Old Testament Survey

Foundations For Faith
Old Testament Survey
Foundations For Faith
Handbook to accompany CD series

16 Lessons plus
Supplementary Materials
and Examinations

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www.douglasjacoby.com

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Old Testament Survey: Foundations of Faith is the companion handbook to the eight CD series of the same name. Listen to the lessons as you follow along in the handbook. Some additional space has been provided for notetaking purposes. For maximum learning benefit, keep your study Bible nearby and refer to it whenever an unfamiliar passage is cited. Let nothing slip by. For further study, consult the books referenced in the bibliography at the end of Lesson I as well as throughout the series. It is my hope and prayer that you will enjoy this survey series, and grow stronger in your Christian faith as a result.

— Douglas Jacoby
For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope.

— Romans 15:4
A. Aim of this survey

1. To afford a broad overview of the Old Testament (key characters, dates, events, doctrines)

2. To explore the relationship of the Old Testament to the New Testament

3. To enrich and improve our devotional lives (Joshua 1:8)

4. To spur us to further study of the Old Testament (2 Timothy 2:15)

5. To help us make it to heaven (Romans 15:4, 1 Corinthians 10:11, 2 Timothy 3:14-17)

6. Old Testament provides “foundations for faith”

B. The Language of the Old Testament

1. Hebrew (97%)

2. Aramaic (3%)—mainly in parts of Ezra and Daniel

3. Translated into Greek in 3rd century BC (the Septuagint, or LXX) by Jews of Alexandria

C. The Books of the Old Testament

1. TaNaK
   a) T = Torah (Law, instruction)
   b) N = Nevi’im (Prophets)
   c) K = Kethuvim (Writings)
2. Several pairs of books are considered as one in the Hebrew Bible

3. Written roughly 1000-400 BC. Parts of some books may be considerably older

4. Apocryphal books included from 3rd century BC (More on this in later lesson.)

**D. The God of the Old Testament**

1. Fairness—Genesis 18:25

2. Grace and works—same teaching as New Testament (James 2:8-26)

3. Hell—Psalm 140


5. The old law an experiment? No (Hebrews 8:7-13)


7. Character
   a) Slow to anger
   b) Forgiving
   c) Wants to bless, not curse (Ezekiel 18:30-32)
   d) God is concerned with the heart (e.g. Leviticus 19:17, 1 Samuel 16:7)
   e) God does not and did not change (Malachi 3:6)

**E. How to Read the Old Testament**

1. Read each book straight through (Do not necessarily read the Old Testament straight through.)

2. Realize that each book has a theme
3. Read according to the literary type.
   a) Narrative
   b) Law
   c) Poetry
   d) Prophecy
   e) Wisdom
   f) Apocalyptic

4. Use a good translation.
   a) Rotate versions!
   b) You should be able to draw an “insight” from more than one translation.

5. At 3 chapters a day, you can finish Old Testament in 10 months.


7. For an Old Testament reading plan, see Appendix E.

F. Further Study in the Old Testament

7. _____, How to Read the Bible for All Its Worth, 3rd Ed. (Grand Rapids: Zondervan, 2003)
17. Philip Yancey, *The Bible Jesus Read* (Grand Rapids: Zondervan, 1999)

**Bibles**

6. *Holman Christian Standard Version*  

7. *English Standard Version*  
(Wheaton: The Standard Bible Society, 2004)

8. *International Standard Version*  
(Fullerton: Davidson Press Direct, 2003)

9. *New English Translation*  
(Dallas: Biblical Studies Press, 1997)
A. Bible Themes Introduced

1. Sovereignty, orderliness, goodness of God
2. The sin and guilt of man
3. Sacrifice
4. Worship
5. Providence
6. Grace
7. Marriage and family
8. Work and discipline
9. Justice
10. Seed
11. Blessing
12. Covenant

B. Creation (Genesis 1-11)

1. Primeval period
   a) Beginning of world never dated (Big Bang)
   b) Ancient Near Eastern parallels and parodies
Old Testament Survey

2. Major events
   a) Creation (1-2)
   b) Fall (3)
   c) Flood (6-9)
   d) Babel (11)

3. Grace
   a) In connection with fall
   b) In connection with fratricide
   c) In connection with flood
   d) In connection with Babel
   e) [In connection with Abram]

4. This is all leading somewhere—to Israel

C. Patriarchs (Genesis 11-50)

1. Persons (Abra[ha]m, Isaac, Jacob, Joseph)

2. Promises
   a) Land promise (12:1-7; Joshua 21:43-45)
   b) Nation promise (12:2; Exodus 1:7; Deuteronomy 26:5)
c) Spiritual promise (12:3; 15:5-6—Isaac; 22:15-18—interruption; 25:23-26—Jacob; 29:35—Judah; Matthew 1:1-17—genealogy). We too are children of Abraham if we have faith (Galatians 3:6ff)

D. Conclusion

1. The study of Genesis is indispensable to acquiring a solid Bible knowledge.

2. Genesis is the gateway to the entire Bible.

3. For further study, see Douglas Jacoby, *Genesis, Science & History* (Billerica, Mass.: DPI, 2004), as well as the recommended reading in the bibliography of this handbook.
A. Know the Flow!

1. Unless you know the flow, you will be disoriented when reading the Bible, both historically and theologically.

2. Historical Periods

(1) Primeval period
(2) Patriarchal period
(3) Egypt and Exodus
(4) Desert Wanderings
(5) Conquest and Judges
(6) United Kingdom
(7) Divided Kingdom
(8) Assyrian Exile and Judah alone
(9) Babylonian Exile
(10) Persian Period
(11) Greek Period
(12) Roman Period

3. Be able to tell the story! (Old Testament history; New Testament story; your conversion story and journey of faith...)

B. Period by Period

1. Patriarchs (2100 BC)

   a) History (Genesis 12-50)
      (1) Calling of Abraham: Abraham’s lineage:
          Abraham — Isaac — Jacob — Judah... Jesus
b) Literature
   (1) Genesis
   (2) Job

2. Egypt (1876-1446 BC)
   a) History (Genesis 46-Exodus 13)
      (1) Jacob’s family moves to Egypt
      (2) Enslavement and oppression
      (3) Exodus under leadership of Moses
   b) Literature
      (1) Genesis ("origin")
      (2) Exodus ("exit")

3. Desert (1446-1406 BC)
   a) History (Exodus 13-Joshua 2)
      (1) Giving of Law (Torah)
      (2) Disobedience and wanderings
      (3) Spying out the land
   b) Literature
      (1) Exodus
      (2) Leviticus ("priestly")
      (3) Numbers (censuses)
      (4) Deuteronomy ("second law giving")

4. Conquest and Judges (1406-1050 BC)
   a) History (Joshua 1-1 Samuel 8)
      (1) Spies sent out
      (2) Crossing of Jordan
      (3) Conquest and apportionment
      (4) Leaders raised up after death of Joshua
   b) Literature
      (1) Joshua ("deliverance, salvation, Jesus")
      (2) Judges ("leaders")
      (3) Ruth
      (4) 1 Samuel

5. Three Kings (1050-930 BC)
   a) History (1 Samuel 9-1 Kings 11, 1 Chronicles 10-2 Chronicles 9)
(1) Saul (1050-1010 BC)
(2) David (1010-970 BC)
(3) Solomon (970-930 BC)

b) Literature
(1) 1-2 Samuel
(2) 1 Kings
(3) Many psalms
(4) Solomon’s writings
   (a) many Proverbs
   (b) Ecclesiastes
   (c) Song of Songs
   (d) much more! (1 Kings 4:32)

6. Two Kingdoms (930-722 BC)

a) History (1 Kings 12-2 Kings 17, 2 Chronicles 10-28)

(1) Kings of Judah (the South)—one continuous dynasty starting with David

<table>
<thead>
<tr>
<th>Name</th>
<th>Reign (BC)</th>
<th>Good (+) / bad (-)</th>
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<tbody>
<tr>
<td>Rehoboam</td>
<td>930-913</td>
<td>-</td>
</tr>
<tr>
<td>Abijah</td>
<td>913-910</td>
<td>-</td>
</tr>
<tr>
<td>Asa</td>
<td>910-869</td>
<td>+</td>
</tr>
<tr>
<td>Jehoshaphat</td>
<td>869-848</td>
<td>+</td>
</tr>
<tr>
<td>Jehoram</td>
<td>848-841</td>
<td>-</td>
</tr>
<tr>
<td>Ahaziah</td>
<td>841</td>
<td>-</td>
</tr>
<tr>
<td>Athaliah</td>
<td>841-835</td>
<td>-</td>
</tr>
<tr>
<td>Joash</td>
<td>835-796</td>
<td>-</td>
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<tr>
<td>Amaziah</td>
<td>796-767</td>
<td>+</td>
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<tr>
<td>Azariah</td>
<td>767-739</td>
<td>+</td>
</tr>
<tr>
<td>Jotham</td>
<td>739-731</td>
<td>+</td>
</tr>
<tr>
<td>Ahaz</td>
<td>731-715</td>
<td>-</td>
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<tr>
<td>Hezekiah</td>
<td>727-698</td>
<td>+</td>
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(2) Kings of Israel (the North)

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<th>Name</th>
<th>Reign (BC)</th>
<th>Good (+) / bad (-)</th>
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<tr>
<td>Jeroboam</td>
<td>930-910</td>
<td>-</td>
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<tr>
<td>Nadab</td>
<td>910-909</td>
<td>-</td>
</tr>
<tr>
<td>Baasha</td>
<td>909-886</td>
<td>-</td>
</tr>
<tr>
<td>Elah</td>
<td>886-885</td>
<td>-</td>
</tr>
<tr>
<td>Zimri</td>
<td>885</td>
<td>-</td>
</tr>
<tr>
<td>Omri</td>
<td>885-874</td>
<td>-</td>
</tr>
<tr>
<td>Ahab</td>
<td>874-853</td>
<td>-</td>
</tr>
<tr>
<td>Ahaziah</td>
<td>853-852</td>
<td>-</td>
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Foundations For Faith

Jehoram 852-841 -
Jehu 841-814 -
Jehoahaz 814-798 -
Jehoash 798-782 -
Jeroboam II 782-753 -
Zechariah 753-752 -
Shallum 752 -
Menahem 752-742 -
Pekahiah 742-740 -
Pekah 740-732 -
Hoshea 732-722 -

b) Prophets
(1) Rise of prophets, calling Israel back to God
(2) Challenge people, priests, and kings

c) Literature
(1) 1-2 Kings
(2) 2 Chronicles
(3) Isaiah
(4) Hosea, Joel, Amos, Micah, Jonah

7. Assyrian and Judah Alone (722-587 BC)

a) History (2 Kings 18-24, 2 Chronicles 28-36)
(1) Assyrians take Northern Israel into captivity (722).
(2) They threaten Jerusalem (701), but Hezekiah prays and God acts.
(3) Kings of Judah

<table>
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<tr>
<th>Name</th>
<th>Reign (BC)</th>
<th>Good (+) / bad (-)</th>
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</thead>
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<tr>
<td>Hezekiah</td>
<td>727-698</td>
<td>+</td>
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<tr>
<td>Manasseh</td>
<td>697-642</td>
<td>-</td>
</tr>
<tr>
<td>Amon</td>
<td>642-640</td>
<td>-</td>
</tr>
<tr>
<td>Josiah</td>
<td>640-609</td>
<td>+</td>
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<tr>
<td>Jehoahaz</td>
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<td>Jehoiachim</td>
<td>609-598</td>
<td>-</td>
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<tr>
<td>Jehoiachin</td>
<td>598-597</td>
<td>-</td>
</tr>
<tr>
<td>Zedekiah</td>
<td>597-587</td>
<td>-</td>
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(4) Babylonians finally rout Assyrians at Carchemish (605 BC)
b) Literature
   (1) 2 Kings
   (2) 2 Chronicles
   (3) Jeremiah
   (4) Nahum and Zephaniah

8. Babylonian Exile (587-539 BC)
   a) History (2 Kings 25, 2 Chronicles 36, Daniel 1-5)
      (1) Babylon takes Nineveh, the Assyrian capital (612 BC)
      (2) Defeat Egypt (605 BC) at Carchemish (Jeremiah 46:2)
      (3) Deport the Judeans (605, 597, 587 BC)
      (4) Destruction of Jerusalem (587 BC)
   b) Literature
      (1) 2 Kings
      (2) 2 Chronicles
      (3) Ezekiel
      (4) Daniel
      (5) Habakkuk
      (6) Obadiah

9. Persian Period (539-333 BC)
   a) History (2 Chronicles 36, Ezra, Nehemiah, Esther, Daniel 6+)
      (1) Fall of Babylon (539 BC)
      (2) Resettle Jews in homeland (reversing Assyrian/Babylonian policy)
      (3) Temple constructed (520-516 BC)
         (a) work lies inactive 536-520 BC after foundation laid
         (b) work revived under preaching of Haggai and Zechariah (520 BC)
      (4) Esther foils a plot to exterminate the Jews (480 BC)
      (5) Ezra teaches the Law to those who have returned from Exile (458 BC)
      (6) Nehemiah rebuilds the walls of Jerusalem (445 BC)
   b) Literature
      (1) Ezra-Nehemiah
      (2) Esther
      (3) 2 Chronicles
      (4) Daniel
      (5) Haggai and Zechariah
      (6) Malachi
10. Greek Period (333-63 BC)

a) History (extrabiblical sources)
   (1) Alexander the Great takes control of Syria (333 BC)
   (2) Completely defeats Persia (331 BC)
   (3) Tries to force Greek culture on Jews
   (4) Rise of Pharisees
   (5) Institution of synagogues
   (6) Maccabean Revolt

b) Literature
   (1) Apocrypha—1 Maccabees, e.g.
   (2) Greek history

11. Roman Period (63 BC+)

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<th>Key Dates to Know</th>
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<td>• 2100 BC</td>
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<tr>
<td>• 1876 BC</td>
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<td>• 1446 BC</td>
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<td>• 1406 BC</td>
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<td>• 1010 BC</td>
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<td>• 931 BC</td>
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<tr>
<td>• 700s-400s</td>
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<tr>
<td>• 701 BC</td>
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<tr>
<td>• 587 BC</td>
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<tr>
<td>• 539 BC</td>
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<tr>
<td>• 400 BC</td>
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<tr>
<td>• 165 BC</td>
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<tr>
<td>• 63 BC</td>
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A. Last Days in Egypt

1. Return of Moses
   a) Life falls into three 40-year periods
   b) Moses’ struggle between flesh and Spirit
   c) Not driven by ego or ambition—humble heart
      (Numbers 12:3)

2. Plagues
   a) Ten in all
   b) Culminate in death of firstborn—evening of first
      Passover
   c) The evidence of Ipuwer Papyrus

Is there any archaeological proof of the Exodus? The honest answer is, No, not yet. But there does seem to be some literary evidence. The Papyrus Ipuwer (Papyrus Leiden 334), an ancient Egyptian document, seems to reflect a memory of the plagues described in the book of Exodus. (Note: the papyrus has not been dated with any certainty, and some Egyptologists dispute that this is referring to the Exodus events.) Read over these excerpts from Ipuwer and come to your own conclusion.

- The river is blood—Papyrus Ipuwer 2:2
- The river was turned to blood—Exodus 7:20
- Blood is everywhere —Papyrus Ipuwer 2:6
- Blood is throughout all the land of Egypt—Exodus 7:21
• Gates, columns/walls are consumed by fire—Papyrus Ipuwer 2:10
• And the fire ran along the ground—Exodus 9:23-24

• Trees are destroyed—Papyrus Ipuwer 4:14
• And the hail...broke every tree in the field—Exodus 9:25

• The Land is not light—Papyrus Ipuwer 9:11
• And Moses stretched for his hand...and there was a thick darkness—Exodus 10:21

• He who places his brother in the ground is everywhere—Papyrus Ipuwer 2:13
• For there was not a house where there was not someone dead—Exodus 12:30

B. First Days Outside Egypt

1. Unsuccessful Egyptian pursuit and crossing through Red Sea
2. Many complaints
3. Encampment at Sinai
   a) Apostasy
   b) Moses receives Decalogue (Ten Commandments)

C. Giving of the Torah

1. Given at Sinai, 1446 BC
2. Ten commandments on two tablets form nucleus of law. Expanded in Exodus-Deuteronomy. Note: Another name for the “Five books of Moses” is the “Pentateuch,” from the Greek word for “five rolls”
   a) Political and social legislation (e.g. Exodus 21-22). There was no separation of church and state in ancient Israel
   b) Levitical (priestly) legislation
(1) Sacrificial laws (e.g. Leviticus 1-7)
(2) Rules for priesthood (Leviticus 8-9, 21-22; Exodus 28-29, 39)
(3) Construction of Tabernacle/Temple (Exodus 25-38, 40, etc)
c) Dietary and hygienic laws (esp. Leviticus 11-15)
d) Fasts and festivals (Leviticus 16, 23)
   (1) Day of Atonement (Yom Kippur)
   (2) Passover
   (3) Pentecost (Feast of Weeks)
   (4) New Year (Rosh Hashanah)
   (5) New Moon celebrations
   (6) Feast of Tabernacles (Succoth)
   (7) Note: Purim is added in the 5th century (see Esther 9) and Hanukkah is added during the Maccabean period (2nd century BC)
e) Moral and ethical rules (e.g. Leviticus 18-20)
f) Which parts of the Old Testament “apply” today? This is a central problem of Old Testament interpretation

3. Torah = Law or instruction

   a) Their law, NOT ours; word of God for them AND word of God for us

   b) Emphasized the heart. (Leviticus 19, Deuteronomy 19, Psalm 19)

   c) Begins with the book of Exodus
A. Introduction to the Sabbath

1. Do Christians have to observe the Sabbath?

2. Old Testament Sabbath

   a) Friday sundown to Saturday sundown. Seventh day of the week, not the first

   b) But Saturdays weren’t the only Sabbath days, according to the Old Testament. Sabbatical and Jubilee years (Leviticus 25) count too, and thus in a fifty-year span a typical Jew would have observed over 5,000 Sabbath days, as compared to only 2600 for the modern “Sabbath keeper”

   c) Severely restricted activity

      (1) People had to stay at home (Exodus 16:29)

      (2) No exertion. Sports, recreation, housework, cooking—all prohibited. All food must be prepared in advance (Exodus 16:23-29). All work is prohibited

      (3) Failure to observe the Sabbath is punishable by death! (See Numbers 15:32-36)

      (4) Which Christian really observes the Old Testament Sabbath today? None!

   d) What carries over from the Old to New Testament?
Old Testament Survey

Obviously, there are parts of the Old Testament that have not carried over into the New Testament (e.g. sacrificing lambs and pigeons). Are we bound by the Sabbath? Or other holy days (“holidays”)? Is there a priesthood today, a clergy-laity system? Is the church building really the “house of God”? In short, exactly what is the relationship between the Old and New Covenant?

B. Two Covenants

1. Hebrews 9:15-17 shows that the new covenant (will, testament) superseded the old covenant. Just as two wills cannot be in effect at the same time, neither can two testaments.

2. Although the heart of the law carries over into the New Testament (see Galatians 5:14, Matthew 22:37-40), the law and its specific commandments were nailed to the cross, invalidated (Colossians 2:13-14). See also Ephesians 2:14-16.

3. Thus Christians are not bound to observe the regulations of the Old Testament.

C. Double Standards

1. If some days are holy, then others must be unholy.

2. In practice this means that people try harder to please God on the special, or holy, days than at other times. Two standards of commitment have thus emerged.

3. But Christianity is meant to be a daily lifestyle (Luke 9:23, Romans 12:1), not a weekly observance. All time is holy!

4. These double standards are seen in a variety of areas:
   a) holy time
   b) holy space
   c) holy people
   d) holy things
5. Since the Old Testament distinction between holy and unholy has been invalidated, or transformed, now all days are holy, all space is holy, all people are holy.

D. Holy Time

1. Christians are not bound by Sabbath observance (as in the fourth commandment, Exodus 20). This is made explicit in Colossians 2:16.

2. Attempts to be justified by observing special days, seasons, etc. will lead to condemnation (Galatians 4:8-11).

3. It is true that the early church often met on Sundays (Acts 20:7, Revelation 1:10), partly in commemoration of Christ’s resurrection (Matthew 28:1), which took place on a Sunday, but Sunday is nowhere called a “Sabbath.”

4. The lesson for us: we should be on our best behavior, striving to be followers of Christ, all the time. It is not a sin to observe a special day (Romans 14:6), but it is wrong to try to make others do so.

E. Holy Space


2. The Old Testament subdivided space, physically restricting access to God (Hebrews 9:1-8—see Matthew 27:51), but the New Testament does not limit access to God in this way (Ephesians 2:18).

3. We worship God wherever we are; our whole lives are our worship (Romans 12:1).

4. Although the church is called the “household of God” (Ephesians 2:19, the church building is no more a “holy place” than any other building)
5. The lesson for us: we should strive to do our best for God wherever we are. We do not absorb holiness from the place where we worship; we are to approach God “in spirit and in truth” (John 4:20-24).

F. Holy People

1. There are no “saints,” in the traditional sense of the word. All Christians are holy, or “saints” (Ephesians 1:1, 1 Peter 1:15).

2. There is no priesthood today except that of Jesus himself (Hebrews 7:23-28).
   a) It is true that all disciples form a “royal priesthood” (1 Peter 2:9), yet no one needs to go through another person in order to reach God. There are no priests today. This was part of the Old Covenant (Numbers 18:7). Moreover, we are to confess our sins to one another, not to a priest (James 5:16).
   b) There is no need for the presentation of sacrifice, as Christ has been sacrificed once for all.
   c) There is only one mediator between God and man, and that is Jesus Christ (1 Timothy 2:5). No one can be saved by the merit of another person—except that of Christ—regardless of how righteous he/she is (Ezekiel 14:14; Jeremiah 15:1, 18:20). Thus praying to the saints and Mary is wrongheaded.
   d) There is no “clergy” (Matthew 23:9). All Christians are to be equally committed. Christians have different gifts and functions, but all disciples are expected to obey all the commands all the time. All disciples are called into the full-time ministry.
e) The lesson for us: nothing could be further from the spirit of Jesus Christ than the clergy-laity system, which upholds a double standard of commitment.

G. Holy Cow! (miscellaneous)

1. Holy foods (1 Timothy 4:3, Hebrews 13:9, Mark 7:19)

2. Holy altars (Hebrews 7:27, 13:10; see Exodus 27:1)

3. Images and icons (Exodus 20:4, 1 John 5:21)

4. Vestments (Exodus 28:2)

5. Water (Numbers 5:17)

6. Incense (Exodus 25:6)

7. And more—medals, relics, languages, formulae, crosses…

The importing of Old Testament categories into the New Testament simply will not do!

H. Conclusion

1. The transformation: from shadows to light.

   a) The Law was only a shadow of the reality—or that which creates the shadow—which is found in Christ (Hebrews 10:1).

   b) Colossians 2:17 (skia and soma)

   c) Yes, there are many parallels between Old Testament “shadows” and New Testament realities, but the two covenants are distinct.
2. Holiness is now “de-compartmentalized” (the categories are obliterated—or rather transformed.)

3. The big question: Should New Testament churches resemble Old Testament Judaism, with its compartmentalization, clergy, holy things and rituals?

4. Today the Old Testament is obsolete (Hebrews 8:13), and yet most of modern Christianity resembles Old Testament Judaism more than the original New Testament faith!

5. Let’s leave the shadows of the Old Covenant and come into the light! That’s where real freedom is.
A. The Books

1. Exodus
   a) Growth of the nation—from 70 to over 600,000 men capable of military service
   b) Plagues and departure (exodus)
   c) What should have taken only a few weeks ended up taking 40 years!
   d) Sins of 1 Corinthians 10 (Exodus 32, Numbers 25, 21, 16)
   e) Law
   f) Discipline in the desert

2. Leviticus
   a) “Get Egypt out of the people.”
   b) Priestly (Levitical) regulations

3. Numbers
   a) Two censuses in Numbers
   b) Balaam cycle
4. Deuteronomy

   a) Reiteration of the law

   b) Preparation of/for Joshua

B. Geography of the Holy Land

1. A land of milk and honey

2. 13 key locations

   a) Bodies of water
      (1) Mediterranean Sea
      (2) Sea of Galilee
      (3) River Jordan
      (4) Dead Sea

   b) Geographical regions
      (5) Coastal Plain
      (6) Hill Country
      (7) Jordan Valley
      (8) Transjordan
      (9) Negev (desert)

   c) Political regions (esp. relevant to New Testament)
      (10) Galilee
      (11) Samaria
      (12) Judea
      (13) Jerusalem

   d) Political regions (relevant to Old Testament)
      (14) Ammon
      (15) Moab
      (16) Edom
      (17) Egypt
      (18) Judah
      (19) Israel

3. Be able to draw a simplified map
   (based on simplified sketch on following page)
A. Introduction: The Surprising Theme:
God planned to bless the Gentiles all along

1. Basis of promises to Abram (Genesis 12)
   Deuteronomy 9:5, Exodus 19:6, Psalm 147:19-20,
   Deuteronomy 4:1-6, John 4:22

2. Calling of Israel
   a) Not because of their righteousness
   b) Special presence of God (laws, leading, protection,
      success, providence, miracles, scriptures, covenant,
      heritage)
   c) A church-state

3. Reminders in the prophets
   a) The story of Jonah
      1 Kings 8:41-43, Psalm 117, Isaiah 12:4-6
B. New Testament Emphasis

1. Emphasized in Jesus’ ministry
   a) Luke 4:14-30
   b) Luke 10:25-37
   c) John 4:9

2. Taught by Paul
   a) Romans 2:17-24
   b) Ephesians 2-3

3. Jew-Gentile controversy
   a) Galatians 2:11-16
   b) Acts 15:1
   c) Philippians 3:2ff.
   d) Titus 1:10ff.
   e) Why Paul penned the epistle to the Romans

C. Challenges for the Man/Woman of Faith:

1. Grasp this theme: “Cross culture”
2. Be prepared to trace and teach it.
3. Love those different than you.
4. Develop an international awareness.
5. Stay outwardly focused.
A. Pagan Religion

1. Concepts of God

   a) immoral, capricious (Judges 9:13)

   b) Not personal or loving (Daniel 2:11)

   c) Powers of nature personified

   d) All deities considered equally “real” (2 Chronicles 32:19)

2. Characteristics of polytheism

   a) No strict morality

   b) Localized
      (1) National gods (2 Kings 17:29)
      (2) City gods (Jeremiah 2:28, 11:13)

   c) Occult emphasis (Deuteronomy 18:9-13)

   d) Syncretism (2 Kings 17:29-34)

   e) Ritualism rather than right living
3. Various divinities

a) Egypt (Exodus 12:12, Jeremiah 46:25)
   Amon, Re, Ptah, Sakhmet, Isis, and many others

b) Assyria and Babylon
   (1) Nisroch (2 Kings 19:37, Isaiah 37:38, Jeremiah 46:25)
   (2) Rimmon (2 Kings 5:18)
   (3) Nebo (Isaiah 46:1)
   (4) Bel/Marduk (Isaiah 46:1, Jeremiah 50:2, 51:44)
   (5) Asshur, Enlil, Anu, Shamash, Sin, [H]adad, Enki, Ishtar...

c) Canaan (Philistia)
   Dagon (Judges 16:23-30), 1 Samuel 5:2-7, 1 Chronicles 10:10

d) Moab
   Chemosh (1 Kings 11:7, 2 Kings 23:13)

e) Sidon
   Ashtoreth (Judges 2:13, 10:6, 1 Samuel 7:3-4, 12:10, 31:10, 1 Kings 11:5, 2 Kings 23:13)

f) Edom
   Qos (recent archaeological discoveries)

g) Ammon
   Molech (Leviticus 20:1-5, 18:21, 1 Kings 11:5-7, 2 Kings 23:10, 13, Jeremiah 32:35, Zephaniah 1:5; “passing through the fire”)

h) Phoenicia: Baal
   (1) Means “lord, husband, master”
   (2) fertility cult, four seasons, weather (1 Kings 14:22-24)
   (3) Asherah = probable consort
   (4) Worshipped on high places
   (5) Colorful Baal passages
      (a) Judges 2:10-13, 3:7, 10:6
      (b) 1 Kings 18:18-40 (Elijah), 2 Kings 10:18-40 (Jehu)
(c) Numbers 25:1ff (immorality)
(d) 2 Kings 21:1-9 (Manasseh)
(e) Jeremiah 2:8, 23:13, 7:9, 19:5 (32:35), 32:29
(f) See also Hosea, Zephaniah, Jeremiah 2:23-25

i) Miscellaneous deities
   (1) Baal-Zebub (2 Kings 1:2ff), Shamash (2 Kings 23:11),
   household gods (Genesis 31:19ff)

4. Conclusion
   a) Old Testament people continually fell into idolatry
   b) New Testament people are subject to the same danger
      (1 John 5:21)

B. Conquest

1. Joshua (Numbers 27:15-20)
   a) Joshua 24—need leadership which calls people to God’s
      expectations
   b) Courage (1:6, 7, 9, 18)

2. Two campaigns

3. Successful, but only partially

C. Confederation

1. Judges and Ruth
   a) Cycle: Apostasy, punishment, repentance, deliverance
      (Judges 2:10-19)
   b) Leadership pattern
      (1) overlapping periods
(2) tribal leadership, partial confederacy
Othniel (Judah)
Ehud (Benjamin)
Shamgar (?)
Deborah (Ephraim)
Gideon (Manasseh)
Tola (Issachar)
Jair (Gilead)
Jephthah (Gilead)
Ibzan (Bethlehem)
Elon (Zebulun)
Abdon (Ephraim)
Samson (Dan)
[Samuel (Ephraim)]

c) Lessons
(1) Theological lesson (Judges 17-21, esp. 17:6, 18:1, 19:1, 21:25)
(2) Lessons in leadership
(3) Warning against perils of compromise

2. 1 Samuel 1-8

a) Samuel is last “judge”

b) Israel is longing for a king!
A. United Kingdom: General

1. Follows period of the Judges

2. The demand for a king (1 Samuel 8)

3. A period of relative peace (despite problems with Philistines)

4. Lasted just over one century, then everything disintegrated

B. Three Kings

1. Saul

   a) General
      (1) 1 Samuel 9:2 — Height
      (2) 9:21, 10:22 — Humility? Or just reluctance to let himself be used by God?
      (3) Jonathan was his son and supposed successor
      (4) No dynasty is built; God took him out.

   b) Some positives
      (1) 10:6-9 — God changes his heart
      (2) 10:26 — leadership potential

   c) Some negatives
      (1) 13:9, 15:9 — Disobeyed God
      (2) 15 — Rationalization!
      (3) 16:14 — God leaves him
      (4) 18 — Jealousy of rivals
      (5) 28 — Even consults a medium!
      (6) 1 Chronicles 10:13-14 — dies because of unfaithfulness to the Lord
2. **David**

   **a) General**
   - (1) Second king of Israel
   - (2) Captures Jerusalem from Jebusites.
   - (3) reigned 7½ years in Hebron, then 33 more in Jerusalem.
   - (4) Wrote many of the Psalms

   **b) Some negatives**
   - (1) Bathsheba incident (2 Samuel 11)
   - (2) census (2 Samuel 24, 1 Chronicles 21)
   - (3) family situation (2 Samuel 12-24)

   **c) Some positives**
   - (1) Capacity for repentance (see 2 Samuel 12, Psalm 51)
   - (2) prayer (see Psalms)
   - (3) spirituality (Acts 13:22)
   - (4) Bravery (1 Samuel 17)
   - (5) good leader (2 Samuel 23)

3. **Solomon**

   **a) General**
   - (1) Third king of Israel
   - (2) Kingdom reaches maximum size during his reign
   - (3) Encyclopedic knowledge (1 Kings 4:29-34)

   **b) Some positives**
   - (1) Administrative wisdom (1 Kings 3, 2 Chronicles 1)
   - (2) Forged good diplomatic relationships with surrounding nations
c) Some negatives
   (1) Compromised by marrying many pagan women (1 Kings 11)
   (2) Became somewhat jaded and cynical as he progressed in life (Ecclesiastes)
   (3) Did not prepare his son Rehoboam to lead a unified Israel
OLD TESTAMENT X: WRITINGS (KETHUVIM)
WISDOM AND EMOTION

Advance reading: Any 7 Psalms, 7 chapters of Proverbs, and Ecclesiastes
Period covered: c. 1000-700 BC

A. Third Section of the Old Testament

1. “Kethuvim”

2. Perhaps considered somewhat less inspired by the Jews. “Circles of authority”?  
   a) Torah is central  
   b) Prophets and Writings pointed to Torah  
   c) Oral traditions (which later became Mishnah and Talmud) protected the Law

B. Wisdom Literature

1. Job  
   a) Must read this book with discernment  
   b) Contains lessons in wrong theology  
      (1) All suffering is a result of sin (and prosperity a result of virtue)  
      (2) God is overly involved in human life

2. Proverbs  
   a) General truths, not necessarily absolutes  
   b) May express opposite sides of a matter
3. Ecclesiastes
   
   a) Opposite of Job (God is minimally involved in human life)

   b) Viewpoint and attitude of Solomon a negative lesson, in contrast to what the rest of scripture teaches

4. Song of Songs
   
   a) Sexuality is not repressed in the Bible

   b) Wisdom in heterosexual monogamy!


C. Psalms

1. 150 in all (151 with additional apocryphal psalm)

2. 5 books—mirroring fivefold division of the Law, beginning with psalms 1, 42, 73, 90, and 107

3. 117 v. 119 (shortest and longest chapters of the Bible)

4. Musical (Psallo originally meant to pluck)


7. How familiar are we with the Psalms?

8. Psalms as literature
a) Poetry

b) Parallelism

c) A comment about literal language (see next page).

9. Types of psalm

a) Praise

b) History

c) Imprecatory

d) Sin

e) Ascents

f) Laments

g) Messianic


**D. About Literal Language**

What is meant by the word “literal”? What does it mean when Christians say they take the Bible “literally”? We need to clarify what we mean by these terms. Although literalism can mean interpreting words in their natural sense, it has another meaning as well: taking metaphors and symbols as though they were not metaphorical or symbolic. For this reason I prefer not to say that I take the Bible “literally.” I prefer to say I take the Bible “at face value.”
Literal language and the Bible

This table contains a short, but adequate, list of unambiguously non-literal passages. Take a moment to ponder (and enjoy) their meaning were they meant to be taken literally! If every passage in the Bible must be taken literally, then...

**Old Testament Examples**
- Genesis 41:57—Australian Aborigines bought grain from Joseph.
- Numbers 26:64—Joshua and Caleb died in the wilderness. (Oops!—verse 65)
- Job 41:20—The crocodile (leviathan) breathes fire.
- Psalm 62:2—God is made of stone.
- Psalm 91:4—God has feathers.
- Song 4:1—Solomon’s bride had birds in her head.
- Isaiah 34:9-10—Edom is still on fire; the smoke is visible in the Middle East today.
- Jeremiah 15:8—There will be more widows in Judah than humans on the planet!

**New Testament Examples**
- Mark 11:23—You can command Everest to jump into the Bay of Bengal.
- John 11:9—Everyone on the earth lives on the equator! (12 hours of light a day happens only twice a year except at the equator)
- Acts 2:5—The Chinese and Japanese were present in Jerusalem at Pentecost.
- 1 Corinthians 15:31—Paul died over 12,000 times between his baptism and beheading.
- Philippians 3:2—Dogs performed circumcisions in the 1st century.
- Colossians 1:23—By 60 AD, every human being (and insect) had heard the gospel.
- Jude 13—Godless men are made of salt water.
- Revelation 22:16—Jesus is made of wood. (Or is it burning hydrogen?)
You get the idea! Certainly the prose sections of the Bible are to be taken literally—apart, of course, from figures of speech. Yet, the Bible has many poetic sections which cannot and are not meant to be taken literally. For example, in the previous box we noticed Psalm 91:4, which speaks of God’s wings and feathers. I’ve met no one who takes this literally. In the same way, sections of the Bible, like the book of Revelation, which are full of figurative speech and symbolism, cannot reasonably be taken “literally.” With this in mind, a better way to describe our approach to the scriptures is to say that we take them “at face value” or “seriously.” Nearly always, context shows us whether a passage is literal or figurative. Both genres are equally good vehicles for truth.
A. Divided Kingdom: General

1. This period lasts just over three centuries. (From 722 to 587 BC, Judah alone was standing)

2. Judah has a single dynasty, starting with David; Israel saw a number of dynasties. (See History Flow pages)

3. The roots of north-south antipathy were deep

B. Seeds of Division

1. Hostility among sons of Jacob (Genesis 37)

2. Strife between Transjordanian tribes and others (Joshua 22)

3. Intertribal struggles in period of Judges (8, 9, 12, 17-18, 19-21)

4. Judah and some Israelites turn against Saul during his reign (1 Samuel 22, 30; 1 Chronicles 10-11)

5. Even after Saul’s death, Ishbosheth rules over 10 northern tribes, while David rules over Judah (2 Samuel 2)

6. Rift between Rehoboam and Jeroboam (931 BC)

7. Jeroboam lacked judgment (1 Kings 12)

8. Jeroboam waters down requirements (1 Kings 12)
a) more convenient to worship at Dan and Bethel (see Deuteronomy 12)

b) Golden calves (see Exodus 32)

c) Levitical priests removed (see Numbers 18)

d) Instituted own festival to rival Feast of Tabernacles (Leviticus 23)

C. Historical Developments

1. “Judah” and “Israel”: geographical confusion

   a) Judah is southern kingdom, named after its most significant tribe

   b) Israel (majority of original Israel) is also called Ephraim, after its largest tribe

   c) “Israel” is used in multiple senses in the Old Testament
      (1) The covenant name of Jacob
      (2) The entire nation of Israel
      (3) The northern kingdom of Israel
      (4) The (remaining) southern kingdom of Judah (occasionally in the Chronicles)

2. Difference in righteousness and godliness

   a) Judah is frequently unfaithful

   b) Israel is consistently unfaithful
3. Assyria and Babylon

   a) Used by God to chasten his people (Isaiah 10)

   b) Their kingdoms overlap geographically

4. End of Israel’s political sovereignty

   a) Until Second century BC, when she was independent again for a short time

   b) 587 BC || 70 AD
A. Characteristics of the Prophets

Note: Hebrew canon counts as prophets such books as Joshua, Samuel, Kings...we will focus only on the prophets who were critics of the system and who called the people back to God

1. Voices of dissent
   a) No compromise with pagan religion!
   b) Back to the Law! (Leviticus 26, Deuteronomy 28)

2. Spokesmen for God (Exodus 7:1)

3. Message
   a) Return to Torah.
   b) Take care of the underprivileged
   c) Resist paganism and all its trappings
   d) Hope for the repentant, doom for the unrepentant!

4. Creativity
   a) Lessons from history (Nahum 3:8)
   b) Parody (Isaiah 44:12)
   c) Symbolic names (Isaiah 7:3, 14)
d) Symbolic actions (Hosea 1:2)

e) Proverbs (Ezekiel 18:2)

f) Allegories (Ezekiel 16)

g) Puns (Jeremiah 1:12)

h) Visual aids (Ezekiel 4:1)

i) Sarcasm (1 Kings 18:27)

j) Everyday illustrations (Isaiah 45:9)

k) Parables (2 Samuel 12:1ff)

l) Letters (2 Chronicles 21:12)

m) Metaphors (Ezekiel 31)

5. Miscellaneous

a) Wore distinctive dress (Zechariah 13:4, 2 Kings 1:8, Matthew 3:4ff)

b) Were paid for their work (Amos 7:12, Zechariah 13:5, Matthew 10:10)


B. Characteristics of Prophecy

1. Based on visions mediated by dreams—Numbers 12:6

2. Generally pertains to immediate future, not distant future
4. Left room for God’s intervention (Jonah)—Jeremiah 18:7-10

C. The “Non-Canonical” Prophets

1. The big two: Elijah and Elisha

2. The lesser prophets (Ahijah, Azariah, Eliezer, Gad, Hanani, Iddo, Jehu, Micaiah, Nathan, Obed...)

D. The Canonical Prophets (Dates Approximate)

1. Isaiah (740-700 BC)

2. Jeremiah (626-587 BC)

3. Ezekiel (593-573 BC)

4. [Daniel] (600-530 BC)

E. Prophets Before/After Exile

1. Prophets before the Exile: Hosea, Jonah, Micah, Zephaniah, Isaiah, Amos, Nahum

2. Prophets whose ministries reached past the Exile: Jeremiah, Habakkuk, Ezekiel, Obadiah, Daniel

F. Cessation of Prophecy

1. The voice of prophecy is apparently stilled sometime after the 400s BC
2. View of Apocrypha:

“Thus there was great distress in Israel, such as had not been since the time that prophets ceased to appear among them” (1 Maccabees 9:27 RSV), c.100 BC

G. The False Prophets

1. Error

a) Misleading words (Lamentations 2:14)

b) Theological error (Jeremiah 23)

c) Repetitive refrains in Jeremiah

   (1) “Peace” (6:14)
   (2) “Temple of the Lord (7:4)
   (3) “I had a dream” (23:25)

2. Insights into the Old Testament and the Holy Spirit

a) Indwelling? Didn’t people have the Holy Spirit in the O.T.?
   No, not in the indwelling sense. John 7:39, Romans 8:9. Strictly speaking, there were no Christians before Pentecost, neither in the O.T. nor in the gospels. And yet many in the O.T. are spoken of as having the Spirit, or having the Spirit fall on them: Balaam (Numbers 24:2), Othniel (Judges 3:10), Jephthah (Judges 11:29), Saul (1 Samuel 19:20), David (1 Samuel 16:13), Amasai (1 Chronicles 12:18).

b) Feelings

   Proverbs 3:5—Trust in God, not your own feelings.

   Proverbs 14:12—We’ll pay the ultimate penalty if we follow our own feelings.
Proverbs 28:26—It is foolish to follow perceptions, hunches, feelings, intuitions...

Jeremiah 17:9—The human heart is deceitful.

1 Kings 13:1-26—The story of the young prophet and the old prophet. Particularly useful because it deals with the issue of ultimate authority.

Jeremiah 23:16, 21-22, 25-32, 35-36—False prophets of Old Testament times:

- Claim to speak from God (verse 16)
- Their messages are purely psychological, not from God (verse 16)
- They water down the word of God (verse 22)
- Their dreams (see Numbers 12:6) are delusions, merely psychological (verses 25-26), and lessen the commitment of the people by imparting false hope (verse 27)
- Although they fancy God to be speaking his word through them, he is not; their messages have absolutely nothing to do with the word of God (verses 28-29)
- They borrow “messages” from one another; they exchange “oracles” (verse 30)
- They do not benefit the people (verses 31-32)
- They do sincerely expect the Lord to speak to them (verse 35)
- They suffer terrible theological confusion as God’s Word and their word are confused (verse 36)
- The end result: they distort God’s word (verse 36)

3. Leading—Psalm 143:10
Being taught by God to do his will — through the precepts of the Word (Ezekiel 36:27). This is a learning process, a matter of discipline. No short-cuts! (See also Galatians 5:16-26, Romans 8:1-16.)

5. “Fleecing”—Judges 6:36-40

6. False miracles—Deuteronomy 13


H. Sociological Considerations

1. Most prophesied in the period from the mid-8th century to the mid-5th century BC

2. During a time of rapid socioeconomic change

3. In the face of formidable political and military threats

4. The prophets of the New Testment (see Ephesians 2:20, 3:5, 4:11) do not seem to have functioned as the Old Testament did

I. Recommended Reading


OLD TESTAMENT XIII: EXILE AND RETURN REBUILDING

Advance reading: Ezra or Nehemiah or Esther, Haggai
Period covered: 722-539 BC

A. Captivity

1. Assyrian (722-609)
   
   a) Prophets
      (1) To Israel: Joel Amos Hosea Isaiah Micah
      (2) To Nineveh: Jonah Nahum
   
   b) Historical events
      (1) 722 BC—Assyrians take Northern Israel into captivity.
      (2) 701 BC—Assyrians visit Jerusalem; Hezekiah averts catastrophe.

2. Egyptian Interval (609-605 BC)
   
   a) Josiah killed at Megiddo by Pharaoh Neco, 609 BC
      (2 Kings 23:29)
   
   b) Egyptians defeated by Babylonians at Carchemish, 605 BC

3. Babylonian (605-539 BC)
   
   a) Prophets: Isaiah, Micah, Zephaniah, Jeremiah, Habakkuk, Ezekiel, Obadiah
   
   b) Historical events
      (1) Babylon takes Nineveh, 612
      (2) Babylon defeats Egypt, 605 (Carchemish, Jeremiah 46:2)
(3) Babylon deports Judeans, 605, 597, 587
(4) Final deportation and Destruction of Jerusalem, 587 BC
   (a) Siege lasted 1½ years, ending July 587
   (b) Siege conditions terrible! Lamentations 1:1-5, 8-9
       (Jeremiah 13:26), 2:11 (3:48), 2:12-14, 4:3-10 (2:20,
       Leviticus 26:29, Deuteronomy 28:53ff, 2 Kings 6:29

4. Persian rule (539-333)

   a) Prophets

      (1) Haggai & Zechariah: rebuild the Temple! (Ezra 5:1-2)
      (2) Malachi — last prophet until John the Baptist

         (a) Malachi — 435 BC
         (b) John the Baptist comes in the spirit of Elijah
             (Malachi 3:1, 4:5, Matthew 11:7-15)
         (c) Cessation of prophecy for some 4½ centuries
             (1 Maccabees 4:41, 46; 9:27)

   b) Historical events

      (1) transition to Persian rule
      (2) Persia defeats Babylonian-Median alliance
      (3) (City of) Babylon falls (peacefully) in 539 BC

   c) Official policy towards foreigners

      (1) resettle them in their native lands = reversal of
          Assyrian/Babylonian policy, 538 BC
      (2) freedom of religion and active support (even
          financially) for worshippers in other religions
      (3) return from exile fulfilled the “70 years” prophecy of
          Jeremiah (25:1-14, 29:10; Daniel 9:1). The 70 years can
          be calculated from 605-538 BC if construed as an
          approximation
B. The Promise of Return from Exile

1. In the Law (Deuteronomy 30:1-5)

2. In the prophets (Jeremiah 29)

3. Israel was returned to her land by the decree of 538 BC.
   a) Cyrus — 2 Chronicles 36, Ezra 1
   b) Cyrus Cylinder preserves such a decree and confirms the veracity of the biblical account
   c) The Balfour Declaration of 1917 AD and the eventual re-establishment of the modern state of Israel in 1948 are not direct fulfillments of this prophecy!

C. Daniel (c. 530) and Apocalyptic

1. Apocalyptic
   a) the genre
      (from McGuiggan): “Apocalyptic speech is lurid in its colours and very often violent in its tone. It strikes the imagination and grabs hold of the mind. Who, having read it, can forget the seven-headed sea beast or the scarlet prostitute on its back? Whose mind does not boggle over the falling of the stars and the rolling up of the heavens? Apocalyptic speech is vivid and easily remembered. It appeals to our imagination. It is the language of conflict and victory. It is the language used when God smites the oppressor and vindicates his people. It is the language of crisis if not of persecution.” The Book of Revelation, 14)
b) Apocalyptic literature

(1) Biblical: Ezekiel 2:8, etc, 38-39; Isaiah 24-27, 33-35; Joel 3:9-17; Zechariah 12-14; Daniel 2, 7, 8; Matthew 24; Mark 13; Luke 21; Revelation 1-22.

(2) Extrabiblical


2. Background to book of Revelation

a) Copious allusions to the Old Testament (278 out of 404 vv. allude to Old Testament!)

b) Daniel 8:26 and Revelation 1:3

c) One cannot understand Revelation without a good grounding in the Old Testament

D. Rebuilding the Temple

1. Work started in 536 BC and soon stopped. Revived 520 BC, Second Temple completed 516 BC

2. Haggai (520 BC)

3. Zechariah (520 BC)
4. Special notes:
   a) Note: the Jews built more than just the two temples recorded in scripture (10th and 6th centuries BC)
      (1) Another temple was built in Egypt in Intertestamental times
      (2) The Samaritans built a temple atop Mount Gerizim, which was destroyed in 129 BC
      (3) Other structures were also attempted
   b) The temple of Ezekiel 40-48 is probably symbolic
      (1) Not a sufficiently complete building blueprint to build a temple
      (2) Many symbolic elements
      (3) Many apocalyptic elements, suggesting the passage is not to be taken literally
      (4) Still, some Jews (and Christians) expect yet another temple to be built in Jerusalem in connection with the return of the Messiah

5. For further study on the Temple
E. Restoring the Foundations

1. Esther (480 BC)—averting genocide
2. Ezra (458 BC)—the Law
3. Nehemiah (445 BC)—the Walls
4. Malachi (425 BC)—pure worship
5. 1-2 Chronicles (400 BC)—last book of Hebrew Bible

F. Characteristics of Post-Exilic Life

1. No political autonomy
2. Mounting frustration—which will erupt in the Maccabean revolt (2nd century BC)
3. Sadness (Psalm 137, e.g.)—people have been separated from their homeland
4. Compromise and adaptation:
   a) Language
   b) Religion
   c) Mores
   d) Culture
5. Growing influence of Aramaic language
A. Intertestamental History

1. Rule of Syria passes to Greeks, 333 BC

2. Alexander the Great defeats Persia, 331 BC

3. Program of Hellenization and resistance
   (led to the Maccabean Revolt)
   a) Gymnasium
   b) Theater
   c) Non-kosher foods
   d) Greek language
   e) Uncircumcision

4. Romans conquer Judea, 63 BC

B. Apocrypha

1. Most written 200-100 BC
   a) Not the same as the New Testament Apocrypha
   b) There were other (technically) apocryphal books which
      were not included in Jewish Bibles
   c) Part of the Septuagint, c. 100 BC
Old Testament Survey

d) Jews removed Apocrypha from their translations in the face of Christian apologetics

e) Meaning of “apocrypha”

f) Mixture of good and bad

g) Extremely familiar to the early Christians.

h) Entered the Latin Vulgate c. 400 AD

i) For more, see my essay on the Apocrypha at www.douglasjacoby.com, also in appendixes of Q&A Volume I.

2. Books of Old Testament Apocrypha (Catholic books)

• 1-2 Esdras
• Tobit
• Judith
• Additions to Esther
• Wisdom of Solomon
• Ecclesiasticus (Sirach)
• Baruch
• Letter of Jeremiah
• Prayer of Azariah and Song of the Three Young Men
• Susanna
• Bel and the Dragon
• Prayer of Manasseh
• 1-2 Maccabees

3. Extra books (Orthodox Christianity)

• 3-4 Maccabees

• Psalm 151

4. Sample doctrines and emphases

a) Almsgiving atones for sin

b) Sex for procreation only
c) Prayers for the dead

d) Prayers to the dead

e) “Stick to the advice your own heart gives you.”
   (Ecclesiasticus 37:13, JB)

f) Severe prejudice against the heathens

g) Purgatory

5. Why read the Apocrypha?

   a) They bridge the gap between end of Old Testament and beginning of New Testament.

   b) Form part of Jewish heritage and culture.

   c) Help clarify origins of later doctrines not found in the Old Testament

C. Canonization

1. General

   a) Kanon = measuring rod

   b) A gradual process over time; the books of the Bible are formed gradually, not all at once or all at the same time.

   c) Recognition of authority and inspiration of these documents, not a popular vote!

2. Perspectives from the New Testament

   a) All three sections ratified (Luke 24:44)

   b) Allusions to, but no quotations from, Old Testament apocryphal works
c) It’s all inspired! Romans 15:4, 1 Corinthians 10:11, 2 Timothy 3:14-17

3. The role of Jamnia (90 AD)

4. Canon in process throughout Old Testament times

5. For further study:
   • Douglas Jacoby, *How We Got the Bible* (Spring, Texas: Illumination Publishers, 2005).

**D. The Last Prophet**

1. He appears in both “testaments” (Isaiah 40:3, Malachi 3:1, 4:5-6, Matthew-Acts).

2. He has been woefully misunderstood
   a) Ministry of reconciliation (Malachi 4, Luke 3)
   b) Not a reincarnation of Elijah! (Matthew 11:14, John 1:20-27)
   c) Was in all likelihood a Nazirite (Numbers 6). Other famous Nazirites: Samson and Samuel

3. He prepared the people for the coming of the Lord
   a) Need to get right with your fellow man before getting right with God
   b) Accustomed people to immersion for forgiveness of sins
   c) Explained that baptism under the Christ would confer the long-awaited Holy Spirit
   d) Directed his disciples to follow Jesus (John 1)
OLD TESTAMENT XV: COMING OF THE KINGDOM
PREPARING FOR THE ARRIVAL OF THE KING

Advance reading: Daniel 2:31-45
Period covered: General

A. The Coming of the Kingdom

1. Introduction
   a) Many Old Testament passages discuss the kingdom, which is described as present but also as future. This is a major biblical theme.

   b) Meaning of “kingdom”:
      (1) Sphere of God’s sovereignty
          (a) It is universal—the entire cosmos is part of the kingdom of God (e.g. Psalm 47:2, 7).
          (b) It includes his servants as well as his enemies. One day all will acknowledge his sovereignty (Isaiah 45:23, Romans 14:11, Philippians 2:10-11)

      (2) Those who willingly submit to his reign constitute the kingdom in a special way (1 Peter 2:9-10)

      (3) A political entity: in the Old Testament, the people of Israel are a theocratic kingdom (Exodus 19:6, Matthew 21:43)

   c) To sum up the meaning of kingdom more simply: God is king over the entire world—which in one sense is his kingdom. In another sense, the kingdom is in the hearts of those who choose to obey God. Both senses of the word are frequently used in the Bible.

   d) Daniel interprets the dream of King Nebuchadnezzar of Babylon, which sees four earthly kingdoms followed by one heavenly kingdom (Daniel 2:31-45, c.600 BC). Daniel envisions a dramatic intervention by God during the period of the Roman Empire.
2. Approach of kingdom in first century AD

a) John the Baptist’s message — Matthew 3:2, see Malachi 3:1, 4:5 (Matthew 11:11-14).

b) Jesus’ teaching — Matthew 4:17

c) Jesus’ disciples’ teaching — Matthew 10:7

d) The kingdom “suffered violence” at the hands of men who misinterpreted it (Matthew 11:12). But political power is not at the heart of God’s kingdom


f) Peter to hold keys to kingdom (church, which is the kingdom in its new covenant manifestation) — Matthew 16:19

3. Nature of the kingdom

a) Not political — John 6:15, 18:36

b) Not visible — Luke 17:20-21

c) Entered spiritually — John 3:3, 5, 7
d) Grows!—Matthew 13:31-33

e) Day of Pentecost (Acts 2)—Coming of the kingdom
   (1) All the loose ends are tied up on that day; all the
       prophecies are fulfilled.
   (2) Perspective of the New Testament: The kingdom
       is now even more fully established on earth in the
       church (Acts 2:30, Colossians 1:12-13, Revelation
       1:5-6, 5:10)

B. The Multifaceted Kingdom

1. Three temporal aspects

   a) Past—kingdom existed in O.T. times (nation of Israel)

   b) Present—church (Colossians 1:12, Revelation 1:6, 5:10)

   c) Future—kingdom of heaven (2 Peter 1:11,
      2 Timothy 4:18)

2. Two spatial aspects

   a) On earth—the locus of those who willingly obey God

   b) In the heavenly places—includes angels and the
      departed saints

3. Many “comings”

   a) Whenever the king “comes,” the kingdom can be said to
      “come.” At such times, it is especially manifest and
      visible.

   b) The Lord “comes” multiple times in the Bible!
      (1) Bringing punishment on enemies, especially pagan
          nations
      (2) Bringing salvation to people of God
      (3) Jesus comes several times in the New Testament:
Old Testament Survey

(a) His advent (first coming, or incarnation)
(b) His coming in judgment on Jerusalem and the Temple, as he foretold in Matthew 24
(c) His coming in judgment on the Roman Empire (see Revelation)
(d) His “second” (general) coming (Hebrews 9:27), whose scope is universal and which will bring this age to an end.

(4) Illustrative verses: 1 Chronicles 16:23; Psalms 96:13, 98 9; Isaiah 19:1, 26:21, 30:27, 31:4, 40:10, 66:15; Micah 1:3; Zechariah 2:10, 14:5; Malachi 3:1 (4:1-6); Matthew 24: 42; 1 Corinthians 4:5; 1 Thessalonians 2:19, 3:13, 4:15, 5:2, 5:23; 2 Thessalonians 2:1, 2:8, etc… and also Revelation 1:8, 4:8, 22:20.


C. Conclusion: The Kingdom

1. We may pray for it to continue to “come” (Matthew 6:10), as it spreads to more and more people

2. We eagerly anticipate the kingdom in heaven; our citizenship is already there (Philippians 3:20)

3. Seek it first! — Matthew 13:44-46, 6:33: Put God’s will first

D. Preparation for arrival of King

1. Political situation favored coming of Messiah and spread of Gospel

   a) A time of relative political and social calm, from 27 BC onward (the reign of Augustus). “Pax Romana.” Note: Jesus was born about halfway into the 40-year reign of Augustus Caesar
b) Interconnected system of roads

c) Drastic curbing of banditry and piracy

d) “Passports” not required to cross borders

2. Cultural situation favored coming of Messiah and spread of Gospel

a) Influence of Classical Greek philosophers

b) Common language (Koine Greek)

c) Traditional religions and philosophies are not satisfying

d) Age of anxiety, fate, occult, and mystery religions—revealing deep-seated longing and frustration

e) Messianic expectation was running high
   (2) Extrabiblical evidence
      (a) Psalms of Solomon 17.26-3 (c.35 BC)
      (b) Dead Sea Scrolls: CD 19:9b-11
      (c) Sibylline Oracles 3:652-795 (140 BC)

f) Official tolerance and special sanctions for Jews.
   (Note: Christians were considered a sect of Judaism until the fall of Jerusalem, 70 AD)

f) Influence of Judaism
   (1) Through Diaspora (dispersion) there were communities of Jews, and synagogues, all over the Mediterranean world
   (2) Many Gentiles were attracted. (Called “God-fearers” in the New Testament if they had not formerly converted to Judaism)
(3) Existence of Old Testament scriptures, which in 3rd century BC were translated into Greek.

4. Conditions are very favorable again today!

a) Traditional religions are bankrupt

b) Bible has been translated into 1000s of languages

c) Facility of communication through internet, English language, etc.

d) It is relatively easy to gain access to and travel within most nations (although 50+ nations are currently at war, including civil wars)

e) God has placed an enormous amount of wealth in a relatively small number of “Christianized” nations (United States, Canada, United Kingdom, etc) who have a moral obligation to invest in missions
A. Transmission of the Old Testament

1. Masoretic Text

   a) Carefully copied by Jewish scribes (Masoretes) well into the Middle Ages

   b) Oldest complete Old Testaments are the Aleppo Codex (c. 900 AD) and the Leningrad Codex (c. 1000 AD)

   c) Gap between latest Old Testament documents (400 BC) and oldest Hebrew mss >1000 years

   d) Faith: that the Lord has protected the essential message of the (Hebrew) Bible

2. Dead Sea Scrolls

   a) Dead Sea Scrolls (DSS), discovered at Qumran in 11 caves beginning in 1947, show the excellent textual transmission of the Old Testament

   b) The DSS were discovered in the vicinity of the Dead Sea by a shepherd boy (named Mohammed)!

   c) DSS date from around 200 BC to 100 AD. See Second Thoughts on the Dead Sea Scrolls, F.F. Bruce.

   d) Before the discovery of these MSS (manuscripts), which include all Old Testament books except (possibly) Esther, as well as other materials, the earliest surviving Old Testament MSS dated from around 900 AD! The gap had been narrowed from 1300 years to only 200 years!
e) The most celebrated find is probably the two Isaiah scrolls, one of which proves the excellent textual transmission of Isaiah 53, a key Messianic prophecy.

f) Scholars found only minor variations (e.g. differences in spelling and phraseology) between the Masoretic text and the DSS.

3. Conclusion

a) The DSS constitute the most solid proof that the Old Testament has been copied accurately since ancient times!

b) Since the DSS, other ancient MSS have been discovered in nearby caves, and it is quite possible other MSS in Israel, Jordan, or Egypt are still awaiting discovery!


B. Messianic Prophecy

1. Introduction

a) Messianic prophecy is prophecy about the Messiah (Mashiach = Hebrew, Christos = Greek, for “anointed one”)


2. Specific Old Testament prophecies of the Christ

a) Prophecies of Jesus’ birth
   (1) To be born at Bethlehem (Micah 5:2)
   (2) To be born of a virgin (Isaiah 7:14)
   (3) God to become man (Psalm 110:1, Isaiah 9:6)
b) Prophecies concerning his ministry
   (1) To be heralded by John the Baptist (Isaiah 40:3-5, Malachi 3:1, 4:5-6)
   (2) To minister in Galilee (Isaiah 9:1-2)
   (3) To be a wise counselor (Isaiah 9:6) and champion of the needy (Isaiah 11:1ff)
   (4) To be the shepherd in the spirit of David (Ezekiel 34).
   (5) To heal the sick (Isaiah 53:4)

3. Prophecies concerning his death
   a) To come into Jerusalem on a donkey (Zechariah 9:9)
   b) To be betrayed (Psalm 41:9)
   c) To be abandoned by his disciples (Zechariah 13:7)
   d) Lots to be cast for his clothes (Psalm 22:18)
   e) To be crucified (Psalm 22)
   f) To be pierced (Zechariah 12:10)
   g) To bear our sins on the cross (Isaiah 53)

4. Prophecies concerning his resurrection and ascension
   a) Divine rescue (see foreshadowing in Genesis 22:1-18)
   b) Physical resurrection (Psalm 16:10)
   c) To ascend to God and receive everlasting dominion (Daniel 7:13-14)

5. A note on different levels of prophecy
   a) Foreshadowing: Genesis 22:1-18 (nine parallel details between sacrifice of Isaac and sacrifice of Jesus)
b) Prophecy: Psalm 22 (finds deeper fulfillment in events surrounding Jesus, but also makes sense in its original context)

c) Strict prophecy: Isaiah 52:13-53:12

d) Be careful! Interpretation of prophecy is tricky

6. Conclusion

a) The prophecies are clear and the implications inescapable

b) Jesus was the Messiah predicted in the Old Testament centuries in advance


C. Miscellaneous Apologetic Areas


APPENDIX B
Sharing your faith from the “Old Testament”

How well do you know your “Old Testament”? Most of us who have been around Christianity for a while are very familiar with the New Testament. We may call ourselves a “New Testament” church. We hear many lessons from the New Testament, do much of our personal Bible study in the New Testament and have done most of our scripture memory from the New Testament. But what about the Old Testament? Although we may have read the New Testament through five, ten, or more times, few have completed the Old Testament even once! Considering that the Old Testament is the theological basis for the New Testament (and is about four times the length of the New Testament), shouldn’t we make a serious effort to master the Old Testament? Are you convicted about your Bible knowledge?

The Bible of the Early Christians
For the early church, the Old Testament was the Bible! When Jesus rebuked the Sadducees for their poor Bible knowledge (Matthew 22:29), he was referring to the Old Testament (certainly not 2 Peter or Philippians!). When Paul urged Timothy to devote himself to scripture reading (1 Timothy 4:13), he is referring primarily to the Old Testament (See 1 Timothy 5:18 for a possible exception.) Even our favorite 2 Timothy 3:15-17 refers to the Old Testament (though by extension the principle applies to the new as well).

Recreating the Scene
Imagine that you are living in the middle of the first century! Very few New Testament books have been written or become available, although from time to time your leaders may read aloud a letter from Paul–before it is sent by special courier to sister congregations (see Colossians 4:16). How would you communicate the gospel message with outsiders, without using the as-yet-unwritten New Testament?

How do you think the first century church patterned their instruction for prospective members? Topics were evidently arranged and studied out (Hebrews 6:1-2, Ephesians 4:21-24, Romans 6:17). Scripture memory must have played a part (Proverbs 22:18). But all of the material in the beginning, at least, must have come from the Old Testament.
A new approach

The following series comes completely from the Old Testament. Each study is arranged in just one of many conceivable configurations of verses. For example, instead of a verse like Hebrews 4:12, which compares the Word to a sword, try using Jeremiah 23:29, which compares it to a hammer. Instead of the well-used 2 Timothy 3:16, which discusses the inspiration of all scripture, how about Psalm 12:6? Good alternates to Matthew 22:29, which explains that ignorance of God’s Word is a major reason why the religious world is in such a muddle, might be Hosea 4:6, or Jeremiah 8:7.

To get the most out of the material, take out your Old Testament and study each topic in your own Bible. What are the major points you would come up with? (In addition, illustrations and personal sharing, of course, will enhance your communication of the message.)

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- Psalm 12:6
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- Psalm 119

### Messianic Prophecy
- Isaiah 52:13-53:12
- Genesis 22:1-18
- Psalm 16:8-10
- Psalm 2:7
- Genesis 3:15
- Genesis 12:3
- Deuteronomy 18:15
- Micah 5:2
- Isaiah 7:14
- Isaiah 9:1-2
- Isaiah 9:6

### The Cross
- Isaiah 53
- Psalm 22
- Zechariah 9:9
- Zechariah 11:12-13
- Zechariah 13:7
- Zechariah 12:10
- Deuteronomy 21:23

### Evangelism
- Exodus 19:6
- Isaiah 49:6
- Zechariah 8:23
- Proverbs 11:30
- 2 Kings 7:3-9
- Esther 4:14

### Grace
- 2 Samuel 11-12
- Psalm 102
- Psalm 103
- Jonah 2:8
- Isaiah 30:18-19

### Repentance
- Ezekiel 18:30-32
- Lamentations 2:14
- Psalm 139:23-24
- Job 42:5-6
- 2 Samuel 11:1-12:13
- Psalm 34:18

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**Challenge**

The challenge is clear: to do our best to become familiar with the whole Word of God (2 Timothy 2:15). For most of us, that means a renewed determination to learn how to teach the Old Testament (Ezra 7:10). That is the only way we will be like Philip (Acts 8:26-40), who “began with that very passage of scripture and told him the good news about Jesus.”

Just as Jesus did his best to master God’s Word, let us all determine to do our best to master the Old Testament.
APPENDIX C
100 OLD TESTAMENT USEFUL PASSAGES

• Notice how the passages are arranged: in original biblical order—the order of the books as in Jesus’ day.
• Some passages contain well-known biblical events, others verses for use in counseling or studies, and still others are simply handy or useful in some other way.
• This list is woefully incomplete and (admittedly) constructed somewhat subjectively. Do better; make your own list of useful Old Testament passages!
• Start using them now in counseling and personal Bible studies.

Law: 21 passages

Genesis 2:24 One wife for life/leaving then cleaving
Genesis 3 Temptation and Fall
Genesis 18-19 Sodom and Gomorrah
Genesis 22 Sacrifice of Isaac, Messianic foreshadowing
Genesis 29:21 No premarital sex (Jacob/Rachel), cp. 34:2-3
Genesis 39 Temptation (Potiphar’s wife). Joseph fled.
Exodus 3-4 No excuses; take a stand!
Exodus 12 Passover and Exodus
Exodus 20 10 Commandments. Also Deut. 5
Exodus 32 Weak leadership (calf); sacrifice. 32:32 || Romans 9:3
Leviticus 10:1-3 Obedience (Nadab and Abihu)
Foundations For Faith

Leviticus 19:15-18  Heart of God revealed in Old Testament
Numbers 16  Leadership (Korah’s rebellion)
Numbers 20:2-13  Obedience (Water from Rock)
Numbers 25  Phinehas and conviction (sin)
Deuteronomy 5  10 Commandments given again
Deuteronomy 9:4-6  Canaanites destroyed not because Israel better!
Deuteronomy 13:1+  No tolerance for charismatics teaching error
Deut. 17:18-20  Daily study (leaders especially)
Deuteronomy 18:11  Witchcraft, voodoo, black magic; tribal religions
Deuteronomy 30:11+  Commands not too difficult!

Prophets: 47 passages

Joshua 1:8  Meditate on Word all the time. Is your Bible study rushed?
Joshua 24:14-15  Decision: break with past, take a stand
Judges 6-9  Gideon: weak faith to strong
1 Samuel 15  Obedience (Amalekites)
1 Samuel 17  David and Goliath
1 Samuel 19:18-24  Spirit falls on Saul. No proof he’s saved.
2 Samuel 6:6-8  Obedience (Uzzah)
Old Testament Survey

2 Samuel 11-12  David, Bathsheba and Nathan
2 Samuel 23    Mighty Men (30+)
1 Kings 11:1-11 Solomon’s sins
1 Kings 13     Obedience (Young Prophet & Old Prophet)
1 Kings 22     Micaiah and Ahab (false prophets)
2 Kings 5:1-15 Obedience (Naaman)
2 Kings 7:3-11 Lepers and good news
2 Kings 17     Synopsis of Israel’s history of compromise
2 Kings 22-23  Long lost book of Law found (Josiah)
Isaiah 6:8     Ready to preach!
Isaiah 9:1-2, 6 Messianic prophecy; see also 11:1+, 53
Isaiah 40:30-31 Encouragement for weary
Isaiah 53     Messianic prophecy (52:13-53:12)
Jeremiah 1:6-7 Youth not an excuse
Jeremiah 5-6   False prophets (5:30-31, 6:13-15)
Jeremiah 31:31 New covenant to come
Jeremiah 36    Jehoiakim burns Bible
Ezekiel 2-3    Preach regardless. Watchmen all!
Ezekiel 16    Unfaithful Jerusalem
Ezekiel 18    God is reasonable; must have right deeds.
Ezekiel 33:30-33  Don’t just listen, change!
Ezekiel 34  Good Shepherd
Ezekiel 37  Dry Bones
Hosea 4:6  Word. Destroyed for lack of knowledge.
Joel 2:10+, 28-32  Day of Lord—fulfilled at Pentecost
Amos 6:1-7  Materialism and complacency
Obadiah 11  Aloofness is culpable
Jonah 2:8  Idolaters lost. (Pagan religions)
Micah 2:11  False teachers tend to alcoholism; fun passage
Micah 5:2  Messianic prophecy
Micah 6:6-8  Classic Old Testament text
Habakkuk 2:15  Sin
Habakkuk 3  Awesome prayer of faith
Zephaniah 1:12  Complacency (“Stagnant in spirit”, NAS)
Haggai 1:4  Materialism
Zechariah 11-14  Messianic prophecies
Malachi 2:16  Divorce and God’s attitude
Malachi 3:6  God does not change!
Malachi 3:10  Tithe. Principle of sacrifice
### Old Testament Survey

#### Writings: 32 passages

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<tr>
<th>Passage</th>
<th>Theme/Note</th>
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<tr>
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<td>Sin</td>
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<tr>
<td>Job 40:3-5</td>
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<td>Psalm 22</td>
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</tr>
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<td>Psalm 119</td>
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<td>Psalm 139:13-16</td>
<td>Life in womb (see also Jeremiah 1)</td>
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<tr>
<td>Proverbs 5-7</td>
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<td>Proverbs 6:1-5</td>
<td>Plans can change</td>
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<tr>
<td>Proverbs 15</td>
<td>Advice and correction (5, 10, 12, 22, 31, 32)</td>
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<tr>
<td>Proverbs 23:1-35</td>
<td>Gluttony and drunkenness (business dinners)</td>
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<tr>
<td>Proverbs 29</td>
<td>Child discipline (15, 17, 19, 21); also 22:6</td>
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<td>Proverbs 30:7-9</td>
<td>Lifestyle of middle way – no materialism</td>
</tr>
<tr>
<td>Proverbs 31</td>
<td>“Proverbs 31 Woman”</td>
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<td>Ruth 1:16-17</td>
<td>Classic “marriage” text</td>
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<tr>
<td>Song 1-8</td>
<td>Physical love in marriage</td>
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<tr>
<td>Ecclesiastes 3:11</td>
<td>Eternity in heart of man—man is spiritual</td>
</tr>
<tr>
<td>Scripture</td>
<td>Key Theme</td>
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<td>------------------------------------------------</td>
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<td>Ecclesiastes 8:11</td>
<td>Deterrence and crime</td>
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<td>Ecclesiastes 11-12</td>
<td>Old Age</td>
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<td>False prophets don’t challenge</td>
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<td>Esther 4</td>
<td>Take a stand. Destiny.</td>
</tr>
<tr>
<td>Daniel 2:31-45</td>
<td>Kingdom: Babylon, Persia, Greece, Rome</td>
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<tr>
<td>Daniel 5</td>
<td>Writing on the wall. Do you see it?</td>
</tr>
<tr>
<td>Daniel 6:4-5</td>
<td>Integrity at work</td>
</tr>
<tr>
<td>Ezra 4:5</td>
<td>Professionals hired to slow God’s people</td>
</tr>
<tr>
<td>Nehemiah 6:1-9</td>
<td>Don’t be too quick to “dialogue” with critics</td>
</tr>
<tr>
<td>Nehemiah 8:12</td>
<td>Joy in understanding the word</td>
</tr>
<tr>
<td>1 Chronicles 11</td>
<td>Mighty Men (50+)</td>
</tr>
<tr>
<td>2 Chronicles 15:1-4</td>
<td>Multiple useful points</td>
</tr>
<tr>
<td>2 Chronicles 25:9</td>
<td>Change plans, lose deposit; faith &amp; finances</td>
</tr>
</tbody>
</table>
“Test yourself”! (2 Corinthians 13:5)

Now that you have listened to the CD lessons, you may want to test your knowledge of the Old Testament. Three different examinations have been prepared, and you will want to choose the one that best matches up with your knowledge level.

Three levels, three exams

The Introductory level examination is the one most students will choose, especially if you have been a Christian only a few years or Foundations of Faith is your first Old Testament Survey. The Intermediate level exam is more thorough, and assumes a broader knowledge of the Bible, while the Intensive examination is only for the stout of heart, and covers even more Old Testament facts, verses, and issues not necessarily covered in this study booklet or in the CD lessons.

To prepare for the examinations

Be sure your have studied the order of the books of the O.T. There will be short-answer or identification questions as well. Don’t forget your O.T. geography, and the major historical characters. Also, be familiar with the flow of O.T. history.

In the Introductory and Intermediate examinations, no material found in the appendixes will be covered. The Intensive Examination, however, will include some material from Appendixes A, B, and C. Aim to spend one or two hours preparing for the examination. The examination should take you no more than an hour to complete.

On your honor

These are closed-book examinations. Grade them—on your honor! (No, there is no answer key.) The maximum score on each test is 100 points.

Further exams

If you really enjoy Bible quizzes, you will find scores of interesting tests at www.douglasjacoby.com, including alphabetic quizzes, “bullet tests,” thematic tests, and much more. Good luck!
I. Order of Old Testament books (20 points — 2 points each)
Write the name of the book that follows the book given. Feel free to abbreviate.

1. Exodus
2. 2 Kings
3. Ezekiel
4. Zechariah
5. Psalms
6. 1 Samuel
7. Joshua
8. Ecclesiastes
9. Numbers
10. Ezra

II. Identifications (20 points — 2 points each)
Explain briefly the significance of the following terms, events, persons, and dates. A few words are sufficient.

1. SARAH
2. 587 BC
3. EXILE

4. HEBREW AND ARAMAIC

5. GOLIATH

6. THE EXODUS

7. SAUL

8. TORAH

9. NEBUCHADNEZZAR’S DREAM

10. PHARAOH
III. Short answer questions (20 points — 5 points each)

1. The 1947 discovery that convincingly demonstrated the accurate transmission of the Old Testament through the centuries was the DSS. These three letters stand for: ______   ______   ______

2. Place the following names in chronological order:

   JOSEPH    ISAAC    JACOB    ABRAHAM

3. Which was the southern kingdom, Israel or Judah?

4. Name the transitional character between the testaments, a powerful prophet of God:

IV. Geography (20 points — 2 points for each feature)
Draw a rough map of Holy Land. Label the following:

Coastal Plain
Dead Sea
Hill Country
Jerusalem
Jordan Valley
Mediterranean
Negev
River Jordan
Sea of Galilee
Transjordan

V. Short essay (20 points — for writing a paragraph or two)
Write down what you have learned through studying this Old Testament course. Include your plan for finishing the Old Testament, if you’ve not yet completed it.
FOUNDATIONS OF FAITH: OLD TESTAMENT SURVEY
INTERMEDIATE LEVEL EXAM

No time limit. Recommended: one hour.

I. Order of Old Testament books (20 points)
Write out all the Old Testament books in order. Subtract 2 points for any book omitted or out of order.

II. Matching (40 points — 2 points each)
Write the corresponding letter from the list at the right in the blank before the term on the left.

1. _____ ABRAM
2. _____ 587 BC
3. _____ TOBIT
4. _____ ARAMAIC
5. _____ JEROBOAM
6. _____ THE EXODUS
7. _____ SAUL
8. _____ TORAH
9. _____ 539 BC
10. _____ PHARAOH
11. _____ PAX ROMANA
12. _____ 931 BC

A. “Roman peace”
B. Kingdom divides
C. Egyptian leader
D. Adopted Esther
E. Fall of Jerusalem
F. Apocryphal work
G. Husband of Sarah
H. Law or instruction
I. National punishment
J. Haggai’s partner
K. Genre of literature
L. Tall king of Israel
13. _____ MORDECAI  M. Departure from Egypt
14. _____ ZECHARIAH  N. Philistine god
15. _____ APOCALYPtic  O. Division of Tanak
16. _____ EXILE  P. Return from Exile
17. _____ 63 BC  Q. Mother-in-law of Ruth
18. _____ DAGON  R. An Old Testament language
19. _____ KETHUVIM  S. Persia defeats Babylon
20. _____ NAOMI  T. Romans take Israel

III. Short answer questions (20 points—5 points each, no partial credit)

1. The 1947 discovery that convincingly demonstrated the accurate transmission of the Old Testament through the centuries was discovered at __________, and was the __________.

2. Place the following names in chronological order:

HAGGAI  ELISHA  ELIJAH  JEHU  ISAIAH

3. What were the kingdoms in Nebuchadnezzar’s dream? List all 5 in order, including the material seen in the dream along with the corresponding the name of the kingdom.

   a. _____________________

   b. _____________________

   c. _____________________
d. _____________________

e. _____________________

4. Which Old Testament prophet derides the false prophets for their meaningless refrains (“Peace, peace”… “The temple of Lord, the temple of the Lord, the temple of the Lord”… “I had a dream, I had a dream…”)?

**IV. Geography** (10 points)
Draw a rough map of Holy Land. Label the following, subtracting 2 points for each feature incorrectly labeled:

Coastal Plain
Dead Sea
Galilee
Hill Country
Jerusalem
Judea
Jordan Valley
Mediterranean
Negev
River Jordan
Samaria
Sea of Galilee
Transjordan

**V. Short essay** (10 points— for writing a paragraph or two)
Write down what you have learned through studying this Old Testament course. How many times have you read the entire Old Testament?
FOUNDATIONS OF FAITH: OLD TESTAMENT SURVEY
INTENSIVE LEVEL EXAM

No time limit. Recommended: one hour.

I. Order of Old Testament books (10 points)
Write out all the Old Testament books in order. Subtract 5 points for any book omitted or out of order.

II. Historical dates (20 points—2 points each)
Briefly, what is the significance of each of the following Old Testament dates?

1. 1876
2. 1446
3. 1406
4. 1010
5. 931
6. 701
7. 539
8. 400
9. 165
10. 63
III. Useful scriptures (20 points — 2 points each)

1. _____ Proverbs 5-7  A. Plans can change
2. _____ 1 Samuel 17  B. Classic text
3. _____ Micah 5:2  C. The good Shepherd
4. _____ Exodus 12  D. Sodom
5. _____ Psalm 73  E. Discipline of children
6. _____ Proverbs 6  F. Sexual sin
7. _____ 1 Kings 11  G. Obedience
8. _____ Obadiah 11  H. Passover
9. _____ 539 BC  I. Christ born in Bethlehem
10. _____ Ezekiel 34  J. New covenant
11. _____ Genesis 22  K. Goliath
12. _____ Proverbs 29  L. Materialism
13. _____ Daniel 5  M. Aloofness
14. _____ Ezekiel 37  N. God does not change
15. _____ Genesis 18-19  O. The old life…
16. _____ Jeremiah 31:31  P. Return from Exile
17. _____ Malachi 3:6  Q. Dry bones
18. _____ Leviticus 10  R. Solomon’s sins
19. _____ Haggai 1:4  S. Offering of Isaac
20. _____ Micah 6:6-8  T. Writing on the wall
IV. Short answer questions (20 points – 5 points each, no partial credit)

1. The discovery in the year 19__ that convincingly proved the accurate transmission of the Old Testament through the centuries was discovered at ___________, and was the ____________.
(All three blanks must be filled in correctly.)

2. Place the following in chronological order:

ZIMRI  JEHOAHAZ  JEHU  AHAB  OMRI

3. Which Masoretic manuscript was written around 900 AD in Syria?

4. Which Old Testament prophet derides the false prophets for their meaningless refrains (“Peace, peace”… “The temple of Lord, the temple of the Lord, the temple of the Lord”… “I had a dream, I had a dream…”)?

IV. Geography (10 points)
Draw a rough map of Holy Land. Include the following, subtracting 3 points for any feature incorrectly labeled:

Coastal Plain
Dead Sea
Galilee
Hill Country
Jerusalem
Judea
Jordan Valley
Mediterranean
Negev
River Jordan
Samaria
Sea of Galilee
Transjordan
V. Miscellaneous (10 points)

1. The Apocrypha became part of the Latin Christian Bible around the year AD 100 300 400 600

2. Who killed Eglon? Ezekiel Ehud El-nathan Ethbaal

3. Who was “the detestable god of the Ammonites”?

4. How many chapters are there in Genesis?

5. What is the shortest chapter of the Bible? (Hint: It occurs within two chapters of the longest chapter.)

6. What is the Hebrew word for “prophets”?

7. Who was the father of Maher-Shalal-Hash-Baz?

8. In which chapters of Malachi is the ministry of John the Baptist foretold?


10. Which of the following is not included in the Catholic Old Testament? Baruch Judith Wisdom of Solomon Psalm 151

VI. Short essay (10 points—for writing a paragraph or two)
Write down what you have learned through studying this Old Testament course.
## APPENDIX E
### THROUGH THE BIBLE IN A YEAR

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<tr>
<td>1-2 Pet</td>
<td>1-3 Jn</td>
<td>1-2 Cor</td>
<td>1-2 Tim</td>
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<td>Mark</td>
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<td>Titus</td>
<td>Phm</td>
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<td>Ecc</td>
<td>Isa</td>
<td>Jer</td>
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<td>Dan</td>
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<td>Gen</td>
<td>Song</td>
<td>Num</td>
<td>Lam</td>
<td>Deut</td>
<td>Hos</td>
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<td>Exod</td>
<td>Lev</td>
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<td>Col</td>
<td>Rom</td>
<td>Matt</td>
<td>Heb</td>
<td></td>
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<tr>
<td>Eph</td>
<td>1-2 Th</td>
<td>Jas</td>
<td>Jude</td>
<td>Rev</td>
<td>(grace)</td>
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<td>Phil</td>
<td></td>
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</tbody>
</table>

| Joel | Habk | Esth | Ezra | 2 Chr | |
| Amos | Zeph | Job | Neh | Ps 101-150 | |
| Obad | Hag | Ps 1-50 | 1 Chr | | |
| Jon | Zech | Ps 51-100 | | | |
| Mic | Mal | | | | |
| Nah | 2 Kings | | | | |
| 1 Kings | | | | | |

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**Skimming suggestions** (skim the portions indicated):

1: ch. 25-30, 35-40  
2: ch. 1-7  
3: ch. 1, 2, 7...  
4: ch. 40-48  
5: ch. 11-21  
6: ch. 7-12  
7: ch. 1-9
The site provides daily interactive instruction to help you grow and mature in your Christian walk. Through the website you will be able to:

- Access 5000 pages of teaching archives.
- Follow the latest discoveries in apologetics and archaeology.
- Glean insights into Biblical languages that help interpret the Bible.
- Get helpful suggestions for building strong marriages and families.
- Test your Bible knowledge through the Monday morning quizzes.
- SUBMIT NEW QUESTIONS (please check archived questions first).
- Gain biblical insights into the hot issues confronting disciples.
- Purchase books and audio by Dr. Douglas Jacoby.
- Read field reports from Douglas’s teaching trips around the globe.
- Financially support the teaching ministry in mission fields around the world.

The purpose of this website is to provide all Christians access to reliable teaching, along with the ability to apply that teaching to daily life.
Biblical, thorough and refreshing, this new series will make Psalms come alive. The messages are:

2. Psalms of Authenticity: How to Pray the Psalms.
3. Doctrines True and False: How to Study the Psalms.
4. Psalms Pointing to Jesus: The Place of Psalms in the Canon.

The Wisdom Literature helps Bible students gain a deep understanding of the four wisdom books of the Old Testament: Job, Proverbs, Ecclesiastes and Song of Songs. These books are often misinterpreted. Correctly understood, these books of wisdom give us the ability to make godly choices in life.

Faith is not Foolish... and for 18 years True & Reasonable has been giving people solid reasons why the Christian faith is not only true, but also reasonable. This book shows the evidence that there is a God and explains the unique role of the Bible. Three helpful appendixes are also included.
Ruin, Romance, and Redemption speaks uniquely to women today, and Vicki Jacoby skillfully shares the principles she has learned from applying the lessons of Ruth to her own life. The three central characters of this book, Naomi, Ruth and Boaz, have lessons to teach us dealing with desperation, bitterness, obedience, loyalty, kindness, hope and faithfulness. This audio set will help us meet the challenges we will all face in life.

From Facts To Faith is especially useful for non-believers or Christians with questions of a scientific or academic nature. This series will better equip you to share your faith with others. The 4 CDs include downloadable outlines.

**The four lessons are:**
1) Why I Trust the Bible
2) Big Bang, Dinosaurs, Caveman and Evolution
3) The Problem of Human Suffering
4) Atheists and Atheism.

How We Got The Bible answers questions surrounding the formation of the Bible. This series explains why we can have full confidence that the Scriptures have been accurately transmitted to us. The first two CDs lay out the evidence for the faithful copying of the O.T. and N.T. manuscripts. The third message focuses on canonization—how the Bible came together. The final CD refutes the erroneous claim of the “missing books” and claims of The Da Vinci Code.
**Old Testament Survey: Foundations For Faith**

*Old Testament Survey: Foundations For Faith* is a broad survey introduces you to the exciting world of the Old Testament, providing background material on every book. It includes five helpful appendixes to help you understand the OT as never before. Helpful appendixes and tests are also included in the book.

**New Testament Survey: The Faith Unfurled**

*New Testament Survey: The Faith Unfurled* covers everything from the Gospels and Acts to the Life of Paul; from handling “contradictions” to understanding each book. There is copious background material provided in the handbook and the 8 CDs. Helpful appendixes and tests are also included in the book.

**The author confesses,** “As my understanding of God’s grace has deepened, I’ve seen many deficiencies in the earlier editions of *Shining Like Stars* (1987, 1990, 2000), especially in an overly mechanical approach to evangelism and reliance on human expertise. The fourth edition is brimming with challenging and practical material to help us all live boldly, effectively, and graciously for the Lord.”
“There is good news,” writes Douglas. In The Spirit he tells how you can know the truth about the Spirit, and you can know the power of God in your life. In these pages, Douglas explains how you can walk and live in the Spirit’s transforming power! The second half of the book covers some of the most misunderstood and controversial aspects of the nature of the Spirit.

What are the parenting principles of the Bible? Are we automatically guaranteed “success” if we teach our children the word of God, or are there exceptions? When is a child old enough to become a Christian? What is the greatest threat to our children’s faith—and are we naively allowing it to brainwash them, turning them to worldly values? One of the most challenging parenting books in years!

Did humans descend from apes? What about the Flood—was it global? Where did Cain find his wife? How old is the earth? In addition to addressing these and many other questions, Douglas Jacoby offers a practical commentary on the text of Genesis 1-11. This book combines evidences with careful Bible study, and will speak to believers and unbelievers alike.
How can we be anchored for life, so that we remain faithful and consistent to the very end? We must learn to think differently about God’s Word. For example, not all principles and commands are equally important. Some things are not as black and white as we might think (or prefer). And yet God has drawn a number of very clear lines. How can we distinguish what is essential from everything else? These lessons will help, by stimulating reflection, revealing the depth and texture of the Bible, and calling us to remain faithful, without compromise.

Nine Christian evidences lessons include: The Bible, Jesus Christ, World Religions, Creation and Evolution, Atheism, Philosophy, the Existence of God, the Character of God, and Can Man Live Without God?

Lessons average 45-50 minutes each. You will find a mountain of material at your disposal in this virtual library of evidences. Each lecture in this DVD includes an audio component, a video of the teacher, Douglas Jacoby (head shot with Doug teaching) and a full searchable and printable text. This series will amplify your knowledge and help prepare you to defend your faith (For PC only).

This is the story of Islam, its sacred book, and the challenges confronting every one of us as we take this major world religion seriously.

Four audio lessons on four CDs. Resources for further study may be found on CD 1. A copy of the Qur’an (pdf) is on CD 2.

1. History - The Story of Islam
2. Scripture - The Qur’an
3. Violence - Jihad and Terrorism
4. Connections - Bridge Building & Faith Sharing
“Today you will be with me in paradise” (Luke 23:43), Jesus said to the thief on the cross. What did Jesus mean? To start off, let’s take him at his word, in the simplest understanding of his promise to the thief. That very day, as we mortals reckon time, the penitent thief was to be with Jesus in paradise. Exactly where did Jesus plan on meeting him? What is paradise? Is the traditional view of what happens after death in accord with the scriptures? These matters and more intriguing questions are addressed in this 4-CD audio series.

We will see that most of this exciting book is actually quite straightforward. There’s no need to be mystified—especially when we see how the Apocalypse relates to our daily lives. In addition, you will be inspired by the example of our first century brothers and sisters who, in the face of overwhelming odds, overcame by the blood of the Lamb and the word of their testimony.

CD 1: Orientation: Welcome to the World of the Apocalypse
CD 2: Interpretation: Keys to Understanding
CD 3: Exploration: Chapter by Chapter Through Revelation
CD 4: Refutation: Doctrinal Error and Revelation

Heartfelt, timely, and on target, these letters were penned in the mid-first century by the apostle Paul. The recipients lived in the city of Ephesus and on the island of Crete. Just as the Ephesians and Cretans were urged to resist sophisticated, materialistic culture when it conflicts with the ideals of Christ, we too are challenged to be people of conviction. We must not conform to the world.

A detailed outline can be downloaded from CD 1. In addition, CD 1 covers the background of ancient Ephesus and Crete. Then CDs 2-4 explore, chapter by chapter, 1-2 Timothy and Titus.