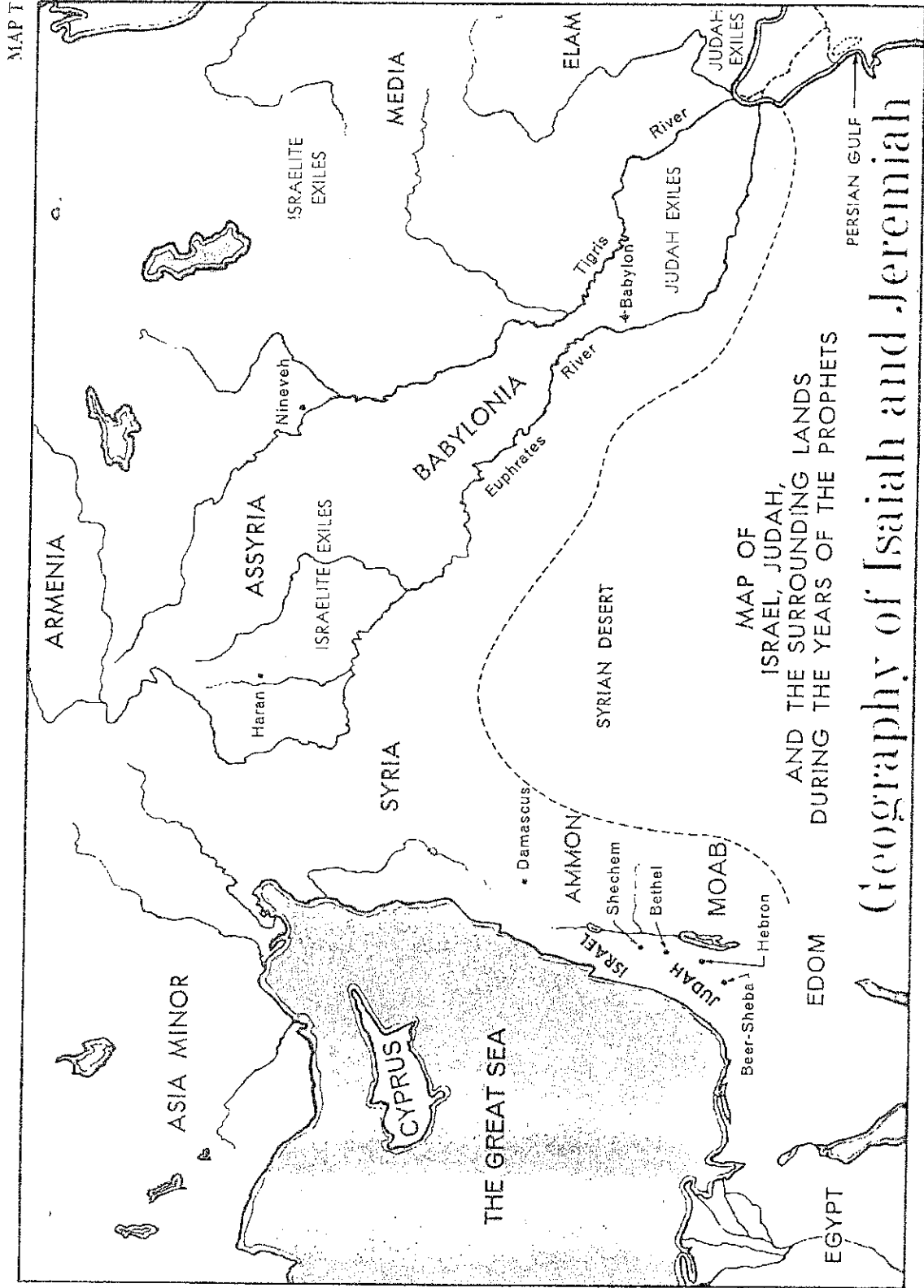
She told him of calamity which would come to Jerusalem but not in his lifetime.

- b. Josiah restores true worship (23:1-25). He cast out and destroyed every vestige of idolatry --altars, idols, priests, religious prostitutes, bones of dead priests. He even tore down the altar set up by Jeroboam as had been prophesied centuries earlier (23:17-18; cf. 1 Kings 13:1-3).
- The prophet Jeremiah received his call in the thirteenth year of Josiah's reign (Jeremiah 1:1-3). His work coincided with the king's attempts to turn the people back to God. Jeremiah appealed to their hearts and was almost completely rejected.
- c. Josiah dies in battle (23:28-30). He was killed by Pharaoh Necho at Megiddo, while trying to hinder the Egyptians from aiding the Assyrians.
5. Jehoahaz (23:31-35). He reigned three months in Jerusalem before being deposed by Pharaoh Necho, bound in chains, and taken captive to Egypt where he died (cf. Jeremiah 22:11-17).
- Pharaoh exacted a tax on the land which was paid by Jehoiakim (Jehoahaz's brother) who had been set up by Pharaoh.
6. Jehoiakim (23:36-24:6). He was the brother of Jehoahaz and Pharaoh set him up as a "puppet king". He paid tribute to Necho until Babylon overran Egypt draining her of her power. Judah then came under the control of Babylon and Jehoiakim was his vassal for three years until he rebelled.
- Nebuchadnezzar lay siege to Jerusalem in 606 BC and took back with him a number of captives (24:1-2). Among these were Daniel, Shadrach, Meshach and Abed-Nego (Daniel 1:1-4).
- Jeremiah's voice was heard loud and clear in Jerusalem at this time.
- a. Prophesied of the 70 year destruction at the time the first group was taken captive (Jeremiah 25:1-14).
- b. Sent his prophecies to Jehoiakim on a scroll. Upon hearing Jeremiah's words read, the king took out his knife and destroyed the scroll (Jeremiah 36).
7. Jehoiachin (24:8-16). He reigned only three months in Jerusalem before Nebuchadnezzar besieged Jerusalem. Jehoiachin (or Jeconiah, Coniah) surrendered to Nebuchadnezzar and they were taken captive to Babylon.
- Nebuchadnezzar also took the skilled workers and leaders of Judah, 10,000 in all, into captivity. He also carried away the riches and articles of the temple. This was the second group taken captive, which also included Ezekiel (Ezekiel 1:1-3).
- With Jehoiachin (Coniah) came the end of the lineage of kings (Jeremiah 22:24-30). He would die in the land of captivity (Jeremiah 22:24-27; 2 Kings 25:27-30). Israel, as a nation under an earthly king, would be no more.
8. Zedekiah (24:17-25:26). Nebuchadnezzar made Zedekiah (Jehoiachin's uncle) his "puppet king" over Judah. Later Zedekiah rebelled against Babylon and the king came to put a stop to this rebellion once and for all. Jerusalem was besieged. Zedekiah appealed to Jeremiah to inquire of God for him (Jeremiah 21:1-10). God had decreed that Jerusalem would fall and Zedekiah would be taken captive. The people were to choose whether they would remain in Jerusalem and die or be exported to Babylon and live.

- a. Destruction of Jerusalem (25:1-21; cf. Jeremiah 52:1-30). The walls of Jerusalem were breached and Zedekiah escaped. But he was overtaken and brought to King Nebuchadnezzar. His sons were slain before his eyes, then his eyes were put out, he was then bound and taken to Babylon.
Nebuzaradan (captain of the guard) burnt the temple, the palace and everything inside the city. He then broke down the walls all around.
 - b. Gedaliah made governor of Judah (25:22-26). He was made governor to rule the remnant of poor people left there and shortly thereafter was slain by Ishmael. Fearing Babylonian reprisal, those remaining in Jerusalem fled to Egypt.
- C. The Babylonian Captivity. The captivity was actually not an event but a process. Three different groups were taken away in the years 605, 597 and 586 BC. Thus the kingdom of Judah was brought to an end.
- 1. Why the captivity? (2 Chronicles 36:14-16; 2 Kings 24:3-4). Judah brought it upon herself with her sins. God had warned them when they first entered the promised land of the consequences of disobedience (Deuteronomy 28).
 - 2. How long would captivity last? (Jeremiah 25:8-14). Jeremiah wrote the captives a letter which he sent to them, telling them two things:
 - a. Dwell in Babylon peaceably (Jeremiah 29:4-9). Because that was where they would have to remain for the duration.
 - b. Promised Restoration (Jeremiah 29:10-14). After 70 years they would return to the Land and restore their broken relationship with Jehovah.

CONCLUSION: While Israel and Judah should have been at the peak of their glory as a "kingdom of priests and holy nation" (cf. Exodus 19:5-6) instead they became as wicked and corrupt as any nation before them.

God had to destroy them and preserved just a remnant to whom He could restore the land and be gracious again.



MAP OF
 ISRAEL, JUDAH,
 AND THE SURROUNDING LANDS
 DURING THE YEARS OF THE PROPHETS

Geography of Isaiah and Jeremiah

The Babylonian Captivity

INTRO: After 800 years in the land God had promised them, God's people again find themselves captive in a foreign land. Northern Israel had been scattered by the Assyrian captivity and now Judah has been taken captive into Babylon, leaving only a skeleton population in Palestine.

But God was not through with His people yet, nor did He forget them while in captivity. There would be a restoration of a faithful remnant to their homeland, but first their years in captivity would sift out the spiritual people from the rest of the nation, and this faithful remnant would restore the true worship of the true God in Jerusalem.

I. THE BABYLONIAN CAPTIVITY

A. Books Under Consideration.

1. Jeremiah. The extent of Jeremiah's ministry belongs to the days immediately prior to the captivity, but he remained a voice of conviction and hope for those who remained in Jerusalem and those taken captive to Babylon. He gave assurance of the restoration to their land (27-33) and wrote letters to give hope to the captives (29; 51:59-64).
2. Lamentations. Written by Jeremiah immediately after the capture of Jerusalem while the scenes of the siege, the fall and capture of the city are still fresh in his mind. The tears of Jeremiah condense into these sad words (1:12).
3. Daniel. Daniel was God's representative and spokesman in the king's court, assuring them that whatever happened on the national scene, God was always in control (4:25).
4. Ezekiel. Ezekiel was a prophet to the captives. Beginning his ministry about 593 BC, he showed them that Jerusalem would be destroyed, and rightly so, for her sins (1-24). But he also offered them comfort and hope in their restoration to their homeland (33-48).

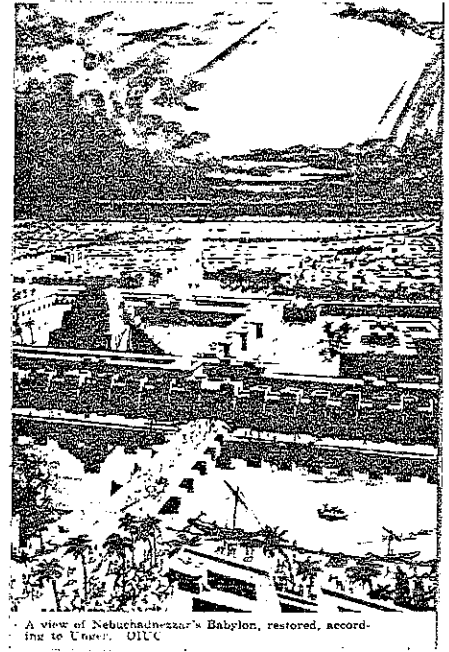
B. The Captivity.

1. Deportations. Judah's captivity was not so much an event as a process over a 20-year period.
 - a. 606 BC. Jehoiakim was Nebuchadnezzar's vassal for three years until he rebelled and the Babylonian king came against Jerusalem, captured Jehoiakim and brought him bound into captivity along with others including Daniel, Shadrach, Meshach, and Abed-Nego (2 Chronicles 36:5-7; Daniel 1:1-4).
 - b. 597 BC. Jehoiachin had just begun reigning when Nebuchadnezzar again besieged Jerusalem and took spoils of her. He also carried away Jehoiachin and the prominent men and women -- leaders, officers, craftsmen, smiths -- among who was Ezekiel (2 Kings 24:8-16).
 - c. 586 BC. Zedekiah had been set up by Nebuchadnezzar but when he rebelled, it was time to put a stop to the Jewish problem. The Babylonian stomped them out, besieging and destroying Jerusalem, burning its houses and temple and breaking down its walls (2 Kings 25:1-10).
Nebuzaradan (captain of the guard) took the last group captive and left the poor to tend the land (2 Kings 25:11-21; cf. Leviticus 26:36-37).

1) Lamentations. The siege against Jerusalem lasted a year and a half. This collection of dirges portrays Jerusalem's empty and wasted condition, her degradation and shame, and her punishment as a just judgment from God.

2. Life In Babylon.

a. The city. "What kind of world was this new home of theirs? Compared to the poor little country of Palestine it was a big, rich and prosperous country. Here the Jews found an advanced culture, big business, and materialistic splendor. Babylon, the chief city, was one of great wealth and magnificence. It was the center of a vast empire including all of Mesopotamia and the highlands beyond, as well as Syria and Palestine. The city of Babylon was on the monotonous plains of the banks of the Euphrates River. Ancient writers describe it as a city surrounded by four walls, each fifteen miles in length. Twenty-four streets ran north and south and the same number east and west. In this way each street terminated at a gate in the wall (100 of these) and the city was thus made up of more than six hundred square blocks. It is said that in the center of each square was a garden. The city contained many elaborate and expensive buildings such as palaces and temples. To relieve the homesickness of his wife for her native hills, Nebuchadnezzar constructed, at tremendous expense, the famous hanging gardens. In reality these were immense terraces placed on top of each other until they reached the height of the city walls. On these were planted beautiful shrubs and flowers" (H.I. Hester, "The Heart Of Hebrew History" pp.251-252).



b. Nature of the captivity. The Jewish exiles were placed in a rich plain on the river Chebar which connected Babylon with Nippur (Ezekiel 1:1-3). They apparently enjoyed freedom to govern their own affairs and worship as they wanted -- as long as they were loyal to the Babylonians and conformed to the religious practices of their captors.

Jeremiah had told them to keep peace, establish themselves and prosper in that land (Jeremiah 29:4-7). They also had opportunity to gain much wealth there. Some of them even rose to high political office in the kingdom (e.g. Daniel, Shadrach, Meshach and Abed-Nego).

c. Disgrace of the captivity. In spite of all these benefits, many of the people felt homesickness, resentment and bitterness (Psalm 137).

They had lost their freedom, their government, their home, their self-respect, their nation -- things which money cannot replace. Even though their homeland was small and poor, it was

still their home, their inheritance received from God.

- d. Length of the captivity. Jeremiah prophesied that Judah would be in captivity 70 years and then return (Jeremiah 25:11; 29:10). The captivity began with the first group in 606 BC and the return began in 536 BC.

Because of their abominations the land vomited them out, as it did the nations before Israel (Leviticus 18:24-28). They were carried into Babylon so the land could enjoy its Sabbaths (2 Chronicles 36:20-21; Leviticus 26:34-35). From 586 BC (destruction of Jerusalem) it would be a full 50 years that the land lay dormant, then Israel would return to her original home (cf. Leviticus 25:1-13).

- 3. Religious Crisis. In Babylon the future of Jehovah worship among the Jews was in danger because:
 - a. In the midst of all that Babylonian wealth and opportunity they were tempted to drift away from their religious heritage. What material advantages did Jehovah worship have for those in Babylon? Then too, had not their God forsaken them and allowed them to be captured and exiled?
 - b. Among all people of their day, gods were thought of as tribal or national. No doubt many Jews thought of Jehovah as a God who could only be worshipped in Palestine (cf. Psalm 137:2,4). Thus the work of Ezekiel and Daniel becomes much more important!
- 4. Ezekiel (592-570 BC). Ezekiel was **the** prophet of the captivity. He lived among the captives and served to keep many of them from being overcome by Babylonian paganism. His mission was very important.
 - a. To save from complete apostasy the group of captives that had been carried away in 597 BC. He also labored to prepare them against the corruptions of their fellow Israelites left in Jerusalem when they would be brought to Babylon in 586 BC (see Jeremiah 24). Out of that former group God would find the spiritual remnant that would return to Palestine [They had been taken captive 11 years earlier to prepare and set them apart, and to deliver them from the full fury of God's wrath against Jerusalem in 586 BC].
 - b. To destroy the false hopes of an early return from Babylon. They had to learn the lesson, rethink their faith, and learn the larger spiritual mission of their race. Ezekiel was there to encourage and keep them on the right track.
 - c. To comfort the captives in Babylon and assure them of their restoration -- new life being infused into their nation (37:1-14) and the reuniting of the twelve tribes [all Israel and Judah] (37:11,15-28; cf. Jeremiah 3:18).
 - d. To emphasize the lesson of personal, **individual** responsibility to God (18). The prophets had been emphasizing collective responsibility, guilt, and punishment -- a whole society may be held accountable for allowing certain evils (like idolatry), an entire group may be punished for the nation's corruption, including some innocent and righteous men (Ezekiel, Daniel, cf. 14:12-23).

Ezekiel also stresses that salvation and God's favor are on an individual basis (cf. 3:16-21; 9:4). The wicked will not be

spared by the presence of a few good people among them (14:14) and the innocent will not bear the guilt of the wicked though they might have to share the consequence (18:20).

5. Daniel (606-536 BC). Daniel was a statesman in the foreign courts. Through God's intervention he served as God's representative to the foreign powers spanning two world kingdoms -- Babylon (2:48-49; 5:11,29; 1:21) and Persia (6:1-3).

He assured these leaders **and** the people of Israel (through his influence with these kings cf. 3:28-30; 4:1-37, 34-35), that Jehovah the God of Israel was sovereign no matter what the situation looked like (4:25).

In his own life and that of his companions, they also showed that no decree against God's saints is successful. God can protect His people (3,6).



6. Benefits Of The Captivity.
 - a. They were thoroughly cured of idolatry. That was the chief sin responsible for their captivity and they were so effectively weaned that the Jews have never since been idolaters.
 - b. The synagogue evidently came into existence as a center for worship and instruction in their law.
 - c. They did a great deal of collecting of their sacred literature and writings.
 - d. Religion for them became distinctly more personal and spiritual without the elaborate ceremonies connected with temple worship.
 - e. They became a people more genuinely united in ideals and purposes. They remained a "separate people" from the other nations and clung to each other, giving them strength to withstand the difficulties they would encounter when they returned.
 - f. They began to understand and appreciate their destiny and mission as a nation.
 - g. The wealth of Babylon appealed to many Jews and they got so caught up in the pursuit of material things, that they had no desire to return to Palestine when they had the chance. This separated the spiritually minded from the material minded and strengthened the restoration movement.

CONCLUSION: "...The captivity was not simply a Divine judgment, but a preparation for a better state, an awakening of higher hopes... (Ezekiel) was to set before his countrymen the prospect of a restoration, reaching far beyond a return to their native soil; he was to point to an inauguration of divine worship far more solemn than was to be secured by the reconstruction of the city or temple on its original site in its original form..." (Barnes Commentary, p.301).

"For the Jews it was a time, not only of humiliation and sorrow, but of radical changes in nearly every area of their lives... Gone were the days of splendid material kingdoms. Their hope for the future lay in the realization of **spiritual ideals** and purposes." (Hester, p. 249). These great material kingdoms would all come to a complete end, but this seemingly crushed little group would outlive them all and never be destroyed completely (Jeremiah 30:11).

The Restoration Of Israel

INTRO: The return of Judah and Israel from their captivities back to their homeland was stretched out over a period of about a hundred years and was accomplished in three major stages under the leadership of Zerubbabel, then Ezra and Nehemiah. Each of these men and their groups were responsible for a different part in the restoration of the nation.

- * Zerubbabel (536 BC) Reconstructed the temple
- * Ezra (458 BC) Reinstuctured the people
- * Nehemiah (445 BC) Rebuilt the walls of Jerusalem

The captivity and restoration served to strain out the spiritual remnant of God's people. Those who sent into captivity went because the nation turned away from God. Those who returned to their land were those who returned to God with their hearts (Deuteronomy 30:1-10; Leviticus 26:40-45). When the 70 years were accomplished, because of the ease of life in Babylon and the challenge and difficulty of rebuilding their homeland, **only** those with spiritual and religious motives returned -- there was no other possible reason why a person would want to go back.

I. THE RESTORATION OF ISRAEL

A. Persia Replaces Babylon As World Dominant Power. Babylon's fall and destruction had been prophesied by the same prophets who predicted Judah's captivity in Babylon. They even specified the Medes and Persians as the conquerors.

1. Isaiah (13-14; 21:1-10; 44:28)
2. Jeremiah (50-51; cf. 50:9,39-42; 51:11,28,59-64)
3. Daniel (2,5,7-8; cf. 2:39; 5:25-28; 8:20-21)

Babylon fell finally to Cyrus the Persian in 539 BC. Evidently the capital city surrendered without a fight after Cyrus' armies marched under the walls of the city, having diverted the path of the Euphrates River.

B. Proclamation Of Cyrus. "In modern terminology Cyrus would be called a 'liberal'. He was concerned with the welfare of his subjects and freely parted with tradition to accomplish his purposes. He soon discovered the large number of people who had been brought in by force from other countries and forced to live in Babylonia, many of them as slaves. Their restlessness and discontent probably encouraged him to do the daring and unexpected thing. He reversed all former policy by making it possible for all peoples who had been brought in by force and who wanted to return to their homes to do so" (Hester, "The Heart Of Hebrew History", p.258).

He was a polytheist who probably desired the favor of all gods and made it possible for the Israelites to return.

1. Regarding the people they conquered Assyria, Babylon, and Persia followed different policies:
 - a. Assyrians (750-612 BC). Practiced deportation and importation, i.e. they deported people from their native lands, scattered them, and then imported other deposed peoples in that land (2 Kings 17:6,24)
 - b. Babylonians (612-539 BC). Practiced deportation of people from their land (2 Kings 24:10-16; 25:11-12)

- c. Persians (539-331 BC). Practice repatriation, i.e. they returned captive people to their native lands.
 - 2. Sometime during 538 BC Cyrus made a decree permitting and encouraging the Jews to return to their homeland (Ezra 1:1-4). He even brought out thousands of articles from Jerusalem's temple which Nebuchadnezzar had placed in the temples of his gods (Ezra 1:5-11). He made provisions to fund this work too.
He was God's agent for carrying out God's will for His people (Ezra 1:1; note Isaiah 44:28; 45:1-7,13).
- C. First Return Under Zerubbabel (536 BC) (see Ezra 1-6)
- 1. Zerubbabel and Jeshua The High Priest. About 50,000 return under the leadership of these men (1-2). Not many manifested any great desire to return to the old homeland -- few of them alive now had ever lived there and many appear satisfied with their new home in Babylon. Only a fully committed, spiritually motivated group returned.
 - 2. Worship Restored At Jerusalem (3:1-7). In spite of their fears of the surrounding peoples and their vulnerability in Jerusalem, they set up the altar, offered burnt offerings, and kept the feast of Tabernacles.
 - 3. Restoration Of Temple Begins (3:8-13). About one year after their return, the foundation of the temple was laid amid much rejoicing and sorrow. But the work was halted because of the resistance by the Samaritans (4:1-5).
 - 4. Finishing The Temple (4:24-6:22)
 - a. Work of building rejected. For 16 years the temple lay in ruins while the people got settled in their new homes.
 - b. Haggai and Zechariah (5:1-2; 6:14). They were sent by God to spark the people to complete what they had begun.
 - 1) Haggai (520 BC). His message was simple and bold "Build the temple!" (1:1-15). They needed to take inventory of their priorities -- the time had past for them to be getting settled. They were furnishing their own houses lavishly and leaving God's house in ruins.
He encouraged them to be strong as they worked (2:1-5).
 - 2) Zechariah (520-518 BC). He encouraged them of brighter days ahead which would culminate in the Messiah and spiritual Temple of God. His message from God to the people was "Return to me and I will return to you" (1:3,12-17; 2:1-5,12; 8:3; 14:9)
 - c. Completion of the Temple (6:13-22). After four years the Temple was completed (516 BC [exactly 70 years after the original one had been destroyed]). Jehovah worship was restored according to the Law of Moses and they kept the Passover.
 - d. Book of Ezra passes over about 58 years of restoration history. Chapter 7 picks up with Ezra the scribe's period (458 BC). The events of the Book of Esther fit into this period.
- D. The Book Of Esther. This story belongs to the period of Ahasuerus (Xerxes) of Persia (486-464 BC). The Greek historian Herodotus wrote "In the third year of Xerxes' reign was held an assembly at Susa to arrange the Grecian wars" (Vol. 7, p.7) (cf. Esther 1:3ff). The events likely began about 483 BC.

The story is set in Shushan (the capital city) and depicts God's providential care over the Jews who remained dispersed abroad following the return of some of the Jews to their homeland. Mordecai, Esther, and thousands of others remained in Persia and the places they had been scattered.

1. Esther Made Queen (1-2). After Vashti was dethroned, God guided events so that Esther became queen (2:17-18).
 2. The Jews In Danger (3-8).
 - a. The king's number two man, Haman, conspired to destroy the Jews because one of them, Mordecai (who was also Esther's cousin and guardian) refused to bow down to him. An irrevocable decree went out that all Jews were to be executed on a certain day (3:13-14).
 - b. Esther agreed to help her people even though her own life might be endangered after Mordecai convinced her that the assurance of the Jews protection might have actually been the underlying reason why she had become favored and become queen (4:13-16).
 - c. She sets plans in motion to expose Haman's plot against even her (a Jewess) (5:1-8). Burning with rage because Mordecai would not bow down to him later that day, Haman constructed a gallows to hang him from (5:9-14).
 - d. Suffering insomnia that night, as the chronicles of his reign were read to him, the king discovered Mordecai had not been rewarded for foiling an attempt against his life (6:1-3). Unknowingly, the next morning, Haman, who had come to ask for Mordecai's execution, suggested that Mordecai be paraded around the city in honor (6:4-14).
 - e. At Esther's second banquet, her identity as a Jew and Haman's plot were revealed. Haman was hanged on his own gallows (7).
 - f. The Jews were saved from destruction (8-9). And the feast of Purim was established (9:18-32). Mordecai was given Haman's place of second in the kingdom, thus insuring that the Jewish people would be protected and prospered (10).
- E. Second Return Under Ezra (458 BC) (see Ezra 7-10).
1. Ezra Commissioned To Establish Judges And Rulers In Israel (7). His intention was to reinstruct the people in God's law (7:10; cf. Nehemiah 8). He sought to establish God's law (7:26).
 2. Second Group Returned With Him (8). This time only about 1700.
 3. Reforms Of Ezra (9-10). Upon his arrival in Jerusalem he discovered that the people had defiled themselves, intermarrying with the pagans and beginning to lose their distinction as God's chosen race (9).
He pulled out his hair, confronted the people with their sins and demanded that they free themselves of these improper marriages --which they did (10).
- F. Third Return Under Nehemiah (445 BC) (see Nehemiah)
1. Cupbearer To The King (1). He is distressed when he learns of Jerusalem's condition. After almost a century, the walls of Jerusalem have not yet been rebuilt because of much opposition (cf. Ezra 4:4-23). He obtains permission from Artaxerxes to return to Jerusalem and rebuild her walls (2:1-10).
 2. Let Us Rise Up And Build (2:11-18). After viewing the walls, He stirs up the people to the project before them.

3. Nehemiah Encounters Much Opposition (2:19-20; 4:1-15; 6:1-11). But threats, assassination attempts, compromises, etc. do not deter him from the matter of building. With great zeal and effort, they finish rebuilding the walls of the entire city in 52 days (6:15-16).
4. Religious Revival (8:12). Ezra read and explained the law to the entire congregation (8). The people confessed their sins and sealed their covenant with God (9; see 9:28-39).

Jerusalem was repopulated and the walls rededicated (12).

5. Nehemiah's Second Governorship And Reforms (13). After temporarily returning to Shushan (433 BC), Nehemiah came back to Israel (425 BC), instituting religious reforms again, rebuking the people for intermarrying and sin, pulling out their hair, and trying to get them back on the right path.

G. The Prophet Malachi (445-432 BC). He was contemporary with Nehemiah's second governorship, denouncing the same sins as Nehemiah did.

1. Laxity and corruption of priests (1:6-2:9)
2. Mixed marriages (2:10-16)
3. Neglect of tithes (3:7-12)

The people had robbed God not only in tithes and offerings, but they had withheld from Him their loyalty and love (3:8-10). God wanted to give of Himself to them, but first they had to give of themselves to Him.

Malachi contains the last recorded messages of Old Testament times. It is both a conclusion and a connecting link to the New Testament and time of Christ (cf. 3:1-3; 4:4-6).

God had nothing more to say to His people. He had said it all. All that was left for them now was the Messiah. Their other promises had been fulfilled.

CONCLUSION: God had promised to leave and restore a remnant of all Israel to their land (Isaiah 2:9; 10:20-24; Jeremiah 50:3-4; Deuteronomy 30:1-10).

Did that remnant from all of Israel return? Or is that still something to be accomplished? The remnant **did** return, just as God had promised.

1. Haggai (1:12,14; 2:2)
2. Ezra (9;8,14-15). A remnant from "all Israel" did return (2:70; 6:17; 8:35; cf. Acts 26:7; Luke 2:36)
3. Nehemiah (1:3,8-9). A remnant from "all Israel" did return (7:73)

4 GEOGRAPHY OF EZRA—NEHEMIAH—ESTHER SHOWING ROUTE OF RETURNING EXILES

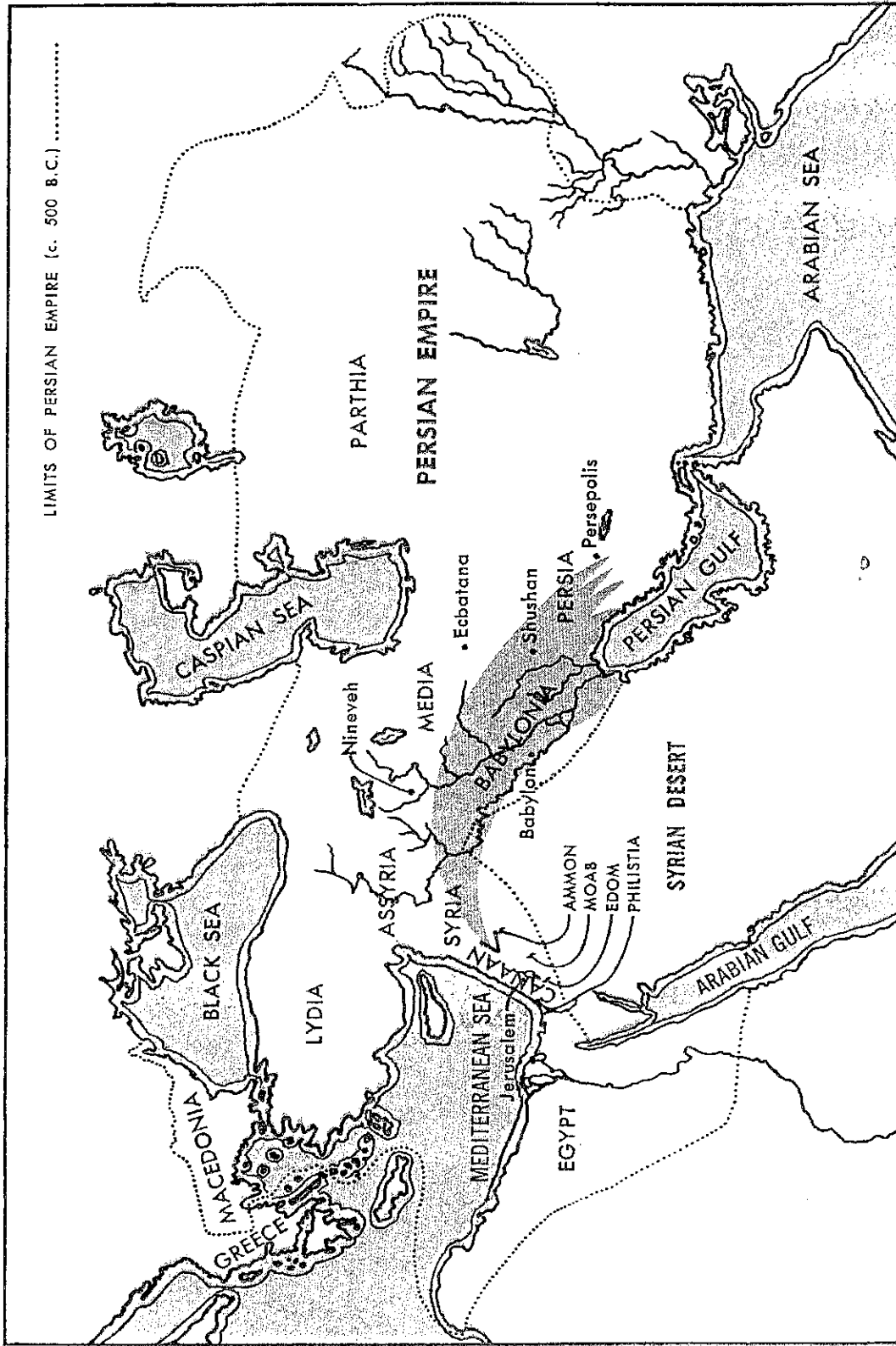
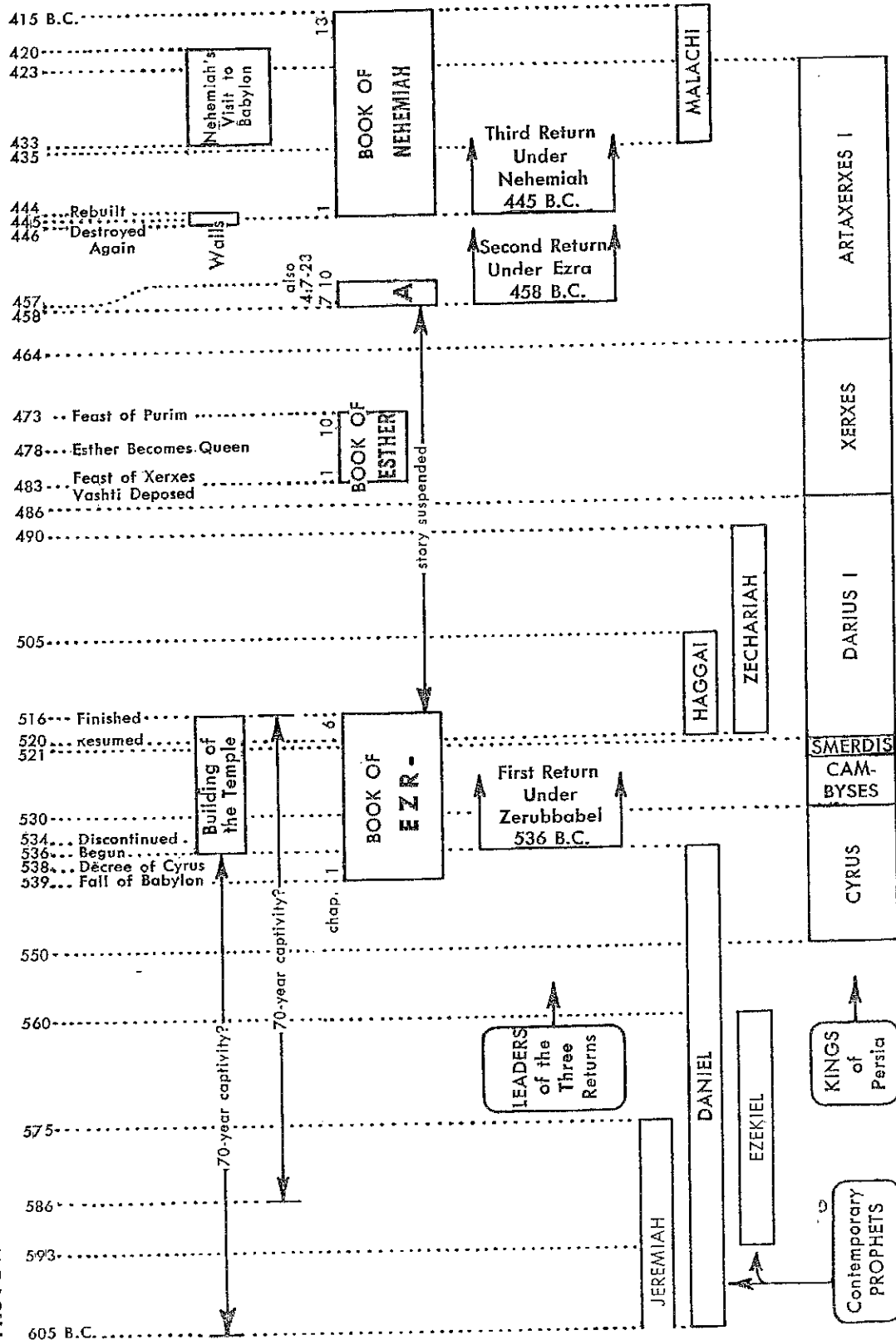


Chart D

HISTORICAL SETTING OF EZRA—NEHEMIAH—ESTHER



Chronology of the Persian Period

| PERSIAN KING | DATES | BIBLICAL CORRELATION | GREEK CORRELATION |
|----------------|---------|--|--|
| CYRUS | 539-530 | Return of Zerubbabel and Jeshua (Ezra 1-3) | |
| CAMBYSES | 530-522 | Rebuilding at Jerusalem stopped (Ezra 4) | |
| DARIUS I | 522-486 | Haggai and Zechariah prophesy (520) Temple completed (516) (Ezra 5 & 6) | Greeks defeat Persians at Marathon (490) |
| XERXES | 486-464 | Story of Esther (Esther 1-9) | Greeks defeat Persians at Thermopolae (480) and Salamis (479) Herodotus 485-425 |
| ARTAXERXES I | 464-423 | Return of Ezra (458) (Ezra 7-10) Return of Nehemiah (445) (Neh. 1-2) Prophecy of Malachi (433) | Golden Age 461-431 Pericles 460-429 Athens rules. |
| DARIUS II | 423-404 | B I B L I C A L S I L E N C E | Peloponnesian Wars 431-404 Athens falls (404) Sparta rules. |
| ARTAXERXÈS II | 404-359 | | Socrates 470-399 Plato 428-348 Aristotle 384-322 |
| ARTAXERXES III | 359-338 | | Philip II of Macedon defeats Greeks at Chaeronea in 338 |
| ARSES | 338-335 | | |
| DARIUS III | 335-331 | | Alexander the Great overthrows Persian Empire |
| ALEXANDER | 336-323 | | Establishment of Greek Empire |

Between The Testaments

INTRO: Malachi was the last prophetic voice to God's people (c. 432 BC). Following him was a period of Biblical silence which lasted over 400 years. It includes the time between the close of Old Testament history and the beginning of the New Testament period with the birth of John the Baptist and Jesus the Christ (Malachi 3:1-3; 4:5-6; Matthew 1-3; Luke 1-3 [The gospel of Mark picks up exactly at the point Malachi left off]).

As divine revelation stopped after Malachi's ministry, there would have been a desire to collect and collate all of God's words. The result would be the Hebrew canon of Scripture. That "between the Testaments" period served to establish the Old Testament Scripture. It also allowed time for the Septuagint translation to be devised. The Septuagint (LXX) was produced c.280 BC translating the Hebrew Scriptures into the Greek language, thus exposing God's teaching to Gentile nations.

The Christian looks upon the Old Testament as preparatory, looking toward the fulfillment of its hopes and promises in Jesus Christ. We are interested in the centuries preceding the coming of Christ, for in them we see God's preparation for the advent of Christ, and a progress toward that period of history known as "the fulness of times" (Galatians 4:4).

I. HISTORICAL DEVELOPMENTS

A. The Persian Period (539-331 BC). The Old Testament record closes in the middle of the Persian world dominance.

1. Cyrus (539-530 BC). In 539 BC, Cyrus defeated the world power of Babylon and took her capital city, channeling the Euphrates River into a lake and marching under the walls on the dry river bed (cf. Daniel 5).
Cyrus was lenient toward the people he subjugated and he restored captive deities and captive people to their own homes (Ezra 1:1-11; 6:1-5).
2. Darius I (522-486 BC). Work on the temple in Jerusalem had ceased. The people were discouraged and Haggai and Zechariah came on the scene to spark them to activity (Ezra 4:24-6:15; Haggai 1:1ff; Zechariah 1:1ff). The temple was completed in the sixth year of Darius.
3. Xerxes I [Ahasuerus] (486-464 BC). He attempted conquest of the Greeks but failed. The battle of Salamis (c. 480 BC) was a turning point in history. Xerxes turned back and the independent Greek city states united making them a greater power. The condition of the Jews under his reign is described in the Book of Esther.
4. Artaxerxes I (464-423 BC). Marked decline of Persian prestige and power. Persia was fading out and Greece was gaining strength. During his reign, Ezra returned with a second group of captives to renew worship and God's law. Nehemiah also returned to rebuild the walls of Jerusalem (2:1ff) and later instituted reforms (13:4ff).
5. Darius II - Darius III (423 -331 BC). Decline and fall of Persia. Alexander ascended the throne in faraway Macedonia with a commission from his father, Philip, to make war on Persia. In 333 BC Darius was defeated in Battle of Issus and two years later they were completely conquered by Alexander (cf. Daniel 8:1-8,20-22; 10:20; 11:2-4).

- B. The Greek Period (332-301 BC).
1. Philip of Macedon. Succeeded in uniting the independent Greek city states. He was murdered in 336 BC.
 2. Alexander The Great (336-323 BC). A military genius, but even more he considered himself an apostle of Hellenism. He spread the Greek way of life (philosophy, culture, language, etc.) all over the world. He hoped to bridge the gap between east and west and bond them to himself -- Hellenism was the bridge.
 Jews were influenced too. The city of Alexandria in Egypt became a cultural center where many Jews were found. Years later, the Septuagint translation would come from Alexandria.
 Alexander died of fever in 323 BC at the age of 33 years.
 3. Four Generals. His kingdom was divided among four generals (Daniel 8:8,22; 11:4).
 - a. Antigonus occupied territory from the Mediterranean to central Asia. In 315 BC Seleucus received Babylon and Syria.
 - b. Cassander ruled Macedonia
 - c. Ptolemy ruled Egypt and lower Syria
 - d. Lysimachus ruled Thrace
- C. The Ptolemy Rule In Palestine (301-198 BC).
1. Ptolemy I Lagi. Was a cruel master of Palestine (see Josephus, Contra Apion, I, 209-210. One great name stands out during this period, Simon the Just. He was a High Priest credited with rebuilding the walls and repairing the temple after these were demolished by Ptolemy I.
 2. Palestine remained in the middle of Ptolemy - Seleucid conflicts for over a century (cf. Daniel 10-12).
- D. The Seleucid Rule In Palestine (198-167 BC)
1. Antiochus III (The Great) (223-187 BC). He defeated Scopas (Ptolemy general) at battle of Paneas (198 BC) and took control of Palestine. Jews enjoyed freedom of worship.
 2. Antiochus Epiphanes (175-163 BC). He came to power by assassination and intrigue, and proclaimed himself "the Illustrious" (a title of deity) (cf. Daniel 8:9-14,23-26; 11:21-35). Much conflict with the Jews.
 He banned Judaism and all its practices, persecuting God's people, and desecrated the temple, sacrificing swine's flesh on the altar (168 BC) (cf. Daniel 8:11-13; 11:29-35).
 - a. Mattathias the priest refused to take the lead in pagan worship and revolted, heading for the hills with his five sons.
- E. The Maccabean Period (167-63 BC)
1. Judas "The Maccabee" ("Hammer"). He succeeded his father as leader of the revolt. He initiated guerilla warfare with increasing success and more Jews joined him. Antiochus could not send his full military strength to Palestine because of problems in Parthia.
 The Maccabees took Jerusalem back. But they soon accepted compromising terms with Syria. The Jews revolted again under Judas. His brother Jonathan gained victory through diplomacy. Jonathan made High Priest.
 2. Simon. Jonathan's brother. Freed Israel from entanglements with Syria. Succeeded Jonathan as High Priest. Under him, the concept

of a hereditary high priesthood in the Hasmonean family was made legitimate (the high priesthood had become more political than religious).

3. John Hyrcanus. Escaped when Simon and two other sons besides Hyrcanus were murdered. He succeeded his father as high priest. This began the Hasmonean period.
 - a. Hellenistic Jews were severely treated and Judaism forced on the Idumeans.
 - b. Jewish sects mentioned for the first time. The Pharisees were identified with the strict Jew while the Sadducees were more liberal-minded toward Hellenism.
 - c. Hyrcanus and Aristobulus II (the new high priest) became involved in a power struggle. On the pretext of being arbitrators, the Romans entered the picture.

F. The Roman Period (63 BC forward)

1. Pompey. Came to Jerusalem to settle dispute between the brothers John Hyrcanus and Aristobulus. When Pompey sought entrance into the temple area Aristobulus resisted and Pompey took it by force killing thousands during and after the assault. Roman occupation began in bitterness.
2. Antipater the Idumean. Because of his part in the conflict between Aristobulus and Hyrcanus, Antipater was placed over Hyrcanus, named procurator of the whole country including Judea, Samaria and Galilee. The Romans thought that being an Idumean, Antipater understood the Jews better than the Romans did, and would be less likely to side with the Jews in any attempted revolt.

Herod (Antipater's son) was placed over Galilee. He showed great administrative ability and won the praise of Rome.
3. Octavian (30 BC- 14 AD). Clashed with Mark Anthony and Cleopatra (of the Ptolemies) . His forces were victorious at the Battle of Actium (31 BC) (cf. Daniel 11:40-45). He took the name Augustus (cf. Luke 2:1), thus beginning the reign of the Roman empire, formerly a republic and loose alliance. Thus began a period of peace and prosperity.
4. Herod The Great (37-4 BC). The son of Antipater who did many great works, among which were building a theatre, amphitheatre, hippodrome, castle of Antonia, great palace, and restored and enlarged the temple in Jerusalem (cf. John 2:19-22).

Beginning with him, the rulers in Palestine were Herods, correlating with the events and rulers of the New Testament.
5. The Herods Of The New Testament.
 - a. Herod the Great. Attempted to kill the Christ of prophecy. Had babies put to death (Matthew 2:1-19; Luke 1:5)
 - b. Herod Archelaus. Made tetrarch of Judea, Samaria, and Idumea (Matthew 2:22).
 - c. Herod Antipas. Made tetrarch of Galilee and Perea (Luke 3:1). Married his brother Philip's wife, Herodias (Luke 3:19). Had John the Baptist beheaded (Matthew 14:1-6; Mark 6:14-22; Luke 9:7-9). Wanted to kill Jesus (Luke 13:31). Pilate sent Jesus before him because He was a Galilean (Luke 23:6; Acts 4:27).
 - d. Herod Phillip. Tetrarch of Iturea and Trachonitus (Matthew 14:3; Mark 6:17).

- e. Herod Agrippa I. Had James beheaded and Peter imprisoned (Acts 12:1-5). Died 44 AD of a similar disease as Herod the Great (Acts 12:19-23; Josephus, Antiquities of the Jews, XIX, 8, 2).
- f. Herod Agrippa II. Made tetrarch 48 AD, then king 52 AD. Favored the Jews, studied Jewish religion and tradition (Acts 26:27). King of Judea at time of Paul's imprisonment (Acts 25:13-26:32).

II. OTHER SIGNIFICANT DEVELOPMENTS (Contributing To The "Fulness Of Times")

- A. The Diaspora (Dispersion). In the time of Christ the majority of Jews in the Roman world lived outside of Palestine. Uprooted by the Assyrian and Babylonian captivities, many chose to remain in those lands to which they had been deported.
Even though separated from Jerusalem and the temple, the diaspora maintained their distinctiveness by attending the synagogues, where the law was read and studied and Jehovah worship conducted. This left a fertile world field for the gospel (cf. James 1:1; 1 Peter 1:1).
- B. The Synagogue. Prior to the Babylonian captivity, the Temple had been the center of worship for the Jew. During their captivity and continuing after their return, the synagogues seem to become prominent as gathering places for hearing God's word read and explained, and as a place of prayer.
The prevalence of synagogues throughout the world offered opportunity for the spread of the gospel all over the world "to the Jew first and also to the Greek".
- C. The Temple. After being razed by Babylon, it was rebuilt under the leadership of Zerubbabel but without nearly the glory nor magnificence of Solomon's temple. Herod the Great again restored the temple and made its appearance dazzling.
With the temple in Jerusalem, there was a tangible reminder that Israel was different from the other nations. It would also afford Jesus and His disciples ample opportunities to teach from within its gates.
- D. Jewish Sects. The rise of the Jewish sects resulted from the clash between Hellenism and Jewish culture and religion.
 - 1. Pharisees ("separated ones"). They are first mentioned during reign of John Hyrcanus (134-104 BC). They resented the combination of the high priesthood with civil authority. They were more strict and religious than any other sects. Their control of synagogue instruction and religious ritual insured a staunch adherence to the law by the people. Though many became fanatical and self-righteous, they were important to the preservation of a holy and righteous people.
 - 2. Sadducees. This was the priestly party. After the return from exile, the high priesthood took on more and more of a political role, serving as a connecting link between whatever empire ruled Palestine and the subjects there. In Jesus' time they had much political power. Religiously, they sought to join God's religion with the "progressive" theories and standards of an unbelieving world.
 - 3. Essenes. They were likely an offshoot of the Pharisees, who withdrew from society in a sort of monastic community. Their life was simple and communistic. Although not mentioned in the Bible, their great contribution was in the production of the Dead Sea Scrolls, which confirm the accuracy of the Old Testament manuscripts.

4. Zealots. They advocated the violent overthrow of Rome. They believed that God alone was king of Israel and it was a sin to acknowledge loyalty to Caesar. Their aggression sparked Israel's revolt against Rome and ultimately the Roman invasion and destruction of Jerusalem in 70 AD. Simon, an apostle of Jesus, was formerly a Zealot (Luke 6:15).

- E. The Septuagint. A translation of the Old Testament Scriptures into Greek produced around 280 BC in Alexandria, Egypt. It shows the completion of the Old Testament canon before that time. It was the Old Testament text read, learned, and quoted by Jesus, His apostles, the early church, and the rest of the world.
It was made in everyday language of the common people which increased its usefulness and familiarity.

- F. Koine Greek. Prior to the time of exile, the Jews spoke Hebrew. From the hellenization of the known world beginning with Alexander the Great, the Greek language spread throughout the world. It became a universal language (at least a second language to all those nations).
Koine Greek was the common language during Jesus and the apostles' time. It is the language of the New Testament. At the beginning of the sixth century AD its use was discontinued, thus insuring that the meaning of its words would be constant and unchanging.

CONCLUSION: The intertestamental period is important as we witness the direction of its events in bringing into fulfillment the "fulness of times" and paving the way for Christ and the gospel to be able to reach the world.

The time was right when Jesus came into the world (Galatians 4:4; Ephesians 1:10; Mark 1:15; 1 Timothy 2:6; Titus 1:2-3). God had set the scene... It was now up to man to accept or reject God's provisions.

The Life Of Christ

INTRO: The period of the life of Christ is the shortest, yet most important period of Bible history we will cover. All the rest of history revolves around this period. Everything before it was leading up to it and everything after it happened in response to this period.

To fully understand this period and interpret its events properly, it is necessary to realize that this period is the culmination of the Old Testament age, preparation and prediction of the new age, but **not** the new age itself!! Not until the ascension of Christ and the advent of the Spirit at Pentecost, did the new age of the church and Christ's universal reign begin (Ephesians 1:19-23; Acts 2; cf. Joel 2:28-32).

To study this period, we will trace His life and works by chronologically harmonizing the gospel accounts.

I. THE LIFE OF CHRIST

A. Books Under Consideration. The four gospels summarize the life of Christ. They are neither histories of the life of Christ nor biographies. They are rather portraits of the person and work of the long promised Messiah -- portraits which present four different poses of **one** unique personality.

1. Matthew. Appeals to the Jewish readers and paints portrait of Jesus as the prophesied Messiah, the Son of David. He "came to fulfil the law and prophets" (5:17-18) and Matthew's account brims with Old Testament quotations and prophecies which were "fulfilled" by Jesus.
2. Mark. Appealed to the Romans who knew and understood action and power. Jesus is depicted as a mighty worker, an obedient servant of God (10:45). It is a book which focuses on Jesus' **actions** rather than His words -- 36 times he uses the words "straightway" and "immediately"
3. Luke. Written to Greeks (Gentiles). He was a historian and his writing reflects that tenacious attempt at accuracy, in order to impress those who never heard of Jesus' life with His works and teachings (1:1-3). He accents the man -- the ideal, perfect man. He uses the term "Son of man" often to identify Jesus with humanity. He is not some far off god on Olympus (like the Greek gods), but Divinity who became humanity for the sake of man!!
4. John. Is unlike the three synoptic (seeing the whole together, taking the comprehensive view) gospels. All the other records have shown us **what** He was, John shows us **who** He is!!
 - a. Matthew - "Look at what Jesus taught!" (Kingship)
 - b. Mark - "Look at what Jesus did!" (Servanthood)
 - c. Luke - "Look at Jesus, the man!" (Humanity)
 - d. John - "Look at Jesus, He is the Son of God!" (Divinity)

John explains his purpose behind writing (20:30-31).

B. In The Fulness Of Time (Galatians 4:4; cf. Ephesians 1:10; Mark 1:15; 1 Timothy 2:6; Titus 1:2-3). God had busily prepared the world for the coming of His Son and spread of the Gospel -- the Babylonian captivity, Persian proclamation, Greek Hellenization, and Roman unity and stability, along with all the other factors and influences these had, made the time propitious for the advent of Jesus Christ.

C. The Life Of Christ

1. The Years Of Preparation.

- a. The Virgin Birth (Matthew 1:18-25; Luke 1:5-2:20). As prophesied by Isaiah (7:14) and Micah (5:2), Jesus was born of a virgin in Bethlehem. Announcement made by angel.
- b. The Infancy Of Jesus (Luke 2:21-39; Matthew 2:1-23). He was presented in the Temple, and later visited by the wise men (both times His Messiahship was acknowledged).
- c. His Childhood in Nazareth (Matthew 2:23; Luke 2:39-52). Very early He realized His emphasis in life "being about my Father's business".
- d. Years Of Silence (Luke 2:51-52). For the next 18 years, Jesus studied, grew, and matured until He was ready for the task God had set before Him. "He grew in wisdom, stature, and in favor with God and man".

2. The First Year Of His Ministry (Obscurity)

a. Opening Events Of His Ministry

- 1) John the Baptist (Matthew 3:1-12; Mark 1:1-8; Luke 3:1-20). He prepared the hearts of the people, making the way for Christ and identifying Him when He came.
- 2) Baptism of Jesus (Matthew 3:13-17). The Spirit descended upon Him.
- 3) Temptation Of Jesus (Matthew 4:1-11; Luke 4:1-13). Subduing His spiritual foe from the very beginning.
- 4) Enlisting His First Disciples (John 1:38-51). These would form His inner circle of associates and apostles.
- 5) First Recorded Miracle (John 2:1-11). He turns water to wine.

b. Early Judean Ministry

- 1) In Jerusalem (John 2:13-3:21). He cleanses the temple and explains the necessity of the "new birth" to enter God's kingdom.
- 2) In Judea (John 3:22-36). Jesus was baptizing. John was bowing out while Jesus was coming to the forefront.
- 3) In Samaria (John 4:1-42). The Samaritan woman at the well ... the emphasis of Jesus' life.

3. The Second Year Of His Ministry (Popularity)

a. Early Galilean Ministry

- 1) Calling Fishers (Matthew 4:18-22; Luke 5:1-11). Making "fishers of men" out of fishermen.
- 2) Preaching Accompanied By Miracles (Matthew 4:12-9:17; Luke 4:14-6:11). He healed the nobleman's son, Simon's mother-in-law, the man with the unclean spirit, a leper, a paralytic, an impotent man, and a man with a withered hand.

b. Middle Galilean Ministry

- 1) Organizing The Kingdom (Luke 6:17-49; Matthew 5-7). He selects His twelve apostles and lays down the requirements for citizenship in His kingdom.
- 2) His Second Preaching Circuit (Luke 7:1-8:3). He heals the centurion's servant and raises the widow's son. John the Baptist was imprisoned and Jesus was anointed by a forgiven woman in Simon the Pharisee's house.

- 3) Teaching By The Sea Of Galilee (Matthew 12:22-13:53; Luke 8:19-56). Jesus speaks many parables by the sea for the sake of those who **will** hear. Great miraculous power is also witnessed as He stills the storm, casts out demons, and raises Jairus' daughter.
 - 4) The Third Circuit (Mark 6:1-29; Luke 9:1-9). Jesus commissioned the twelve and John was beheaded.
4. The Third Year Of His Ministry (Opposition)
- a. Middle Galilean Ministry
 - 1) At Capernaum (Matthew 14:13-15:20). After feeding the 5000 and walking on the sea, He had laid the groundwork so men must make a choice -- Jesus is the bread of life and the Pharisees are the leaven of unrighteousness.
 - b. Later Galilean Ministry
 - 1) Withdrawal To The North (Matthew 15:21-31; Mark 7:24-37). He allows those on the edge of Israel to taste His kindness and grace.
 - 2) Returning To The Sea Of Galilee (Matthew 15:32-16:12; Mark 8:1-26). He feeds the 4000 and heals a blind man at Bethsaida.
 - 3) Second Northern Withdrawal (Matthew 16:13-18:35; Luke 9:18-50). Peter makes his great confession and that fact is confirmed on the Mount of Transfiguration by God's voice from heaven.
 - c. The Perea Ministry
 - 1) On To The Feast Of Dedication (Luke 9:51-10:42; John 9:1-10:42). Jesus did much on His way to Jerusalem -- commissioned the 70 disciples, told story of good Samaritan, visits Mary and Martha in Bethany, healed a man born blind, then attacked the Pharisees in the temple.
 - 2) From the Feast To The Withdrawal (Luke 11:1-17:10). Jesus' teachings become more vivid and memorable. He teaches on prayer, discourses against the Pharisees, warned on the folly of covetousness, emphasized counting the cost, showed God's attitude in recovering the lost, then vividly shows the condition of the saved and lost after death.
 - d. Return To Jerusalem
 - 1) Feverish Activity (Luke 17:20-19:28; Matthew 19:3-20:34). His time is soon coming to a close and Jesus is frantically teaching, preaching, and healing before His imminent death.
 - e. The Passion Week
 - 1) Sunday (Matthew 21:1-11). Triumphant entry into Jerusalem
 - 2) Monday (Matthew 21:12-19). Jesus curses fig tree and cleanses the temple.
 - 3) Tuesday (Matthew 21:20-26:14; Luke 19:45-22:6). Christ's authority challenged. He utters parables of warning (the two sons, the vineyard, the wedding feast). Jesus denounced all the false teaching of the Jewish leaders and their corrupt lives.
That evening, on Mount Olivet, He tells of the imminent destruction of the temple. Judas and the chief priests plot.

- 4) Wednesday (no record of this day)
 - 5) Thursday (Matthew 26:17-35; John 13:1-17:26). The Passover and Lord's Supper celebrated. Jesus speaks His final words to His apostles and intercedes with God in prayer for them.
 - 6) Friday (Matthew 26:30-27:61; Luke 22:39-23:56). Jesus prayed in Gethsemane, was arrested and brought to trial before Jewish authorities. Christ stood before Pilate, then was scourged and crucified on the cross.
- f. The Resurrection (Matthew 28; Mark 16; Luke 24; John 20). Jesus was raised on the third day, appeared to many people up to 40 days after His crucifixion, and talked with them further about the kingdom.
He gave His apostles the Great Commission and then ascended into heaven again.

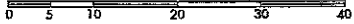
CONCLUSION: Jesus' life and ministry began in **obscurity** -- no public fanfare attended Jesus' opening ministries, but gradually He moved into the spotlight of a curious public's attention. His ministry then was highlighted by **popularity** -- the peak of Jesus' popularity was reached very quickly and the decline was no less rapid. He refused to be what the people wanted Him to be. Then His ministry closed in **opposition** -- from the Jewish leaders especially and even among many of the people. It became only a matter of time and God's divine schedule before the hour of the cross would arrive. Jesus knew that all along.
The life of Christ is worth every hour and minute of attention we can give it!!



PALESTINE IN THE TIME OF CHRIST

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Scale of Miles



Perennial Rivers ——— Capitals ———

Seasonal Rivers & Streams ——— Roads & Trade Routes ———

Cities of the Decapolis ———

* The Decapolis and Ascalon retained their independence under the Roman governor of the province of Syria.

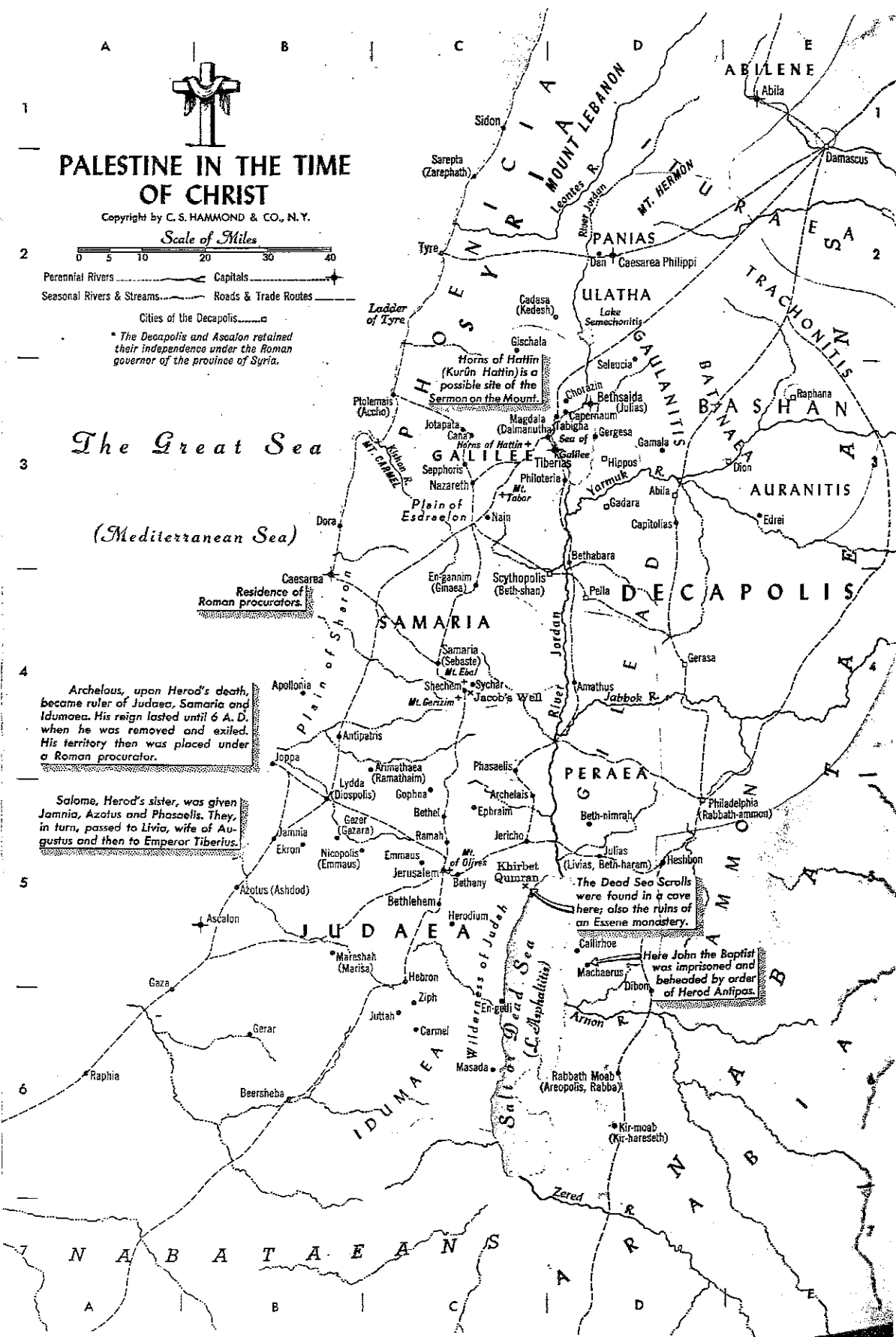
The Great Sea
(Mediterranean Sea)

Archelaus, upon Herod's death, became ruler of Judaea, Samaria and Idumaea. His reign lasted until 6 A. D. when he was removed and exiled. His territory then was placed under a Roman procurator.

Salome, Herod's sister, was given Jamnia, Azotus and Phasaelis. They, in turn, passed to Livia, wife of Augustus and then to Emperor Tiberius.

The Dead Sea Scrolls were found in a cave here; also the ruins of an Essene monastery.

Here John the Baptist was imprisoned and beheaded by order of Herod Antipas.



may appear unclear or incomplete in one gospel is clarified and brought into focus by consulting the others.

CHART 18

COMPARISONS OF THE FOUR GOSPELS

| | <i>Matthew</i> | <i>Mark</i> | <i>Luke</i> | <i>John</i> |
|----------------------------------|---|----------------------------------|--------------------------------|---|
| PORTRAITS OF JESUS | The Prophesied King | The Obedient Servant | The Perfect Man | The Divine Son |
| PROMINENT WORDS | "fulfilled" | "straightway" | "Son of man" | "believe" |
| CULTURES OF THE ORIGINAL READERS | Jews (Jesus, Son of Abraham) | Romans (Action: no genealogy) | Greeks (Jesus, Son of Adam) | Church (Jesus, Son of God) |
| OUTLOOK AND STYLE OF THE WRITERS | Teacher | Preacher | Litterateur | Theologian |
| OUTSTANDING SECTIONS | Sermons | Miracles | Parables | Doctrines |
| PROMINENT IDEAS | Law | Power | Grace | Glory |
| BROAD DIVISION | <p>"SYNOPTIC GOSPELS" —stressing the humanity of Christ, from the outward, earthly side</p> | | | <p>"FOURTH GOSPEL" —stressing the deity of Christ</p> |

D. CONFIRMATION

The impact of four independent witnesses to the same facts is impressive, especially in view of the different yet noncontradictory reports that are given of the same events.

E. QUANTITY

If one account had been written to include the material of the four gospels, without duplication, that single gospel would have been

The History Of The Church

INTRO: After the ascension of Christ, His disciples had the burden of carrying the gospel to all the world in compliance with the Great Commission (Matthew 28:19-20; Mark 16:15-16).

With fervor, zeal, and commitment, they "turned the world upside down" (Acts 17:6) and were able to effectively teach everyone in the world within their generation (Colossians 1:23). Thus God's plan was completed.

This lesson will highlight most of the New Testament written record.

I. THE SPREAD OF CHRISTIANITY

A. Books Under Consideration.

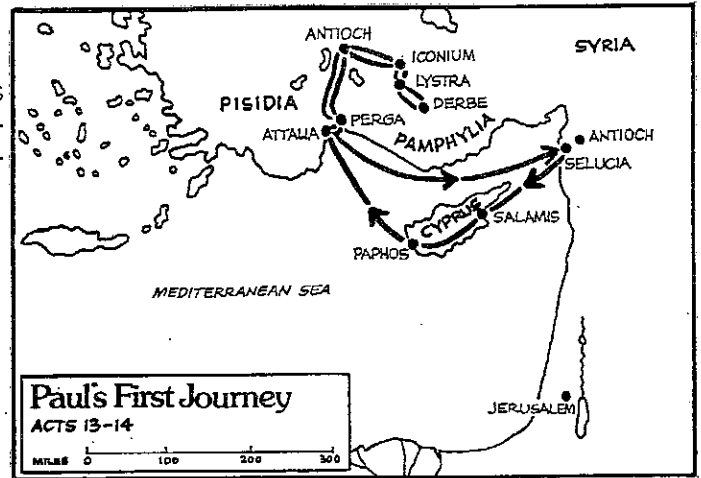
1. Acts. It completes the story of the gospels (part 2 of Luke's work [see Luke 1:1-4; Acts 1:1-3]) by showing the gospel of the resurrected Lord at work. It pinpoints the work of carrying out the Great Commission (1:8). Acts is the church's standard textbook on the first three decades of its history and its ageless global task of evangelization.
2. Epistles. Twenty-one of the twenty-seven New Testament books are epistles. As the church expanded geographically in the first century, communication was usually by letter. The epistles were channels for sharing experiences, encouragement, and instruction in Christ, in addition to interpreting the truths of the gospel.

B. The Spread Of Christianity (Acts 1:8)

1. Jerusalem (1-8). The gospel began to be spread in Jerusalem (cf. Isaiah 2:2-4; Luke 24:46-49).
 - a. The Church Established (2). It consisted of those responsible for the death of Christ (2:22-24,36-47).
 - b. Opposition Does Not Stop Them (4-5,7). When the religious leaders oppose their preaching, the disciples remain staunchly faithful to God (4:19-20; 5:29). Stephen becomes the first Christian martyr and that was the match which was struck igniting the fire of persecution.
2. Judea And Samaria (8-12). The persecution of the church scattered them abroad. Everywhere they went in the regions of Judea and Samaria they preached the gospel (8:3-4).
 - a. Conversion of the Samaritans (8:5-25). Previously the Jews had no dealings with the Samaritans (John 4:9). The gospel broke down that barrier.
 - b. Conversion Of An Ethiopian Nobleman (8:26-40). Exhibiting how far-reaching salvation and God's grace would extend.
 - c. Conversion of Saul (9). God chose Him to bear the gospel to the Gentiles. Saul (formerly an enemy) was converted to Christ.
 - d. Conversion of Cornelius (10-11). First Gentile convert. Finally the middle wall of partition is broken down completely between Jew and Gentile (cf. Ephesians 2:13-18).
3. The Uttermost Parts Of The Earth (13-28). The work and ministry of the apostle Paul is primarily highlighted from this point in the book of Acts... He was God's "chosen vessel" to carry the gospel to the Gentiles (9:15-16; Ephesians 3:6-9). Three missionary journeys are traced in Acts as Paul dedicatedly and sacrificially accomplishes that work.

a. First Missionary Journey (13-14).

- 1) Antioch Of Syria (13:1-3). Paul and Barnabas were called to do the work of preaching by the Holy Spirit and sent out by the church.
- 2) Cyprus (13:4-12). They preached to Sergius Paulus (the deputy, pro-consul) and withstood the sorcerer Elymas.
- 3) Perga Of Pamphylia (13:13). John Mark turns back and goes home (cf. 15:36-41)
- 4) Antioch Of Pisidia (13:45-49). Preaches in the synagogue. The next Sabbath almost the whole city came to hear him. Paul turns to the Gentiles (13:45-49).
- 5) Iconium (14:1-7). Opposition follows the preachers from Antioch and divides the city.
- 6) Lystra (14:8-20). Paul heals a crippled man, the people want to worship him and Barnabas as gods. Their opposition again follows them and stones Paul.
- 7) Derbe (14:20-21). Established the church there too.
- 8) Antioch Of Syria (14:21-28). They return to Antioch through those same cities, strengthening the churches and ordaining elders in every church. Back in Antioch they reported their success to the brethren.



- b. The Jerusalem Council (15:1-35). Apostles and elders met to determine God's will by the Holy Spirit on the question of circumcision for the Gentiles. A decree was drafted to deliver to Gentile churches.
 - 1) It was possibly during this time that James (the Lord's brother) wrote the first New Testament epistle to Jewish Christians (cf. Galatians 1:18-19; 2:1,9-10; Acts 15:13,19).
- c. Second Missionary Journey (15:36-18:22).
 - 1) Contention Over John Mark (15:36-41). Paul and Barnabas planned to check on the progress of the churches they established, but a strong disagreement arose over John Mark. Barnabas took him to Cyprus, Paul took Silas through regions of Syria and Cilicia.
 - 2) Timothy Joins Paul (16:1-3). Paul had him circumcised to alleviate a problem before it happened.
 - 3) Holy Spirit Guided Them To Macedonia (16:4-12). The Macedonian call... Luke joins the missionary group [Beginning of "we" passages (16:10-17; 20:5-15; 27:1-28:16)].
 - 4) Philippi (16:12-40)
 - a) Lydia converted (16:13-15).

b) Paul and Silas imprisoned (16:16-40). Earthquake shook the foundation of the jail. The Jailor and his family are converted Paul and Silas are released.

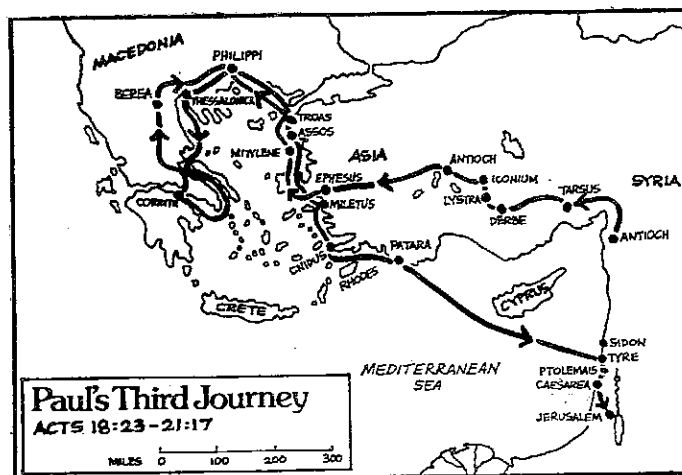


- 5) Thessalonica (17:1-10). Established a church. Jews incite the city into a riot. Jason was charged and Paul was sent away.
- 6) Berea (17:11-14). Noble minded men accept Paul's teaching.
- 7) Athens (17:15-34). Paul reasons with the Jews in synagogue, God-fearing Gentiles in the marketplace, Epicureans and Stoics. Paul preaches to them about the "Unknown God".
- 8) Corinth (18:1-17). Paul supports himself making tents until financial support comes from Macedonia. He converts Crispus and many Corinthians, then settles into Corinth for a year and a half.
- 9) Returns To Antioch (18:18-22). Shaved his head in Cenchrea, left Aquila and Priscilla in Ephesus, and returned to Antioch to close his second missionary journey.
- 10) 1 & 2 Corinthians. Likely were written during his second journey, perhaps from Corinth (cf. 1 Thess. 3:1-5; 2:17 and 2:14; 3:4-6; 4:9-10).

d. Third Missionary Journey (18:23-21:17).

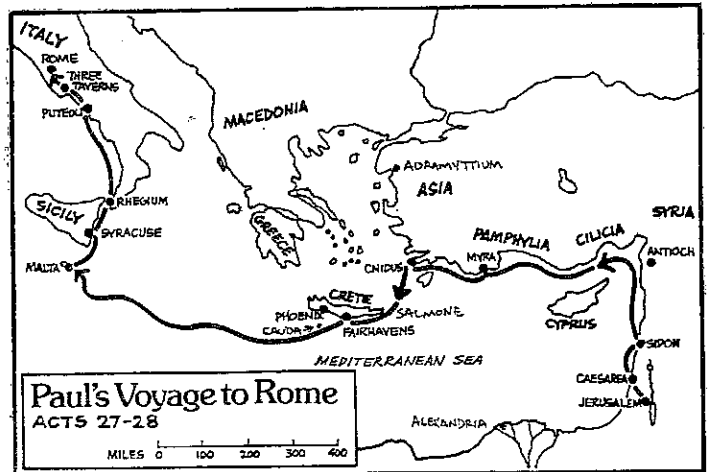
1) Ephesus (19:1-20:1). Twelve disciples who had been baptized with John's baptism were baptized again. Paul preached daily in the School of Tyrannus for two years.

Paul performed unusual miracles and exorcised demons. Because of a riot incited by Demetrius the silversmith, Paul left for Macedonia.



- 2) Macedonia and Greece (20:1-6). Paul's second visit. Some of his traveling companions are mentioned.
- 3) Troas (20:7-12). Took Lord's Supper, raised Eutychus from the dead.
- 4) Troas To Miletus (20:13-38). Sent to Ephesian elders from Miletus.

- 5) Returns to Jerusalem (21:1-17). Travels through various cities. Prophecy of Agabus (21:10-14). Received gladly by the brethren in Jerusalem.
 - 6) 1 & 2 Corinthians. Written sometime during his third journey to counter some problems in the church and answer some questions they had for him (7:1). The second letter was written from Macedonia (7:5-16).
 - 7) Romans. Probably written right before returning to Jerusalem with the contribution for the saints (15:25-27).
- e. Arrest At Jerusalem (21:26-26:30).
- 1) Defense Before The People Of Jerusalem (22:1-21). He relates his conversion and call. But when he said "Gentiles" the Jews became riotous and Paul was taken to be scourged. His Roman citizenship saved him from that.
 - 2) Defense Before The Sanhedrin (23:1-10). He causes dissension among them.
 - 3) Defense Before Felix (23:11-24:27). He is sent to Felix the governor after a plot was made on his life. Paul remained bound but used every opportunity to speak.
 - 4) Defense Before Festus (25:1-12). Paul refuses to go to Jerusalem to be tried, but appeals to Caesar.
 - 5) Defense Before Agrippa (25:13-26:32). Festus asks Agrippa to hear his case about Paul. Again Paul relates his conversion and tries to convert Agrippa. Agrippa judges him innocent, but because of his appeal, sends Paul to Rome.
- f. Journey To Rome (27-28).
- 1) Set On A Ship (27:1-7). Paul taken as a prisoner under a centurion named Julius who gives him freedom to move about and see friends at stopovers.
 - 2) Fair Havens (27:8-15). Because of the weather, Paul advised them to stay, but the captain advised that they go on, and they did. The ship was tossed and driven by a tempest.
 - 3) Claudia (27:16-44). They were severely tossed and blown at sea, driven 14 days by the wind. But an angel appeared to Paul and assured him of their safety.
 - 4) Malta (Melita) (28:1-10). Shipwrecked there among barbarians. Paul was bitten by a serpent and lived. He healed many of sickness.
 - 5) On To Rome (28:11-31). At Rome Paul was permitted to dwell by himself with the soldier who guarded him. He spoke to the leaders of the Jews.



For two years he remained in his own hired dwelling, preaching the kingdom (28:30-31).

- 6) Epistles. Paul wrote Philemon, Colossians, Ephesians, and Philippians from Rome.
- 7) Further Developments. It is believed that Paul was released after that time, revisited churches and resumed his evangelistic ministry, during which time he wrote 1 Timothy and Titus.

He was later arrested and imprisoned in Rome again, wrote 2 Timothy (a farewell letter) from prison and was likely executed in 67 AD.

C. The Destruction Of Jerusalem (70AD). Was a pivotal event as the Old Covenant completely comes to an end and the prophecies of Christ, Daniel and others find their fulfillment (cf. Matthew 24; Daniel 12).

D. Later Periods. The New Testament closes chronologically with the writings of the apostle John who wrote to counter certain errors and philosophies which were finding their way into later generations of the church (The Gospel of John, 1,2,3 John).

He also was privileged to see an apocalyptic vision which vividly proved that Jesus was in control, that their persecution would be temporary, and that "we are more than conquerors through Him who loves us" (Revelation).

CONCLUSION: Broadly speaking, the group of people who is the main object of attention in the New Testament is the church. The gospels present Christ as the foundation and head of the church. The book of Acts records the beginning and early history of the church. The epistles offer instruction for the church and the book of Revelation assures the vindication of the sacrificial faith of Christians and the reign of the church with Christ.

The story of the spread of Christianity is not ended. It has continued through the centuries as the church grows daily and anxiously awaits His coming (Philippians 3:20-21).

CHART 55

SUMMARY OF PAUL'S FIRST MISSIONARY JOURNEY
A.D. 47-48 (12 to 18 months)

| | | | | |
|------------|--|---|---|--|
| 13:1 | 13:13 | 14:21 | 14:26 | 14:28 |
| COMMISSION | MISSION (A) Island | MISSION (B) Inland | | MISSION (C) Return |
| | 13:4 | 14:1 | 14:7 | 14:20 |
| | CYPRUS: 1 SALAMIS 2 PAPHOS 1 Salamis Ministry: 2 Paphos Ministry: Opposition: Miracle: Spiritual Fruit: | ANTIIOCH OF PISIDIA 1 ANTIIOCH OF PISIDIA 2 Iconium Ministry: Opposition: Altered strategy: Spiritual Fruit: 3 Iconium Ministry: Opposition: Spiritual Fruit: 4 Lystra Ministry: Miracle: Problem: Opposition: 4 Derbe Ministry: Spiritual Fruit: | LYSTRA ICONIUM ANTIIOCH PERGA ATTALIA RETURN VISITS Ministry: Spiritual Fruit: | ANTIIOCH OF SYRIA MISSIONARY REPORT |

SECOND MISSIONARY JOURNEY
Acts 15:36—18:22

| | | | | | | | | | |
|--------------------------------|------------------|----------------|-------------|--------------|--|--------|---------|--------------------------------|-------|
| 15:36 | 15:41 | 16:6 | 16:11 | 17:1 | 17:10 | 17:15 | 18:1 | 18:18 | 18:22 |
| Antioch | Syria Cilicia | Mysia Troas | Philippi | Thessalonica | Berea | Athens | Corinth | Ephesus Caesarea Antioch | |
| | ASIA MINOR | | MACEDONIA | | ACHAIA | | | | |
| PREPARATION & COMMISSION | MISSION (A) | | MISSION (B) | | MISSION (C) | | RETURN | | |
| PERSONNEL | | | | | | | | | |
| DURATION | | | | | | | | | |
| ITINERARY DETERMINANTS | | | | | | | | | |
| MINISTRIES | | | | | I and II Thess. written from Corinth ¹⁷ | | | | |
| KEY MESSAGES | | | | | | | | | |
| OPPOSITION- & DELIVERANCE | | | | | | | | | |
| SIGNS & MIRACLES | | | | | | | | | |
| SPIRITUAL FRUIT | | | | | | | | | |
| KEY VERSES | | | | | | | | | |

17. It was in response to the report from Timothy concerning the Thessalonians (cf. Acts 18:5 and 1 Thess. 3:6) that Paul wrote the letters.

CHART 57

THIRD MISSIONARY JOURNEY
Acts 18:23—21:17

A.D. 52-56

| | | | | | | | | | | |
|--------------------------|----------------|-----------------|----------------------|---|--------------------|-------------|------------|----------|--------------|-------|
| 18:23 | 18:24 | 19:1 | 19:8 | 19:21 | 20:1 | 20:7 | 20:13 | 20:17 | 21:1 | 21:17 |
| Galatia & Phrygia | Apollos | Paul to Ephesus | Teaching & Preaching | Riot | Macedonia & Greece | Troas | To Miletus | Farewell | To Jerusalem | |
| Galatia & Phrygia | Ephesus | | | Macedonia & Greece | Troas to Jerusalem | | | | | |
| MISSION (A) | | | | MISSION (B) | | MISSION (C) | | | | |
| Follow-up | NEW | | | Follow-up | CONCLUDING | | | | | |
| about 3 years | | | | 10-14 months | | | | | | |
| PERSONNEL | | | | | | | | | | |
| DURATION | | | | | | | | | | |
| ITINERARY DETERMINANTS | | | | | | | | | | |
| MINISTRIES | I Cor. written | | | II Cor. written from Macedonia Romans written from Corinth | | | | | | |
| KEY MESSAGES | | | | | | | | | | |
| OPPOSITION & DELIVERANCE | | | | | | | | | | |
| SIGNS & MIRACLES | | | | | | | | | | |
| SPIRITUAL FRUIT | | | | | | | | | | |
| KEY VERSES | | | | | | | | | | |

CHART 58

APPEARANCES OF PAUL THE PRISONER
Acts 21:18—28:31

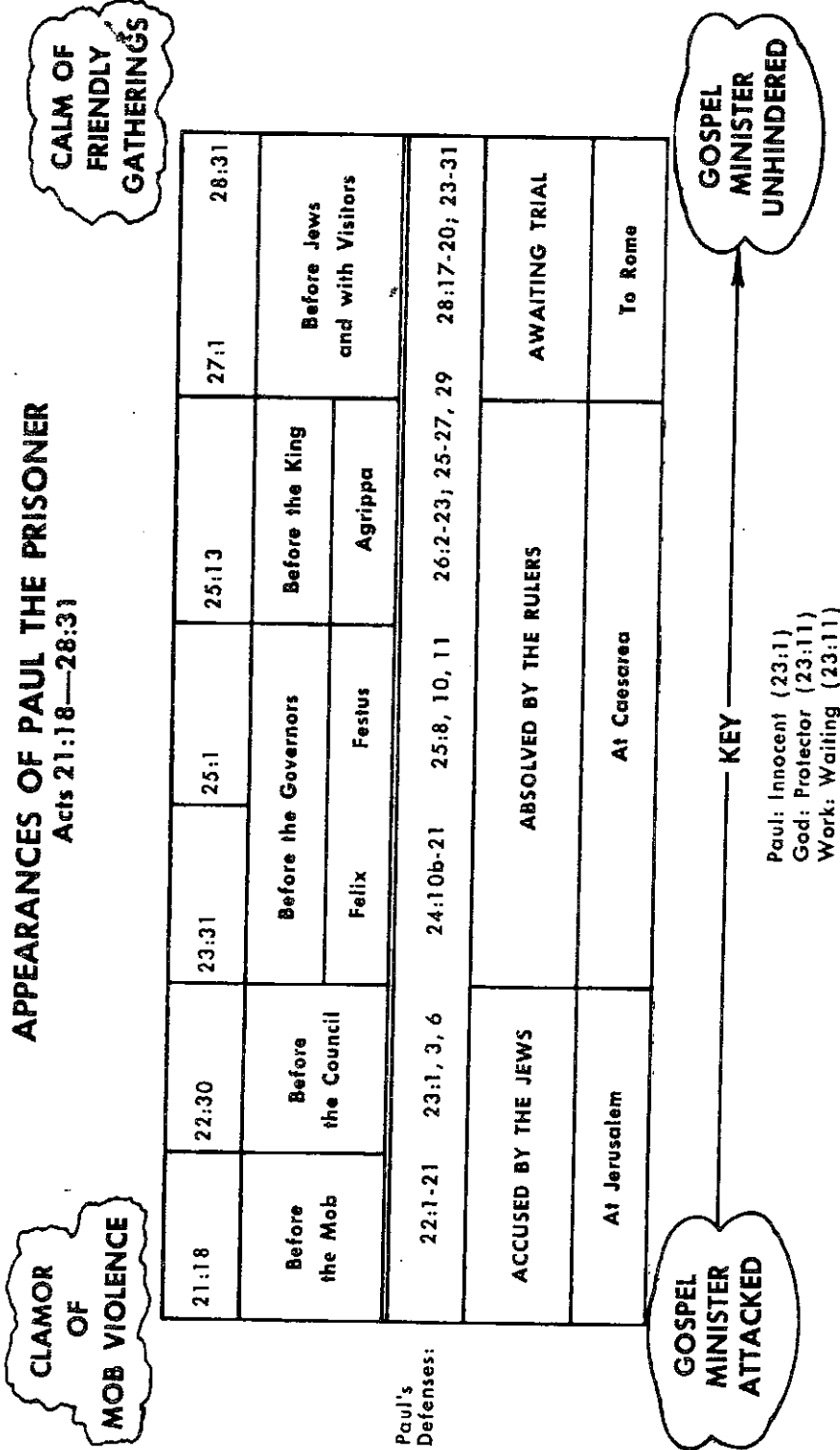


CHART 1

**A CHRONOLOGICAL ORDER OF
THE WRITING OF THE NEW TESTAMENT BOOKS**

| BOOK | AUTHOR | PLACE WRITTEN | DATE A.D. | PERIODS | | |
|--|----------------------|---|---------------|--------------------------------|----------------------|--------------|
| | | | | PERSONNEL | APOSTOLIC LITERATURE | CHURCHES |
| JAMES | James | Jerusalem | 45 | | | |
| GALATIANS MARK? 1 THESS 2 THESS 1 COR 2 COR ROMANS | Paul | } Corinth Ephesus Macedonia Corinth | 48 | FIRST PAULINE PERIOD | BEGINNINGS | FOUNDING |
| 52 | | | | | | |
| 55 | | | | | | |
| 56 | | | | | | |
| MATTHEW LUKE ACTS | Matthew Luke " | Jerusalem? Rome | 58 61 | FIRST HISTORICAL RECORDS | | |
| COLOSSIANS EPHESIANS PHILEMON PHILIPPIANS | Paul | PRISON EPISTLES Rome | 61 | CENTRAL PAULINE PERIOD | CENTRAL | ESTABLISHING |
| 1 TIMOTHY TITUS 2 TIMOTHY | Paul | PASTORAL EPISTLES Macedonia Corinth? Rome | 62 — 67 | PAUL'S LEGACY | | |
| HEBREWS JUDE | ? Jude | | | | | |
| 1 PETER 2 PETER MARK | Peter Mark | | 68? | PETER'S LEGACY | | |
| JOHN 1 JOHN 2 JOHN 3 JOHN REVELATION | John | Ephesus? Patmos | 85 96 | JOHN'S LEGACY | CLOSING | CONTINUING |

There are various opinions as to the order of writing. For example, some place Galatians later and Mark earlier.