

Bible Survey

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INTRODUCTION TO COURSE

100 Questions

- Attempt to answer as many as possible. Save results until end of class. We will do this again at the end of class and consider the progress we have made.
- Circle each as it is discussed in class. This will facilitate review at home.
- Parents should provide exhortation . . . and example!

Description

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

Objective

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

Format

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

Class Preparation

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

Computer Copy

If you are using the computer copy of this course in Microsoft WORD, there are links throughout the file that enable you to jump to a specific page or chart. Clicking on the page in the Table of Contents will take you to that page. Clicking on the chart links (e.g. [Chart1](#)) will take you to that chart. WORD also has a “GoBack” command that can be initiated with a special combination of keys (for example, Shift-F5). You will need to find out what that is on your computer. This will take you back to where you were before you clicked on the link.

Each lesson begins with page one. This makes each lesson independent. For example, should you add an additional page to lesson three it will not change the page numbering for lesson fifteen. In this edition, there are 104 pages total.

If you discover formatting errors, please let me know so I can correct them. <srfsb@houston.rr.com>

ACRONYMS

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

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

ASV = American Standard Version of 1901

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

KJV = King James Version

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

NASB = New American Standard Bible

NIV = New International Version

NKJV = New King James Version

NRSV = New Revised Standard Version

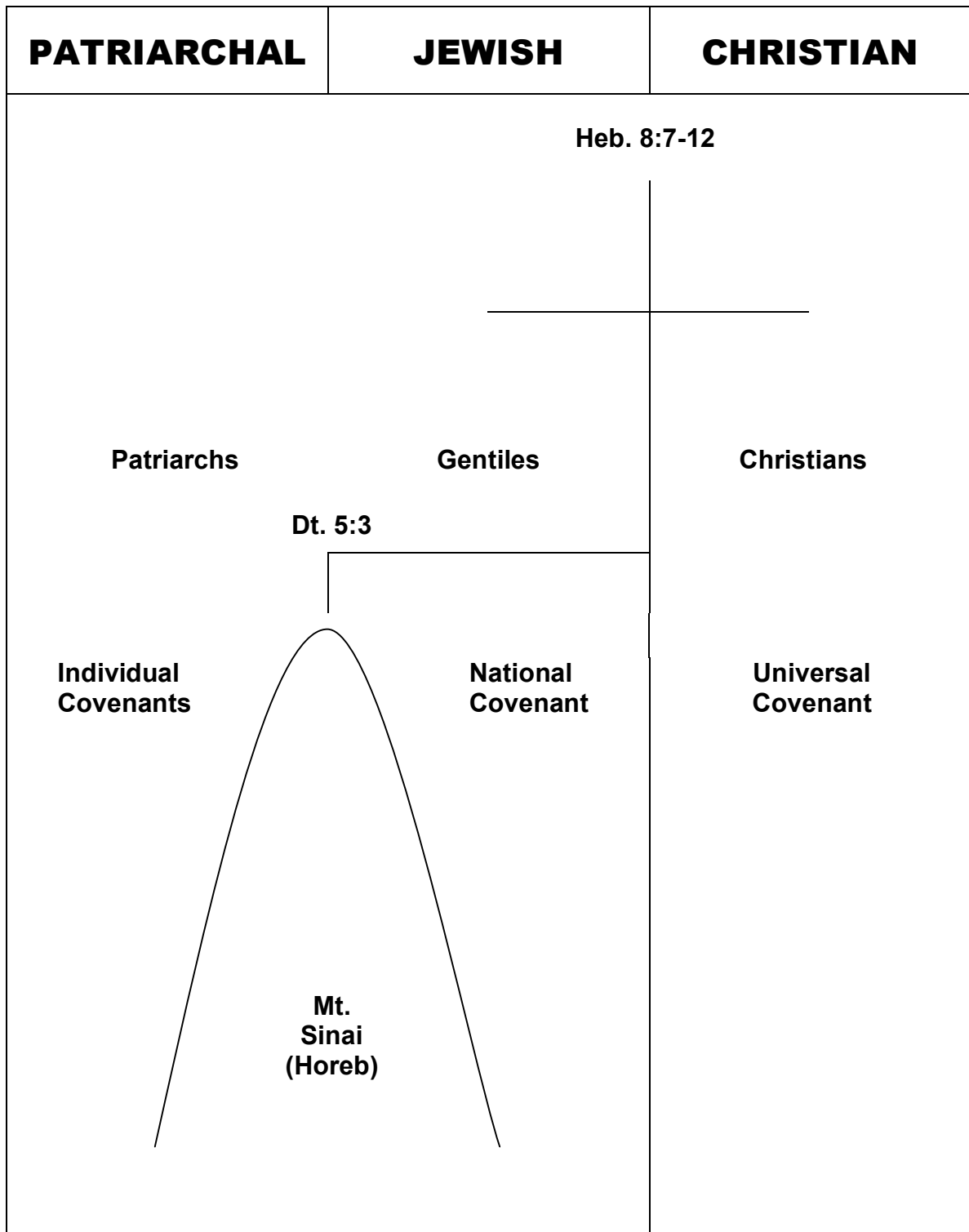
RWP = Robertson, A. T., *Word Pictures in the New Testament* (Broadman Press, Nashville, TN, 1932)

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

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

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

CHART #1: THREE DISPENSATIONS



LESSON 1

CHART #1: THREE DISPENSATIONS

[Chart1](#)

DEFINITIONS

- Dispensation
- Patriarch
- Covenant

“Dispensation”

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

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

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

¹ See further study on “dispensation” in the “Additional Notes” at the end of the lesson.

Compare to the “depression”:

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

The Christian dispensation

Eph. 1:10 (KJV, NKJV, ASV: “dispensation”; NASB: “administration”; NRSV, “plan”) [NIV: “to be put into effect when the times have reached their fulfillment” - ?]

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

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

Deals with God’s plan for man’s redemption in connection with the “unfathomable riches of Christ” and the church, vv. 8,10.

1 Tim. 1:4 (ASV: “dispensation”; NASB: “administration”; NASB ftnt: “Lit., *God’s provision*”; NIV: “God’s work” - *oikonomia*) [KJV, NKJV follow MSS that have word meaning “godly edifying” - *oikodomE*]²

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

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

“Patriarch”

Head of a family, tribe, or nation

Gk: *patriarchEs*: “from *patria* family, and *archO*, to rule” VN. Eng., “patriarch”: < Gk. *patria*, family < *patEr*, father + *archein*, to rule - W.NWD. Thus, the ruling father, or head of a family or tribe.³

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

² NRSV, “divine training”; A&G gives “*training*” as an allowable meaning and suggests it “fits best” here in 1 Tim. 1:4. But the other translation (“dispensation”) renders a very appropriate meaning.

³ See further on “patriarch” in “Additional Notes” at end of lesson.

“Covenant”

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

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

Examples will be given in next lesson.

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

- **Gen 17:9-11,13-14** - circumcision as a “sign” of the covenant to Abraham and his descendants, **vv 1-8**. [See Ac 7:8; Rom 4:11].
- **Exo 34:28; Deu 4:13** - The Ten Commandments
- **Lev 26:15** - other “statutes,” “ordinances,” and “commandments” God gave. Note “these commandments,” **v 14**.

ADDITIONAL NOTES**Two major divisions of the Bible**

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

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

O.T. (Old Testament) = 39 books

N.T. (New Testament) = 27 books

Total = 66 books

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

Authors / Time Covered

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

“Patriarch”

patriarches, πατριάρχες, 3966, occurs only four times in the N.T.: Acts 2:29; 7:8,9; Heb. 7:4.

“a Hellenistic word (Winer’s Grammar, 26), *a patriarch, founder of a tribe, progenitor*” TH.

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

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

- “2. *a race or tribe*, i.e. *a group of families*, all those who in a given people lay claim to a common origin: ... The Israelites were distributed into (twelve) ..., φυλαῖ, *tribes*, descended from the twelve sons of Jacob; these were divided into ..., πατριαῖ, deriving their descent from the several sons of Jacob’s sons; and these in turn were divided into ... οἰκοί, *houses* (or *families*...; hence, ἐξ οἴκου καὶ πατρὸς Δαυὶδ, i.e. belonging not only to the same ‘house’ (πατρία) as David, but to the very ‘family’ of David, descended from David himself, Luke 2:4 (ἄνται αἱ πατριαὶ τῶν υἱῶν Συμεῶν, Exodus 6:15; ὁ ἀνὴρ αὐτῆς Μανασσῆς τῆς φυλῆς αὐτῆς καὶ τῆς πατρὸς αὐτῆς, Judith 8:2; τῶν φυλῶν κατὰ πατρίαν αὐτῶν, Numbers 1:16; οἰκοὶ πατριῶν, Exodus 12:3; Numbers 1:2, and often; add, Josephus, Antiquities 6, 4, 1; 7, 14, 7; 11, 3, 10).
- “3. *family* in a wider sense, equivalent to *nation, people*: Acts 3:25 (1 Chronicles 16:28; Psalm 21:28 (Psalm 22:28)); *πᾶσα πατρία ἐν οὐρανοῖς* (i.e. every order of καὶ ἐπὶ γῆς, angels) Ephesians 3:15.*”
TH.

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

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

Further Study on “Dispensation”

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

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

oikonomia occurs in Lk. 16:2,3,4 (“stewardship”); in 1 Co. 9:17 (“stewardship”); Eph. 3:2 (“stewardship”); Col. 1:25 (“stewardship”).

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

Quick Quiz #1

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

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

Additional reading

Ephesians, chapters 1-3; Mat. 26:26-28; 2 Co. 3:5-17

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

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

LESSON 2

DRILL

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

GOD’S COVENANTS

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

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

[Chart1](#)

With Patriarchs

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

Noah – Gen. 9:8-17

- Descendants share in by virtue of their relation to the patriarch.
Animals also by virtue of relation to Noah? (“with you,” vv. 10,12)
- An UNconditional covenant.
- Note the difference in the covenant and the “sign” of it.

Abraham - Gen 12:1-3,7

- *Great Nation* - Fulfilled: **Gen. 46:3; Exo. 1:7,9,20; 19:6; Deu. 4:34; 26:5**
- *Land Promise* - FULFILLED: **Joshua 1:1-6; 21:43-45; 23:14. See also Neh. 9:7-8,22-25**
- *Messianic* - **Acts 3:25,26; Gal. 3:8,16,29**

Thus:

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

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

With Israel⁴

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

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

With Christians

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

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

CHART #2: TIME LINE

The chart is at the end of this lesson. We will use this chart throughout the study in order to set characters, events, and books in their proper chronological setting. The years, dates, persons, and events serve as stakes from which we can measure to place the books and the stories they record. [Chart2](#)

ADDITIONAL NOTES (#2)

Other patriarchal covenants

- Adam - Gen. 2:15-17
- Cain & Abel - implied, Gen. 4:3-7; Heb. 11:4; 12:24
- Noah - Gen. 6:13-22, esp. v. 18
- Isaac - Gen. 26:1-6, 23-25
- Jacob - Gen. 28:10-17; 35:9-12
- Joseph - Gen. 37:7,9; 50:20; 48:15
- Hagar - Gen. 16:10; 17:20; 21:18

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

Patriarchs as priests, i.e., offering sacrifice

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

Old Testament Library of BooksOT = 39 books

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

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

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

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

Pre and Post exile

- 17 history = 14 pre-exilic (Genesis - 2 Chronicles)
- 3 post-exilic (Ezra, Nehemiah, Esther)
- 17 prophets = 14 pre-exilic (Isaiah - Zephaniah)⁵
- 3 post-exilic (Haggai, Zachariah, Malachi)

A common division of the Old Testament books is:

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

New Testament Library of BooksNT = 27 books

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

⁵ Note: Jeremiah, Lamentations, Ezekiel, and Daniel actually span part of the exile, and how much of each depends on whether the exile is dated from 605 B.C. or 586 B.C.

Quick Quiz #2

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

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

Additional reading

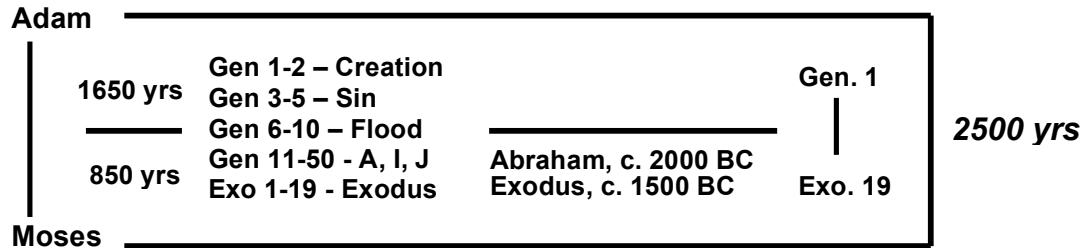
Heb. 8:6-10:10

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

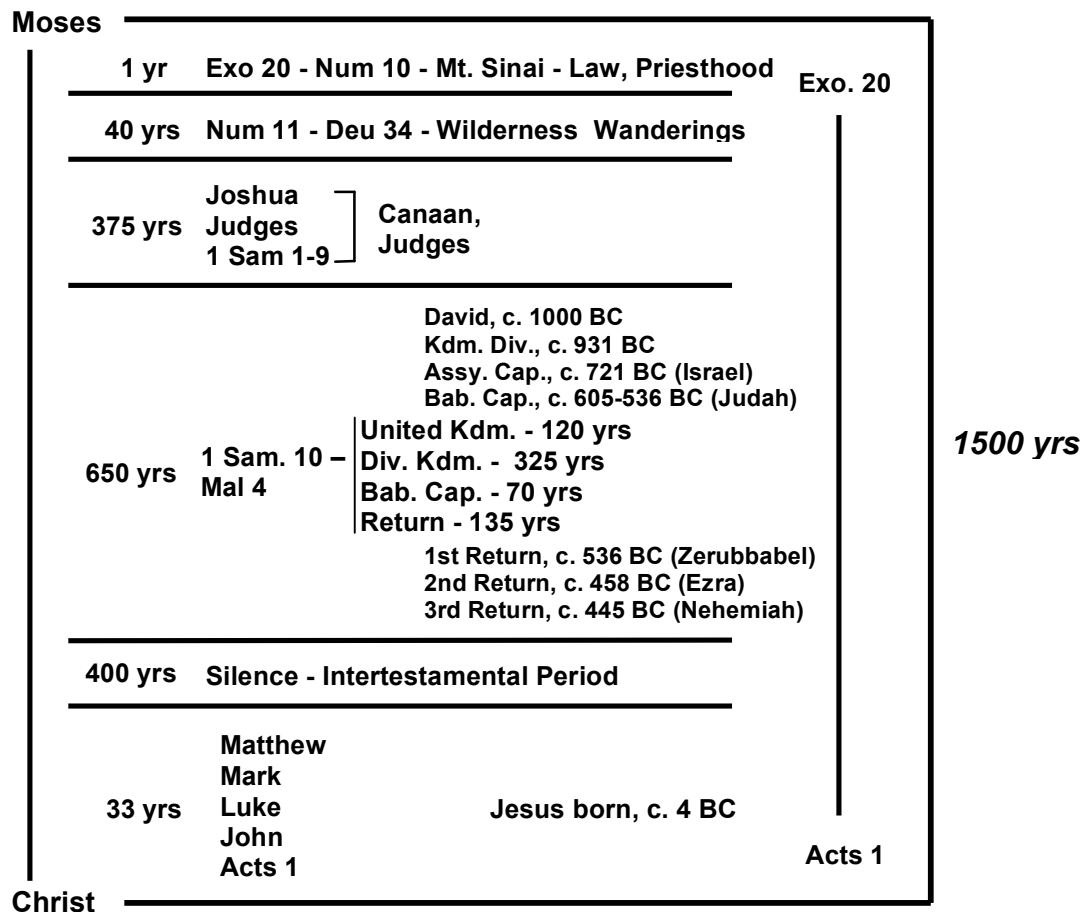
(All previous drill questions and those found at the beginning of next class lesson.)

CHART #2: TIME LINE

PATRIARCHAL DISPENSATION



JEWISH DISPENSATION



CHRISTIAN DISPENSATION

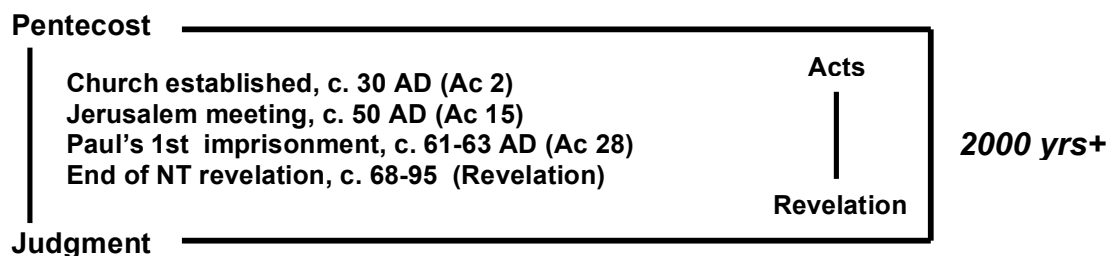
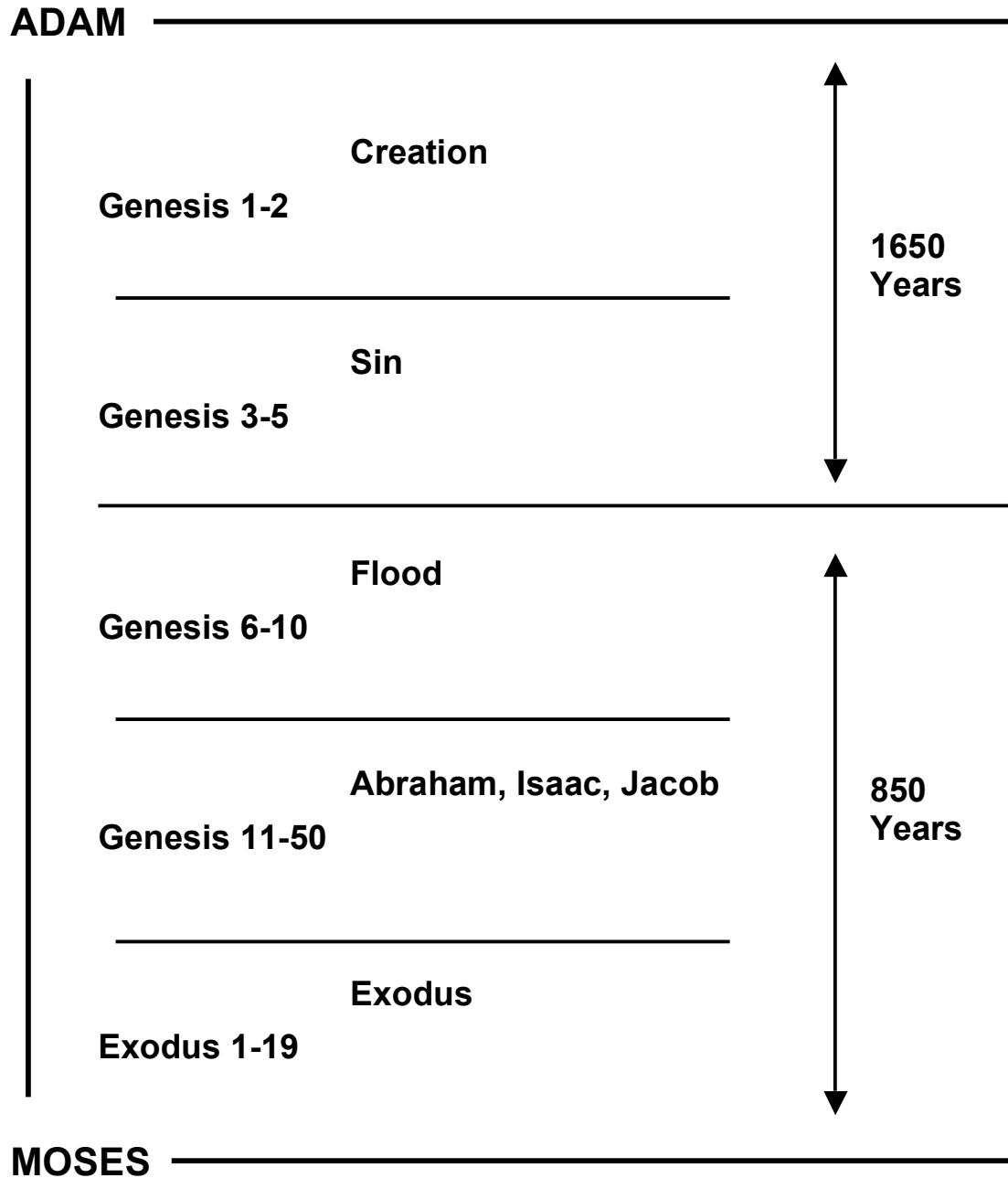


CHART #3: PATRIARCHAL DISPENSATION

Covenants – Patriarchs

2500 Years



LESSON 3

DRILL

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

PATRIARCHAL DISPENSATION

- Introduction
 - Creation
-

Introduction (see chart #3) [Chart3](#)

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

Benefits in knowing the chart

- Setting of characters, events. “Bird’s eye” view.
- What books cover. Know where at in overall picture when read.
- Cannot judge time covered by number of pages in Bible.

- Nature of Bible: not history, geography. Skips large portions of history, yet dwells on small segments. Purpose: scheme of redemption.

Creation

“Genesis” = origin, beginning

[“Genesis,” singular. “Geneses” (GIN uh seez), plural. W.NWD]

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

“In the beginning, God ...”

Gen. 1:1,2,26; Jn. 1:1-3; Ps. 90:1-2. The word “God” appears in chapters 1 and 2 forty-six times. The phrase “God said” or its equivalent occurs 12 times; “commanded”, 1 time; and “God called” or equivalent occurs 5 times.

Ps. 33:6,9; 148:5; Heb. 11:3.

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

Man - in God’s image

Gen. 1:26,27; 9:6; Ac. 17:28-29; Jas. 3:9

Apply to murder, abortion, euthanasia, evolution.

ADDITIONAL NOTES (#3)

Genesis - Seed Bed Of Doctrine (“Beginnings”)

Existence and majesty of God

- Gen 1-2: “God” - 46 times.
- Gen. 1-3: “God said” or equivalent - 22 times (counting 1:22; 3:11,16,17).
- Ac. 14:15-17; 17:23-29; Rom. 1:19-23

Dignity and accountability of man - Gen. 1:26-27; 2:16-17; 3:1ff; 9:3-6

Ac. 17:24-30 Rom. 1:18-32; Jas 3:9-10

Monogamous marriage - Gen. 2:18-24

Mt. 19:3-9

Sin, its nature and consequences - Gen. 3:1ff; 4:1ff

1 Jn. 3:4; 1:5-6; Jn. 8:21; Ro. 6:21

Redeemer, deliverance, victory - Gen. 3:15; 12:3; 49:10
Gal. 3:8,9; 4:4; Ro. 16:20; Rev 5:5

Development of Hebrew nation (12:3...49:10)

Genesis – Christ

| <u>Genesis</u> | <u>Christ</u> |
|--|---------------------------|
| Adam, 3:1f..... | Rom. 5:14-19 1 Cor. 15:45 |
| Seed of woman, 3:15 | Gal. 4:4 |
| Abel's "blood," 4:1f..... | Heb. 12:24 |
| Water of flood, ch. 6-7..... | 1 Pet. 3:21 |
| Abraham's seed, ch 12,15,17,22 | Gal. 3:8-9,14,16,29 |
| Promised land, 12:7; 15:12f; 17:8; 22:17..... | Heb. 4:1-9 |
| Melchizedek, 14:17f..... | Heb. 7:1ff |
| Sarah-Hagar, ch. 16,21..... | Gal. 4:21-31 |
| Isaac, ch. 22..... | Heb. 11:17-18 |
| Jacob "Israel," 28:10-17; 32:27,28; 35:9-15 | Gal. 6:16 |
| Judah, 49:8-12 | Rev. 5:5 |
| Lk. 24:25-27, 44-45; 2 Cor. 3:14-16 | |
| Caution: Let N.T. interpret the Old, not subjective interpretation | |

Genesis - Revelation

| <u>Genesis</u> | <u>Revelation</u> |
|---|---|
| Tree of life lost, 3:22..... | Tree of life regained, 2:7; 22:3,14,19 |
| Curse imposed, 3:14,16,17..... | Curse removed, 22:3 |
| Paradise closed, 3:23-24 | Paradise reopened, 2:7; 22:1-5 |
| Serpent sentenced, 3:15..... | Ultimate sentence executed, 20:10,14 |
| 1 st prom. of redeemer, 3:15 | Ultimate victory realized, 12:10-12; 20:4-6 |
| Fellowship severed, 3:22-24 | Fellowship renewed, 21:3,7 |
| Death begins, 3:19 | Death no more, 21:4 |

The Days of Creation

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

What is the evidence?

“Day” (yom)

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

“Evening And Morning”

The phrase “there was evening and there was morning” indicates one normal day. This is what Moses meant when he used the terms “evening” and “morning” elsewhere in his writings, e.g. Gen. 30:16 (“evening at end of day’s work, night followed); Ex. 12:6 (lit., “between the two evenings” –see footnote) ... 8 ...10 (“night” followed evening and then “morning” of next day); Ex. 18:13 (“morning until the evening”). This is how the people to whom and for whom Moses wrote would understand it, e.g. Josh. 10:26,27, Ps. 55:15, etc. Assigning any other meaning to this phrase would be an assumption and contrary to the evidence.

Exodus 20:8-11

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

Natural Import Of The Language

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

Difficulties With “Day” = “Ages”

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

Genesis A Historical Record

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

Jesus’ Testimony

Jesus stamped his approval on the historicity of the Genesis account when He said, “He who created them from the beginning made them male and female” (Mt. 19:6). The day-age theory puts the story of Genesis two a *long way* from “the beginning.” Is Jesus the Son of God or not?!

Evolutionary Time

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

The Bible versus Evolution

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

Quick Quiz #3

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

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

Additional reading

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

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

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

LESSON 4

DRILL

1. What are the five divisions of the patriarchal dispensation? NA
 2. What book and chapters cover the patriarchal dispensation? NA
 3. What book and chapters cover the “creation”? NA
 4. Why is man unique in God’s creation? #21
 5. What does “Genesis” mean? #13
 6. What is the book of Genesis about? #12
-

PATRIARCHAL DISPENSATION (see chart 3)

[Chart3](#)

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

Fall of Man

- Sin – **Gen. 2:16,17; 3:1-6; 1 Jn. 3:4; 5:17**
- Its author - **Mt. 4:3; Jn. 8:44; 1 Th. 3:5; 2 Cor. 11:3; Rev. 12:9; Jas. 1:13**
- Its consequences
 - Universal, due to Adam’s sin - **2:17; 3:14-19**
 - Personal, due to own sin - **2:17; Isa. 59:1,2; Rom. 3:23; 5:12; 6:23; Eph. 2:1**
- Savior – **Gen. 3:15; Lk. 1:26-35; Gal. 4:4**
- Sacrifice – **Gen. 4:3-5; Heb. 11:4; 12:24**
- Seth...Enoch...Noah - **ch. 5.**

Flood

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

Tower of Babel - Dispersion of Nations. Chapters 10-11.

ADDITIONAL NOTES (#4)

The Bible opens with **GOD**: His Eternity, Power, Wisdom

Then introduces **MAN**: His Dignity, Responsibility, Blessedness

Exposes **SIN**: Its nature, author, consequences

Warns of **JUDGMENT**: Its cause, certainty, terribleness

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

Enoch

- Did not die - Gen. 5:21-24; Heb. 12:5. Note “and he died” throughout Gen. 5.
- Prophet in an ungodly society - Jude 14-15.

Methuselah

- Oldest man on record, Gen. 5:27
- Died in the flood - 187 years (5:26) + 182 years (5:28) + 600 years (7:6) = 969 years

Genealogies

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

Gen. 11:12 – Arpachshad = father of Shelah

Lk 3:35-36 – Arphaxad = father of *Cainan* = father of Shelah

Quick Quiz #4

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

1. Sin is
 - a. Transgression of God’s Law
 - b. Doing something society deems as horrible
 - c. Doing what you believe is wrong
 - d. A violation of the doctrines of one’s church
2. The consequences of sin are
 - a. Physical death
 - b. Spiritual death, or separation from God
 - c. Pains, sufferings, and sorrows in this life

3. The remedy for the guilt and ruin of sin is
 - a. Never doing wrong again
 - b. Acts of penance
 - c. The promised Redeemer
 - d. Great sorrow
4. The flood
 - a. Was a local flood
 - b. Was a global flood
 - c. Was a judgment of Divine wrath on sin
5. We have different nations in the world today because
 - a. This is the result of evolution
 - b. The confusion of the languages at the tower of Babel
 - c. An extraterrestrial race planted the different seeds of men long ago
 - d. None of the above

Additional Reading

Genesis 3-4, 6-9; Isaiah 53

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

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

LESSON 5

DRILL

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

THE PATRIARCHAL DISPENSATION (see chart #3)

[Chart3](#)

- Abraham
 - Covenant with Abraham
 - Isaac
 - Jacob
-

Abraham – the “father of all who believe” Rom 4:11

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

First occurrence of word “Hebrew” in the Bible. Abram is the first man in Bible called a “Hebrew.”

Etymology of word “Hebrew” is uncertain.

Some think it is a derivative of “Eber”...a predecessor of Abram; others think it has to do with “across the river,” because Abram came from “Ur of Chaldees” which is across the Euphrates river.

A “Hebrew” is a descendant of Abraham. Later on the term became more exclusive, i.e., those who held to the original Jewish customs, practices & language; while Jews in general became “hellenized”, i.e., adopted Greek

customs & language (esp. in N.T. times - See **Acts 6:1; Phil. 3:5**. Note **2 Co. 11:22**).

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

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

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

Abraham’s faith

- **Gen 12-22**, especially **chapters 12,15,17,22**
- **Heb 11:8-10,13-19**
- **Rom. 4:1-3,9-12,16-25**

Covenant with Abraham - Gen. 12:1-3

Has three parts in its dual fulfillment:

- **v. 1** - *Land* Promise, see **v. 7**
- **v. 2** - *Nation* Promise (physical descendants of Abraham)
- **v. 3** - *Spiritual* Promise...**Gal. 3:16,29**

Great Nation

Fulfilled: Gen 46:3; Exo 1:7,9,20; Deu 26:5

Greatness not measured in population alone. Their being chosen to be especially blessed⁶, and their law with the potential it gave them

⁶ Note parallelism (extended alternation, Bullinger, p. 356) in Gen. 12:2-3: (see footnote cont. next page)

made them indeed “great.” **Deu 4:1,6-8,32-40; 26:16-19**⁷ Compare also **2 Sa 7:23-24; 1 Ch 17:21; Psa 33:12; 147:19,20; Rom 3:1,2.**

National promise CONDITIONAL

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

Church = Antitype of that nation

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

Land Promise

FULFILLED: Joshua. 1:1-6; 21:43-45; 23:14. See also **Neh. 9:7-8,22-25.**

Q: “What about the ‘larger land of Canaan,’ e.g. **Gen 15:18-21**⁸, **Joshua 1:4**?” If there was more land than Joshua said they possessed, it was not part of the promise, for Joshua said the LORD gave them “ALL THE LAND WHICH HE HAD SWORN TO GIVE,” **Joshua 21:43.**

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

-
- a Make you a great nation
 Bless you and make your name great
 - b And so you shall be a blessing
 - aa Bless those who bless you
 Curse those who curse you
 - bb In you all families blessed

⁷ In Gen. 17:20 and 21:18 God promises to make of Ishmael a “great nation” also.

⁸ “river of Egypt”? Nile (K&D; Leupold; Pulpit). Note “brook of Egypt” (Clark; Lange, accor. to Pulpit)- Num 34:5; Joshua 15:4; Isa 27:12 - ? Leupold, along with K&D, denies it is the brook of Egypt. Reason Leupold gives is because of the contrast with the “Great River,” i.e. the Euphrates - the brook of Egypt so small by comparison it would not present a proper contrast. (?)

Ten nations are listed in Gen. 15 – idea of completeness? *Seven* are listed in Dt 7:1, Josh. 3:10; *Six* in Ex. 3:8,17, 23:23, Dt 20:17, Neh. 9:8; *Five* in Ex. 13:5; *Two* in Gen. 13:7; *One* in Gen. 12:6. The lists differ (e.g. Hivite). Changing political scene? Synecdoche, e.g., “Canaanite,” Gen. 12:6 - ?

Land promise CONDITIONAL

Deu 4:26-27; 28:21,36,41; 29:22-28; 30:17-20; Joshua 23:14-16.

They failed to drive the nations out and as a result lost some of their land. See the history in Judges. David “recovered” it. Finally, they were driven out totally because of their unfaithfulness.

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

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

Messianic - Act 3:25,26; Gal 3:16,29

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

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

Thus:

- *Land* promise fulfilled in *Joshua*
- *Restoration* promises fulfilled in *Cyrus*
- *Spiritual* promises fulfilled in *Christ*

Isaac

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

Ishmael

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

Jacob

Jacob = “Israel.” 12 sons = “children of Israel.” **Gen. 32:22-32; 35:9-12.**

Esau

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

ADDITIONAL NOTES (#5)**“Hebrew”**

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

“Abram” - Abraham” / Sarai / Sarah

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

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

Quick Quiz #5

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

1. “Hebrews” are
 - a. Male Jews
 - b. Descendants of Abraham
 - c. All the descendants of Abraham
 - d. People who are spiritually minded
2. In the great covenant God made with Abraham He promised
 - a. Abraham’s descendants would inherit the land of Canaan
 - b. He would make a great nation come from him
 - c. Through Abraham’s seed all people of the earth would be blessed

3. God's covenant with Abraham
 - a. Remains partially unfulfilled, and will be fulfilled when Christ comes again and reigns on the earth for 1,000 years
 - b. Failed
 - c. Has been fully fulfilled
 - d. None of the above
4. Abraham's son by promise and faith was
 - a. Isaac
 - b. Ismael
 - c. Both Isaac and Ismael
 - d. Jacob
5. Jacob's descendants were known as
 - a. Jacobites
 - b. Canaanites, since they lived in Canaan
 - c. The children of Israel
 - d. Edomites

Additional Reading (#5)

Genesis 11-36

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

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

LESSON 6

DRILL

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

THE PATRIARCHAL DISPENSATION (see chart #3)

[Chart3](#)

- Joseph...Egypt
- Exodus
- Moses

Joseph . . . Egypt

Gen. 37-50

Gen. 46:3-7,27; 50:20 . . . Num. 2:32-34. Deu. 10:22; 26:5

Exodus

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

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

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

“Passover.” **Exodus, chapters 11-13. Lk. 22:14-16; 1 Cor. 5:8.**

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

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

Moses – the prophet of Jehovah

God’s appointed deliverer. **Ex. 3:1-10; Ac. 7:17-25**

Aaron – his brother and “prophet” – **Ex. 7:1; 4:16**

The Exodus confirmed him to be God’s prophet.

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

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

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

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

Objection: Moses wrote all this.

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

ADDITIONAL NOTES (#6)

Ten plagues – Ex. 7-12

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

Twelve sons of Jacob - Three ways to list:

(Gen. 29:31-30:24; 35:16-19)

Order of birth

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

Alphabetical order

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

By mother (Gen. 35:23-26):

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

Quick Quiz #6Note: There may be more than one correct answer. Choose *all* correct answers.

1. The story of Joseph
 - a. Is a story of God's providential preservation of the children of Israel
 - b. Explains how the children of Israel came to live in Egypt
 - c. Shows God's "behind the scenes" work in fulfilling his promise to Abraham, Isaac, and Jacob
2. The "Exodus" refers to
 - a. A play scripted by Moses that later was made into a movie
 - b. A major highway out of ancient Egypt
 - c. God's deliverance of Israel out of Egyptian bondage
 - d. None of the above
3. The ten plagues were designed to
 - a. Strengthen Israel's faith in the one, true God
 - b. Make Egypt aware of the one, true God
 - c. Confirm Moses as a prophet of the one, true God
4. The "Passover"
 - a. Refers to when the children of Israel passed over the Red Sea on dry land
 - b. Was an annual Jewish feast day in memory of God's deliverance of Israel from Egyptian bondage
 - c. Refers to the time when Moses lifted up his rod and passed it over the Red Sea and parted the waters
 - d. Is a feast day Christians should celebrate

5. Moses
 - a. Wrote the first five books of the Bible
 - b. Was a prophet of the one, true God
 - c. Delivered Israel from Egyptian bondage
 - d. Had a brother named Aaron, who was his spokesman

Additional Reading (#6)

Genesis 17-50; Exodus 1-18.

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

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

Review - Patriarchal Dispensation

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

Additional questions for review:

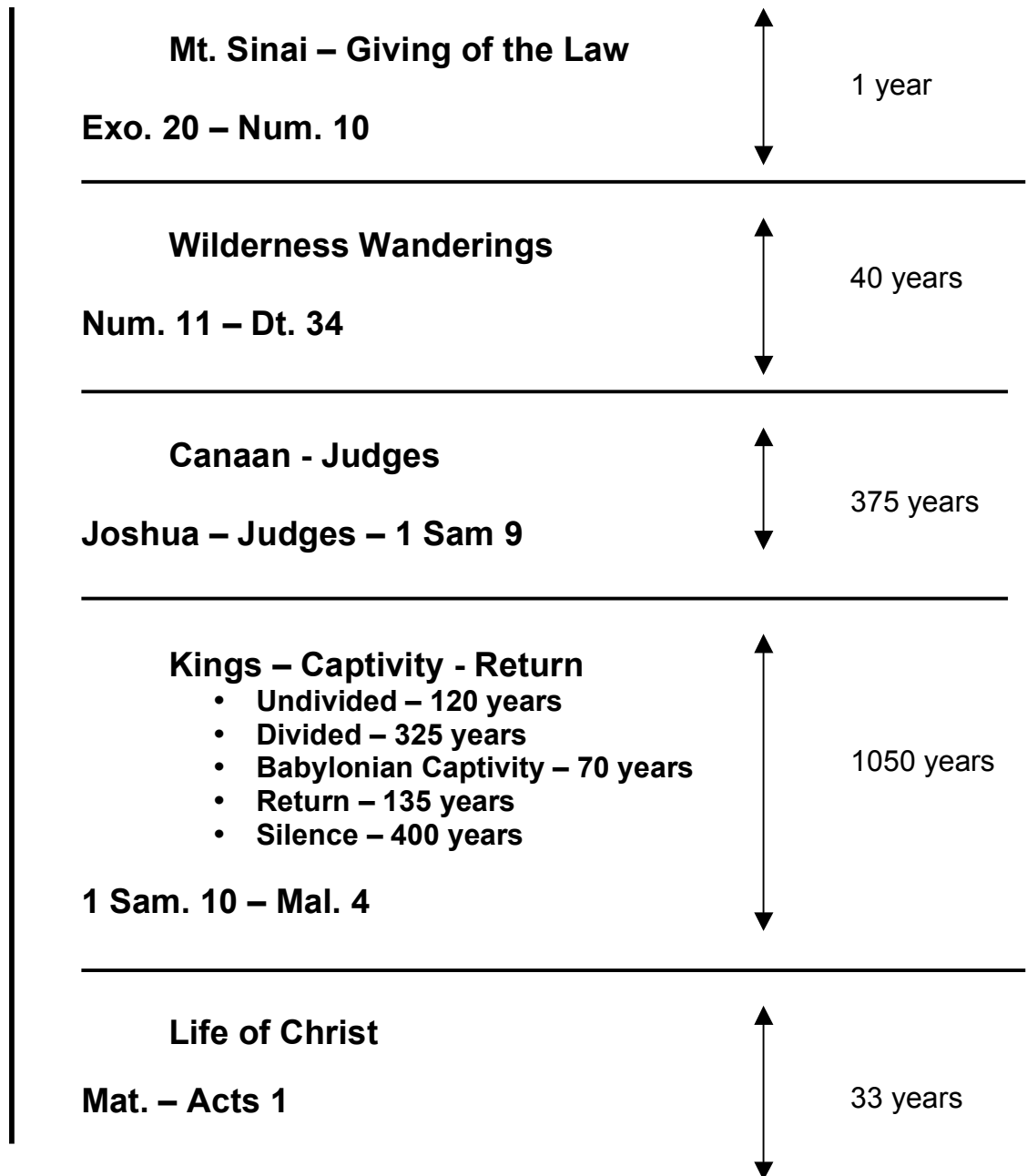
2. The first four words of the Bible are: “_____” This is the origin of all things and the foundation of all right thinking.
3. What power did God use in creating the world? (see Heb. 11:3)
4. Who tempts man to sin?
5. Why was the world destroyed by a flood?
6. How many were saved? (see 1 Pet. 3:20)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

CHART #4: JEWISH DISPENSATION

National Covenant – Israel (Jews)

1500 Years

MOSES



CHRIST

LESSON 7

DRILL

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

THE JEWISH DISPENSATION)

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

[Chart4](#)

Introduction

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

Giving of the Law

Mt. Sinai (Horeb)

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

"Law"

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

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

Four questions:

1. To whom was the law given? **Ex. 19:1,3; Deut. 5:1-3**

2. Why was it given? **Gal. 3:19,22-24**
 3. How long was it intended to last? **Gal. 3:24-25**. Notice that it was temporary by intent. Compare **Heb. 8:7-13** (OT looked forward to NT. No such statements in NT.)
 4. Are we under it today? **Gal. 3:24-25; 5:4** (and whole book); **Heb. 10:9-10** (and whole book); **Col. 2:16,17; Rom. 7:1-7**
-
-

Quick Quiz #7

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

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

Additional Reading (#7)

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

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

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

LESSON 8

DRILL

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

THE JEWISH DISPENSATION (see Chart 4)

- The tabernacle
- The priesthood

[Chart4](#)

The tabernacle (see pictures)

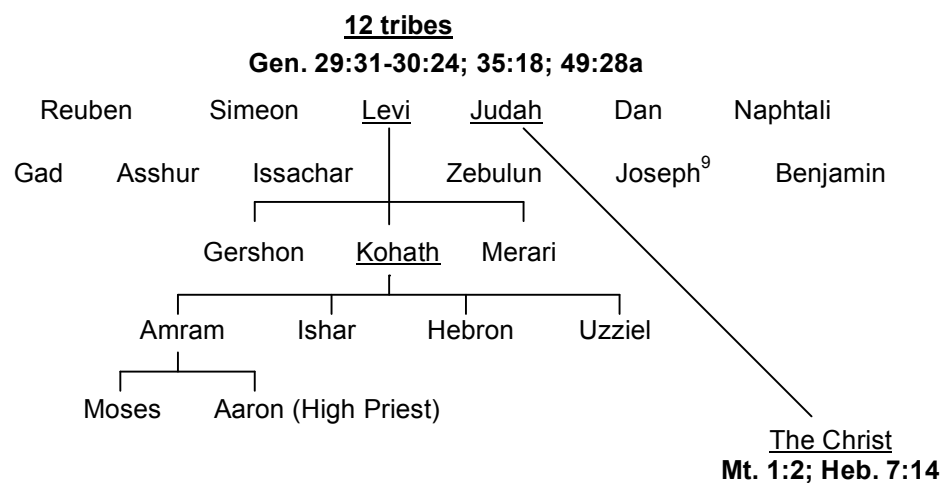
- Ex. 25-40. Read 40:17-38. See Heb. 9:1-10 (“Tent” over the tab. - 26:7; 36:14; 40:19)
- Note Heb. 8:5. See also 2 Tim. 1:13 (“pattern,” NKJV, KJV); Rom. 6:17 (“form”)
- Ex. 32-34 - The golden calf

The priesthood (“priest” – Heb. 5:1)

Aaron and his sons

The “priests” who officiate at the altar. The other Levites serve the priests.
Ex. 28:1; 29:9; Num. 3:1-10.

“Levites”



⁹ See additional notes.

“Leviticus”

“The book which pertains to the Levites.”

The sacrifices, **chapters 1-7**. Consecration of the priests, **chapters 8-10** (ch. 10 - Nadab and Abihu’s sin). Various laws, **chapters 11-27**.

Note: priest also teachers – **Lev. 10:11; Deut. 17:8-13; 31:9-13; 33:10; 2 Ch. 17:7-9; 35:3; Ezra 7:6-60,21-26; Neh. 8:1f, 13f; Ezek. 22:26; Mal. 2:7**.

Duties of Levites - Num. 3-4.

Incident concerning Korah confirmed distinction in duties: **Num. 16**. See also **17:1-11**.

Priests and Levites supported by sacrifices and tithes, **Num. 18:8ff**.

ADDITIONAL NOTES (#8)

“Joseph” - Manasseh and Ephraim

- Manasseh and Ephraim = 2 tribes, Josh 14:4. “1/2 tribe of Manasseh” = 1/2 on one side of Jordan and 1/2 on the other side. Josh 13:7,8; 22:7. Ephraim not called “1/2 tribe.”
- One can count 13 tribes with Manasseh and Ephraim considered tribes, Num 1:20-49. However, land divided among 12 tribes, Levites receiving no inheritance, Num 18:20,24, Josh 13:33. Also, they were not numbered among the soldiers, Num 1:3...47ff. Nowhere, however, do I find the term “thirteen tribes.” Always: “12 tribes,” e.g., Gen 49:28; Ex 24:4; 28:21; Num 1:44; Jos 3:12; 4:2,3; Mt 19:28; Ac 26:7.
- Evidently, sometimes “Joseph” included Manasseh and Ephraim, e.g., Dt 27:12.

Tabernacle – Picture



Quick Quiz #8

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

1. The tabernacle was
 - a. A tent of worship for the Israelite nation
 - b. A sacred piece of furniture God instructed Moses to build
 - c. A special tent Israel dedicated to be Moses' dwelling quarters
 - d. None of the above
2. Moses constructed the tabernacle
 - a. As he felt was best
 - b. According to the wishes of the nation
 - c. According to a pattern shown to him while he was on the mountain
 - d. Like the tabernacles of other nations
3. The priests who officiated at the altar
 - a. Had to be from the tribe of Levi
 - b. Had to be a descendant of Aaron
 - c. Were holy men
 - d. Were descendants of Jacob
4. Christ was from the tribe of
 - a. Melchizedek
 - b. Levi
 - c. Joseph
 - d. Judah
5. The Levites were
 - a. Supported by the tithes of the people
 - b. The priestly tribe
 - c. Teachers of the Law

Additional Reading (#8)

Book of Leviticus; Numbers 1-10

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

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

LESSON 9

DRILL

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

THE JEWISH DISPENSATION (see Chart 4)

[Chart4](#)

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

Census

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

Wilderness Wanderings - 40 years

Cause - Num. 13-14

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

Note increase and decrease of the tribes according to blessing.
(40 years...**Num. 22:1; Deut. 1:1-3; 2:14**)

Time of testing - Deut. 8:2,16.

Compare **Heb. 3:12; 4:2; 1 Pet. 1:7**

Selected events:

- Korah’s rebellion, **Num. 16**
- Aaron’s rod buds, **Num. 17**
- Moses disobeys, denied entrance to Canaan, **Num. 20**.
- See **Deut. 32:48-52; Ps. 106:32-33**.
- Fiery serpent, **Num. 21**. Compare **John 3:14-15**
- Balaam, **Num. 22-24**. See **2 Pet. 2:15,16; Jude 11; Rev. 2:14**
- Baal-Peor, **Num. 25**...Midian destroyed, **Num. 31**

- Census, **Num. 26**
- Reuben, Gad, and half-tribe of Manasseh settle across Jordan, **Num. 32**

“Deuteronomy” = “second giving of the law.”

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

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

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

Quick Quiz #9

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

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

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

Additional Reading (#9)

Numbers 11-36; Book of Deuteronomy

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

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

LESSON 10

DRILL

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

THE JEWISH DISPENSATION (see chart 4)

[Chart4](#)

- Canaan – Joshua
- Judges

Canaan - Joshua

“Joshua” (book of)

About Joshua, leader succeeding Moses, his conquest and division of the land.

1:1-9 (conquest - 7 yrs. **Josh. 14:7,10** with **Deut. 2:14**)

- Rahab - Jericho - **chapters 2,6**.
- Division of the land, **13:6-7**, and following.
- Joshua’s farewell address, **23:1ff**.

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

Judges

“Judge”.

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

“Judges” (book of)

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

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

The judges:

1. **Othniel** of Judah, 3:7-11. Victory against Cushan-rishathaim.
2. **Ehud** of Benjamin, 3:12-30. Victory against Eglon of Moab.
3. **Shamgar**, 3:31. Victory against Philistines.
4. **Deborah** (Ephraim) and **Barak** (Naphtali). Victory over Jabin & Sisera of Canaan, ch. 4-5.
5. **Gideon** of Manasseh, ch. 6-8. Victory over Midianites & Amelekites.
6. ** **Abimelech**, ch. 9. (usurper) [See additional notes, #1.]
7. **Tola** of Issachar, 10:1-2.
8. **Jair** of Gilead, 10:3-5.
9. **Jephthah** of Gilead, 10:6-12:7. Victory over Ammonites.
10. **Ibzan** of Bethlehem, 12:8-10.
11. **Elon** of Zebulun, 12:11-12.
12. **Abdon** of Ephraim, 12:13-15.
13. **Samson** of Dan, 13:1-16:31. Victory over Philistines.
14. **Eli** of Levi, 1 Sam. 4:18.
15. **Samuel** of Levi, 1 Sam. 7:15-17.
 Samuel's sons:
 Joel, Abijah, 1 Sam. 8:1-3.

ADDITIONAL NOTES (#10)**Numbering the judges**

There are several ways of numbering the judges. Depending on the following factors, any number between 12 and 17 can be arrived at as to the total number of judges.

- Include or exclude Abimelech.
- Include only those in the book of Judges, or also those in Samuel.
- Include or exclude Samuel's two sons.
- If include Barak, 18 judges

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

"Judges" – civil rulers/deliverers

To some degree the judges governed the nation as a king would, **1 Sam 8:5,6**. Cmpr **2 Kings 15:5**. Note **Jud. 2:17; 9:2; 11:9-11**. Ruling as a king may have

been more of the people's desire than God's intent (?) **8:22-23; 1 Sam 8:5-6**. Was this a sign of their apostasy in their failure to recognize and trust in God as their King? See **17:6, 18:1, 19:1, 21:25, 1 Sam 8:7, 10:19**. It is yet natural to find people making their military general their ruler (e.g., President).

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

Time of Joshua and Judges = approximately 360 years.

Quick Quiz #10

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

1. "Canaan" is
 - a. The land promised to Abraham's descendants
 - b. The land Joshua led the nation of Israel into
 - c. The land generally between the Jordan River and the Mediterranean Sea
2. Under Joshua's leadership
 - a. The land promise was fulfilled
 - b. Most, but not all of the land promise was fulfilled
 - c. All of the land promised was fulfilled except for "the larger land of Canaan"
 - d. The land promise is yet to be fulfilled in the millennium
3. "Judges" in the book of Judges were
 - a. Deliverers
 - b. Civil and criminal court judges
 - c. National kings
4. Some prominent judges were
 - a. Moses
 - b. Samson
 - c. Deborah
 - d. Samuel
 - e. Saul
5. The cycle in the book of Judges is
 - a. Conquer, Crush, Cremate
 - b. Sin, Suffering, Supplication, Salvation
 - c. Listen, Learn, Live, Love
 - d. Democracy, Judges, Kings, Captivity

Additional Reading (#10)

Books of Joshua, and Judges

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

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

LESSON 11

DRILL

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

THE JEWISH DISPENSATION (see chart 4)

[Chart 4](#)

- Ruth
- Samuel

Ruth

“...the new-found faith of a Moabite girl, and her sacrificial love for her mother-in-law are woven into the great tapestry of God’s plan of salvation. For descended from Ruth is King David, and from the line of David came the Messiah himself.” *Eerdman’s Handbook to the Bible* (Eerdmans Pub. Co., Grand Rapids, MI, 1977), p. 226
Time of the judges, **1:1**.

Note **4:13-22** and **Matt. 1:1...5,6**

Samuel

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

Read **1 Sam. 8:1-9** and note why the people wanted a king. See esp. v. 5 and v. 20. Cmp. **Ex. 19:5-6; Deut. 7:1-6; 14:1-2; 26:16-19; Lev. 18:1-5; 20:23-26; Deut. 12:29-31**, etc. It is still a problem with God’s people!

Quick Quiz #11

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

1. Ruth
 - a. Was a Hebrew
 - b. Was a Moabite
 - c. Lived in the times of the judges
 - d. Was incorporated into the lineage of the Messiah
2. Ruth
 - a. Married twice
 - b. Divorced her first husband
 - c. Was widowed from her first husband
 - d. Married an older man named Boaz
 - e. Had a mother-in-law named Naomi
3. Samuel was
 - a. A judge
 - b. A prophet
 - c. Anointed the first and second kings of Israel
4. The people wanted a king instead of judges because
 - a. They knew it was God's plan in fullness of time
 - b. They wanted to be like the nations around them
 - c. Their present judges were corrupt
5. Samuel
 - a. Was happy the children of Israel wanted a king
 - b. Wanted to be king himself
 - c. Defeated the Philistines, the enemies of Israel, single-handedly
 - d. None of the above

Additional Reading (#11)

Book of Ruth; 1 Samuel 1-9

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

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

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

LESSON 12

DRILL

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

THE JEWISH DISPENSATION (see chart 4)

[Chart4](#)

- **Kings**
 - **Saul**
-

Kings

- See Chart 5. [Chart5](#)
- Record of: **1 Sam. 9 - 2 Chron. 36**
 - “**Samuel**” and “**Kings**” (books of)
 - Saul - **1 Sam. 9-31**
 - Saul and David - **1 Sam. 16-31**
 - David - **2 Sam.**
 - Solomon - **1 Kings 1-11**
 - Divided Kingdom - **1 Kings 12 - 2 Kings 25**
(**2 Kings 18-25** - Judah only)

“Chronicles”

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

- Genealogies - **1 Chron. 1-9**
- Saul - **1 Chron. 10**
- David - **1 Chron. 11-29**
- Solomon - **2 Chron. 1-9**
- Judah - **2 Chron. 10-36**

United Kingdom - 120 years.

3 kings, 40 years each, total 120 years.

Acts 13:21; 1 Kings 2:11; 11:42

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

Saul - 1 Sam. 9-31

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

ADDITIONAL NOTES #12**“Theocracy”**

- “1 lit., the rule of a state by God or a god
- “2 government by a person or persons claiming to rule with divine authority
- “3 a country governed in this way”

Webster’s New World Dictionary (Zane Pub., 1995)

“Monarchy”

- “1 [Rare] rule by only one person
- “2 a government or state headed by a monarch: called absolute when there is no limitation on the monarch's power, constitutional when there is such limitation” *Webster’s New World Dictionary* (Zane Pub., 1995)

“Monarch”

- “1 the single or sole ruler of a state” *Ibid*
- “Etymology [LME monarcha < LL < Gr monarches < monos, alone + archein, to rule: see mono- & -arch]” *Ibid*

Quick Quiz #12

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

1. The record of the kings of Israel and Judah are found in
 - a. 1 and 2 Samuel
 - b. 1 and 2 Kings
 - c. 1 and 2 Chronicles
2. The first three kings of the united kingdom are
 - a. Samuel, Saul, David
 - b. Saul, David, Rehoboam
 - c. Samuel, David, Solomon
 - d. None of the above

3. The united kingdom lasted
 - a. About 120 years
 - b. About 500 years
 - c. About 1,050 years
 - d. None of the above
4. “Chronicles” was
 - a. The name David gave to his record of the kings
 - b. The name of a newspaper printed on papyrus in ancient Jerusalem
 - c. The title given the books in Jerome’s Latin Vulgate (c. 382-405 A.D.)
 - d. None of the above
5. Saul
 - a. Was large in physical stature
 - b. Small in spiritual character
 - c. Attempted to kill David and Jonathan, his own son
 - d. Committed suicide

Additional Reading (#12)

1 Samuel 10-31; 1 Chronicles 1-10

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

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

LESSON 13

DRILL

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

THE JEWISH DISPENSATION (see chart 4)

[Chart4](#)

- David
- Psalms

David (See Chart 5) [Chart5](#)

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

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

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

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

“Psalms”

“Psalm” = a sacred song. Hebrew title = “book of praises”. See doxology ending each book, **Ps. 41:13; 72:18-19; 89:52; 106:48; 150**. Prayers - **72:20**. It is the same attitude of heart that gives rise to praise, to song, and to prayer.

Date - From 1450 B. C. (**Ps. 90**) to Post-Exilic - 400 B. C. (**Ps. 85, 126**)

Lk. 24:44

Eph. 5:19; Col. 3:16

Quick Quiz #13

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

1. David was
 - a. Saul's son
 - b. The second king of Israel
 - c. Solomon's son
 - d. None of the above
2. God's great covenant with David to set his seed on this throne is found in
 - a. 1 Sam. 16
 - b. 1 Kings 7
 - c. 2 Sam. 7
 - d. None of the above
3. David was
 - a. A type of the Messiah
 - b. A song writer
 - c. A valiant soldier
 - d. A king
 - e. A prophet
4. "Psalms" means
 - a. Praises
 - b. Songs
 - c. Worshipful dance rhythms
 - d. Instruments of music used 1,000's of years ago
5. The book of Psalms
 - a. Contains poems written from 1450 B.C. to 400 B.C.
 - b. Is a collection containing prayers
 - c. Contains prophecies of the Messiah

Additional Reading (#13)

2 Samuel; 1 Chronicles 11-29

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

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

LESSON 14

DRILL

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

THE JEWISH DISPENSATION (see chart 4)

[Chart4](#)

- Solomon
- “Proverbs”
- “Ecclesiastes”
- “Song of Solomon”

Solomon - 1 Kings 1-11; 2 Chron. 1-9.

(See Chart 5) [Chart5](#)

The wise, but foolish king. 1 Kings 3:5-15; 4:29-34; 11:1-8

Author: Ps. 72, 127 (superscription); Prov. 1:1; 10:1; 25:1; Eccl. 1:1; Song of Sol. 1:1.

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

“Proverbs” = wise sayings, 1:6.

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

Not all by Solomon - 30:1; 31:1.

“Ecclesiastes”

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

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

“Song of Solomon”

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

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

Quick Quiz #14

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

1. Solomon
 - a. Was the third king of Israel
 - b. Built the temple
 - c. Wrote two of the Old Testament books, a major part of another, and a small part of a fourth
 - d. Was known for his wisdom
2. Proverbs
 - a. Is a book of Hebrew grammar
 - b. Is a book primarily for young people
 - c. All the proverbs were written by Solomon
 - d. None of the above
3. Ecclesiastes
 - a. Means, “The Preacher”
 - b. Is a book about heavenly values
 - c. Denies the existence of life after death
 - d. Is about the exploits and failures of the Ecclesiaste brothers
4. The “Song of Solomon”
 - a. Is Solomon’s song about God
 - b. Is a song about Solomon
 - c. Is a eulogy to wholesome affectionate love
 - d. Is a book of prophecy about the church and Christ
5. The Old Testament books generally referred to as poetry are
 - a. Job, Psalms, Lamentations
 - b. Job, Psalms,. Proverbs, Ecclesiastes, Song of Solomon
 - c. Psalms, Proverbs, Ecclesiastes, Song of Solomon
 - d. Psalms, Proverbs, Song of Solomon

Additional Reading (#14)

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

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

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

LESSON 15

DRILL

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

THE JEWISH DISPENSATION (see chart 4)

[Chart4](#)

- Divided Kingdom (See Chart 5) [Chart5](#)
- Job

Divided kingdom

Date kingdom divided - c. 931 B.C.

1 Kings 12 - 2 Kings 17. 2 Kings 18-25, southern kingdom only. **2 Chron. 10-36**, southern kingdom. Time = c. 325 yrs.

Northern kingdom taken into captivity by Assyrians, 722 BC.

“Northern kingdom” = Israel (see map)

“Southern kingdom” = Judah (see map)

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

Observe:

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

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

Mixed race and religion, vv. 27-29.

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

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

No one would prosper on the throne of David in Judah ever again.
Compare millennialist views.

Job

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

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

Contents: The problem of suffering. Why does God let the righteous suffer? Much of the book is a dialogue between Job and his three friends, all of whom are clouded with the false concept that suffering is always the result of sin, and that righteousness guarantees prosperity. Therefore, we must be careful in using Job, for some of it is false philosophy. Then, Elihu, a young man speaks, ch. 32. Finally, God himself speaks, **ch. 38**. Job is humbled and learns a lesson, **40:1-6**. He is restored by God’s grace to prosperity, **42:10ff**.

ADDITIONAL NOTES (#15)

“Remnant” left in Samaria

- 2 Ch. 30:6-11 (See notes on for chronology)
- 2 Ch. 34:9
- 2 Ch. 35:18 – “all Judah *and Israel*.” Note 34:33.
- Samaritans not “Jews” nor “Gentiles” – Mt. 10:5,6; Ac. 8:25 (1 Co. 10-11)
- Samaritans – “our fathers” – Jn. 4:20. Mixed race.

Quick Quiz #15

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

1. The kingdom divided into two main divisions known as
 - a. Israel and Judah
 - b. Northern kingdom and southern kingdom
 - c. “a” and “b”
 - d. None of the above
2. The Northern Kingdom
 - a. None of its kings served Jehovah. All were idolaters
 - b. Some of its kings served Jehovah
 - c. Its kings were of the lineage of David
 - d. None of the above

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

Additional Reading (#15)

1 Kings 12 - 2 Kings 25; Job

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

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

CHART #6: PROPHETS

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

Using abbreviations for the prophets, note them in their proper place on the Divided Kingdom Chart [Chart5](#)). Suggestion: Use blue or red pen so that they are distinguished easily.

The literary prophets: Though all the major and minor prophetic books date after the division of the kingdom, there were many other prophets before this time. These are sometimes called “oral” prophets, though this is not universally true, for Moses, for example, was a prophet (Dt. 34:10) and wrote the Pentateuch (also, David, Acts 2:30, who wrote at least 73 of the Psalms). Also, there were oral prophets during the period the literary prophets wrote, e.g., Oded (2 Chron. 28:90, Huldah (2 Ki. 22:14), Uriah (Jer. 26:20-23), etc.

LESSON 16

DRILL

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

THE JEWISH DISPENSATION (see chart 4)

[Chart4](#)

- “Prophet”
- Literary prophets (See Chart 6) [Chart6](#)

“Prophet”

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

Other terms used to designate prophets were:

- “seer” - **1 Sam. 9:9; Amos 7:12**
- “man of God” - **1 Sam. 9:6; 1 Ki. 17:18**
- “man of the Spirit,” or “inspired man” - **Hos. 9:7**

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

Literary prophets

See Chart 6. [Chart6](#)

Elijah and Elisha

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

They were prophets to Israel.

Note **Mal. 4:5; Lk. 1:17; Mt. 17:11-12; Rom. 11:2-3**.

ADDITIONAL NOTES (#16)

Angels – prophets?

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

Angels certainly issued prophecies. However, the "prophets" we are studying are men God employed as his "mouthpieces."

Quick Quiz #16

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

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

Additional Reading (#16)

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

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

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

LESSON 17

DRILL

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

THE JEWISH DISPENSATION (see charts 4,5)

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

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

Babylonian captivity

Seventy years – **2 Chron. 36:21; Jer. 25:12; 29:10;**
(Either 605-536 BC, or, 586-516 BC)

Babylonian general who captured Jerusalem – Nebuchadnezzar

Habakkuk, 607 B.C.

Three deportations:

1. 605 BC – Some captives, including Daniel, Shadrach, Meshach, Abed-Nego.
2 Kings 24:1-2; Dan. 1:1-7
2. 597 BC – More captives, including Ezekiel.
2 Kings 24:8-17; Ezekiel 1:2; 33:21
3. 586 BC – Sacked city, burned temple.
2 Kings 24:18-25:21

Prophets of the exile

Jeremiah – c. 626-586 BC

- Prophesied to the remnant left in Judah, **Jer. 25:1-11 (Dan. 1:1); 21:1-2; 28:1; 29:1; 32:1-2; 39:1-14.**
- Then to the exiles in Egypt, **Jer. 43:6-7; 44:1** (Uriah, **Jer. 26:20-24** [Urijah, KJV, NKJV])

Daniel – c. 606-530's BC

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

Ezekiel – c. 593-570 BC

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

ADDITIONAL NOTES (#17)

Dates

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

“accession year” in Assyrian records, Thiele, MNHK, p. 207

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

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

(3rd year accor. to Tishri reckoning, Dan. 1:1) Thiele, MNHK, p. 183.

Quick Quiz #17

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

1. Judah was taken into captivity into
 - a. Egypt
 - b. Babylon
 - c. Assyria
 - d. None of the above
2. Judah was to suffer in captivity for
 - a. Seven years
 - b. An unspecified length of time
 - c. Seventy times seven weeks
 - d. Seventy years
3. The ruler who took Judah into captivity was
 - a. Pharaoh
 - b. Sargon
 - c. Nebuchadnezzar
 - d. None of the above
4. Some of the Jews were taken captive in
 - a. 605 B.C.
 - b. 597 B.C.
 - c. 586 B.C.
5. Prophets who prophesied during the period of the exile were
 - a. Jeremiah
 - b. Daniel
 - c. Ezekiel

Additional Reading (#17)

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

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

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

LESSON 18

DRILL

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

THE JEWISH DISPENSATION (see charts 4,6)

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

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

Returns

1st party - Zerubbabel (Sheshbazzar) - 538/7 BC - Ezra 1:1-2:2

Foundation of temple laid, **Ezra 3**. c. 536 BC

Haggai and Zachariah stir the people to complete the temple, **Ezra 4:24...5:1-2**. c. 521-520 BC

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

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

Religious reforms.

3rd party - Nehemiah - 445 BC. Neh. 2:1-8.

Rebuild walls of the city.

“Esther”

Fits chronologically between **Ezra chapters 6 and 7**. c. 486-464 BC. Show the origin of the Jewish feast, “Purim,” and God’s providence in preserving the Jewish nation even while dispersed and subject to a foreign empire.

“Malachi”

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

- Nation ruled by a “governor”
- Temple had been rebuilt

- Similar problems as Nehemiah faced: intermarriage (**2:11; Neh. 13:23,28**); failure to tithe (**3:7-8; Neh. 13:10-12**); priests defiling the covenant (**2:8; Neh. 13:29**).

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

Silence - 400 yrs.

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

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

Rise of the Sadducees & Pharisees.

Rome emerges as a world power.

Six world empires

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

ADDITIONAL NOTES (#18)

Persian Rulers

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

Cyrus

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

“... Cyrus gained control of Babylon (on October 29, 539 B.C.) . . . ”

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

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

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

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

Battle of Arbela

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

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

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

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

Quick Quiz #18

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

1. The following were leaders in returns from captivity
 - a. Zerubbabel
 - b. Ezra
 - c. Nehemiah
 - d. Elijah
2. The dates of the three returns are
 - a. 605, 597, 586 B.C.
 - b. 538, 458, 445 B.C.
 - c. 1450, 1000, 931 B.C.
 - d. None of the above

3. The book of Esther
 - a. Records the origin of the feast of Purim
 - b. Records the origin of the feast of Passover
 - c. Records the origin of the Samaritans
4. During the approximately 400 years between Malachi and the New Testament
 - a. Fourteen Jewish books of history and religion known as the “Apocrypha” were written
 - b. The sects of the Sadducees and Pharisees developed
 - c. Rome emerged as a world power
 - d. A Greek translation of the Hebrew Old Testament was made that came to be widely used by early Christians
5. The six world empires of the Bible are
 - a. Assyria, Babylon, Persia, Greece, Rome, Israel
 - b. Philistia, Babylon, Persia, Greece, Rome, Israel
 - c. Egypt, Assyria, Babylon, Persia, Greece, Rome
 - d. Moab, Assyria, Babylon, Persia, Greece, Rome

Additional Reading (#18)

Ezra, Nehemiah, Esther

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

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

LESSON 19

DRILL

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

THE JEWISH DISPENSATION (see chart 4)

[Chart4](#)

- Life of Christ
- Christ – fulfillment of the law

Life of Christ

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

Ministry dated by feasts: Jn. 2:13,23...5:1...6:4...12:1.

Ministry = c. 3 years

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

Various facts:

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

Christ – the fulfillment of the law

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

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

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

Fulfilled the prophecy of the coming “Messiah.”

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

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

Typical *persons*: e.g., Melchizedek, **Heb. 5:6; Moses, Ac. 3:22-23; David, Lk. 1:32-33**.

Typical *events*: e.g., bread from heaven, **Jn. 6:32-35**; serpent in wilderness, **Jn. 3:14-15**.

Typical *institutions*: e.g., Passover, **1 Cor. 5:7; sacrifices, Heb. 10:1. 2 Cor. 3:14-16**

Quick Quiz #19

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

1. Jesus’ ministry
 - a. Lasted thirty–three years
 - b. Is dated by the eclipses during his ministry
 - c. Was under the New Testament covenant he inaugurated
 - d. None of the above
2. Which of the following are true about Christ? (only one)
 - a. His forerunner was Malachi
 - b. His fleshly father was Joseph
 - c. He was crucified in Bethlehem
 - d. He was raised on the first day of the week
 - e. He died for crimes against the Roman government
3. The evidences supporting the resurrection are
 - a. The tomb was empty on Sunday morning
 - b. The apostles testified they had seen him and spoke with him after he had risen
 - c. The apostles were able to work undeniable miracles in proof of their testimony

4. The kingdom prophesied in the Old Testament
 - a. Will be established when Christ returns to earth
 - b. Was established when Christ ascended to the right hand of God and sat on David's throne
 - c. Was established while Christ was on earth
 - d. Will never be established due to its rejection by the Jews
5. The Old Testament prophesied the Christ
 - a. By direct prophecies
 - b. By typical persons
 - c. By typical events
 - d. By typical institutions

Additional Reading (#19)

Matthew, Mark

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

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

LESSON 20

DRILL

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

THE JEWISH DISPENSATION (see chart 4)

[Chart4](#)

- Gospels
- Apostles

Gospels

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

Where they begin:

| John | Luke | Matthew | Mark |
|----------|---------------------------------|---------------------------------|--------------------|
| Eternity | Announcement of John's birth | Announcement of Jesus' birth | John's ministry |
| | | | |

Last week

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

Figure percentage of each gospel dealing with the last week of the life of Christ (and resurrection events).

Purpose

Noting the percentage of the gospels dedicated to the last week of Christ's life, and where they begin, one can see that the gospels are not intended to

be strictly biographies, giving all the historical details of the life of Christ. Rather, they are portraiture, presenting the portrait of a person—Jesus Christ.

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

“Synoptics”

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

Credibility - Eyewitness/Testimony from eyewitnesses

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

According to the Canons of historical criticism formulated by George Rawlinson in his Bampton Lectures of 1859 (Lecture First), “The writings of a contemporary, who is credible, and who has had opportunity for personal knowledge of the facts recorded, have the highest degree of credibility.” “Those of a writer who may be reasonably supposed to have obtained his information from eye witnesses possess the second degree of credibility.” J. W. McGarvey, *Evidences of Christianity* (Gospel Advocate, 1956), p. 3. Therefore, the gospel records rest on the two highest levels of historical credibility.

Readers designed for

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

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

Apostles (“apostle” = “one sent”)

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

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

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

ADDITIONAL NOTES (#20)

Names of apostles and alternatives

| | Matthew 10:2-4 | Mark 3:16-19 | Luke 6:14-16 | Acts 1:13 |
|----|--|--------------------------------------|---|--|
| 1 | Simon, called Peter | Simon, to whom he gave name Peter | Simon, whom he also named Peter | Peter |
| 2 | Andrew his brother | Andrew | Andrew | Andrew |
| 3 | James the son of Zebedee | James the son of Zebedee | James | James |
| 4 | John his brother | John the brother of James | John | John |
| 5 | Philip | Philip | Philip | Philip |
| 6 | Bartholomew | Bartholomew | Bartholomew | Bartholomew |
| 7 | Thomas | Thomas | Thomas | Thomas |
| 8 | Matthew the tax-gatherer | Matthew | Matthew | Matthew |
| 9 | James the son of Alphaeus | James the son of Alphaeus | James the son of Alphaeus | James the son of Alphaeus |
| 10 | Thaddaeus (KJV, NKJV, "Lebbaeus, whose surname was Thaddaeus") | Thaddaeus | Judas the son of James ("the brother of" KJV) | Judas the son of James ("the brother of" KJV) ("not Iscariot," Jn. 14:22) [#] |
| 11 | Simon the Zealot (NKJV, *Canaanite; ASV, Cananaean) | Simon the Zealot | Simon who was also called the Zealot | Simon the Zealot (KJV, Zelotes) |
| 12 | Judas Iscariot, the one who betrayed him | Judas Iscariot who also betrayed him | Judas Iscariot who became a traitor | |

[#] "either 'James the Son of Alphaeus,' with whom he is coupled (Mt. 10:3), or some otherwise unknown person" *Smith Dictionary*

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

Percentage of Gospels Dealing with the Last Week of Christ' Life

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

Quick Quiz #20

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

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

Additional Reading (#20)

Luke, John

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

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

Review – Jewish Dispensation

Know all drill questions we have covered to this point.

Additional questions for review:

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

18. List the six world empires until the time of Christ.
- Which one was in power during the lifetime of Christ?
 - Read Dan. 2. What kingdom was Nebuchadnezzar the head of?
 - What are the second, third, and fourth kingdoms of Dan. 2?
 - What was to happen in the days of the fourth kingdom?

19. John the Baptist and Jesus preached the kingdom “_____”.

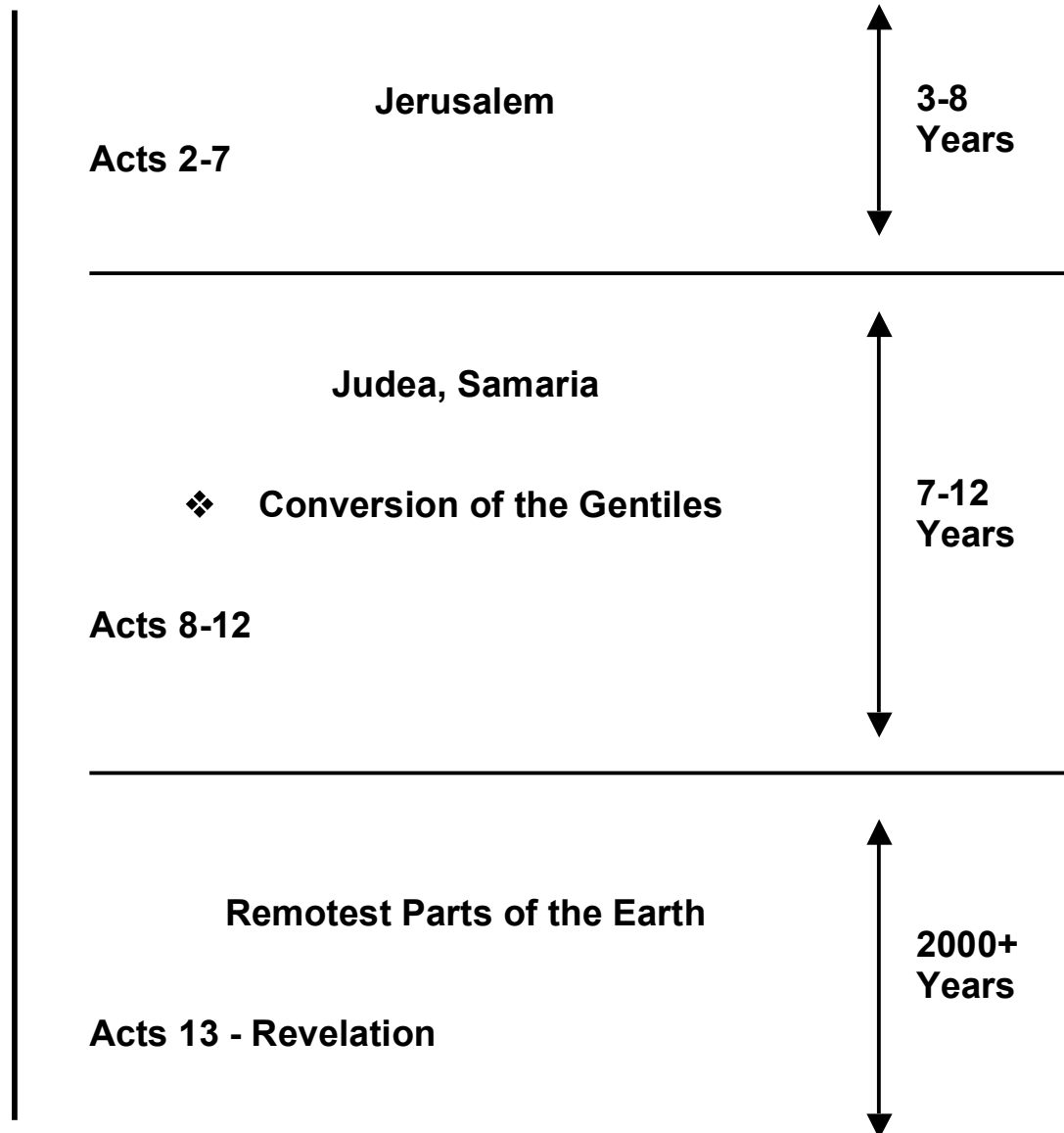
In the Jewish dispensation, we see God’s plan for the redemption of man unfolding. He chooses a nation through whom the “seed” would come whereby all nations of the earth would be blessed. He gives them a holy law. They could not live up to it. We could not either. Men are lost hopelessly in sin. Were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

CHART #7: CHRISTIAN DISPENSATION

Universal Covenant – Christians

2000+ Years

PENTECOST



JUDGMENT

LESSON 21

DRILL

1. What are the “gospels” about? #12
2. What does “gospel” mean? N/A
3. What are the synoptic gospels and why are they called that? #97
4. What gives the gospels historical credibility? N/A
5. What does “apostle” mean? N/A
6. Name the original twelve apostles. #89
7. Which of the apostles betrayed Christ? #90
8. Who replaced him? #91

THE CHRISTIAN DISPENSATION (see chart 7)

[Chart7](#)

- **Introduction**
 - **Beginning**
-

Introduction

Its designation (see Chart 7) [Chart7](#)

Events marking its beginning and end

- “Beginning” – Acts 11:15; Lk. 24:47
- “End” – 1 Cor. 15:22-24

Time

Books in the New Testament

Beginning

Of the church

The gospel of the death, burial, and resurrection of Jesus Christ was preached for the first time and men invited to enjoy its benefit through obedient faith. Those who obeyed were saved. These saved people were “added.” **Ac. 2:41,47**. All those so added together formed the “church.”

Thus, the “church” = *people* in fellowship with Christ through faith in gospel. **Heb. 12:23; 1 Cor. 12:13,27; Eph. 1:22-23; 3:6.**

Before - church in future, **Mt. 16:18**

After - church in existence, **Ac. 2:47** (KJV, NKJV); **5:11; 8:1**, etc.

Of the redemptive rule of the Christ - the “Kingdom.”

Mt. 3:2; Mk. 9:1; Lk. 17:20-21; Jn. 18:36-37; Ac. 1:6-8; 2:29-36; Col. 1:13.

Of the New Covenant - Mt. 26:28-29

Quick Quiz #21

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

1. The Christian dispensation begins
 - a. At the beginning of the gospels
 - b. With the ascension and inauguration of Christ as the redeemer King
 - c. At the beginning of the first chapter of the book of Acts
 - d. With the return of Christ at the end of time
2. The books in the Bible covering the events during the Christian dispensation are
 - a. Acts 2 through Revelation
 - b. Matthew 1 through Revelation
 - c. Acts 1 through Revelation
 - d. Romans through Jude
3. The first Gentile convert was
 - a. The Ethiopian of Acts 8
 - b. The apostle Paul
 - c. Luke, the author of the gospel
 - d. Cornelius of Acts 10-11
4. The “church” is
 - a. An invisible organization, composed of all good churches in the world
 - b. Those with authority among God’s people and possessing the gift of revelation and interpretation
 - c. A body of people
 - d. A denomination

5. The “New Covenant” is
 - a. Ratified by the blood of Christ
 - b. God’s plan for Christians of all races
 - c. Revealed in the book we call the “New Testament”
 - d. The covenant God will make with man in the millennium
-
-

Additional Reading (#21)

Ephesians 1-3; Colossians 1-2; Hebrews 8:1-10:18

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

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

LESSON 22

DRILL

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

THE CHRISTIAN DISPENSATION (see chart 7)

[Chart 7](#)

The Book of “Acts” (i.e. of apostles)

Author and date

Luke, c. A.D. 63 (only Gentile author in the New Testament)

Outline – 1:8

The apostles bear witness to the King in

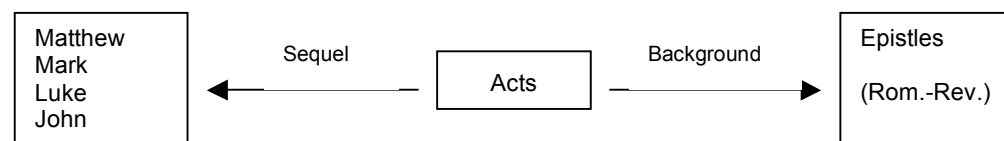
- Jerusalem, **chapters 1-7**
- Judea and Samaria, **chapters 8-12**
- Remotest part of the earth, **chapters 13-28**

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

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

Relation of Acts to the rest of the NT

Sequel to the gospels . . . Background to the epistles



Evidence and value of understanding this relationship

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

Quick Quiz #22

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

1. The author of Acts is
 - a. Luke
 - b. A Gentile
 - c. A physician
 - d. An apostle
2. Acts is
 - a. A sequel to the gospels
 - b. Background to the epistles
 - c. The record of the apostles carrying out their mission
 - d. None of the above
3. Acts
 - a. Aids in understanding the rest of the New Testament
 - b. Confirms the gospel message as being from heaven
 - c. Explains the great commission
 - d. Serves as a commentary of the mission and work of the Holy Spirit
 - e. Contains vital information concerning the nature, work, and organization of the church

4. Acts was written
 - a. About 98 A.D.
 - b. About 63 A.D.
 - c. About 33 A.D.
 - d. About 52 A.D.
5. The two apostles most prominent in Acts are
 - a. Peter and Paul
 - b. Luke and John
 - c. Paul and Barnabas
 - d. Peter and James

Additional Reading (#22)

Acts

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

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

LESSON 23

DRILL

1. Why is “Acts” so named and what is it about? #12, #13
2. Give a brief outline of the book of Acts. #94
3. What is the relation of Acts to the rest of the New Testament? N/A
4. What are the epistles? (E.g., wives of apostles? cities? etc. Not their names.) #12

THE CHRISTIAN DISPENSATION (see chart 7)

[Chart 7](#)

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

Gospel to the Gentiles (salvation by faith)

Cornelius - Ac. 10-11. First Gentile convert.

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

Judaizing teachers - a severe and recurring problem

Ac. 15; Romans; 2 Cor. 3; Galatians; Phil. 3:1ff; 1 Tim. 1:6ff; Tit. 1:14; Hebrews; Rev. 2:9

Cessation of Spiritual Gifts

Their purpose

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

Their transmission

Laying on of apostles' hands - Ac. 8:14-18

Their termination

1 Cor. 13:8-13

Last day

All raised

Jn. 5:28-29; 6:39,44,54; 11:24; 1 Cor. 15:51,52

Judgment

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

Go to eternal reward or punishment

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

Quick Quiz #23

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

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

Additional Reading (#23)

1 Corinthians 12-15

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

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

LESSON 24

DRILL

1. Why is “Hebrews” so named? #13
2. What does “Revelation” mean? #13
3. What is “Revelation” about? #12
4. Who was the first Gentile convert? #95
5. Where is his conversion recorded? #96

THE CHRISTIAN DISPENSATION (see chart 7)

[Chart 7](#)

- Epistles of Paul
- Paul

Epistles of Paul (13)

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

* Commonly called “prison epistles”

‡ Commonly called “pastoral epistles”

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

Rom. 15:14-15; 1 Cor. 4:14-17; 2 Cor. 12:19; Gal. 1:6-9; Eph. 4:1; Phil. 1:27; 2:14-16; Col. 2:6-8; 3:1-4; 1 Thess. 4:1-2; 2 Thess. 2:15; 1 Tim. 3:14-15; 2 Tim. 4:1ff; Tit. 2:15; 3:1; Philemon 21

Paul

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

Quick Quiz #24

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

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

Additional Reading (#24)

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

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

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

LESSON 25

DRILL

1. Who was the apostle to the Gentiles? #92
2. What was his other name? #93
3. What books of the New Testament are commonly called the “pastoral” books? #98
4. What books of the New Testament are commonly called the “prison” epistles? #99
5. How many books of the New Testament did the apostle Paul write? #100
6. How many books of the New Testament did the apostle John write? #100

THE CHRISTIAN DISPENSATION (see chart 7)

[Chart 7](#)

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

John’s letters (5)

Author

John, the apostle, “whom Jesus loved” John 13:23; 19:26; 20:2; 21:7,20,24

Gospel of John

Purpose - 20:30-31

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

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

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

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

3 John - vv. 8,11

Revelation

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

Of what - **1:1**

To whom - **1:4**

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

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

“General” epistles

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

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

“James”

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

Jas. 1:22-25; 2:26 - Faith without works is dead!

“1 & 2 Peter”

Author - Apostle Peter, **1:1; 2:1**

1 Pet. 5:12; 2 Pet. 3:1,2...11...14, 17-18

“Jude”

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

Purpose and occasion of writing, **v. 3**

“Hebrews”

Author - unknown

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

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

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

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

ADDITIONAL NOTES (#25)

Authorship of the gospel of John

Internal evidence – by process of elimination

(For an example of this reasoning, see Hendriksen's Commentary)

External evidence

Theophilus of Antioch, c. 170

Ireneus, c. 175

Muratorian Fragment, c. 180-200

Clement of Alexandria, c. 190-200

Tertullian, c. 200

Origen, c. 210-250

Eusebius, c. 300

Seven general epistles

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

“Further, the twenty-one Epistles were subdivided into the Pauline (thirteen)¹¹ and the General (eight).” “¹¹In the Eastern Church, the tendency was to classify them as fourteen Pauline Epistles (including Hebrews) and seven General; the Western Church, on the other hand, tended to follow the classification presented above.”

Geisler & Nix, *A General Intro. to the Bible* (Moody Press: Chicago, 1979), p. 21.

Quick Quiz #25

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

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

2. The epistles commonly referred to as the “General” or “Catholic” epistles are
 - a. The ones the Roman Catholic Church put in the Bible
 - b. James, 1,2 Peter, 1,2,3 John, Jude
 - c. The apocryphal books found in the Roman Catholic Scriptures
 - d. None of the above

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

Additional Reading (#25)

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

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

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