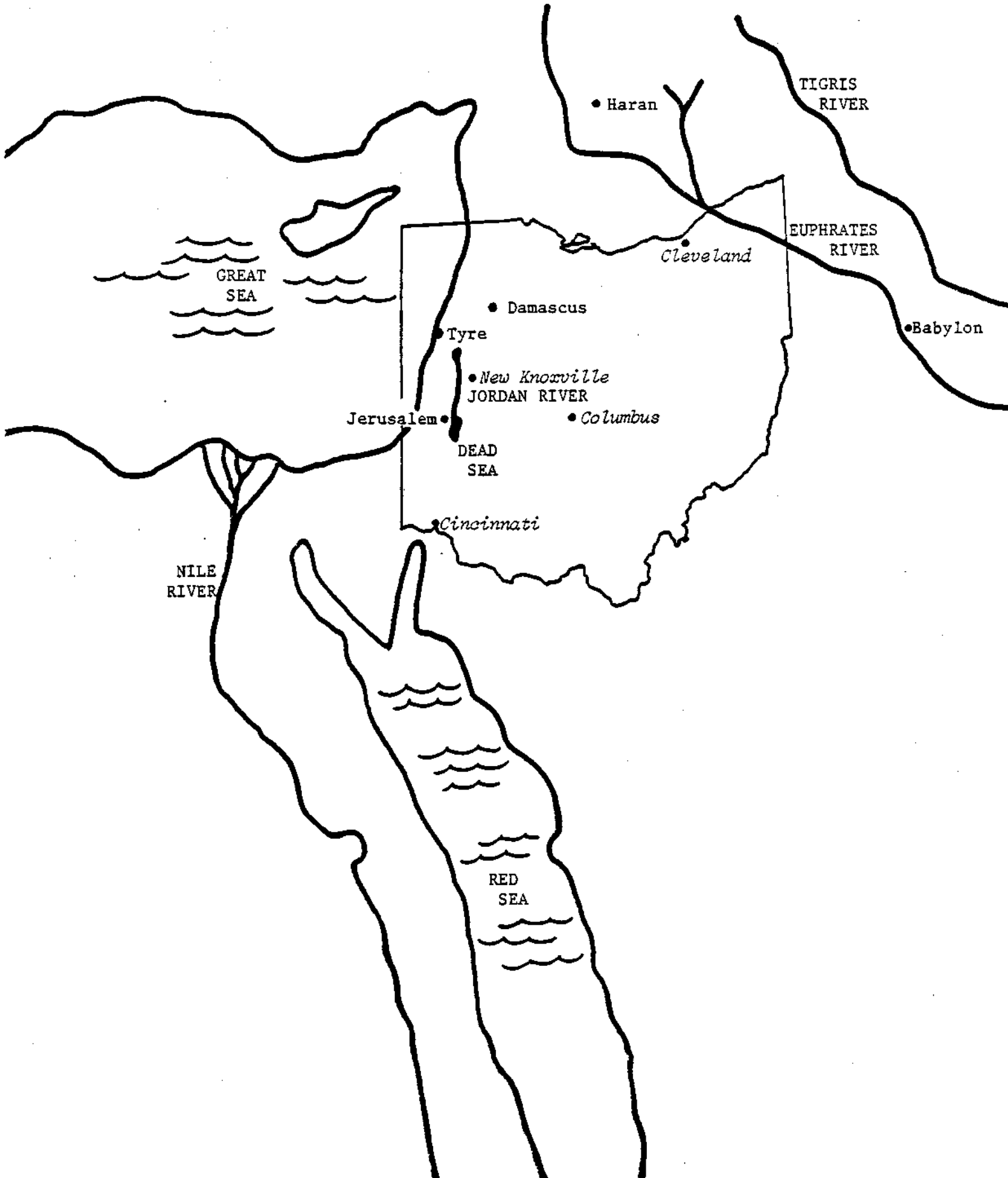


OHIO AND THE NEAR EAST



UNDERSTANDING THE OLD TESTAMENT

To begin to understand the Old Testament is actually very simple. Read it faithfully and remember what you read. After talking to many people on the subject of understanding the Old Testament, I have found that people have problems with it for several major reasons:

1. It is very large.
2. There is often no clear flow of events.
3. People get "stuck" in the more difficult sections, so they do not get to the easy and fun parts.

Here is my recommendation for learning the Old Testament:

1. Do not start by reading books about the Old Testament. The best way is to read the Bible itself. History is actually easy and fun to learn. There is no way to learn it except by multiple readings. Also, there is no way to gain the entire scope at once. As each book becomes familiar, the whole sequence will begin to make sense.
2. Read the parts that are more "straight history." A person can understand the basic story line of Moby Dick with a single reading. Yet people sit down to read the Old Testament and get lost. Most of the historical sections are easy reading. Genealogies, laws, lists, etc., slow a person down and break the "story line." They will be necessary later, but are not helpful to the beginner.

I would start to understand the Old Testament by reading:

Genesis
Exodus (chapters 1-20,24,32-34 and 40)
Numbers (chapters 11-25 and 32)
Deuteronomy (chapters 32:44-52 and 34
Joshua (chapters 1-12; 13:1 and 22-24)
Judges
Ruth
I and II Samuel
I and II Kings

Read the Old Testament this way a few times. This will start to give you a basic historical understanding. Then read Chronicles. Again, stay away from the genealogies. They will slow you down and discourage you. By the time you have done that, you should be gaining a more complete scope of the Old Testament. Chronicles starts with Adam and covers most of the Old Testament. Skip the first nine chapters the first couple times you read it and start with chapter ten which parallels I Samuel 31. Chronicles should be read in close association with Kings to get the best understanding of both.

After getting a basic historical understanding of the Old Testament, it is important to gain an understanding of the Mosaic law. The understanding of the law in Exodus-Deuteronomy is essential to more fully develop the

Understanding the Old Testament

Page 2

understanding of the history. As you get the history in your mind, read more and more of the Old Testament. The more you learn, the faster you will learn.

Do not get in a hurry to learn the prophets; Isaiah, Jeremiah, Ezekiel, etc. Every prophet speaks in a historical context. The majority of the prophets spoke about the times they lived in. Therefore, it is essential to learn the history from Kings and Chronicles as well as the law (Exodus-Deuteronomy) on which that history is based. After the history and law are learned, the prophets can be better understood.

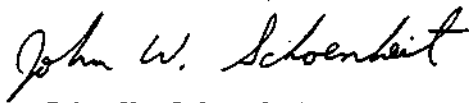
Ezra, Nehemiah, and Esther are important to understand because they are the historical close of the Old Testament. Ezra and Nehemiah overlap with Nehemiah ending after Ezra.

- 3. Get a Bible atlas. As you learn, you need to know the geographical areas, cities, etc., that are mentioned. Be sure to take the time to learn how to use the atlas. (I like the Oxford Bible Atlas.)

Once you gain a basic understanding of the Old Testament then you can start to read books about it that will be helpful. There are a number of books on history, archaeology, geography, customs, language, etc., that are helpful.

There is no "easy way" to gain a scope of the Old Testament. It must be read and read and reread. However, the reading is fun and a great blessing to the one who decides to do it.

In His service,



John W. Schoenheit

AN EXPLANATION OF THE IDIOM OF PERMISSION

In the Old Testament there are many apparent contradictions that revolve around the general theme of God killing or hurting someone. The flood of Noah, the Tower of Babel, the Sodom and Gemorrah incident and the plagues upon Egypt all fall into this category and there are many others. These incidents seem to contradict what we know from the New Testament about our heavenly Father.

To understand these records and verses one must understand idioms used in the Bible. An idiom is a usage of words in a culture that have a meaning other than their strict dictionary definition. For example, in American vernacular if someone says, "Mr. Jones kicked the bucket last week," that is an idiomatic way of saying, "Mr. Jones died last week." In the Old Testament, God uses an idiom in which a verb is used in a permissive sense. What is written as the Lord "smote Uzzah" was actually the Lord "allowed Uzzah to be smitten." God set up His laws and man can break himself on them if he so desires. God also set up the law of gravity, but only a fool would think that God killed a man who jumped off a ten-story building. The man killed himself by violating God's law of gravity. So the true picture in the Scripture is that the Adversary kills, hurts, and harms. Man allows this to happen as he attempts to break God's laws.

God used the idiom of permission for several reasons. The idiom of permission does not glorify the adversary. Imagine how the Old Testament would read if everything the adversary did to man was attributed to him. We would read about the adversary on every page! This would be clearly out of harmony with God's commandment in Exodus 23:13, and would not be a blessing to God's people to read. Furthermore, people in the Old Testament were not equipped to deal with the adversary. If God had revealed the adversary to people who could not deal with him, the people would have become fearful, and been worse off for their knowledge. The adversary was not fully comprehended until Jesus Christ revealed and defeated him (Luke 10:23,24).

Jesus Christ never blamed any sickness, death, or evil on God. The reason that the people in the Old Testament did was due to the fact that God had not yet revealed the adversary. This explains verses like Job 1:21 and I Samuel 2:6. Today most people (even Christians) do not believe in the adversary. They have forgotten the teaching of Jesus Christ and have become "zealous for the law," attributing sickness and death to the true God.

In many examples of this idiom in the Old Testament, the people being hurt were the enemies of God. The question has arisen as to why the adversary would hinder people who oppose God. The people who oppose God set themselves against the law of God and break themselves on it. The Word shows us that the Devil is as much hate as God is love and does kill his own people on occasion.

Examples of the Hebrew idiom:

Exodus 9:12:

And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses.

Exodus 5:22:

Lord, wherefore hast thou so evil entreated this people? (Lord, why have you permitted these people to be so badly treated?)

Ezekiel 20:25:

Wherefore I gave them also statutes that were not good... (Wherefore I permitted them to be given statutes that were not good.)

II Samuel 6:7:

And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God. (And God permitted him to be smitten there....)

Important factors to consider about this idiom:

- (1) Although the people knew a little about spirits and spiritual influences, they did not know what we know (Luke 10:24 and Colossians 2:15). However, it was available to know some things about spirits and spiritual influences

Numbers 5:14

Judges 9:23

I Samuel 16:14

Isaiah 14:12-17

Ezekiel 28:13-19

I Kings 22:22

Job 1:6-12

I Chronicles 21:1

- (2) The people were not to mention other gods (Exodus 23:13). The very form of the idiom keeps God always in control of the situation. Satan is never glorified.
- (3) We know that the wording "God smote," etc., has to be an idiomatic usage of the language by knowing the New Testament.

I John 1:5:

God is light.

Hebrews 2:14:

Satan holds the power of death.

(I Corinthians 15:26 says death is an enemy.)

We also know that God does not change (Malachi 3:6).

When the people turned away from God, God could no longer help them because the people had freedom of will, and because God cannot possess people and force them to do what is best for them. He had to permit the adversary to

work. Even though God wanted to, He could not protect the people because they had stepped outside the protective hedge.

Jeremiah 2:19:

Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts.

Isaiah 59:1 and 2:

Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

See also Deuteronomy 30:15-20; II Chronicles 15:1 and 2 and The New Dynamic Church pp. 59 and 60.

OLD TESTAMENT HISTORY

Summary from Genesis--Malachi

The creation--Genesis 1:1 (no date)

The world in darkness--Genesis 1:2

The earth reformed in six days

Adam and Eve
(approximately 4,000 B.C.)

Cain--first son
(Cain's line dies at
the flood)

Abel--second son
(Killed by Cain)

Seth
(the Christ line)

Seth's line--The Ante-Diluvian Patriarchs (before the flood)

- 1. Seth
Enos
- 2. Cainan
- 3. Mahalaleel
- 4. Jared
- 5. Enoch
- 6. Methuselah
- 7. Lamech
- 8. Noah--flood; 600th year of Noah's life

Noah and Wife

Shem--second son
(Christ line)

Ham--third son

Japeth--first son

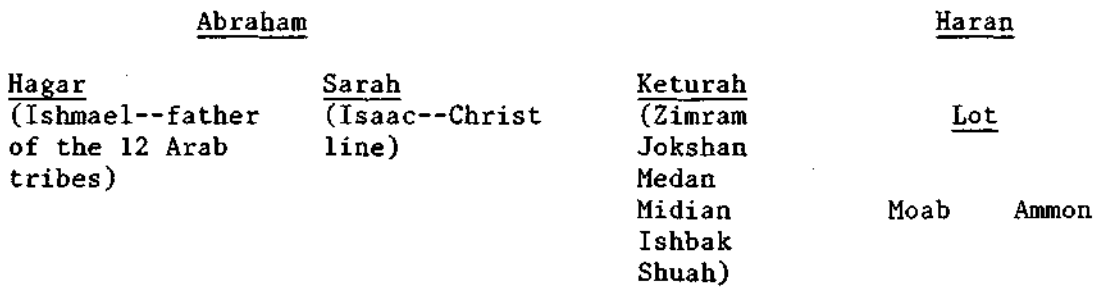
(See Genesis 10 for geographic dispersion of each line.)

Shem's line--The Post-Diluvian Patriarchs (after the flood)

1. Shem
2. Arphaxad
3. Salah
4. Eber
5. Peleg
6. Reu
7. Serug
8. Nahor
9. Terah
10. Abram

(Tower of Babel--occurred during the time of the Post-Diluvian Patriarchs)

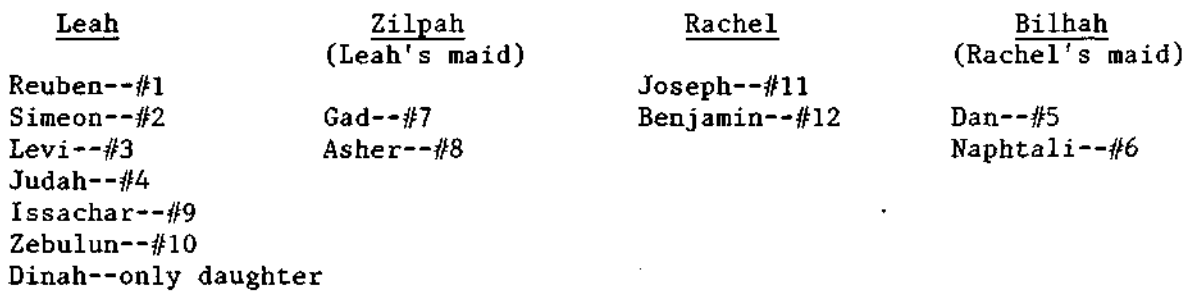
Terah



Isaac--Rebekah



Jacob--(later called Israel)



OLD TESTAMENT HISTORY

Summary from Genesis--Malachi

Page 3

Joseph sold into Egypt by his brothers.

Ephraim and Manasseh born to Joseph and are later reckoned among the tribes of Israel instead of Joseph.

Joseph dies.

Israel becomes enslaved in Egypt--(maximum only 139 years).

Moses born in Egypt.

Moses flees to Midian when he is 40 years old.

Moses returns to Egypt after 40 years in Midian.

Ten Plagues and the establishment of the Passover.

The Exodus.

Forty years in the wilderness.

Moses dies at 120 years old, and Joshua becomes Israel's leader.

Joshua leads Israel across the Jordan River into the Promised Land.

The land is divided among the 12 tribes.

Joshua and the elders die.

The Judges period; Israel is in and out of servitude.

Samuel (last Judge) appoints Saul as the King.

Saul dies in war with the Philistines.

David becomes King of Judah, Ish-bosheth, Saul's son, becomes King of the other tribes.

Ish-bosheth is killed, David becomes King of all the tribes of Israel.

Solomon becomes King of Israel.

Solomon's heart was turned from the Lord. He worshipped other gods and oppressed the people.

Solomon dies.

Rehoboam (Solomon's son) becomes King and refuses to stop oppressing the people of Israel.

Ten tribes of the north secede from Israel under Jeroboam's leadership and are referred to as "Israel." The tribes of Benjamin and Judah are referred to as "Judah."

OLD TESTAMENT HISTORY

Summary from Genesis--Malachi

Page 4

Syria becomes powerful early during the King's period.

Assyria becomes powerful later during the King's period.

Ahaz--under his rule, Judah is attacked by Syria and Israel.

Tiglath-pileser--King of Assyria is enlisted to aid Ahaz in Judah.

Syria is defeated and carried away captive. II Kings 16:9.

Shalmaneser--King of Assyria defeats and carries away Israel (Samaria) producing the ten "lost" tribes of Israel.

The land of Israel is repopulated with foreigners who are later taught about Jehovah. These people become the "Samaritans" of the Bible.

Sennacherib, King of Assyria, attacks Judah and his army is miraculously defeated at Jerusalem.

Babylon defeats Assyria and becomes the most powerful kingdom in Ancient Near East.

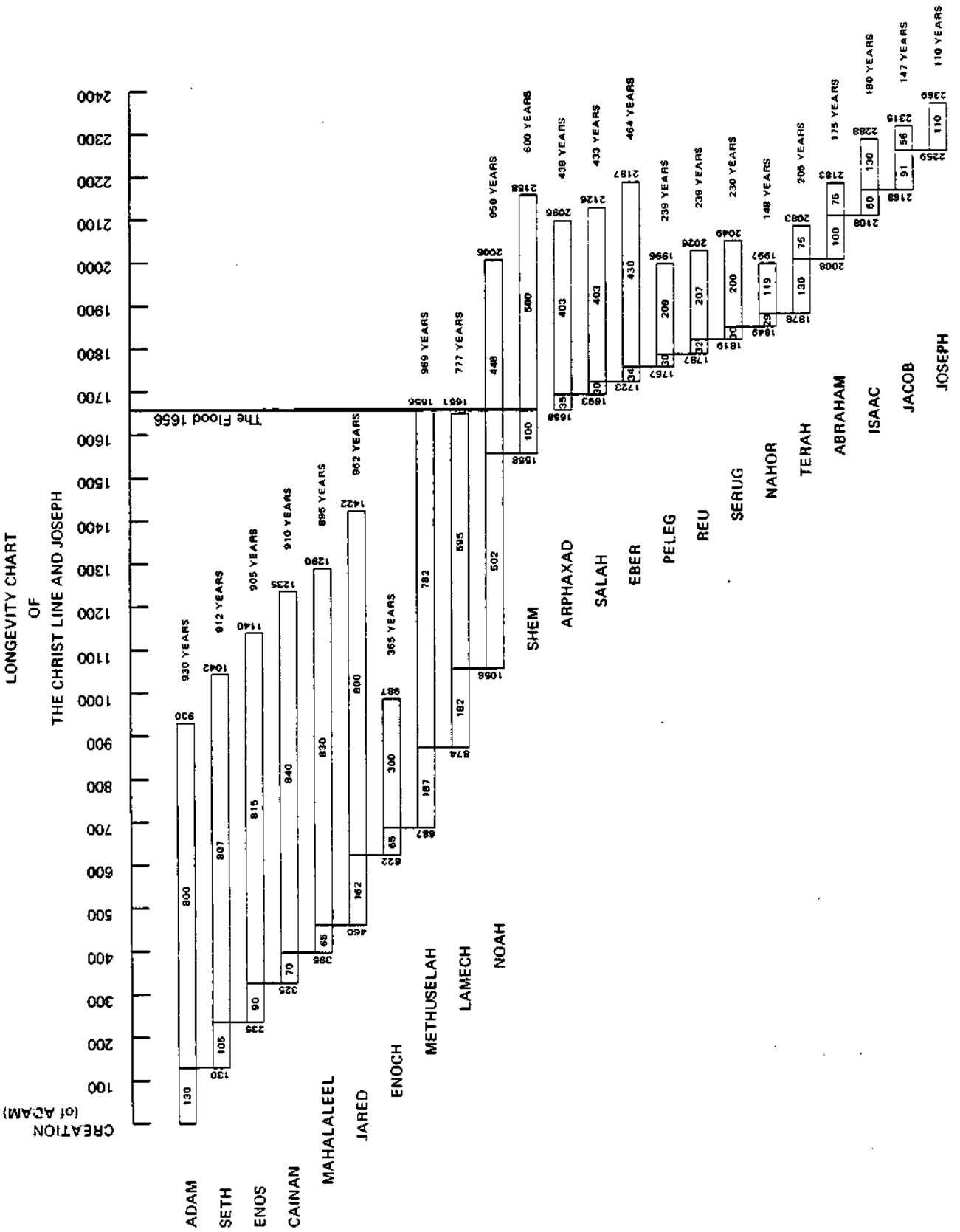
Nebuchadnezzar, King of Babylon, attacks Judah and conquers it. Judah is carried away to Babylon.

Persia overthrows Babylon, and the Judeans are allowed to return to Jerusalem under the reign of Cyrus, King of Persia.

Jerusalem and the Temple are rebuilt; Temple worship re-established.

Children of Israel fail to offer proper sacrifices in the Temple by the time of Malachi.

Old Testament ends.



GENESIS CHAPTER TEN--THE TABLE OF NATIONS

GENESIS 10

verse 1	Now these are the generations of the sons of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.	
verse 2	The sons of Japheth: Gomer, ^A and Magog, and Madai ^B Javan, ^C and Tubal, ^D and Meschech, ^D and Tiras. ^E	A--Celts B--Medes Kurdish tribes East of Assyria C--Early Ionian Greeks D--People south of Black Sea
verse 3	And the sons of Gomer; Ashkenaz, ^F and Riphath and Togarmah.	E--Etruscans F--Ararat, Armenia or Germany
verse 4	And the sons of Javan; Elishah, ^G and Tarshish, Kittim, ^H and Dodanim. ^I	G--Sicily H--Cyprus I--Rhodes
verse 5	By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.	J--Ethiopia
verse 6	And the sons of Ham; Cush, ^J and Mizraim, ^K and Phut, ^L and Canaan.	K--Egypt L--Lybia
verse 7	And the sons of Cush; Seba, and Havilah, ^M and Sabtah, and Raamah, ^M and Sabtecha: and the sons of Raamah; Sheba, ^M and Dedan. ^M	M--NE Arabia bordering the Persian Gulf and the Arabian Sea
verse 10	And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh in the land of Shinar. ^N	N--Babylonia
verse 15	And Canaan begat Sidon his firstborn, and Heth, ^P	P--Hittites
verse 16	And the Jebusite, ^Q and the Amorite, and the Girgasite,	Q--Jerusalem
verse 22	And the children of Shem; Elam, ^R and Asshur, ^S and Arphaxad, ^T and Lud, ^U and Aram.	R--Elamites S--Assyria T--Chaldeans U--Lidia

SOJOURNING IN A STRANGE LAND

30 years										
430 years of sojourning from Calling to Exodus										
400 years of sojourning from Seed to Exodus										
70	75	86	100	175	-- Abraham's age					139 maximum years of bondage
5	11	14	60	91	110				59	80

Leave	Leave	Birth	Birth	Birth	Birth	Death	Birth	Exodus
Ur	Haran	of	of	of	of	of	of	
		Ishmael	Isaac	Jacob	Joseph	Joseph	Moses	

The length of time between the Calling and the Exodus was 430 years.
Exodus 12:40; Galatians 3:16 and 17

The length of time between Abraham's seed and the Exodus was 400 years.
Acts 7:6; Genesis 15:13

(Therefore, the length of time from the Calling to the Seed was 30 years.)

Abraham was 100 years old when Isaac was born, so he was 70 years old at the Calling he received at Ur. Acts 7:2; Genesis 11:31; 15:7; 21:5; Nehemiah 9:7.

Abraham was 75 when he left Haran (Genesis 12:4), so he spent five years in Haran. (75 - 70 = 5 years) 5 years

Isaac was born 25 years after Abram left Haran. +25 years
Genesis 12:4; 21:5

Isaac was 60 years old when Jacob was born. +60 years
Genesis 25:26

Jacob was 91 years old when Joseph was born. +91 years
Genesis 41:46--Joseph was 30 when he stood before the pharaoh.
Genesis 41:53--seven years of plenty had ended.
Genesis 41:54; 45:6--second year of famine had set in.
Genesis 47:9--Jacob was 130 years old when he stood before the pharaoh.
130 years - (30 + 7 + 2) = 91 years.

Joseph lived for 110 years. Genesis 50:26 +110 years
= 291 years

The number of years between the Calling and Joseph's death is 291 years.

The maximum years of bondage was 430 years - 291 years = 139 years.

Length of time between Joseph's death and the birth of Moses was 139 - 80 = 59 years.

Moses was 80 years old at the time of Exodus (Acts 7:23ff, 7:30ff; Deuteronomy 34:7) and the foundation of the Temple was laid in the 480th year after the Exodus (I Kings 6:1).

THE PLAGUES OF EGYPT

1. The plagues were more INTENSE than just "natural phenomena."
2. Seven of the plagues were PREDICTED.
3. Some of the plagues were DISCRIMINATORY.
4. They showed vengeance on the gods of Egypt--Exodus 12:12, 18:8-11; Numbers 33:4

Order of Scripture	Plague	Predicted	Discriminatory	Examples of Egyptian gods	Comments
1. Exodus 7:14-25	Water to Blood	X		Hathor--cow goddess that also protected small fish Knum--guardian of sources of Nile Hapi--spirit of the Nile Osiris--god of the underworld with the Nile as his bloodstream	Nile was sacred Many river gods
2. Exodus 8:1-5	Frogs	X		Qra--frog god of fertility Heqt--frog goddess of fertility	Qra--sounded like a frog croak Heqt--wife of Knum
3. Exodus 8:16-19	Lice (mosquitos, gnats)			This would pollute the priests who spent so much time purifying themselves	
4. Exodus 8:21-32	Flies (swarms)	X	X	Vadchit--fly god	Against all idolotrous worship needing cleanliness First compromise attempt "Sacrifice in the Land"
5. Exodus 9:1-7	Death of Cattle	X	X	Hathor--cow goddess Apis--bull--symbol of fertility and verility; probably golden calf of wilderness	Lots of animal worship
6. Exodus 9:8-12	Boils			Imhatep--major god of healing and medicine	

Order of Scripture	Plague	Predicted	Discriminatory	Examples of Egyptian gods	Comments
7. Exodus 9:13-35	Hail and Fire	X	X	Nut--sky goddess Crop gods--crops destroyed God of thunder	
8. Exodus 10:12-20	Locusts	X		Serapis--supposed to protect from locusts Crop gods	Second compromise attempt "Go ye that are men" (Exodus 10:8-11)
9. Exodus 10:21-29	Darkness		X	Ra--sun god (possibly #1 god) Toth--star goddess	Third compromise attempt "leave the flocks and herds" (Exodus 10:24-26)
10. Exodus 11:1-12:32	Death of all first born	X	Passover X	Possibly connected with death worship	

"The countless gods of polytheistic Egypt cannot be enumerated here. Every aspect of nature, every object beheld, was thought to be inhabited by a spirit which could choose its own form...."

--Harper's Bible Dictionary

THE LAW

Although God gave the law to the Israelites, He wanted the same thing from them He wants from the Church of the Body today: worship, love, and obedience.

Exodus 20:1-4:
And God spake all these words, saying,
I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
Thou shalt have no other gods before me.
Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Exodus 34:14:
For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God:

Deuteronomy 6:5:
And thou shalt love the Lord thy God with all thine heart, and with thy soul, and with all thy might.

I Samuel 15:22 and 23:
And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.
For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

Jeremiah 7:22 and 23:
For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices;
But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

The law was given for several reasons.

- 1. It showed people the need for God and grace.

Romans 3:19 and 20:

Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Romans 4:15:

Because the law worketh wrath: for where no law is, there is no transgression.

Romans 7:7:

What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

Acts 13:39:

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

2. The law acted as a schoolmaster, a guide.

Galatians 3:23-25:

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

But after that faith is come, we are no longer under a schoolmaster.

3. The law did not perfect people.

Hebrews 7:19:

For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

Hebrews 10:1,12-14:

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

THE JUDGES PERIOD

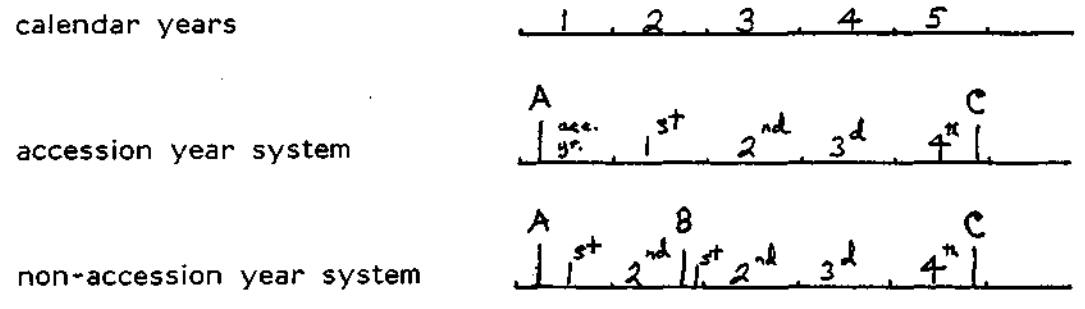
1414 B.C.	JORDAN CROSSED
7	WARS
26	JOSHUA DIES ELDERS DIE
40	OTHNIEL (well off). Israel served Mesopotamia for eight years.
80	EHUD (cripple). Israel served Moab for 18 years.
40	DEBORAH (a woman). Israel served Canaan for 20 years.
40	GIDEON (afraid). Israel served Midian for seven years.
3	ABIMELECH (ruled, but not a judge)
23	TOLA
22	JAIR
18	AMMON oppresses Israel
6	JEPHTHAH (son of whore)
7	IBZAN
10	ELON
8	ABDON
40	PHILISTINES oppress Israel. SAMSON (stood alone and judged Israel for 20 years)

KEYS TO BIBLE CHRONOLOGY

If there is not an accurate chronology, there cannot be an accurate history. The chronology of the Old Testament contains some of the most glaring apparent contradictions in the Scriptures. The following information should help to clarify why these apparent contradictions exist.

In ancient Israel there were two ways to count the years of a king's reign. They are the accession year system and the non-accession year system. In both systems, the counted years correspond to calendar years, with the duration of the reign being reckoned from New Year's Day to New Year's Day and not by simple elapsed time. In the accession year system, the portion of the year from the king's accession to the throne to the next New Year's Day is not counted as his first year but is known as his accession year. In the non-accession year system, a king is attributed a whole year of reign for the remainder of the calendar year from the time he began to reign until the next New Year's Day. Thus in the non-accession year system, if a king started his reign in the eleventh month of the year, when the calendar year changed, the new year would count as his second year. So the Scripture would say that he had reigned two years when he had actually reigned two months in one year and a period of time in the next. The extreme case with this system would be if a king began his reign at the end of the last month of one year and only reigned through the first part of the first month of the next year. Under the non-accession system of reckoning he would be recorded as reigning two years, although the actual elapsed time was less than one month.

In the accession year system the time a king reigns from his accession to the next New Year's Day is known as his accession year. Thus even if a king began his reign the first month of the calendar year, he would not have been considered to have been in his first year of reign until the next New Year's Day. The extreme case in this system would be if a king began to reign on the first day of the first month of one year and reigned until the last day of the last month the next year. Even though he had actually reigned nearly two years, the first would have been called his accession year and Scripture would have recorded a reign of only one year for that king. By contrasting the two systems it is easy to see how apparent contradictions can occur. For example:



The above time line represents two kingdoms, each using different systems to reckon the reigns of kings. Two kings begin reigning at the same time in each kingdom (point A). During the first calendar year the king in the non-accession system is credited with a year of reign while the other king is in his accession year. During the second calendar year the king in the

kingdom using the non-accession system was succeeded by another king (point B). Their reigns would be recorded as follows: The part of the second calendar year that the first king reigned is counted as another year for him, while the rest of the calendar year that the second king reigned is counted as his first year. Later, when the kings in both kingdoms die (point C), the following situation exists: there would actually be a passage of five calendar years. The king in the accession year system would be reckoned to have reigned four years, while the sum of the reigns of the two kings in the non-accession year system would equal six years, two for the first king and four for the second. From this example it can be seen why apparent contradictions exist, and that there is an answer to them. There are also other factors that must be considered when studying Bible chronology.

There were different New Year's Days in Judah and Israel much like we have with our calendar year which begins in January and our fiscal year beginning in July. Nisan, the first month, and Tishri, the seventh month, were both used as the first month of the year at different times in the history of Israel and Judah. The majority of the time Israel (the northern kingdom) used Nisan as their first month while Judah (the southern kingdom) used Tishri as their first month.

The majority of the time (not all the time!) the variations of all the above information is used in the Bible as follows:

Accession year system.....	reckoning of ages of people, reigns of
	Judah's kings
Non-Accession year system.....	time spans in general, reigns of
	Israel's kings
Nisan to Nisan year.....	sacred calendar, regnal year in
	Israel, the month's number
	(i.e., the second month, etc.)
Tishri to Tishri year.....	civil calendar, regnal year in Judah

There are, of course, other factors which influenced the way chronology is recorded in the Scripture. A few of these are:

Synchronisms: Each kingdom recorded the reigns of other kingdoms in the same way it recorded its own reigns. Thus Judah would record information about Israel's kings according to Judah's own system and vice versa.

Co-reigns: There were times when a father and son would reign simultaneously. Sometimes the Scripture records the length of the son's reign from the time he began with his father, and sometimes the son's reign is calculated from the time his father died and he began to reign alone. Also, the length of the father's reign may be reckoned with or without the co-reign. Also, there are co-reigns where the regents are not related, as with Saul co-reigning with Samuel.

- Conformity:** When a nation was captured, their dating method was conformed to the official method of dating used by the capturing nation. However, there were times when captured nations dated local events according to their native method of dating.
- Epochs:** When a date is given it must be clearly understood what event commenced the time span. For example, in II Chronicles 16:1 the year Baasha built the city of Ramah is dated according to the thirty-sixth year of the "reign of Asa." This "reign" is not Asa's personal reign as king, but rather the time of the kingdom of Judah since the division of the united monarchy of David and Solomon.

From the above information, it can be seen that chronology is an exact science. While those who merely glance at the Scripture chronology will see many apparent contradictions, those people who take the time to work the Word will see its inherent accuracy.

THE CHRONOLOGY OF THE KINGS OF JUDAH AND ISRAEL
AND
THE ORDER OF THE PROPHETS

JUDAH

SAUL (sole reign) (1021/1020-1019 BC)

DAVID (1019-979 BC)

SOLOMON (979-940/939 BC)

REHOBOAM (940/939-922 BC)
ABIJAM (922-920/919 BC)
ASA (920/919-879/878 BC)

JEHOSHAPHAT
(co-reign 882/881-879/878 BC)

JEHOSHAPHAT (879/878-857 BC)

JEHORAM
(863/862-857 BC)

JEHORAM (857-850 BC)

AHAZIAH (850 BC)

ATHALIAH (850-844 BC)
only woman in the line

JOASH (844-805 BC)

AMAZIAH (805-776 BC)

AZARIAH
(co-reign 800/799-776 BC)

AZARIAH (776-749/748 BC)
UZZIAH

JOTHAM
(co-reign 757-749/748 BC)

JOTHAM (749/748-742 BC)

AHAZ (742-727/726 BC)
destroyed

HEZEKIAH (727/726-698/697 BC)

MANASSEH (698/697-643/642 BC)

AMON (643/642-641/640 BC)

JOSIAH (641/640-609 BC)

JEHOAHAZ (609 BC)

JEHOIAKIM (609-597 BC) *II Kings 23, 24*

JEHOIACHIN (597 BC)

ZEDEKIAH (597-586 BC) *Jer 39*

Jerusalem Falls--586 BC

416-024/1

ISRAEL

JEROBOAM I (940/939-919/918 BC)

NADAB (919/918-918/917)

BAASHA (918/917-895/894 BC)

ELAH (895/894-894/893)

ZIMRI (894/893 BC)

OMRI

(894/893-883/882 BC)

TIBNI

(894/893-889 BC)

AHAB (883/882-862 BC)

AHAZIAH (862-861 BC)

JEHORAM (861-850/849 BC)

JEHU (850/849-823/822 BC)

JEHOAHAZ (823/822-807 BC)

JEHOASH (807-791/790 BC)
(791/800)

JEROBOAM II

(co-reign 802/801-791/790 BC)

JEROBOAM II (791/790-762 BC)

JONAH

II Ki 14:23,25

HOSEA

1:1

ISAIAH

1:1

AMOS

1:1

ZACHARIAH (762 BC)

SHALLUM (761 BC)

MENAHEM (761-751/750 BC)

PEKAH (in Gilead 758/757-749/748 BC)

PEKAHIAH (751/750-749/748 BC)

PEKAH (749/748-731 BC)

MICAH

1:1

HOSHEA (730-721/720 BC)

Samaria Falls--721/720 BC

NAHUM

Between the fall of
Thebes in 663 BC
(3:8) and the destruc-
tion of Ninevah in
612 BC (1:1)

ZEPHANIAH

1:1,4; 2:13

II Ch 34:3

JEREMIAH

1:1-3

DANIEL

1:1

EZEKIEL

1:1 and 2

THE FALL OF JERUSALEM

Nebuchad- Reign of
nezzar's the Kings
Reign of Judah

Jehoahaz (II Kings 23:30-33)

- Son of Josiah and Hamutal, the daughter of Jeremiah of Libnah (verse 31). He was Josiah's son.
- Twenty-three years old when he began to reign (verse 31).
- Made king by the people (verse 30).
- Reigned three months (verse 31).
- Pharaoh-Necho put him in bands at Riblah in Hamath. Land put to tribute (verse 33).
- Dies in Egypt (verse 33).

Jehoiakim (Eliakim. verse 34) (II Kings 23:34-24:6)

- Son of Josiah and Zebudah, the daughter of Pedaiah of Rumah (23:36).
- Twenty-five years old when he began to reign (verse 36).
- Reigned 11 years (23:36).
- Jeremiah's warning (by revelation) in the fourth year of Jehoiakim (Jeremiah 26:1-16).
- Nebuchadnezzar comes and Jehoiakim becomes his servant (24:1; Jeremiah 25:1; Daniel 1:1 and 2).
- Jeremiah's prophecy of the 70 year captivity (Jeremiah 25)
- FIRST CARRYING AWAY (Daniel 1:1-3).
Daniel goes to Babylon.
--The events of the book of Daniel begin with his carrying away.--
- Jehoiakim burns the scroll (Jeremiah 36:21-32).
- Jehoiakim rebels against Nebuchadnezzar after three years (24:1).
- The Lord sends Chaldees, Syrians, Moabites, and Ammonites against Judah (24:2).
- Nebuchadnezzar binds Jehoiakim in fetters to carry him to Babylon. He also carries some vessels back to Babylon (II Chronicles 36:6 and 7).
- Jehoiakim dies before he can be taken to Babylon (24:6) and receives the "burial of an ass" (prophesied Jeremiah 22:19; 36:30 and 31).
- II Kings 24:7 Pharaoh-Necho is defeated and loses all land between the river of Egypt and the Euphrates

Jehoiachin (II Kings 24:8-16) (Jeconiah-Esther 2:5)

- Son of Jehoiakim and Nehushta, the daughter of Elnathan of Jerusalem (verse 8).
- Eighteen years old when he began to reign (verse 8).
(II Chronicles 36:9 refers to him as a "son of eight years." This means he began to reign in Nebuchadnezzar's eighth year.)

The Fall of Jerusalem (continued)

Page Two

- Reigns three months (verse 8).

Nebuchad- Reign of
nezzar's the Kings
Reign of Judah

Jehoiachin (continued)

- Servants of Nebuchadnezzar come and besiege Jerusalem (verses 10 and 11).
- Jehoiachin, his mother, servants, princes and officers surrender (verse 12).
- Nebuchadnezzar carries away treasures of the Temple and the king's house (verse 12).
- SECOND CARRYING AWAY (verse 14-16, Jeremiah 52:28).
 - Jehoiachin is carried to Babylon (verse 15).
 - Ezekiel is carried to Babylon (Ezekiel 40:1).
 - The dating of the book of Ezekiel begins with this carrying away.
 - Kish, Mordecai's great-grandfather is carried away (Esther 2:5 and 6).
- (Jehoiachin lived at least 37 years longer. 25:27-30; Jeremiah 52:31-34.)

Zedekiah (Mattaniah--verse 17) (II Kings 24:17-25:7)

- Son of Josiah and Hamutal, the daughter of Jeremiah of Libnah (24:18).
 - Twenty-one years old when he began to reign. Made king by Nebuchadnezzar. Reigns 11 years. (24:17 and 18).
 - Nebuchadnezzar makes him swear by God that he will not rebel (II Chronicles 36:13; Ezekiel 17:18; Jeremiah 51:59).
 - Zedekiah rebels against Nebuchadnezzar (24:20).
 - Nebuchadnezzar comes and besieges Jerusalem (25:1; Ezekiel 24:1 and 2).
 - Jeremiah in "mire," and a secret talk with Zedekiah (Jeremiah 38).
 - Jerusalem falls, Zedekiah flees (25:2-4; Jeremiah 39:1-4; prophesied in Ezekiel 12:1-16).
 - Zedekiah captured, judged and carried away to Babylon (25:5-7; Jeremiah 39:6 and 7).
 - Jerusalem and the Temple destroyed (25:8-10; Jeremiah 39:8; Ezekiel 24:15-24).
 - Jeremiah freed (Jeremiah 39:11-40:5)
 - THIRD CARRYING AWAY (25:7-11; Jeremiah 52:29).
 - FOURTH CARRYING AWAY (Jeremiah 52:30).
- 9th year
10th mo.
10th day
- 11th year
4th mo.
9th day
- 11th year
5th mo.
7th day
- 19th
- 23rd

OLD TESTAMENT HISTORY
1986

	<u>Emporia</u>	<u>International</u>	<u>Indiana</u>	<u>Gunnison</u>
Instructor:	John Schoenheit	Jim Landmark	Randi Moran	Fred Calfior
Assistants:	Rev. Walter Manthy David Snyder Martha Tracy <i>LYNN MERRISON</i>	Coramae Peters Frances Diaz	Barbara Rule Jeff Gardner	Alyson Freeburg
Class:	16 Sessions			
Counseling:	IT IS AVAILABLE			
Homework:	See the homework packet			
Tests:	All tests are cumulative. Students will be required to know: The material covered in class, the books of the Bible (correctly spelled), the material in the handouts, and the material covered by homework assignments. <i>GLOBE TEST</i>			
Pop Quizzes:	Expect some			
Extra credit:	None			
Handouts:	The handouts should be studied. There will be test questions from the handouts. Also, a <u>daily</u> review of the handout on the overview of the entire Old Testament will build knowledge and confidence quickly. Always bring the handouts and the <u>Oxford Bible Atlas</u> to class.			
Notes:	Students are encouraged to write notes in their Bible where they will be seen, not on paper that will be shelved and forgotten.			

The purpose of the Old Testament History class is to provide an overview of the historical structure of the Old Testament. This will be a basic skeleton that can be filled in later through independent study.

The Old Testament History class will overview the entire Old Testament and teach many parts in detail. The student will also be shown how to continue learning and how to "flesh out" the skeleton that the Old Testament History class provides.

OLD TESTAMENT HISTORY--CLASS OVERVIEW FOR 1986

<u>Day, Date</u>	<u>Session Number</u>	<u>Subjects Covered</u>	<u>Homework</u>
<u>FRI</u> , January <u>3</u>	1	Overview, idiom	X
<u>MON</u> , January <u>6</u>	2	Genesis 2-11, Abraham	X
<u>TUE</u> , January <u>7</u>	3	Isaac, Jacob, Moses	X
<u>WED</u> , January <u>8</u>	4	TEST, in the wilderness	X
<u>THUR</u> , January <u>9</u>	5	Death of Moses, civil law	X
<u>FRI</u> , January <u>10</u>	6	Library Session--Ruth	X
<u>MON</u> , January <u>13</u>	7	Joshua, Judges	
<u>TUE</u> , January <u>14</u>	8	TEST, Samson, Samuel, Saul	X
<u>WED</u> , January <u>15</u>	9	Jonathan, David	X
<u>THURS</u> , January <u>16</u>	10	King David, Solomon, United Kingdom divided	X
<u>FRI</u> , January <u>17</u>	11	TEST, Library Session--Asa	X
<u>MON</u> , January <u>20</u>	12	Jonah, Fall of Israel, Hezekiah, Ecclesiastes	X
<u>TUE</u> , January <u>21</u>	13	Amos, Hosea, Micah, fall of Jerusalem	X
<u>WED</u> , January <u>22</u>	14	Library Session--Hezekiah	X
<u>THUR</u> , January <u>23</u>	15	Daniel, Ezra, Nehemiah	
<u>FRI</u> , January <u>27</u>	16	TEST, Esther, Malachi	

HOMEWORK PACKET
OLD TESTAMENT HISTORY, 1985-1986

The purpose of this homework packet is to place in your, the students, hands the homework for the entire class on Old Testament History. There should be no confusion as to what the homework is or when it is due. Having the homework ahead of time will also allow you to see what is coming on the horizon and prepare accordingly. If you realize that you will not have time to complete an assignment at the time it is assigned, but have time to do it early, you can still stay up with the class by doing the assignment early. The assignments are designed to flow with the class, but there is no assignment that could not be done early if the need is there--just see the class instructor.

The homework is designed to help you sharpen your research skills and should be a tremendous blessing to you. As always, the class instructors are available if you have any questions or need help.

Homework:

The homework is designed to teach and to sharpen research skills. The instructor, assistants, and aids will be more than happy to provide guidance if a student needs help. Homework must be commensurate with Colossians 3:23 (done heartily as to the Lord). Occasionally, there will be test questions taken from the homework.

Directions for homework:

- 1) Follow directions.
- 2) Be neat and legible (print if necessary).
- 3) If you print, use every other line. If you type, double space.
- 4) Use 8½" x 11" paper.
- 5) Do not use paper torn from a spiral notebook.
- 6) Use black or blue ink (except on maps where coloring is acceptable).
- 7) If there is more than one page to an assignment, STAPLE the pages together in the upper left corner of the page.
- 8) If any math is involved, show your work.
- 9) Place your name and other needed information (Twig number, etc.) in the upper right-hand corner of your papers. (If you have a "distinctive" signature, please print your name.)
- 10) If your grammar is poor, find someone who will check your work. The work you hand in should have good grammar, complete sentences, etc.
- 11) Unexcused late papers will not be accepted for a grade.

SESSION 1--HOMEWORK: Due Session 2

I. Abraham's Travels--Map and Questions

A. Read Genesis 11:31-13:3

B. Draw a map of Abraham's journey as recorded in Genesis 11:31-13:3. Include also the information given in Acts 7:2. (Trace the map from pages 54-55 of the Oxford Bible Atlas to work from.) Label and/or number the places where Abram stopped. Draw arrows from place to place to indicate Abram's movements. Make a legend for the map. The legend should include the place or number of the place and the place where Abraham stopped and also have the scripture reference next to the place name. Also, label the following on the map: Mediterranean (Great) Sea, Egypt, Edom, Moab, Ammon, Jordan River, Nile River, Tigris River, Euphrates River, Sinai Peninsula, Red Sea, and the Dead Sea. (points)

C. Questions:

1. What was the mileage from Ur to Haran as the crow flies?
(1 point)
2. Find two verses in today's reading assignment that are the Hebrew idiom of permission. Give the scripture reference and translate the verse into today's vernacular English. (4 points)
3. Read chapter one in The Word's Way, "In the Beginning," and chapter three in The Word's Way, "Body, Soul, and Spirit."

HOMEWORK: SESSION 2

I. NOAH AND THE ARK [Due session 3]

A. Read Genesis 6-9

B. Questions:

1. God told Noah to build an "ark." How is the word "ark" defined in Young's Concordance? Strong's Concordance? Wilson's Old Testament Word Studies? The Brown-Driver-Briggs Hebrew Lexicon?
2. How long was Noah on the ark? Show your logic and scriptures.

II. ISAAC, JACOB, AND ESAU [Due session 3]

A. Read Genesis 25-27.

B. Questions:

1. What does the name "Jacob" mean?
2. Isaac was "sporting" with Rebekah his wife. What was Isaac doing? (Check several sources, including the Brown-Driver-Briggs Hebrew Lexicon. Also, if you can, use the Theological Wordbook of the Old Testament by Harris, Archer, Gleason.)
3. In Genesis 25:28, 27:5 and other places, the word "venison" is a mistranslation. What would a better translation be?
4. How many times is the Hebrew word translated as "venison" in Genesis 27:5 used in the Bible? List all the ways that Hebrew word has been translated.

III. ABRAHAM AND ISAAC

A. Read chapter eight in The Word's Way, "Of Human Sacrifice."

1. The Hebrew word translated "tempt" in Genesis 22:1 is _____ . (Check your concordance.)
2. "...The daughter of Israel went yearly to lament the daughter of Jephthah..." "Lament" should be better translated as _____ . (List your reference book.)

HOMEWORK: SESSION 3 [Due Session 4]

How valuable was the tabernacle in terms of just gold and silver? (See Exodus 38:24,25)

- A.
1. List your source book.
 2. Read the information in the Bible dictionary you use carefully. There are three different shekels used in the Bible. You will need to use the correct shekel to arrive at the correct answer. [Do not use the weights and measures in The Companion Bible. They are incorrect.]
 3. A talent is 75 pounds, not 66 pounds.
 4. Lay out your work clearly and methodically. For example:
 - a. Price per ounce of gold is _____.
 - b. Price per ounce of silver is _____.
 - c. Quantity of gold in the tabernacle is _____.
 - d. Quantity of silver in the tabernacle is _____.
 - e. Conversion ratios are: _____.
 - f. Price in gold is _____.
 - g. Price in silver is _____.
 - h. Total cost of the tabernacle is _____.
- B. Read chapter nine in The Bible Tells Me So, "The Broken Body and the Shed Blood."

STUDY FOR TEST

HOMEWORK: SESSION 4. [Due Session 5]

Dr. Wierwille teaches in Power for Abundant Living that apparent contradictions are either in understanding or translation. An apparent contradiction is in UNDERSTANDING if the verse has been translated correctly, but is being understood wrongly. For example: compare Deuteronomy 6:25 with Galatians 2:16.

Deuteronomy 6:25:

And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.

Galatians 2:16:

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

These two verses seem to contradict each other. Furthermore, both verses have been properly translated. Therefore, the apparent contradiction lies in UNDERSTANDING. When a person UNDERSTANDS the seven administrations in the Bible, he will UNDERSTAND that these two verses do not contradict each other.

An apparent contradiction lies in TRANSLATION if the verse has been mistranslated, and the MISTRANSULATION causes an apparent contradiction.

For example:

Ephesians 3:9:

And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

As it is translated in the King James Version, Ephesians 3:9 says that God created the world by Jesus Christ, which contradicts many clear verses that say that Jesus Christ was not yet alive when God created the earth. The apparent contradiction caused by Ephesians 3:9 is one of translation. The words "by Jesus Christ" do not belong in the King James Version. The verse should end "...in God, who created all things." The TRANSLATORS of the King James Version caused the apparent contradiction by MISTRANSLATING the King James Version from the Greek texts.

- I. In Exodus 20:13 God says, "Thou shalt not kill." In Deuteronomy 13:9 God commands Moses to kill. These two verses seem to contradict each other:
 - A. Is this apparent contradiction in understanding or in translation?
 - B. Solve the apparent contradiction. If it is in understanding, explain it. If it is in translation, then explain what is mistranslated and give a proper translation.
- II. The fourth of the Ten Commandments is regarding the sabbath day. Read "The Bondage of the Sabbath Day" in The Bible Tells Me So.

HOMEWORK: SESSION 5
JOSHUA HOMEWORK--Due Session 7

- A. Read Joshua chapters 1-9, and 22-24.
- B. Read chapter seven in Order My Steps In Thy Word, "The Transfer of Leadership," and chapter nine, "Choose You This Day."
- C. Draw an outline map of Palestine (similar to that on pages 49-51, 57, etc., of The Oxford Bible Atlas, second edition).
1. Joshua 1:4--label on your map "The great sea towards the going down of the sun," by its modern name.
 - 2, 3. In Joshua 1:12-18, Joshua speaks with the tribes of Reuben and Gad and one half of the tribe of Manasseh about an agreement that they had made with Moses (Numbers 32). What did the people of the tribes of Reuben, Gad, and Manasseh want, and what did they agree to do to get it. [Answer in one or two sentences.]
 4. What chapter of Joshua records Reuben, Gad, and Manasseh returning to their tribal areas on the east of the Jordan River.

Joshua 2:10--Rahab told Joshua's spies that she had heard of the destruction of Sihon and Og. [This destruction took place in the last year of Israel's 40 years in the wilderness.]

5. In what book and chapter is Sihon destroyed?
6. In what book and chapter is Og destroyed?
- 7, 8. Israel smote and possessed Sihon's land "from Arnon to Jabbok." What scripture records this being done? Shade that area on your map.
- 9, 10. Og was the king of Bashan. Shade Bashan on your map [shade differently from #5, please], and label the city Edrei, where a major battle took place.
11. Label Jericho on your map.
- 12, 13. Joshua 3:15 should read, "that the water which flowed down from upstream stopped. They piled up in a heap far away, at a city called Adam...." Label Adam on your map. How far is Adam from Jericho?
14. How many times did the Israelites march around Jericho. [For fun, if you want to: Assuming an army can march 30 miles a day, and that Jericho is a circular city (not a square, etc.), what is the distance across Jericho from the east wall to the west wall?]
15. Joshua 6:9--what is a rereward?

Homework: Session 5

Joshua Homework--Due Session 7 (continued)

- 16-19. Label the four cities of the Hivites that made a league with the Israelites on your map. (Joshua chapter 9).
20. In Joshua 9, the word "league" is used in verses 6, 7, 11, 15 and 16. What is a better translation of the Hebrew word than league?

Read the Book of Ruth for tomorrow's session.

Homework: Session 6

Homework: Due Session 7

Draw a map of the events recorded in Judges 4:1-17. The map should have a legend that includes the major events in the order they occur in the Bible. Please note: Kedesh-naphtali is not the major "Kadesh" in the Huleh Valley north of Hazor, but a second Kadesh just west of the southern part of the Sea of Galilee (as shown in the Reader's Digest Atlas of the Bible, etc.). According to Chapter 5 some tribes did not participate in the war. What are the tribes? Locate them on the map.

Judges 4:21 and 22 indicate that Jael drove a "nail" through Sisera's head. Yet Judges 5:26 says that Jael "smote off" Sisera's head with a hammer. These two accounts seem to contradict. In one or two sentences indicate whether this apparent contradiction is in understanding or in translation. If it is in understanding, explain how these verses should be understood properly. If in translation, state the Hebrew word or words that have been mistranslated and show how they should be translated correctly to resolve the apparent contradiction.

(If students finish with Ruth early, let them begin to work on the homework.)

SESSION 7

Homework: *due session 8*

1. Study for test.
2. Read chapter five in The Word's Way, "Sons of God: Adoption and Birth" and answer the following questions:
 - a. Deuteronomy 14:1 (page 72) mentions the "children of the Lord." What is the Hebrew word translated as "children" and what is a better translation?
 - b. "Theological teaching has propounded that the 'sons of God' in Genesis 6 are angels...." How many times does the phrase "son of God" or "sons of God" (that exact wording) appear in the Old Testament. List the verses and to whom the phrase refers.
 - c. Mark in your Bible and on page 82 of your Word's Way: Romans 10:17 "faith" = faith of Jesus Christ or believing.

SESSION 8

Homework: Due Session 10 [10 minutes]

In two or three sentences explain the apparent contradiction between I Samuel 31:3-6 and II Samuel 1:5-10 about how Saul died. Say whether the apparent contradiction is in understanding or translation.

On a map of Israel, trace the flight of David from Saul (from I Samuel 19:9-25:1). [Trace only the movements of David, not all the movements of Saul and his army, etc.] Please note: I Samuel 22:3 mentions "mizpeh." "Mizpeh" means "watch tower." A watchtower would be on the border of a country. For this map we have chosen the northern border. Also, several times David is said to be in the "hold." "Hold" is metsodah (you will remember Masada from your New Testament history) which simply means stronghold. The stronghold in the context is the cave of Adullam. When you read that David went to, or was at the "hold," that is the cave of Adullam. [This map should be done to the same standards of excellence as the Abraham and Deborah maps. It should have a legend, use arrows to trace movements, etc.]

HOMEWORK: SESSION 9 [Due Session 10]

Read II Samuel 13-17.

- 1, 2. Nathan the prophet foretold that David's wives would be taken from him and lain within the sight of all Israel and the sun. What verse records this prophesy being fulfilled? Give a rough estimate of the time between Nathan's prophesy and its fulfillment.
3. Read chapter seven in The Word's Way, "Viewpoints: God's--Man's."
4. Read chapter three in God's Magnified Word, "Job: From Victim to Victor."

Test your mind (optional):

- a. Why would Absalom flee from David to Talmai, King of Geshur rather than to some other king (II Samuel 13:37)?
- b. David started to leave his palace and Jerusalem in II Samuel 15:16. How far had he traveled by II Samuel 16:1?

SESSION 10

Homework: Due Session 12. (With king's chart explanation) [10 minutes]

1. In the beginning of the reign of Jeroboam I, king of Israel, a prophet said that a certain King Josiah would kill idolatrous priests and burn bones upon idol altars. How long was it before this prophecy was fulfilled? *IKIN 13:1,2*

2. Read about Asa.

IKIN 1:24
$$\begin{array}{r} 940 \text{ bc} \\ 641 \text{ bc Josiah} \\ \hline 299 \\ + 1845 \text{ Josiah} \\ \hline 317/318 \end{array}$$

STUDY FOR TEST

SESSION 11--HOMEWORK

Due Session 12:

A. Jonah

- 3 p 1. In John 7:52, the Pharisees were adamant that no prophet came from Galilee. What town did Jonah come from? (Locate it on your map.) Explain the apparent contradiction between John 7:52 and the location of Jonah's hometown. *GATH HEBREW PHARISEES DIDNT KNOW THE SCRIPTURES*
2. Assuming that Jonah was in his home town when God spoke to him, if he had immediately obeyed, how far would Jonah have had to travel to fulfill the revelation he received in Jonah 1:2? *550-600mi*
3. What is a likely location of Tarshish? *SOUTHERN SPAIN*
4. How far did Jonah have to travel to reach Nineveh when God spoke to him in Jonah 3:2? God "prepared" the fish so he probably had the fish spit him up near there. *probably 400mi*
5. Nineveh was the capital city of what country? *ASSYRIA*
6. What were some (at least three) of the gods of that country? *BBL dictionary*
7. Approximately what years B.C. did Jonah live? *804-762*
8. From the Brown-Driver-Briggs Hebrew Lexicon and Wilson's Old Testament Word Studies, what would be a better translation of the Hebrew word than "well" in Jonah 4:4 and 9? *Rightly, greatly, right*
9. What year was Israel's capital city, the last stronghold in Israel to fall, destroyed? *721bc*
10. God prepared four things for ~~Jonah~~ ^{Jonah}. What were they? *Great Fish, gourd, worm, EAST WIND.*

- B. Read chapter ten in Order My Steps In Thy Word, "The Way of Life or Death."

SESSION 12--HOMEWORK

"The Fall of Judah"

+11
-7

Due Session 13:

Read II Kings 21-25

1-4. The last kings of Judah were Jehoahaz, Eliakim, Jehoiachin, and Zedekiah. Every one of these kings is called by at least two names in the Bible, and in order to study the lives of these kings those names must be known. List the other name or names for these four kings and give scripture references.

400

2

Shalman
Jer 22:11

ELIAKIM/JEHUAKIM
23:34
II Chron 36:4

ZEDEKIAH/MATTANIAH
24:17

I Chron 2:16

5. Jehoahaz died in Egypt (II Kings 23:34). A prophet foretold that that would happen. Which prophet (give scripture reference)?

Jeremiah 22:11,12

The king who reigned in Judah after Pharaoh-nechoh took Jehoahaz to Egypt was Jehoiakim.

6. How old was Jehoiakim when he began to reign?

25 yrs 23:36

7. How long did he reign total?

11 yrs

8. According to prophesy, the captivity of Judah was to last seventy years. Who said this (give scripture reference)?

Jer 29:10 25:11,12

9. Name two specific categories of things that Nebuchadnezzar took back to Babylon with him when he attacked Jehoiakim at the beginning of his (Neb's) reign. (Like plants and money, slaves and cows, etc.)

plants, treasures of the king's house, mighty men of valour
II Chron 36:7 DAN 1:2,3

10. What infamous act did Jehoiakim commit in the fifth year, ninth month of his reign? (Give scripture reference.)

~~Jer 22:11~~ ~~Jer 22:12~~ Jer 36:23

11. How long did Jehoiachin reign in Jerusalem? (Give scripture reference.)

3mo 24:8

12. How many captives were taken from Jerusalem at the time Jehoiachin was taken captive? (Give scripture reference.)

Ten thousand 24:14-16

13. What happened to Jehoiachin in "The seven and thirtieth" (37th) year of his captivity? (Give two scripture references that record this event.)

Took him out of prison
II Kings 25:27 Jer 52:31

Session 12 (continued)

14. The last king of Judah was Zedekiah.
a. How old was Zedekiah when he began to reign? *21 II KING 24:18*
-1 b. How long did he reign? *11 yrs II 24:18 ECRAM*
-1 c. Did he do evil or good in the sight of the Lord? (Give three scripture references, each from different books for a, b, and c.)
*EVIL Jer 21:1
50:2*
15. How long was it from the time Nebuchadnezzar's army came against Jerusalem until they breached the city wall? Give your answers to the nearest month.
1 yr 6 mo II KING 25:1, 2
- 1 16. Who was made governor over Jerusalem after Zedekiah was captured?
GEORGIAS

SESSION 13--HOMEWORK

Due Session 14:

Read Amos 1-5

1. List the kings of both Israel and Judah that ruled during Amos' ministry. (Give scripture reference.)
AZELIAH/AZAZIAH Jer 22:11, 12 Amos 1:1
2. Amos 2:5. The army of what foreign king fulfilled this prophecy? (Give scripture reference.)
NEBUCHADNEZZAR II KING 25:1 Jer 39:1
3. How long after the prophecy of Amos 2:5 was given was it fulfilled?
781 years 1574/20
4. Amos 2:12. Where in the Mosaic law were the Nazarites forbidden to drink wine? (Give scripture reference.)
NUM 6:2, 3
5. Amos 3:14. What king of Israel set up a golden calf at Bethel? What years did he reign?
*Jereboam I 946/939-919/918 BC
I KING 12:28, 29*
6. Amos 4:1. Who is the "kine of Bashan" referring to?
YOUNG WOMEN
7. Amos 4:6. What does "cleanness of teeth" mean?
FAMINE
8. What verses in Amos, chapter four demonstrate that the weather and fertility of the land is spiritually influenced?
1, 3, 4
- X. Amos 5:7. What two tribes does "Joseph" represent?
10. Amos 5:19. What area in Palestine was the home of many lions?
Jordan Gorge IN THE Jordan valley
- Read II Kings 18-20 and II Chronicles 29-32 carefully in preparation for tomorrow's research session on Hezekiah.

017-004/46

017-004/51

SESSION 14--NEHEMIAH HOMEWORK

Due Session 15:

Read Nehemiah 1-6, 8, 13.

1. What was Nehemiah's position in the king's court?
2. What rights and responsibilities did he have? (List sources.)
175 CAPBEARER
3. Nehemiah 2:10. Tobiah was an Ammonite. The Ammonites were descendants of
171/120A?
4. How far did Nehemiah travel to reach Jerusalem? (Going around the fertile crescent, not across the Arabian desert.)

Nehemiah chapter five is loaded with verses that show how the rules of Judea before Nehemiah arrived were hardened toward their fellow Judeans, and with verses that show the great heart that Nehemiah had toward all the Judeans.

5. What verse shows that there was a famine at that time in Judea?
5:3
6. What verse shows that some of the Judeans had already sold their daughters into slavery to buy food.
5:5
7. What verse shows that the rulers were lending money and charging interest to their poorer brothers?
5:7
8. What verse shows that Nehemiah was organizing efforts to buy back Judeans who were sold as slaves to Gentiles?
5:9/11
9. What verses show that Nehemiah "paid his own way" and did not live off the taxes of the people? (Compare II Thessalonians 3:8.)
5:14
10. In which month was the wall finished? This corresponds to which of our months? (List sources.)
ELUL 25.6/27
11. What was Nehemiah's position in Jerusalem? (Give scripture reference.) In one sentence, explain how Nehemiah 8:9 and 10:1 confirms this.
12. In chapter 6, Sanballat sent a letter. What was the significance of the letter being open? (List sources.)
13. Who read the law to the people?
14. They found in the Law a feast in the seventh month. What was the name of the feast and how did they celebrate it?
ELAA
15. What is a habergeon?

Homework Helps: Topics covered in The Way Magazine

The July/August issues of The Way Magazine for 1984 and 1985 both had articles on research. The 1984 issue contains articles on "Reading God's Word for Understanding," "Using Our Scripture Indexes," "How to Do a Word Study," "The Importance of Orientalisms," "Figures of Speech," "Approaching the Texts," and "An Introduction to Biblical Manuscripts." Also, the GMIR article in the issue is "Bible Translation" by Rev. Walter Cummins.

The July/August issue of 1985 has more articles on research, among them, "Introducing Our New Concordance," which shows how to use the Aramaic Concordance, and "Using the Bible Dictionary and Bible Atlas." These articles were written with the idea of showing the HOW of research to people who do not know. If you are unfamiliar with the use of our scripture indexes, a Bible dictionary or a Bible atlas, or any of the other research tools covered in these articles, you should review and study those articles. Furthermore, the proper way to study a research article is with the research tool at hand. For example, if you are studying the article on using a Bible atlas, you should have a Bible atlas with you. Then as you read the article, you follow along step by step in your atlas. Reading a "how-to" article without the research tool does little good. (If you do not have those issues of The Way Magazine, you can go to the library and photocopy the articles for your personal research file.)

Homework Helps: Using the Strong's Number System

I. READ THE KING JAMES VERSION.

II. DETERMINE THE WORD YOU WANT TO KNOW MORE ABOUT.

III. LOOK UP THAT WORD IN A CONCORDANCE.

A. Young's:

1. Determine the Hebrew word that the English word you looked up was translated from.
2. Go to the Hebrew word index in the back of the Young's.
3. Note Strong's number and procede to IV (below).

Note: This will only work with the Newly Revised and Corrected Young's that has the Strong's numbers.

B. Strong's:

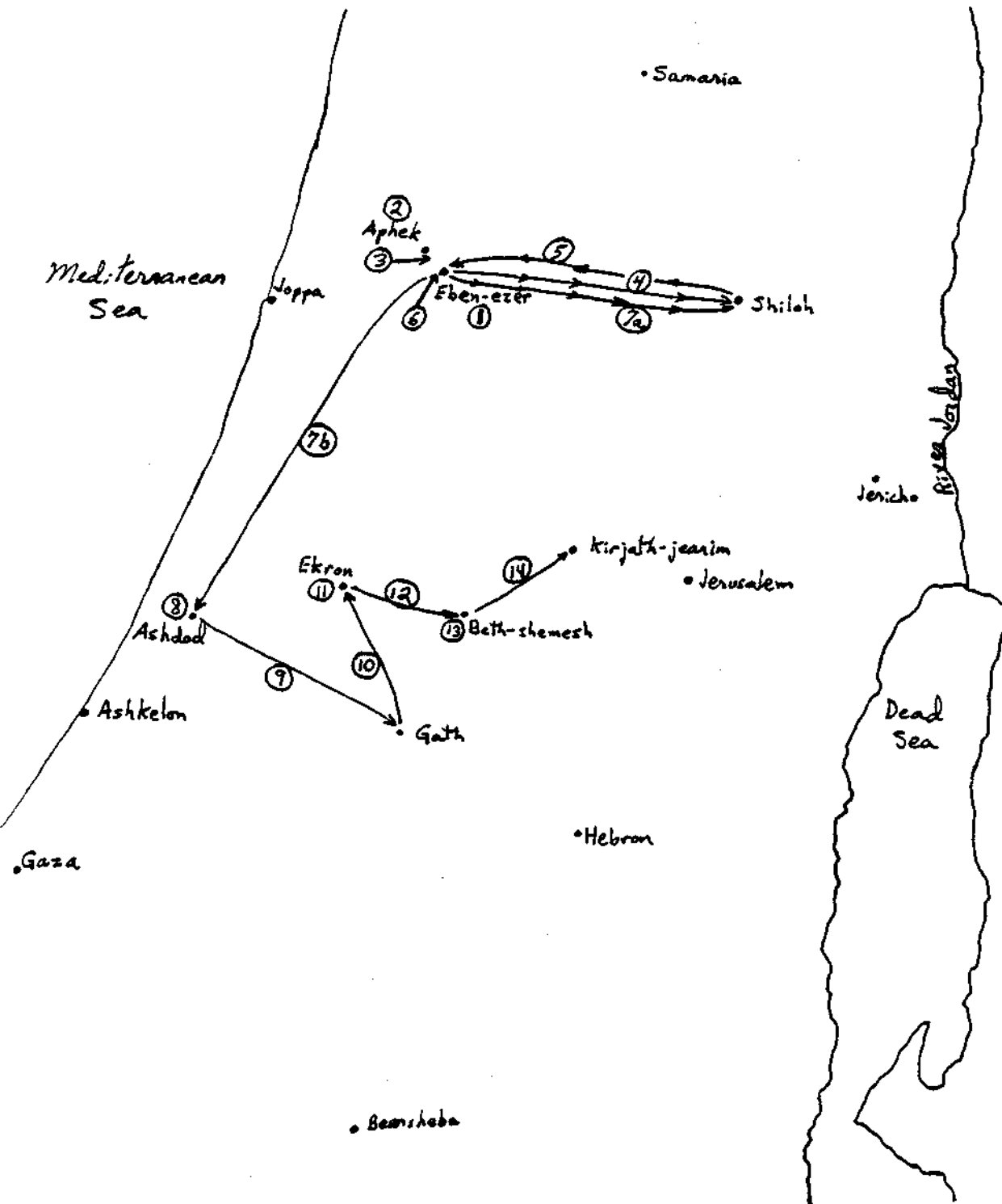
1. Find the verse that the word you want to look up appears in.
2. Note the number adjacent to the verse you just found.
3. Procede to IV (below).

IV. LOOK UP THE NUMBER IN THE REFERENCE BOOK YOU ARE USING.

- A. Lexicon: May not be numbered sequentially--there is usually an index in back of the book if this is the case. Proper names may appear in a separate section in the back of the book.
- B. Concordance: Numbers should be in sequential order except for proper names, which appear in a separate section in the back of the book.

Homework Helps: Maps

Map work is an essential part of the study of the Old Testament. Following the movements of the Biblical characters on a map helps in "rightly dividing the Word of truth." Maps must be drawn so that the movements of characters are accurate. Also the scriptures that express those movements must be shown for easy study. (An example of innaccuracy of movement would be if you drew a line showing Ruth moving from Moab, east of the Dead Sea, to Bethlehem, west of the Dead Sea, but the line went across the Dead Sea instead of around it.) Below is an example of a map that is drawn and labeled properly.



Travels of the ark of God 1 Samuel 4-7

1. Israel camps at Eben-ezer (4:1).
2. Philistines camp at Aphek (4:2).
3. Battle (4:2).
4. People send from Eben-ezer to Shiloh to get the ark of God (4:4).
5. Ark goes from Shiloh to camp of Israel at Eben-ezer (4:5).
6. Battle: Israel loses and ark captured (4:10, 11).
- 7a. Messenger runs to Shiloh and Eli dies when he hears the news (4:12, 18).
- 7b. Simultaneous with 7a. Philistines take ark to Ashdod (5:1).
8. All 5 lords of the Philistines are summoned to Ashdod. They decide to send the ark to Gath, then go home (5:8).
9. Ark travels to Gath (5:8).
10. Ark sent to Ekron (5:10).
11. The lords of the Philistines gather at Ekron and decide to send the ark back to Israel (5:11; 6:2).
12. Ark returns to Israel: town of Beth-shelesh (6:11, 12).
13. Men of Beth-shelesh look into ark and are smitten (6:19).
14. Ark taken to Kirjath-jearim (7:1).

20. Where else is Ruth mentioned besides the book of Ruth?

Homework: Due Session 7

Draw a map of the events recorded in Judges 4:1-17. The map should have a legend that includes the major events in the order they occur in the Bible. Please note: Kedesh-naphtali is not the major "Kadesh" in the Huleh Valley north of Hazor, but a second Kadesh just west of the southern part of the Sea of Galilee (as shown in the Reader's Digest Atlas of the Bible, etc.). According to Chapter 5 some tribes did not participate in the war. What are the tribes? Locate them on the map.

Judges 4:21 and 22 indicate that Jael drove a "nail" through Sisera's head. Yet Judges 5:26 says that Jael "smote off" Sisera's head with a hammer. These two accounts seem to contradict. In one or two sentences indicate whether this apparent contradiction is in understanding or in translation. If it is in understanding, explain how these verses should be understood properly. If in translation, state the Hebrew word or words that have been mistranslated and show how they should be translated correctly to resolve the apparent contradiction.

(If students finish with Ruth early, let them begin to work on the homework.)