

GHCC SMALL GROUP LEADERS' SUMMER
STUDY - PART 2

GRASPING GOD'S WORD

WEEK 7:

CHAPTER 14: NT — LETTERS

GRASPING GOD'S WORD

Demographics [[edit](#)]

As of the [census](#) of 2000, there were 8,853 people, 3,429 households, and 2,064 families residing in the neighborhood.^[3] The [population density](#) was 12,830 /mi² (4,918 /km²).

As of the [census](#) of 2010, there were 4,155 people, 1,913 households, and 827 families residing in the neighborhood.^[3]

WEEK 7 ASSIGNMENT

LETTERS (9) [14]

Assignment A. When it comes to letters, we need to be able to trace the author's flow of thought. The first step is to see how paragraphs relate to surrounding paragraphs. Trace Paul's flow of thought on the following verses:

How does Philippians 2:1–4 relate to Philippians 2:5–11?

What is the connection between Ephesians 5:15–21 and Ephesians 5:22–6:9?

Bible Reading: Galatians

OUTLINE OF PHILIPPIANS

I. Greeting and Prayer (1:1–11)

- A. Salutation from Paul and Timothy (1:1–2)
- B. Paul's thanksgiving and prayer for the Philippians (1:3–11)

II. Paul's Reflections on His Imprisonment (1:12–30)

- A. Paul's imprisonment has meant progress for the gospel (1:12–18)
- B. To live is Christ (1:19–26)
- C. Encouragement to walk worthy of the gospel (1:27–30)

III. Exhortation to Humble Service (2:1–30)

- A. Encouragement to unity in the faith and service to one another (2:1–4)
- B. Christ's example of humble service (2:5–11)
- C. Living as lights in the world (2:12–18)
- D. Timothy as an example of a service-centered life (2:19–24)

So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, 2complete my joy by being of the same mind, having the same love, being in full accord and of one mind. 3Do nothing from rivalry or conceit, but in humility count others more significant than yourselves. 4Let each of you look not only to his own interests, but also to the interests of others.

5Have this mind among yourselves, which is yours in Christ Jesus, 6who, though he was in the form of God, did not count equality with God a thing to be grasped, 7but made himself nothing, taking the form of a servant, being born in the likeness of men. 8And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. 9Therefore God has highly exalted him and bestowed on him the name that is above every name, 10so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

I. INTRO

Genre: Epistle

Author: (Paul/John/Peter/etc.)

Audience: Usually a Christian community

Specific Community: (Rome, Colosse, Timothy, etc.)

Christian Communities: (Hebrews, James, 1 Pet, etc.)

I. INTRO

A. DISTINCTION BETWEEN PAULINE & CATHOLIC EPISTLES

1. Paul

a. *Undisputed letters:*

Romans

1 & 2 Corinthians

Galatians

Philippians

1st Thessalonians

Philemon

b. *Disputed letters:*

Colossians

Ephesians

2nd Thessalonians

1st & 2nd Timothy

Titus

I. INTRO

A. DISTINCTION BETWEEN PAULINE & CATHOLIC EPISTLES

2. catholic (universal)

a. Hebrews

b. James

c. Peter's epistles

d. Jude

e. John's epistles

II. CHARACTERISTICS OF NT LETTERS

A. AUTHORITATIVE SUBSTITUTES FOR PERSONAL PRESENCE

1. Letters served as a legit substitute for the person himself

a. A highly personal document

2. Authority in the name

a. The authors write as apostles

1). ~~pen-pals~~

II. CHARACTERISTICS OF NT LETTERS

B. SITUATIONAL

1. NT Letters are situational/ occasional
 - a. Written to address a specific situation/ clarify an issue
 - b. Correct a doctrinal issue/ confront behavior

II. CHARACTERISTICS OF NT LETTERS

B. SITUATIONAL

2. Not exhaustive dictionaries of Christian doctrine

a. Letters deal with theology, but aren't written to expound it

1). You're not reading a systematic theology

b. Don't conclude too much from one letter

c. Paul moves the paradigm to create emphasis/prove a point

i. Galatians = law is bad (3:10-13)

For all who rely on works of the law are under a curse; for it is written, “Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.” 11Now it is evident that no one is justified before God by the law, for “The righteous shall live by faith.” 12But the law is not of faith, rather “The one who does them shall live by them.” 13Christ redeemed us from the curse of the law by becoming a curse for us — for it is written, “Cursed is everyone who is hanged on a tree” —

ii. Romans = law is good (7:7-12)

What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. I would not have known what it is to covet if the law had not said, “You shall not covet.” 8But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. Apart from the law, sin lies dead. 9I was once alive apart from the law, but when the commandment came, sin came alive and I died. 10The very commandment that promised life proved to be death to me. 11For sin, seizing an opportunity through the commandment, deceived me and through it killed me. 12So the law is holy, and the commandment is holy and righteous and good.

II. CHARACTERISTICS OF NT LETTERS

B. SITUATIONAL

3. Occasional letters = Reconstruct the situation

- a. One end of the phone conversation
- b. Study the original situation

II. CHARACTERISTICS OF NT LETTERS

D. INTENDED FOR THE CHRISTIAN COMMUNITY

1. Letters were to be read aloud
(over and over)

a. Why do we often read silently?

III. THE FORM OF THE NT LETTERS

A. MODERN LETTER STRUCTURE

Letter Opening (Dear...)

Body (usually with well-wishes)

Letter Closing (sincerely/love...)

III. THE FORM OF THE NT LETTERS

B. ANCIENT LETTER STRUCTURE

Letter Opening

Standard: X to Y, greetings

Thanksgiving period

Body

The purpose of the letter

Letter Closing

Greetings (sister, mother, etc.)

Blessing/ doxology

III. THE FORM OF THE NT LETTERS

C. MAKING A POINT

1. *Normal Structure* to make your point clearly
2. *Changing Structure*
 - a. Skip the greeting in the closing structure (proving a point)
 - b. Skip the thanksgiving period in the Opening
3. *Expanding Structure*
 - a. Add extra words/titles to the person you are addressing
 - i. This can show how the person wants to be perceived (or how the writer wants the person to perceive themselves)

1Paul and Timothy, servants of Christ Jesus,
To all the saints in Christ Jesus who are at Philippi, with the overseers and
deacons:

2Grace to you and peace from God our Father and the Lord Jesus Christ.

3I thank my God in all my remembrance of you, 4always in every prayer of
mine for you all making my prayer with joy, 5because of your partnership
in the gospel from the first day until now. 6And I am sure of this, that he
who began a good work in you will bring it to completion at the day of
Jesus Christ. 7It is right for me to feel this way about you all, because I hold
you in my heart, for you are all partakers with me of grace, both in my
imprisonment and in the defense and confirmation of the gospel. 8For God
is my witness, how I yearn for you all with the affection of Christ Jesus.
9And it is my prayer that your love may abound more and more, with
knowledge and all discernment, 10so that you may approve what is
excellent, and so be pure and blameless for the day of Christ, 11filled with
the fruit of righteousness that comes through Jesus Christ, to the glory and
praise of God.

1Paul, an apostle—not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead— 2and all the brothers who are with me,

To the churches of Galatia:

3Grace to you and peace from God our Father and the Lord Jesus Christ, 4who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father, 5to whom be the glory forever and ever. Amen.

6I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel— 7not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. 8But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. 9As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed.

III. THE FORM OF THE NT LETTERS

D. PAULINE LETTER OPENINGS

Greetings: Paul to church, grace and peace, and thanksgiving

Paul coined the phrase "*grace and peace*"

Grace (*charis*): God's unconditioned goodwill toward men & women which is expressed in the saving work of Christ

Peace (*shalom/irene*): is the state of life - peace with God and peace with one another

Secular Greek = Peace is the antithesis to war

For Paul = Christ is the mediator of all peace

Body

Theological correction, compliment, praise, accountability for sin...

Letter Closing

Greetings

Doxology/Blessing

IV. HOW TO INTERPRET NT LETTERS

A. STEP 1: WHAT DID THE TEXT MEAN TO THE BIBLICAL AUDIENCE?

1. Read the whole letter in one sitting
 - a. Don't be distracted by chapters/verses
 - b. The meaning in the 3rd chapter might start in the 1st (pay attention to the big picture of the letter)
 - 1). The meaning is usually in the sum of the parts
2. Situational letters
 - a. Reconstruct the situation (historical-cultural context)
3. Flow of thought
 - a. Think in larger paragraphs



IV. HOW TO INTERPRET NT LETTERS

B. STEP 2: WHAT ARE THE DIFFERENCES BETWEEN THE BIBLICAL AUDIENCE AND US?

1. Letters are written to the church

a. Christians, not the OT people of Israel

b. Historical-Cultural issues become more complex

i. Eating food offered to idols

IV. HOW TO INTERPRET NT LETTERS

C. STEP 3: WHAT ARE THE THEOLOGICAL PRINCIPLES IN THIS TEXT?

1. Look for theological principles reflected in the meaning of the text

a. See how our situation compares/ differs from the biblical story

b. Does the broader context reveal a theological principle?

c. Ask "why a particular command/instruction was given"

2. Discovery of the theological principle should:

a. Be reflected in the biblical text

b. Be timeless and not tied to a specific situation

c. No be culturally bound

This can often be the biggest challenge

d. Be consistent with the teaching of the rest of Scripture

e. Be relevant to both the biblical and contemporary audience

IV. HOW TO INTERPRET NT LETTERS

D. STEP 4: HOW DOES OUR THEOLOGICAL PRINCIPLE FIT WITH THE REST OF THE BIBLE?

1. Is the principle supported/refuted by the rest of Scripture?

"Since NT letters are situational, you need to make sure that the way you formulate a principle from one letter doesn't contradict the clear teaching of another part of the Bible, even another NT letter"

IV. HOW TO INTERPRET NT LETTERS

D. STEP 4: HOW DOES OUR THEOLOGICAL PRINCIPLE FIT WITH THE REST OF THE BIBLE?

Gal 2:16 yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.

Jas 2:24 You see that a person is justified by works and not by faith alone.

IV. HOW TO INTERPRET NT LETTERS

E. STEP 5: HOW SHOULD INDIVIDUAL CHRISTIANS (& THE CHURCH) TODAY LIVE OUT THE THEOLOGICAL PRINCIPLES?

1. Principles can be applied in many different ways

a. Observe the original situation

b. Find a situation in our lives (that contains the key elements of the original)

c. Make our application specific by creating real-world scenarios

HOMework FOR WEEK8

Gospels

(Chapter 10 p. 105-114)

[Chapter15 p. 269-290]

Assignment A. Read Luke 15:1-32

What is the structure of this passage?

How are these sections related?

What is the point that Jesus is making?

Bible Reading: Mark

WEEK 8:

CHAPTER 15: NT — GOSPELS

GRASPING GOD'S WORD

WEEK 8 ASSIGNMENT REVIEW

Assignment A. Read Luke 15:1-32

(See the 2018 Class Audio for review)

I. WHAT ARE THE GOSPELS?

A. EUANGELION

1. Political/Military background

- a. Mark 1:1 The beginning of the gospel of Jesus Christ, the Son of God
- b. The beginning of the gospel of Caesar Augustus, a son of the gods

I. WHAT ARE THE GOSPELS?

B. THE GOSPELS ARE STORIES

1. They are memoirs of the apostles (Justin Martyr)
2. These differ from (modern) biographies
 - a. Gospels don't cover the whole life of Jesus (birth/public ministry)
3. Stories are arranged *topically*, not *chronologically*
 - a. Ancient authors follow a different set of rules
 - b. All four Gospels tell the same story, but the details vary from each perspective/purpose

I. WHAT ARE THE GOSPELS?

C. PARALLELS IN THE GOSPELS

1. Synoptic Gospels

Matt, Mark, Luke

a. and then there's John

I. WHAT ARE THE GOSPELS?

C. PARALLELS IN THE GOSPELS

2. Authors arrange in a way to best communicate to their audience

a. paraphrase, summarize, expand, explain/ assume Jewish terms

b. The goal was to tell the Jesus story in a faithful, yet relevant and persuasive way

1). Kingdom of God & Kingdom of Heaven

273. The Cleansing of the Temple

(cp. no. 25)

Matt. 21.12-13

(no. 271, p. 237)

Mark 11.15-17

Luke 19.45-46

John 2.13-17

(no. 24, 25, p. 23, 24)

¹³The

Passover of the Jews was at hand, and Jesus went up to

Jerusalem.¹⁴ In the temple he found

those who were selling oxen and sheep and pigeons, and the money-changers at their business.¹⁵ And

making a whip of cords, he drove them all, with the sheep and oxen, out of the temple;

and he poured out the coins of the money-changers and overturned their tables.¹⁶ And he told those

who sold the pigeons, "Take these things away;

(no. 270 19.41-44 p. 236)

⁴⁵And he entered the temple and began to drive out those who sold,

⁴⁶saying to them, "It is written, 'My house

¹²And

¹⁵And they came to Jerusalem.

And he entered the temple and began to drive out those who sold and those who bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons;¹⁶ and he would not allow any one to carry anything through the temple.

¹⁷And

he taught, and said to them, "Is it not written, 'My house

¹³He said to them, "It is written, 'My house

Matt.: 12 went into A | entered into R | cast out all them A R | he] - A R | overthrew A R | doves A | the doves R

Mark: 15 come A R | Jesus went A | into the A R | cast out A R | sold and bought A | sold and them that bought R | he] - A R | overthrew A R | doves A | the doves R || 16 he] - A | suffer that any man should carry any (a R) vessel A R

Luke: 45 went A | into A R | cast out A R | sold therein, and them that bought; A

John: 13 Jews' Passover A || 14 he] - A | doves A R | changers of money sitting: A R || 15 and (when A) he (+ had A) made a scourge of (+ small A) cords A R | and cast all R | both (and A) the sheep A R | the changers' money A R | overthrew A R | the tables A || 16 doves A R | hence A R

Matt.: p Other ancient authorities omit *of God* || 12-13: Ex. 30.13; Lev. 1.14 || 13: Is. 56.7; Jer. 7.11

Mark: 17: Is. 56.7; Jer. 7.11

John: 13: Jn. 6.4; 11.55; Deut. 16.1-6; Lk. 2.41 || 16: Lk. 2.49

III. SPECIAL LITERARY FORMS IN THE GOSPELS

A. EXAGGERATION

1. Exaggeration/hyperbole

- a. Occurs when a truth is overstated for the sake of effect
- b. This makes a literal fulfillment impossible/ridiculous

2. When you see hyperbole, don't focus on the literal interpretation (you'll miss the meaning)

- a. "To interpret exaggeration literally is to miss the point"
- b. Always ask: "what does the exaggeration try to communicate?"

III. SPECIAL LITERARY FORMS IN THE GOSPELS

B. METAPHOR & SIMILE

1. Both deal with comparisons

a. **Metaphors:** comparison is implicit

1). *“I am the bread of Heaven...the door...the Good Shepherd...the true vine...the light of the world...the gate...”*

b. **Simile:** comparison is explicit

1). *“And being in agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground.”* (Lk 22:44)

3. Don't press the details of the comparison too far

a. The comparison makes a point, when pressed too far the comparison breaks down

III. SPECIAL LITERARY FORMS IN THE GOSPELS

F. PARABLES

1. Parables are best understood in light of 2 features:

a. The cultural situation of 1st c Palestine & the particular concerns of Jesus

b. Parables often have an unexpected or surprise element (they project a familiar world, then introduce a radically unfamiliar element)

i. Prodigal son: 'give me my share of the inheritance' (wishing his father's death, the father's running to meet his son)

III. SPECIAL LITERARY FORMS IN THE GOSPELS

F. PARABLES

2. How to determine the meaning of the Parable?

- a. Look for one main point for each main character/group of characters
 - i. Most parables make one or two main points
 - ii. All other details are to enhance the story (not to be allegorized/nuanced)
- b. Always ask "how JESUS' ORIGINAL AUDIENCE would have understood this story?"
 - i. This keeps us from missing the point (and reading in our own context/tradition/etc.)

WEEK 9 ASSIGNMENT

Acts

(Chapter 11 p. 115-123)

[Chapter 16 p. 291-308]

Assignment A. Take one of the following texts through all 5 steps of the Interpretive Journey:

Acts 2:42-47

Acts 15:1-21

Assignment B. Read Acts chapter 7

What does Stephen's speech communicate to us?

Bible Reading: Acts

John 10:22-31 At that time the Feast of Dedication took place at Jerusalem. It was winter, 23 and Jesus was walking in the temple, in the colonnade of Solomon. 24 So the Jews gathered around him and said to him, “How long will you keep us in suspense? If you are the Christ, tell us plainly.” 25 Jesus answered them, “I told you, and you do not believe. The works that I do in my Father's name bear witness about me, 26 but you do not believe because you are not among my sheep. 27 My sheep hear my voice, and I know them, and they follow me. 28 I give them eternal life, and they will never perish, and no one will snatch them out of my hand. 29 My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. 30 I and the Father are one.”

Mark 8:14-21 Now they had forgotten to bring bread, and they had only one loaf with them in the boat. 15 And he cautioned them, saying, "Watch out; beware of the leaven of the Pharisees and the leaven of Herod." 16 And they began discussing with one another the fact that they had no bread. 17 And Jesus, aware of this, said to them, "Why are you discussing the fact that you have no bread? Do you not yet perceive or understand? Are your hearts hardened? 18 Having eyes do you not see, and having ears do you not hear? And do you not remember? 19 When I broke the five loaves for the five thousand, how many baskets full of broken pieces did you take up?" They said to him, "Twelve." 20 "And the seven for the four thousand, how many baskets full of broken pieces did you take up?" And they said to him, "Seven." 21 And he said to them, "Do you not yet understand?"

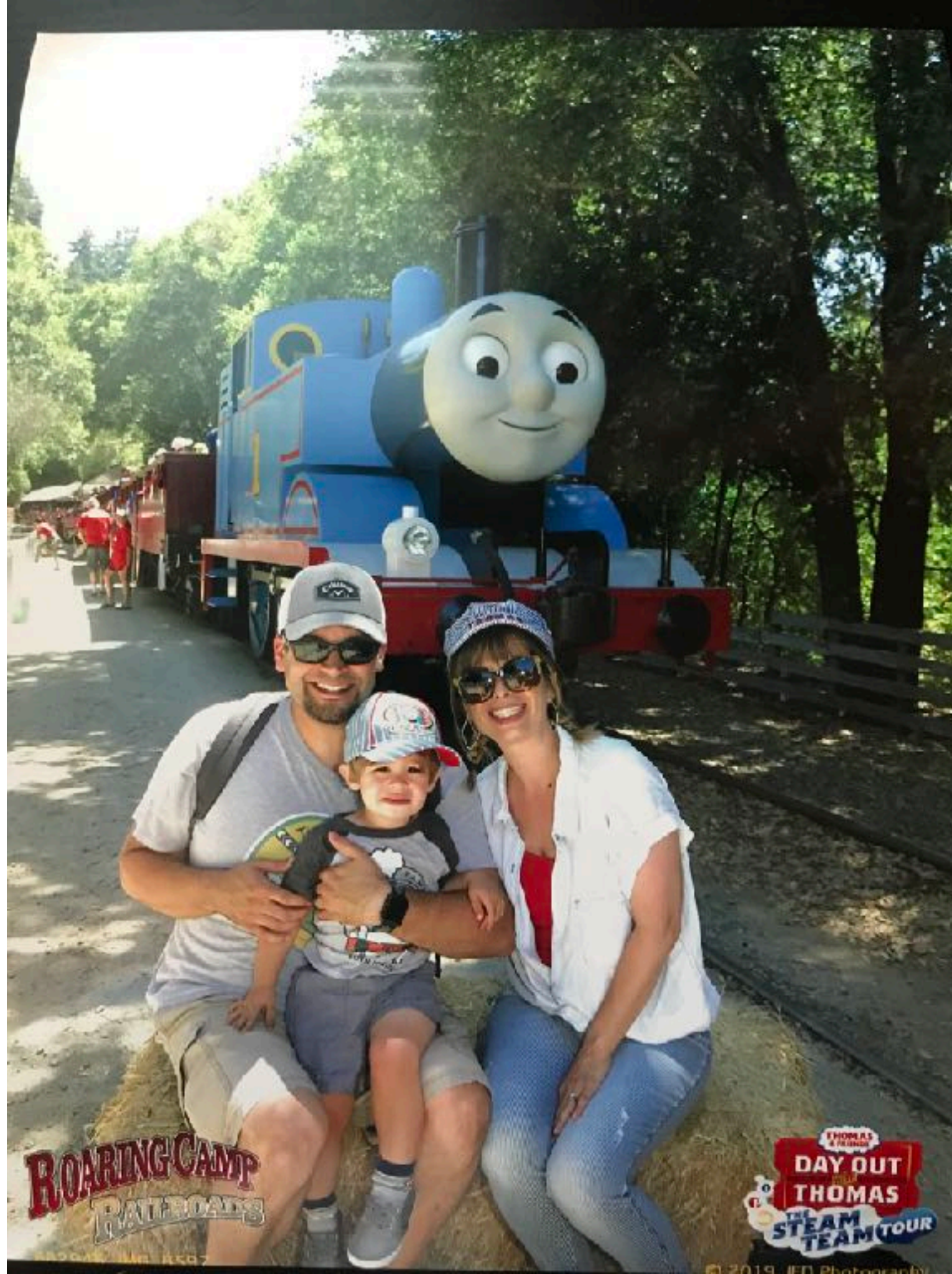
Mark 8:22-26 And they came to Bethsaida. And some people brought to him a blind man and begged him to touch him. 23 And he took the blind man by the hand and led him out of the village, and when he had spit on his eyes and laid his hands on him, he asked him, “Do you see anything?” 24 And he looked up and said, “I see people, but they look like trees, walking.” 25 Then Jesus laid his hands on his eyes again; and he opened his eyes, his sight was restored, and he saw everything clearly. 26 And he sent him to his home, saying, “Do not even enter the village.”

Mark 8:27-30 And Jesus went on with his disciples to the villages of Caesarea Philippi. And on the way he asked his disciples, “Who do people say that I am?”
28 And they told him, “John the Baptist; and others say, Elijah; and others, one of the prophets.” 29 And he asked them, “But who do you say that I am?” Peter answered him, “You are the Christ.” 30 And he strictly charged them to tell no one about him.

WEEK 9:

CHAPTER (11) [16]: NT — ACTS

GRASPING GOD'S WORD



ROARING CAMP
RAILROADS

THOMAS & FRIENDS
DAY OUT
WITH
THOMAS
THE
STEAM
TEAM TOUR

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WEEK 9 ASSIGNMENT

Acts

(Chapter 11 p. 115-123)

[Chapter 16 p. 291-308]

Assignment A. Take one of the following texts through all 5 steps of the Interpretive Journey:

Acts 2:42-47

Acts 15:1-21

Assignment B. Read Acts chapter 7

What does Stephen's speech communicate to us?

Bible Reading: Acts

42And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. 43And awe came upon every soul, and many wonders and signs were being done through the apostles. 44And all who believed were together and had all things in common. 45And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. 46And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, 47praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.

I. ACTS: A SEQUEL TO LUKE

A. Acts is a continuation of Luke's Gospel

II. WHAT KIND OF BOOK IS ACTS?

A. ACTS IS A STORY

1. Acts is a narrative

a. Gospels focus on Jesus

b. Acts focuses on several key church leaders

i. **Peter:** Mission to the Jews: ch 1-12

ii. **Paul:** Mission to the Gentiles: ch 13-28

II. WHAT KIND OF BOOK IS ACTS?

B. ACTS IS THEOLOGICAL HISTORY

1. Luke writes in theological history in his Gospel & Acts
 - a. **Theological history** = true history, but written for a purpose
 - b. The better we understand the biblical narrative (the big picture) the better we'll understand Acts
2. The recorded speeches are historical records, with a theological purpose
 - a. Speeches probably aren't verbatim, but are completely true
 - i. Reliable summaries of what was said

III. WHY DID LUKE WRITE ACTS? -THEMES

A. Think of Acts as a discipleship manual

1. Holy Spirit, prayer, community, ethnic inclusion, missions, etc.

B. The Holy Spirit

1. The book is often called the "*Acts of the Holy Spirit*"

2. What Jesus began in his ministry, the Spirit continues in the church

III. WHY DID LUKE WRITE ACTS? -THEMES

D. The Church

1. The Spirit works through the People of God to accomplish His will
2. The Spirit creates a healthy community

E. Prayer

1. The church prays a lot!

F. Suffering

1. The early church followed Jesus w/ a heavy cost

IV. GRASPING THE MESSAGE OF ACTS

B. DESCRIBING OR COMMANDING (INDICATIVE OR IMPERATIVE)?

1. Should we take Acts as *NORMATIVE/PRESCRIPTIVE*?

a. The church (for all times/places) copy the experiences and practices of the early church?

2. Should we take Acts as *DESCRIPTIVE*?

a. Acts merely describes how the early church functioned

IV. GRASPING THE MESSAGE OF ACTS

B. DESCRIBING OR COMMANDING (INDICATIVE OR IMPERATIVE)?

3. Use *Both/And*

- a. Ask "what Luke intended to communicate to his audience"
- b. Look for positive and negative examples in the characters of the story
- c. Study biblical theology (the big story), to understand how the events/experiences of the early church fit into Redemptive history

IV. GRASPING THE MESSAGE OF ACTS

C. APOSTLES

1. *Apostolos* = A messenger, one who is sent out

a. The 12 Apostles were called by Jesus to be sent out to proclaim the good news

IV. GRASPING THE MESSAGE OF ACTS

C. APOSTLES

2. Church office for today (prescriptive), or temporary position (descriptive)?

a. The office of Apostle is restricted to those who were called by Jesus and experienced the Resurrection

i. The only Apostles (big A) are gone (cannot be replaced)

b. The office of apostle is still available to the entire church, as we're commissioned to go out into the world

i. We all are called to be apostles (small a), as missions continue until Jesus returns

WEEK 9:

NARRATIVE/OT OVERVIEW

GRASPING GOD'S WORD

I. NARRATIVE REVIEW

A. SPEEDING UP/SLOWING DOWN

1. Speeding up (moving fast) = less details

a. Genesis 1-11

2. Slowing down (moving slow) = more details

a. Genesis 12-50

II. BIBLE STUDY RELATED TOPICS

A. READING THE BIBLE IN A YEAR PLAN

How to?

Methods?

Should You?

WEEK 9 ASSIGNMENT REVIEW

Assignment B. Read Acts Chapter 7

What does Stephen's speech communicate to us?

III. OLD TESTAMENT OVERVIEW

A. TIMEFRAME

1. The writings of the Bible span a time of over 2000 years
 - a. The writings themselves: 1400's BCE — 95 CE
 - b. The stories themselves:
(Abraham) 2100's BCE — 95 CE

III. OLD TESTAMENT OVERVIEW

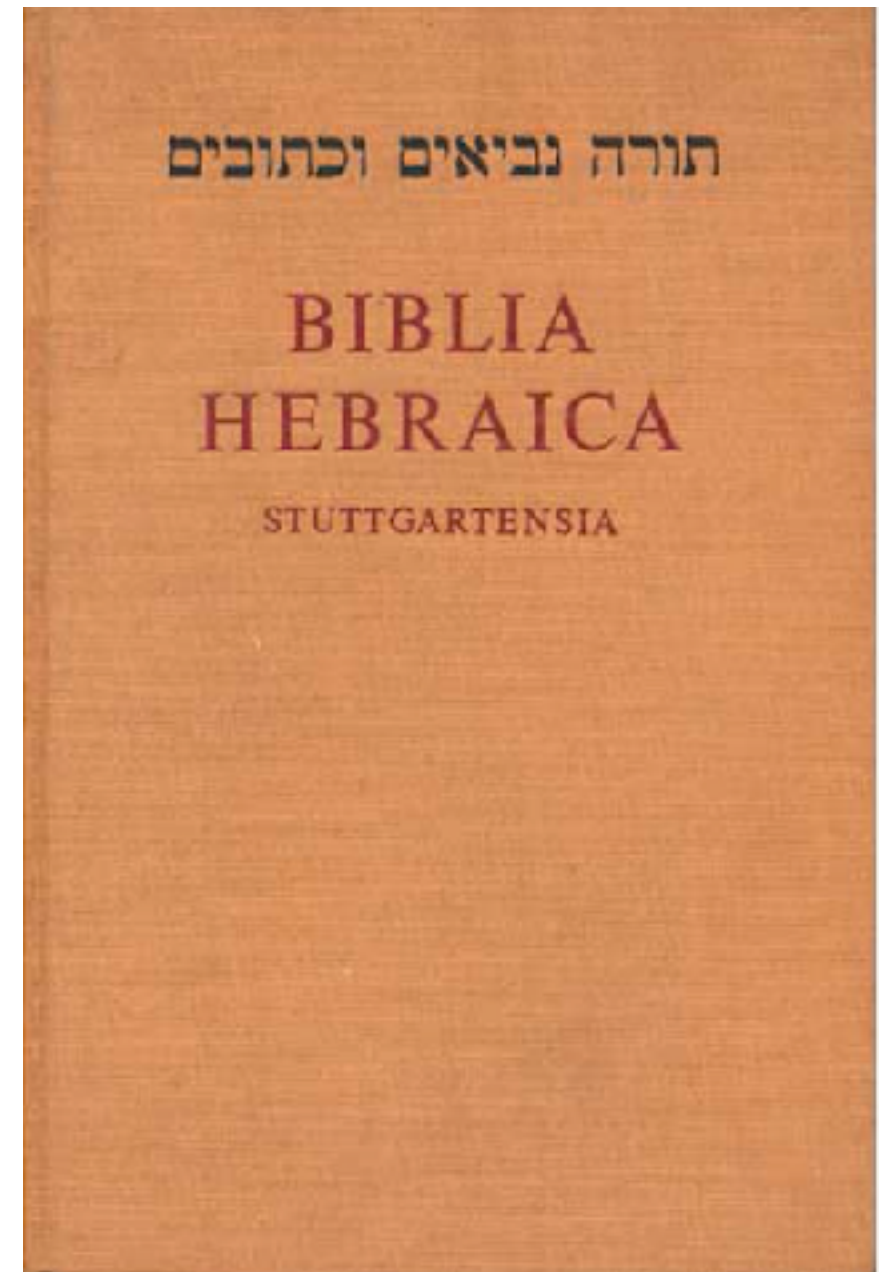
B. THE BOOK

1. “Old Testament”

a. Hebrew Scriptures/
Jewish Bible

2. Genre:

a. Law, Narrative, Poetry,
Prophecy, Apocalyptic,
Wisdom, etc.



III. OLD TESTAMENT OVERVIEW

C. CATEGORIES/IDENTIFICATION

1. Tanakh (TNK)

a. *Torah* (Law)

b. *Nevi'im*
(Prophets)

c. *Ketuvim*
(Writings)



Torah/Pentateuch

[Law]

Genesis

Exodus

Leviticus

Numbers

Deuteronomy

Nevi'im (Prophets)

[Narrative Books: Entry into the Promise Land to the Babylonian Exile]

Joshua

Judges

Samuel (I & II)

Kings (I & II)

[Oracular Books]

Isaiah

Jeremiah

Ezekiel

Nevi'im (Prophets)

[the Book of the Twelve]

Hosea

Nahum

Joel

Habakkuk

Amos

Zephaniah

Obadiah

Haggai

Jonah

Zechariah

Micah

Malachi

Ketuvim (Writings)

[Lyrical/Wisdom Books]

Psalms

Job

Proverbs

Ruth

Song of Songs

Ecclesiastes

Lamentations

[Narrative books: period of exile to the return]

Esther

Daniel

Ezra-Nehemiah

Chronicles (I & II)

IV. OTHER BOOKS

A. SEPTUAGINT

1. Greek translation of the Hebrew Scriptures

a. LXX (the 70 elders who translated in Alexandria)

b. 3rd cent. BCE to 1st cent. CE

2. Probably the Bible used in 1st Century Palestine

a. Most all OT quotes in the NT are from the LXX

IV. OTHER BOOKS

B. APOCRYPHA

1. Collection of important books, telling the history of the Jewish people between the 3rd cent BCE and 1st cent CE.

a. Considered "deuterocanonical" by RCC & Greek Churches

i. Not included in Protestant canon

b. Books like: 1 & 2 Maccabees, Wisdom of Solomon

IV. OTHER BOOKS

C. DEAD SEA SCROLLS

1. Scrolls found between 1947-1956 at Qumran
 - a. NW shore of the Dead Sea (west bank)
2. Date from 150 BCE to 70 CE
3. The Essenes
 - a. Secluded Jewish group who lived in segregation
 - i. John the Baptist

IV. OTHER BOOKS

C. DEAD SEA SCROLLS

4. The Scrolls

a. The Scrolls contained fragments from every book in OT (save Esther)

b. Strong preservation (confirms transmission)

i. Isaiah Scrolls are most significant

c. Prior to this, the oldest MT dated to 10th cent CE

i. DSS are 1,000 older (placed around the time of Christ)

V. OTHER OT TERMS

A. LANGUAGE

1. Hebrew

a. Language of Israel

i. Semitic, connection with Arabic, etc.

b. Spoken language (story telling, oral in nature)

i. Written down to preserve

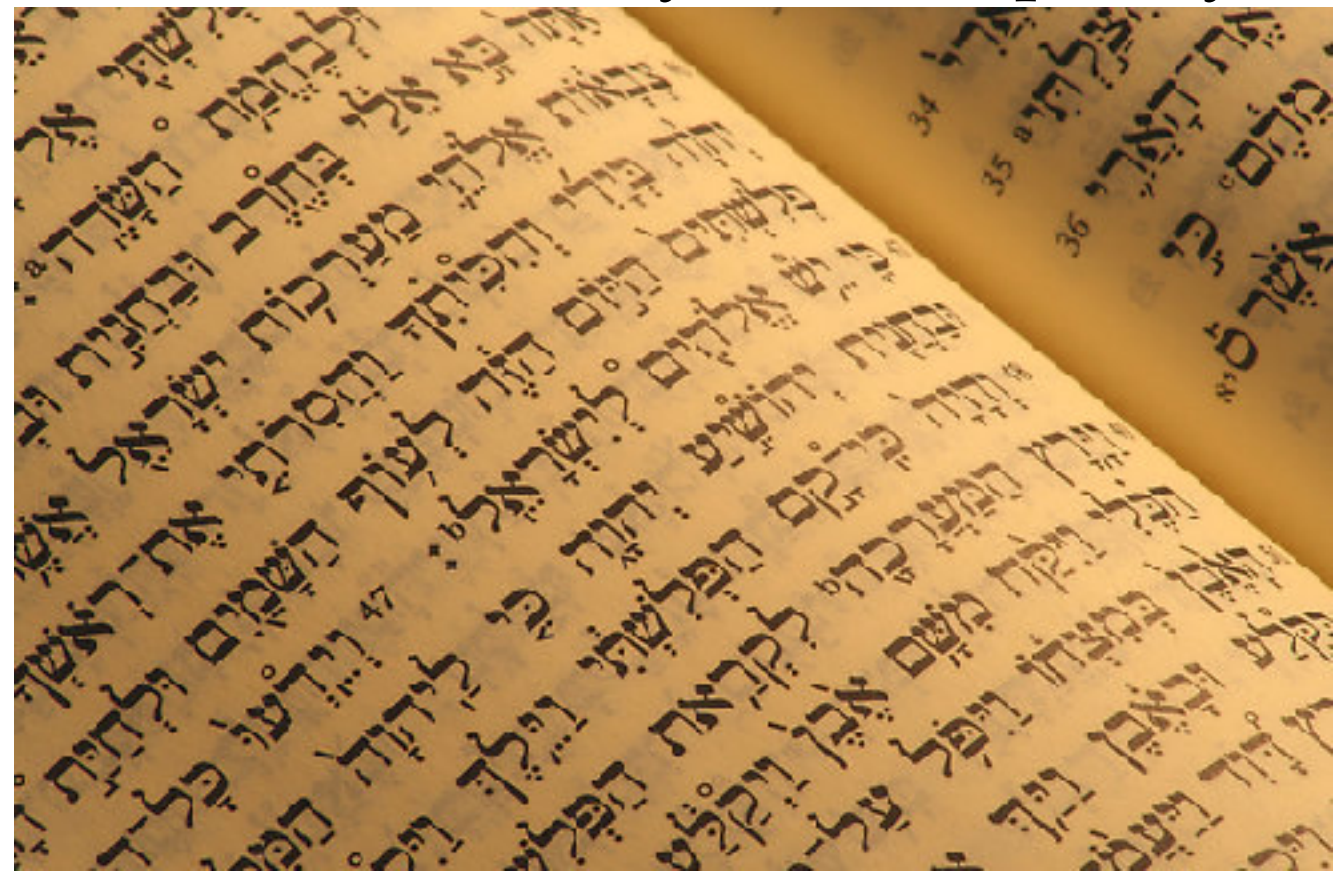
ii. The main language of Israel/Jews until Babylonian captivity

2. Aramaic

a. Semitic language

i. Daniel 2:4-7:28

ii. Ezra 4:8-6:18 & 7:12-26



V. OTHER OT TERMS

B. BASIC TERMS

1. Patriarchs

2. Judge

3. Priest

4. Tabernacle/Temple

5. Exodus

6. Exile

V. OTHER OT TERMS

C. STORYLINE

1. Early Period

Creation, Fall, Flood, Tower of Babel

2. Patriarchs

Covenant made, family established

Abraham, Isaac, Jacob

3. Slavery, Exodus, Wilderness

Moses, Law given, Tabernacle

4. Conquest and Judges

Joshua, God fulfills land promise,
Deborah, Gideon, Ruth, Samuel

5. United Monarchy

Saul, David, Solomon

6. Divided Monarchy

Israel's unfaithfulness, Ahab,
Elijah, Elisha, Hezekiah, Josiah

7. Exile and Post-Exilic Period

Daniel, Zerubbabel, Esther,
Ezra, Nehemiah

WEEK 10 ASSIGNMENT:

Law & Prophets

(Chapters 13 & 14 p. 130-146)

[Chapters 19 & 21 p. 355-372; 397-420]

Assignment A: Torah:

Read Exodus Chapter 20

Compare this with Deuteronomy Chapters 27 – 32

Assignment B: Prophets:

Read through Micah Chapters 3 & 6

Optional Assignment:

Read through Week 5 (*Mosaic Covenant*) from the 2019 GHCC Campaign (theologyclass.org/ggw19)

Bible Reading: Isaiah 40-66

WEEK 10:

CHAPTER (13) [19]: LAW (TORAH)

GRASPING GOD'S WORD

Fall 2019: Galatians

theologyclass.org/galatians

When: September 8, 2019 — November 24, 2019

Time: 10:55am — 12:05pm

Room: W247



Week 10: Law

Read the Mosaic Covenant chapter from the 2019 GHCC study "Covenants." Please pay special attention to pages 76-78.



Week 10: Resources

Here are some resources for week 10 (Torah and the Prophets)



Week 12: Reading Revelation

Here are some useful tools for reading and understanding the book of Revelation

WEEK 10 ASSIGNMENT:

Law & Prophets

(Chapters 13 & 14 p. 130-146)

[Chapters 19 & 21 p. 355-372; 397-420]

Assignment A: Torah:

Read Exodus Chapter 20

Compare this with Deuteronomy Chapters 27 – 32

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Bible Reading: Isaiah 40-66

I. INTRO

GOAL

Today's Goals:

1. Better understand the ANE
2. How to understand “Law”?

II. CREATION IN LIGHT OF THE ANE

A. HOW TO APPROACH THE OT

1. The OT is true, and teaches truth!
 - a. But don't ask questions/impose thoughts that the ancient world didn't ask

II. CREATION IN LIGHT OF THE ANE

A. HOW TO APPROACH THE OT

2. Creation account

- a. Debate/questions surrounding science/cosmology/evolution/age of earth/etc.
- b. Important questions, but is the text addressing this topic?
- c. Ask yourself "what was the author's meaning/what did it mean to the original audience?" Would our answer be:

Creation/Evolution/Old/Young earth?

questions/issues facing the ANE???

II. CREATION IN LIGHT OF THE ANE

B. GENESIS

1. Moses is the author

a. Telling these stories to Israel during the Exodus

b. Over 400 years in pagan captivity

II. CREATION IN LIGHT OF THE ANE

B. GENESIS

i. Deep influence of polytheism

Sun god (Ra)

Moon god (Iah)

Earth god (Geb)

Sky/Sun (etc) (Hathor)

The formless, watery disorder from which the world emerged at creation (Nu)

A creator deity (Ptah)

Star gods (Sopdet)

Mediterranean sea/
Nile Delta (Wadj-wer)

(Multiple animal gods)

II. CREATION IN LIGHT OF THE ANE

B. GENESIS

2. Moses is correcting Israel's theology

a. *“Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.”*

i. The formless, watery disorder from which the world emerged at creation (Nu)

II. CREATION IN LIGHT OF THE ANE

B. GENESIS

b. 20 *And God said, “Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens.”* 21 *So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind.*

Animal/Bird gods

II. CREATION IN LIGHT OF THE ANE

B. GENESIS

c. 16 And God made the two great lights – the greater light to rule the day and the lesser light to rule the night – and the stars. 17And God set them in the expanse of the heavens to give light on the earth, 18to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. 19And there was evening and there was morning, the fourth day.

Sun god (Ra)

Moon god (Iah)

II. CREATION IN LIGHT OF THE ANE

B. GENESIS

d. Moses isn't teaching science,
he's teaching theology!!!

3. How to interpret OT?

a. Always ask what it meant to
the original audience

II. BIBLE & SCIENCE

THOUGHTS

Biblical Truth vs. My Interpretive Truth

Is it true because that's what
Moses (et. al.) communicated?

Or is it true because that's the way
I interpret it?

II. BIBLE & SCIENCE

THOUGHTS

“Science can purify religion from error and superstition; religion can purify science from idolatry and false absolutes.”

— Pope John Paul II

WHAT IS THE COVENANT (LAW/TORAH)?

As Christians who are not “under the Mosaic Law,” we sometimes have difficulty understanding what the Law is, because unlike Israel, it is not central to our identity with God. Was the Law some rigid set of external rules? Were there really 613 laws that all needed to be followed? One popular Protestant view divides the Law into three parts: civil, ceremonial, and moral (also known as the **tripartite view**). In this view, Christ’s coming abolished the civil (judicial laws for Israel) and ceremonial (**temple**/priestly) parts of the Law, leaving only the moral law to be continued in the life of Christians.

This perspective makes sense, is taught by many Protestant pastors and theologians, and is described in many of the historic church confessions;⁴ I personally held this view for a long time. However, over the past few years, I have become convinced that

this probably is not the way that Moses understood the Law.

The Bible generally describes the Law as a unity, and not in three parts. For instance, in Galatians 3:10, Paul says, **“for all who rely on works of the law are under a curse; for it is written, ‘Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.’”** Also, the penalties for breaking the Law were not separated into categories: if a priest broke the **Sabbath**, he not only violated a civil law but also broke a ceremonial law (as the Sabbath was the day of sacrifices), which was a moral law itself, because he sinned against God. So while the tripartite distinction makes a lot of sense, it does not actually capture the fullness of the Law and what it meant to the Israelites.

III. LAW

B. TRADITIONAL APPROACH

1. Tripartite

a. Moral Law

b. Civil Law

c. Ceremonial Law

III. LAW

C. CASE LAW

1. The Ten Commandments are the Law
2. Everything else in the Torah is "Case Law"

III. LAW

D. APPLY IT TODAY?

1. Yes, the Ten Commands are all relevant today!

2. Jesus fulfilled the Law

Therefore, we can too (by being in him)!

Ask how the Law:

1. Is seen through the lens of the “Jesus Ethic”

2. Is practiced by “Love God/Neighbors”

CHAPTER (14) [21]: PROPHETS

GRASPING GOD'S WORD

I. INTRO

1. The Vine (Jesus is using OT imagery)

a. Is 5:1-7

b. 27:2-6

c. Jer 2:21

d. Jer 6:9; 12:10-13; Ez 15:1-8; 17:5-10;
19:10-14

e. Hosea 10:1-2

f. 14:7

I. INTRO

2. Israel is the **vine/vineyard**

a. her job is to bring forth **fruit**

i. Israel failed to produce **fruit**

I. INTRO

2. Israel is the **vine/vineyard**

b. Jesus the Messiah (Son of God) **FULFILLS**
Israel's destiny as the true vine of God

- i. Jesus embodies God's true **intentions** for Israel
- ii. Jesus is the **channel** through whom God's blessings flow
- iii. Jesus is the **new temple**/fulfillment of the Jewish **festival** symbolism
- iv. Jesus is the **New Israel** (as the TRUE Vine)

II. THE NATURE OF OT PROPHETIC LITERATURE

A. FUTURE PROPHECY?

1. Prophecy = end times?

a. less than 2% is messianic

b. less than 5% describe the new covenant age

c. less than 1% concerns events yet to happen (in our time)

III. THE HISTORICAL-CULTURAL AND THEOLOGICAL CONTEXT

B. THE COVENANT DEFINES THE TERMS OF ISRAEL'S LIVING IN THE LAND

2. Deut 27-32

c. Curses for disobedience

27:15-26; 28:15-68 *Cursed be the man who...*

d. Blessings for obedience **28:1-14**

III. THE HISTORICAL-CULTURAL AND THEOLOGICAL CONTEXT

B. THE COVENANT DEFINES THE TERMS OF ISRAEL'S LIVING IN THE LAND

3. Israel did not stay **faithful (broke Torah)**, and therefore was sent into Exile (cast out of the **land**)

a. Northern Kingdom - 2 Kings 17:7-23

i. 720 BCE

b. Southern Kingdom - Jeremiah 29:1-14

i. 597 BCE - 539 BCE

IV. THE BASIC PROPHETIC MESSAGE

A. RETURN TO TORAH!

1. The Prophets are charging the People of God with a **covenant violation**

a. You have broken the Covenant,
REPENT!

b. No Repentance, then judgment
for a glorious, future restoration!

IV. THE BASIC PROPHETIC MESSAGE

B. IDOLATRY (THE CHARGE)

1. Syncretism

a. **Blending** religions / worship

IV. THE BASIC PROPHETIC MESSAGE

C. SOCIAL JUSTICE

1. God is concerned with the weak, and how they are treated

a. Deuteronomy demands **fair treatment** (24:14)

b. **Justice** in court (19:15-21)

c. Special care for the **orphans/widows/foreigners** (24:17-22)

2. The Prophets had a heavy focus here

a. And violation voids their **sacrifices** (to YHWH)

i. Jer 5:28-29

IV. THE BASIC PROPHETIC MESSAGE

D. RELIGIOUS RITUALISM INSTEAD OF RELATIONSHIP

1. Rituals are good

- a. they can help with self-discipline
- b. provide deep symbolism to worship
- c. etc.

2. Don't make the ritual **more important** than the relationship

- a. That creates legalism/bad religion

3. "Cultic Ritual" (p. 405)

- a. Many meanings of "cult"

IV. THE BASIC PROPHETIC MESSAGE

F. SPECIAL PROBLEMS – THE PREDICTIVE PASSAGES

1. What was future to the prophets/people, what is future to us now?
 - a. *near view* – *far view* problem
2. Very difficult questions, need to be handled with humility and charity to brothers/sisters who hold varying views
 - a. The goal of studying "prophecy" isn't to "unlock a hidden meaning" (i.e., Da Vinci Code)
 - b. The goal is to learn to **apply** the truths to our lives

V. INTERPRETATION AND APPLICATION

C. WHEN THEOLOGY AND CULTURE DON'T MIX

1. *"When biblical theology conflicts with strongly held cultural views, the tendency is to modify or conform the theology to the culture. This is, of course, backward, but it is also precisely what the culture in Jerusalem did to Jeremiah, and it resulted in the exile...the biblical interpretative challenge for us is not to have Republican views or Democrat views, but rather Christians views - views anchored in biblical theology rather than in secular culture."* - p 409

NEXT WEEK'S ASSIGNMENT:

Poetry & Wisdom

(Chapter 15 p. 147-154)

[Chapters 20 & 22 p. 373-396; 421-442]

Assignment A. Poetry: Read through Psalm 1 several times

Find as many observations as you can

Describe and define the figures of speech in each verse

Assignment B. Wisdom: Take the Interpretive Journey with each of the proverbs listed below (that is, take the first proverb and write a short paragraph for each of the five steps regarding that proverb).

Proverbs 10:12; 11:1; 18:24

Try to make the application in Step 5 a real application for your life.

Bible Reading: the book of Proverbs; Psalms 1, 2, 19, 22, 37, 102, 110

SCIENCE AND THE BIBLE

WEEK 11:

CHAPTER 20: POETRY

GRASPING GOD'S WORD



Galatians

When: September 8, 2019 — November 24, 2019

Time: 10:55am — 12:05pm

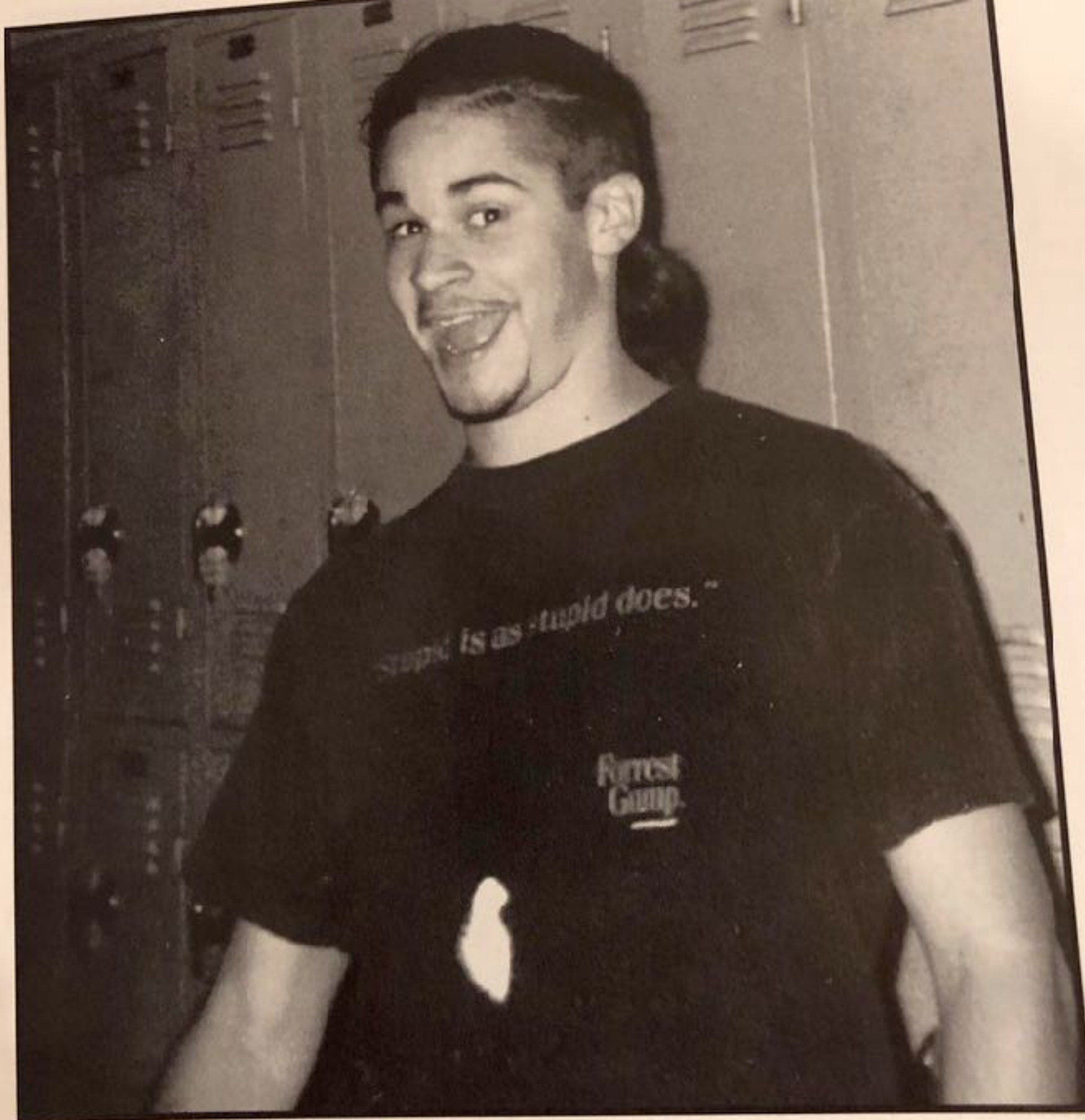
Where: Room W247

The letter to the churches in Galatia was one of the earliest Christian documents, and is vital in the encouragement of God's people, as they follow the Messiah and understand the gospel. This class will spend 12-weeks studying Galatians, which has been a foundational book for Christians for centuries.

This class will be especially helpful for small groups that are participating in the sermon-based study, "We Are Free: A Study of Galatians" (the GHCC sermon series during the fall of 2019). We will be able to emphasize parts of the letter that might not get covered in the sermon, as well as to clarify (and expand) on what is preached from the pulpit. This class will be a great blessing to you (and your small group) as we engage in this study in community!

[CLICK HERE](#) to register

theologyclass.org/galatians



"Oh No! You caught me." **Vinnie Angelo** is clowning around in the halls during class. Photographed by Kristy Berger - Panther Staff.

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Bible Reading: the book of Proverbs; Psalms 1, 2, 19, 22, 37, 102, 110

I. INTRO

A. PSALM(S)

1. Plural = Psalms
2. Singular = Psalm

I. INTRO

B. THEMES

1. Yahweh as King
2. Yahweh as Refuge
3. Yahweh as Creator

I. INTRO

C. INSIGHTS

"...they (art) appeal primarily to our emotions. They do not build complex grammatical arguments, but rather use images (like paintings) to convey their meanings. They paint colorful pictures with words to convey messages loaded with emotional impact."

II. ELEMENTS OF OT POETRY

A. POETRY IS ARTISTIC BY NATURE – CHARACTERIZED BY:

1. Terseness (concise, neat, brevity)
2. High structure
3. Figurative imagery

II. ELEMENTS OF OT POETRY

C. STRUCTURE

1. Parallelism

- a. The text is structured around lines of verse
 - i. If you don't understand parallelism, you won't fully understand the Psalms
- b. Parallelism is the dominant structure of Hebrew poetry
 - i. Thoughts are usually expressed in 2 lines

II. ELEMENTS OF OT POETRY

C. STRUCTURE

1. Parallelism

c. Synonymous Parallelism

i. Both lines are similar (similar meaning)

II. 69:7

For it is for your sake that I have
borne reproach,

that dishonor has covered my face

II. ELEMENTS OF OT POETRY

C. STRUCTURE

- d. Contrastive (antithetical)
 - i. The 2nd line contrasts/is opposite of the 1st
 - ii. Prov 15:20

ii. Prov 15:20

A wise son makes a glad father,
but a foolish man despises his
mother

II. ELEMENTS OF OT POETRY

C. STRUCTURE

1. Parallelism

e. Chiasm is said in opposite order

i. Gen 1:26

i. Gen 1:26

So God created man in his own image,
in the image of God he created him

II. ELEMENTS OF OT POETRY

D. FIGURATIVE LANGUAGE

4. *Analogy*: using two different things to make a point

II. ELEMENTS OF OT POETRY

D. FIGURATIVE LANGUAGE

a. Simile: like/ as

i. 102:6

I am like a desert owl of the wilderness,
like an owl of the waste places

II. ELEMENTS OF OT POETRY

D. FIGURATIVE LANGUAGE

b. Metaphor: an analogy between items without the use of like/as

ii. 18:2 The LORD is my rock and my fortress and my deliverer,
my God, my rock, in whom I take refuge,
my shield, and the horn of my salvation, my stronghold.

II. ELEMENTS OF OT POETRY

D. FIGURATIVE LANGUAGE

c. Hyperbole: Conscious exaggeration for effect

i. This is done to express deep emotion

ii. 119:136

My eyes shed streams of tears,
because people do not keep your law.

II. ELEMENTS OF OT POETRY

D. FIGURATIVE LANGUAGE

d. Attributing attributes to different entities

i. Personification: attributing human features/characteristics to nonhuman entities

(a). Ps 77:16 When the waters saw you,
O God, when the waters saw you, they
were afraid; indeed, the deep trembled.

II. ELEMENTS OF OT POETRY

D. FIGURATIVE LANGUAGE

ii. Anthropomorphism: representation of God with human features/characteristics

(a). 139:16

Your eyes saw my unformed substance;
in your book were written, every one of
them, the days that were formed for me

III. UNIQUE ASPECTS OF PSALMS/POETRY

B. POETRY & THEOLOGY

1. Don't develop doctrine/theology primarily from the Psalms

a. The purpose of the Psalms/poetry is to expression emotion with word pictures, it's not systematic/legal/doctrinal

i. Ask yourself "do the Psalms CONFIRM doctrine?"

III. UNIQUE ASPECTS OF PSALMS/POETRY

C. PROBLEM PSALMS

1. Imprecatory Psalms

a. 5, 10, 17, 35, 58, 59, 69, 70, 79, 83,
109, 129, 137, 140

b. Psalms that are vigorous
towards one's enemy

III. UNIQUE ASPECTS OF PSALMS/POETRY

C. PROBLEM PSALMS

1. Imprecatory Psalms
2. 137:9 Blessed shall he be who takes your little ones and dashes them against the rock!

IV. JESUS IN THE PSALMS

A. READ THE PSALMS CHRISTOLOGICALLY

1. In the OT the Psalms were sung to YHWH

a. In the NT, the Psalms were applied to Jesus

b. Ps 102:25-27 (YHWH's hand in creation)

IV. JESUS IN THE PSALMS

READING THE PSALMS IN LIGHT OF JESUS (CHRISTOLOGICALLY)

So we reinterpret

- a. Yahweh/Jesus as King
- b. Yahweh/Jesus as Refuge
- c. Yahweh/Jesus as Creator

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with KATHY KELLER

A Year of Daily Devotions in the Psalms

The Songs of JESUS

CHAPTER 22: WISDOM

GRASPING GOD'S WORD

JOB

I. JOB

A. BACKGROUND

1. Author: No author identified
(anonymous work)

a. Popular options:

i. Moses

ii. Solomon period author

iii. an 8th century BCE work

iv. Unknown

I. JOB

A. BACKGROUND

2. Date (of events):

a. Unknown

b. Plot probably takes place during the Patriarchal period

i. Wealth was largely in cattle

I. JOB

A. BACKGROUND

3. Who was Job?

a. Probably a non-Israelite

b. Lived outside of Israel

i. Is from "Uz"

I. JOB

B. CONTENT

1. Genre

a. Wisdom, Poetry, Lament, Theodicy

i. Wisdom: "who is wise"?

(a). Does Job have wisdom? His friends? No, it's God!

ii. Lament: Job laments his suffering

ECCELESIASTES

II. ECCLESIASTES

B. CONTENT

1. Genre

a. Wisdom, no exact parallels in the Bible, or ANE

II. ECCLESIASTES

C. THEOLOGICAL MESSAGE

1. Structure

a. 1:1-11: All is vanity (theme)

i. Once your dead, you just have nothing, so it doesn't matter how you live

II. ECCLESIASTES

C. THEOLOGICAL MESSAGE

1. Structure

b. 1:12-12:8: Qohelet's monologue

i. Even wisdom is useless

II. ECCLESIASTES

C. THEOLOGICAL MESSAGE

ii. *Foil*: tempting/misleading
alternative

Murder/mystery

The alternatives sound reasonable

Purpose is to show what life is like if
there is NO GOD WHO CARES (if this
life is all that is)

II. ECCLESIASTES

C. THEOLOGICAL MESSAGE

1. Structure

c. 12:8-14: Life is about Fearing God & keeping his Commands

i. Life isn't about today's pleasures, it's about GOD'S WISDOM, and HIS judging in the end, because all things WILL be judged in the end

SONG OF SONGS

III. SONG OF SONGS

A. BACKGROUND

1. Song of Songs (the best song)

2. Author

a. Unknown

3. Date

a. During/after the time of Solomon

III. SONG OF SONGS

B. CONTENT

1. Genre: love poetry
 - a. Wisdom literature = reflects human experience

III. SONG OF SONGS

B. CONTENT

b. Imagery: "When I see you, I see what is beautiful"

Hair is like a flock of goats

Teeth are like a flock of shorn ewes

Lips are like a scarlet thread

Neck like the Tower of David

Breasts like fawns

III. SONG OF SONGS

B. CONTENT

ii. Story emphasizes the romance/
exclusivity/faithfulness of one person

iii. Genuine admiration, with no shame

(a) just like the Garden, and in the New
Jerusalem

(1) e.g., the love-making takes place in
a Garden (2:3-13; 4:12-5:1; 5:2-6:3; 6:11;
7:10-13; 8:13-14)

PROVERBS

IV. PROVERBS

A. PRACTICAL WISDOM

1. Short, pithy statements that teach
 - a. Usually have a parallelistic structure

IV. PROVERBS

A. PRACTICAL WISDOM

2. Not taken as unbending rules

26:4 Answer not a fool according to his folly, lest you be like him yourself

25:5 take away the wicked from the presence of the king, and his throne will be established in righteousness

IV. PROVERBS

A. PRACTICAL WISDOM

3. Not legal guarantees from God (blessings as the result of righteousness)

Cf. Job

Cf. 22:6 Train up a child in the way he should go; even when he is old he will not depart from it

4. Language

Uses exaggeration/symbolism

IV. PROVERBS

C. THE COLLECTION

1. Chs 1 – 9 need to be read as a collection

a. The theology is found in light of the entire story

b. Folly vs. Wisdom

IV. PROVERBS

C. THE COLLECTION

3. Chs 10 – 29 are traditional proverbs
 - a. Two short lines of poetry expressing one general truth of wisdom
 - b. No specific order to these
 - c. Understanding historical-cultural context is important

IV. PROVERBS

C. THE COLLECTION

4. The Fear of the LORD is the beginning of knowledge

Fear = reverence

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TIMOTHY KELLER

with KATHY KELLER

A Year of Daily Devotions in the Book of Proverbs

God's Wisdom — *for* — Navigating Life

NEXT WEEK

Week 12: Revelation (Apocalyptic Literature) (12) [17]

Assignment A. Read the entire book of Revelation and write a one-sentence description for the main idea of each chapter of the book

Assignment B. Alternate assignment: Read Revelation chapters 6-11, and 16, and note the similarities between the: 7 Seals — 7 Trumpets — 7 Bowls of Wrath

Note: Don't "Theologize" either assignment (read the text and observe what's happening)

Bible Reading: Revelation

WEEK 12

CHAPTER 17: REVELATION (APOCALYPSE)

GRASPING GOD'S WORD



Galatians

When: September 8, 2019 — November 24, 2019

Time: 10:55am — 12:05pm

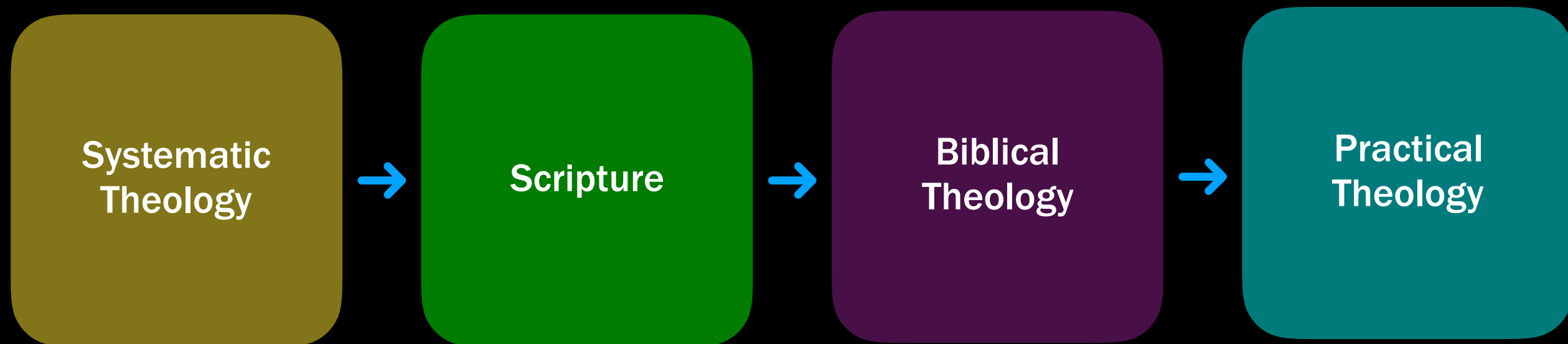
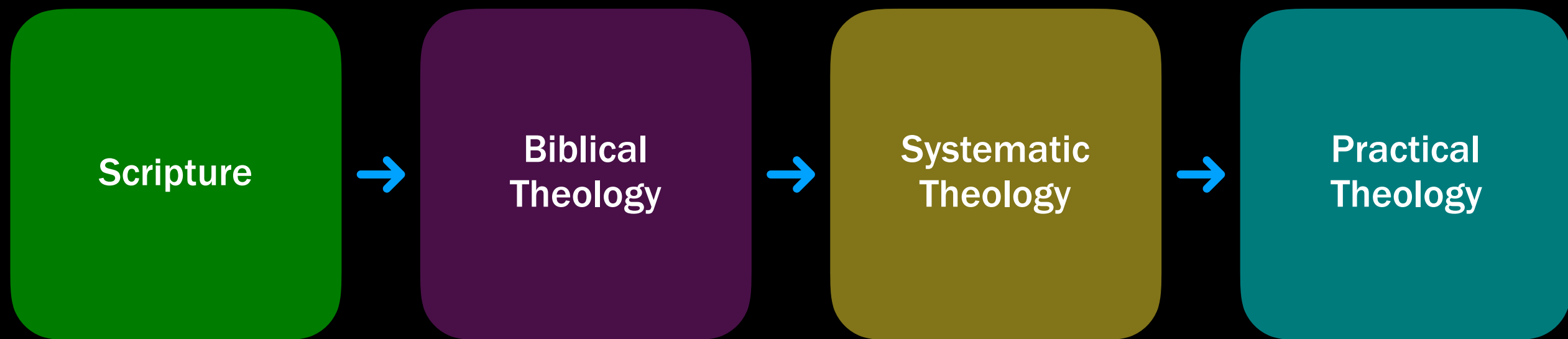
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[CLICK HERE](#) to register

theologyclass.org/galatians





Dear John

B. HISTORY OF APOCALYPSE

1. Not invented by John

a. In the OT

i. Dan 7–12

ii. Ezekiel 40–48

iii. Zech 1–6

b. In the NT (apocalyptic)

i. Mark 13 (cf. Luke 21; Matt 24–25)

ii. 1 Thes 4:13–5:11

iii. 2 Thes 2:1-2

iv. 2 Pet 3:1-13

I. INTRO

B. HISTORY OF APOCALYPSE

c. Non-canonical

And I saw one of those four who had come out first, how he took hold of that first star which had fallen from heaven, and bound it by its hands and its feet, and threw it into the abyss; and that abyss was narrow, and deep, and horrible and dark. And one of them drew his sword and gave (it) to those elephants and camels and donkeys, and they began to strike on each other, and the whole earth shook because of them.

i. 4 Ezra (c. 100 CE)

ii. 1 Enoch (c. 300–100 BCE)

B. HISTORY OF APOCALYPSE

2. John is using a familiar literary tradition

a. When we read Revelation we are faced with a million different questions than the original audience had

C. INTERPRETIVE PRESUPPOSITIONS

1. Preterist

a. All happened by 70AD

C. INTERPRETIVE PRESUPPOSITIONS

2. Futurist

a. It's a literal description of future events

i. Modern popular view

b. Events happen in the last 3.5 or 7 years before the return of Christ

C. INTERPRETIVE PRESUPPOSITIONS

3. Idealist/Eclectic

a. These things happen from the resurrection of Jesus till the 2nd coming

b. Focuses on the theme/message, not using as a key/map to the future

A. JESUS

1. 1:1

The *revelation* of Jesus Christ

Ἀποκάλυψις Ἰησοῦ Χριστοῦ

II. INTERPRETIVE KEYS

B. THE OT

1. A very Jewish book
2. Allusions
 - a. Always look "backwards"
 - b. John is interpreting the OT through the lens of Jesus
3. Scripture interprets scripture
 - a. Especially with hard to understand passages
 - b. Who determines which scripture?
 - c. Revelation can't be understood in a vacuum

II. INTERPRETIVE KEYS

C. JOHN'S AUDIENCE WAS EXPECTED TO OBEY

1. **1:3** Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, for the time is near.

2. **22:7** And behold, I am coming soon. Blessed is the one who keeps the words of the prophecy of this book.

D. HISTORICAL CONTEXT

1. Living in a pagan, anti-Christian culture

a. Domitian

i. Persecution?

b. Caesar is Lord

i. Loyalty to the state

ii. High nationalism

c. Idolatry

i. pagan worship/syncretism

ii. materialism/buying-selling

d. False teaching



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The Book of Revelation was not designed to invite speculations about how recent political events line up with a few Bible verses by western Christians in the safe and secure middle-class dwellings of suburbia.



1



1



6



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No, the Book of Revelation is designed for those in the concentration camp, those fearing that a friend will report them to authorities for failing to turn up to a political rally, those hiding Bibles under their beds, whispering sermons in a college dormitory,



1



9



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or those lamenting how in their churches the worship of Caesar has been blended with the worship of Christ.



1



11



III. THE LITERARY GENRE OF REVELATION

A. LETTER

1. Epistle (cf. 1:4-5; 22:21)
 - a. Single letter to be circulated
 - b. Situational
 - c. Epistolary structure of Revelation
 - i. Begins as letter
 - ii. Ends with "Amen"
 - iii. Contains 7 letters (that don't follow epistolary structure)

III. THE LITERARY GENRE OF REVELATION

B. PROPHECY

2. Prophecy (1:3)

a. Nature of prophets

b. The 7 epistles are largely prophetic

III. THE LITERARY GENRE OF REVELATION

C. APOCALYPSE

1. 1:1 "The revelation of Jesus Christ"

a. First word: revelation

i. Apocalypse = to reveal/unveil

ii. Unfamiliar modern way of telling stories

III. THE LITERARY GENRE OF REVELATION

B. APOCALYPSE

2. Characteristics of Apocalypse

- a. Presented as divine revelation
- b. God will intervene in human history (during persecution), overthrow evil empires, establish his kingdom
- c. Use of images (stars falling, bizarre animals, etc.)

3. Revelation and the OT

- a. Uses 400-600 OT allusions
- b. Always search the OT to find the answers

III. THE LITERARY GENRE OF REVELATION

C. SYMBOLISM (AND THE DANGERS OF)

1. Rev 1:1 ... He made it known by sending his angel to his servant John...

a. *semaino*

b. made it known (ESV, NIV, NRSV),
communicated it (NASB), signified it (KJV, HCSB)

i. signify: communicate by symbols

ii. noun form is the term used in Gospels to indicate the miracles Jesus did

III. THE LITERARY GENRE OF REVELATION

C. SYMBOLISM (AND THE DANGERS OF)

1. Rev 1:1 ... He made it known by sending his angel to his servant John...

c. Dan 2:28 (2:45 LXX) "A great God has made known to the king what shall be after this."

i. John is using the same word (that described the symbolic nature of the Babylonian king's dream)

ii. This indicates that the entire book is expected to be understood symbolically

d. Order of interpretation?

i. Literal then symbolic?

ii. Symbolic then literal?

III. THE LITERARY GENRE OF REVELATION

C. SYMBOLISM (AND THE DANGERS OF)

2. Who gets to determine what the symbol means?

a. Need to look for clear indicators for meaning
(especially as relates to genre)

b. Allow "scripture to interpret scripture"

i. What this does NOT mean

ii. What this DOES mean

(a) Does the author use other allusions?

III. THE LITERARY GENRE OF REVELATION

D. APOCALYPSE & CHRONOLOGY

1. What's the timeline?

a. Presents future in the current

b. Chronology becomes one of the major hermeneutic issues for the book

i. 4–22 as a linear timeline?

ii. 4–22 offer visions that are recapitulations of the same event?

III. THE LITERARY GENRE OF REVELATION

D. APOCALYPSE & CHRONOLOGY

2. Satan falls from heaven in the future tribulation?

(12:8-9) "but he was defeated, and there was no longer any place for them in heaven. 9 And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him."

III. THE LITERARY GENRE OF REVELATION

D. APOCALYPSE & CHRONOLOGY

a. Luke 10:17-20

(the Lord appointed seventy-two others and sent them on ahead of him, two by two, into every town and place where he himself was about to go...Whenever you enter a town and they receive you...⁹ Heal the sick in it and say to them, 'The kingdom of God has come near to you...')¹⁷ The seventy-two returned with joy, saying, "Lord, even the demons are subject to us in your name!"¹⁸ And he said to them, "I saw Satan fall like lightning from heaven. ¹⁹ Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you. ²⁰ Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."

IV. THEMES OF REVELATION

A. WORSHIP

1. What is true worship?

a. Ch 4–5 The One who sits on the throne, and the Lamb

b. In the New Jerusalem 22:1-5

IV. THEMES OF REVELATION

B. OVERCOME (CONQUER/VICTORIOUS) = NIKAO

1. to win in the face of obstacles, be victor,
conquer, overcome, prevail

a. As in battle

IV. THEMES OF REVELATION

B. OVERCOME (CONQUER/VICTORIOUS) = NIKAO

2. Jesus became King by overcoming

a. 5:5 And one of the elders said to me, "Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals."

b. 12:11 And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death.

c. 17:14 They will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful."

d. 3:21 The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne.

IV. THEMES OF REVELATION

B. OVERCOME (CONQUER/VICTORIOUS) = NIKAO

3. The People of God imitate the King

- a. 2:7 "To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God"
- b. 2:11 "The one who conquers will not be hurt by the second death"
- c. 2:17 "To the one who conquers I will give some of the hidden manna, and I will give him a white stone, with a new name written on the stone that no one knows except the one who receives it."
- d. 2:26-27 "The one who conquers and who keeps my works until the end, to him I will give authority over the nations, 27 and he will rule them with a rod of iron, as when earthen pots are broken in pieces, even as I myself have received authority from my Father"

IV. THEMES OF REVELATION

B. OVERCOME (CONQUER/VICTORIOUS) = NIKAO

3. The People of God imitate the King

- e. 3:5 "The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels"
- f. 3:12 "The one who conquers, I will make him a pillar in the temple of my God. Never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from my God out of heaven, and my own new name"
- g. 3:21 "The one who conquers, I will grant him to sit with me on my throne..."
- h. 21:7 "The one who conquers will have this heritage, and I will be his God and he will be my son"

IV. THEMES OF REVELATION

C. EXAMPLES (OF OT SYMBOLISM)

1. Rev 10:8-11 (John is told to eat scroll)
 - a. Ezek 2:8-3:5 (told to eat scroll)
 - b. John is being commissioned to be a prophet, like Ezekiel

IV. THEMES OF REVELATION

C. EXAMPLES (OF OT SYMBOLISM)

2. Four Beasts of Daniel 7 with the beast of Rev 13

a. Dan 7 (beast)

i. lion/eagles wings

ii. bear

iii. leopard/4 wings of a bird/4 heads/dominion given to it

iv. terrifying & dreadful/strong; great iron teeth/10 horns-plus a little horn/
horns were eyes like man's, a mouth speaking great things

b. Rev 13 (beast)

i. 10 horns & 7 heads w/ 10 diadems & blasphemous names on heads

ii. like a leopard

iii. feet like a bear

iv. mouth like a lion

v. the dragon gave it his power/throne/authority

IV. THEMES OF REVELATION

C. EXAMPLES (OF OT SYMBOLISM)

3. Seven-bowls of wrath (Exodus plague imagery)

a. Painful sores 16:2

i. Ex 9:9-11 It (handfuls of soot) shall become fine dust over all the land of Egypt, and become boils breaking out in sores on man and beast throughout all the land of Egypt." 10So they took soot from the kiln and stood before Pharaoh. And Moses threw it in the air, and it became boils breaking out in sores on man and beast. 11And the magicians could not stand before Moses because of the boils, for the boils came upon the magicians and upon all the Egyptians

IV. THEMES OF REVELATION

C. EXAMPLES (OF OT SYMBOLISM)

3. Seven-bowls of wrath (Exodus plague imagery)

b. Sea like blood 16:3

i. Ex 7:17-18 "By this you shall know that I am the LORD: behold, with the staff that is in my hand I will strike the water that is in the Nile, and it shall turn into blood. 18The fish in the Nile shall die, and the Nile will stink, and the Egyptians will grow weary of drinking water from the Nile."

IV. THEMES OF REVELATION

C. EXAMPLES (OF OT SYMBOLISM)

3. Seven-bowls of wrath (Exodus plague imagery)

c. Rivers/springs of water like blood 16:4 (see above)

d. Sun scorched people with fire 16:8

i. Ex 9:22-24 Then the LORD said to Moses, "Stretch out your hand toward heaven, so that there may be hail in all the land of Egypt, on man and beast and every plant of the field, in the land of Egypt." 23 Then Moses stretched out his staff toward heaven, and the LORD sent thunder and hail, and fire ran down to the earth. And the LORD rained hail upon the land of Egypt. 24 There was hail and fire flashing continually in the midst of the hail, very heavy hail, such as had never been in all the land of Egypt since it became a nation.

IV. THEMES OF REVELATION

C. EXAMPLES (OF OT SYMBOLISM)

3. Seven-bowls of wrath (Exodus plague imagery)

e. Darkness 16:10

i. Ex 10:21-22 Then the LORD said to Moses, "Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, a darkness to be felt." 22 So Moses stretched out his hand toward heaven, and there was pitch darkness in all the land of Egypt three days.

IV. THEMES OF REVELATION

C. EXAMPLES (OF OT SYMBOLISM)

3. Seven-bowls of wrath (Exodus plague imagery)

f. Water dried up/3-unclean spirits, like frogs 16:12,13

i. Ex 14:21-22 Then Moses stretched out his hand over the sea, and the Lord drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided.

22 And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left.

ii. Ex 8:2-3 But if you refuse to let them go, behold, I will plague all your country with frogs. 3 The Nile shall swarm with frogs that shall come up into your house and into your bedroom and on your bed and into the houses of your servants and your people, and into your ovens and your kneading bowls.

IV. THEMES OF REVELATION

C. EXAMPLES (OF OT SYMBOLISM)

3. Seven-bowls of wrath (Exodus plague imagery)

g. Great hailstones 16:21

i. Ex 9:22 Then the LORD said to Moses, "Stretch out your hand toward heaven, so that there may be hail in all the land of Egypt, on man and beast and every plant of the field, in the land of Egypt."

h. (also)

i. Judgment scene of Daniel 7 and Rev 20

ii. Marking or sealing of Ezek 9 with Rev 7

iii. Doom of Babylon in Jer 50, 51 with Rev 17, 18

iv. Temple imagery and language throughout the Pentateuch

IV. THEMES OF REVELATION

E. HEARING AND SEEING

1. Literary device

- a. Marker for original audience (spoken, not read)
- b. Contrasts for effect

IV. THEMES OF REVELATION

E. HEARING AND SEEING

2. Voice like a trumpet

- a. 1:10 I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet
- b. 1:12 Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands
- c. 1:13 and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest.
- d. 1:17 When I saw him, I fell at his feet as though dead. But he laid his right hand on me, saying, "Fear not, I am the first and the last...

IV. THEMES OF REVELATION

E. HEARING AND SEEING

3. Lion/Lamb

a. 5:5-6 And one of the elders said to me, "Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals." And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth.

IV. THEMES OF REVELATION

E. HEARING AND SEEING

4. The 144,000 and the Great Multitude

a. 7:1-17

2Then I saw another angel ascending from the rising of the sun, with the seal of the living God, and he called with a loud voice to the four angels who had been given power to harm earth and sea, 3saying, “Do not harm the earth or the sea or the trees, until we have sealed the servants of our God on their foreheads.” 4And I heard the number of the sealed, 144,000, sealed from every tribe of the sons of Israel: 12,000 from the tribe of Judah, Reuben, Gad, Asher, Naphtali, Manasseh, Simeon, Levi, Issachar, Zebulun, Joseph, Benjamin were sealed.

9After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, 10and crying out with a loud voice, “Salvation belongs to our God who sits on the throne, and to the Lamb!”

...4And I heard the number of the sealed, 144,000, sealed from every tribe of the sons of Israel: 12,000 from the tribe of...9After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes...

IV. THEMES OF REVELATION

F. NUMBERS

1. See appendix

IV. CHRISTOLOGY IN REVELATION

A. SON OF MAN

1. General humanity (Psalm 8:4)

a. When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place, 4what is man that you are mindful of him, and the son of man that you care for him?

2. As a prophet (Ezekiel 2)

IV. CHRISTOLOGY IN REVELATION

A. SON OF MAN

3. In Messianic/Divine terms (Daniel)

a. Dan 7:13 "behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him..."

b. Dan 7:9 Ancient of Days took his seat; his clothing was white as snow, and the hair of his head like pure wool

i. Rev 1:13,14 (in the midst of the lampstands one like a son of man, clothed in a long robe and with a golden sash around his chest. The hairs of his head were white, like white wool, like snow)

ii. Son of Man is to be worshipped/given dominion/glory and a kingdom/all serve him

IV. CHRISTOLOGY IN REVELATION

B. ALPHA & OMEGA

1. The Alpha & Omega (1:8; 21:6; 22:13)

- a. Greek alphabet

- b. "I am the first and the last" (1:17; 2:8; 22:13)

- i. Isaiah language: 41:4; 43:10; 44:6

2. The Lord God Almighty (1:8; 15:3; 16:7)

- a. Sovereignty

IV. CHRISTOLOGY IN REVELATION

B. ALPHA & OMEGA

3. The One who is and who was and who is to come (1:4; 1:8; 4:8)

a. A Greek way of saying the divine name, YHWH

4. Jesus/God equality

a. God: I am the Alpha and the Omega (1:8)

b. Christ: I am the first and the last (1:17)

c. God: I am the Alpha and the Omega, the beginning and the end (21:6)

d. Christ: I am the Alpha and the Omega, the first and the last, the beginning and the end (22:13)

IV. CHRISTOLOGY IN REVELATION

C. CH 4—5 THRONE ROOM, WORSHIP GIVEN TO GOD/LAMB

1. Rev 4: To the Father/One on the throne

a. 4:11 "Holy, Holy, Holy, is the Lord God Almighty, who was and is and is to come! Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created."

2. Rev 5: To the Son/Lamb

a. 5:9-10, 12 "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth... Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!"

IV. CHRISTOLOGY IN REVELATION

C. CH 4—5 THRONE ROOM, WORSHIP GIVEN TO GOD/LAMB

3. Rev 5 (duel worship to Father & Son)

a. 5:13 "To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever! And the four living creatures said, AMEN! and the elders fell down and worshiped."

4. Rev 7

a. 7:15, 17 "Therefore they are before the throne of God, and serve him day and night in his temple and he who sits on the throne will shelter them with his presence...For the Lamb in the midst of the throne will be their shepherd"

IV. CHRISTOLOGY IN REVELATION

D. THE TRIUMPH OF CHRIST

1. The future triumph of Christ is the climax of the Apocalypse

a. Jesus is **ALREADY** the king 1:5

i. Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth

b. Ch 4–5 the One seated on the throne and the Lamb are worshipped

c. Not Yet: 22:6-20

i. 12Behold, I am coming soon, bringing my recompense with me, to repay everyone for what he has done. 13I am the Alpha and the Omega, the first and the last, the beginning and the end."

V. WHAT DOES THIS MEAN FOR US?

A. CONCLUSION

1. John's reading the OT in light of Jesus, and telling The People of God what it means (and how to live it)
2. It's about Jesus, in light of his fulfillment of the OT, and it would have made sense to its first-century readers

V. WHAT DOES THIS MEAN FOR US?

B. JESUS IS LORD

1. Resurrected God and Lord of all creation who will come in the future
 - a. JESUS IS LORD
2. We are called to be imitators of Jesus
 - a. Be imitators of Christ
 - i. 1 Cor 11:1
 - ii. Eph 5:1-2
 - b. The first description of Jesus in Rev (1:5 Jesus is the faithful witness)
 - i. Jesus is the model/example, so we can reign on earth as kings and priests
3. We overcome by keeping his word (just as Jesus overcame)

CHRONOLOGY

APOCALYPSE & CHRONOLOGY

2. 7-Seals (6-7), 7-Trumpets (8-11), 7-Bowls of Wrath (15-16)?

a. Chronological sequence of events?

b. Three different ways of describing the SAME event?

c. Explanation:

i. Throne Room (Ch 4 - 5)

(a) Yahweh's judgment

ii. 8:5-6 judgment of the seventh seal

iii. 11:19 judgment of the seventh trumpet

iv. 16:18 judgment of the seventh bowl of wrath

7 Seals (6:1ff)	7 Trumpets (9:1ff)	7 Bowls (16:1ff)
White horse: Anti-Christ/Christ	<i>Earth</i> : 1/3 of earth burned	<i>Earth</i> : Sores on people
Red horse: War	<i>Sea</i> : 1/3 becomes blood: 1/3 creatures die; 1/3 ships destroyed	<i>Sea</i> : All becomes blood; everything dies
Black horse: Famine	<i>Inland waters</i> : 1/3 become bitter; many die	<i>Inland waters</i> : All become blood
Pale horse: Death ¼ life	<i>Heavenly bodies</i> : 1/3 day and night without light	<i>Heavenly bodies</i> : sun's intensity increased
Martyrs under the altar	<i>Pain</i> : demons with power to torture but not kill for 5mo.	<i>Pain</i> : Kingdom becomes dark; men gnaw tongues in agony
Earthquake and signs in sun, moon, stars	<i>Enemies from near Euphrates</i> : 200,000,000 troops	<i>Enemies from near Euphrates</i> : Euphrates dried prepare for battle
Silence	<i>2nd Coming of Christ</i>	<i>2nd Coming of Christ</i>

I. MILLENNIAL VIEWS

A. PRE-MILLENNIAL

1. Dispensational Premillennialism

a. Historic Pre-millennial

2. Christ will return in power and glory before (pre) the "thousand years"

I. MILLENNIAL VIEWS

A. PRE-MILLENNIAL

3. Futurist reading of Revelation

a. Future Great Tribulation

- i. 7-year period (Dan 9; Matt 24)

- ii. (Cf. 1 Thes 4:16-17; Titus 2:13; John 14:3 ; Matt 24:30-31; 1 Cor 15:51-53)

b. Rapture of the church

- i. 1 Thes 4:17

- ii. Many Jews saved during this time

c. Will defeat and destroy the beast and false prophet

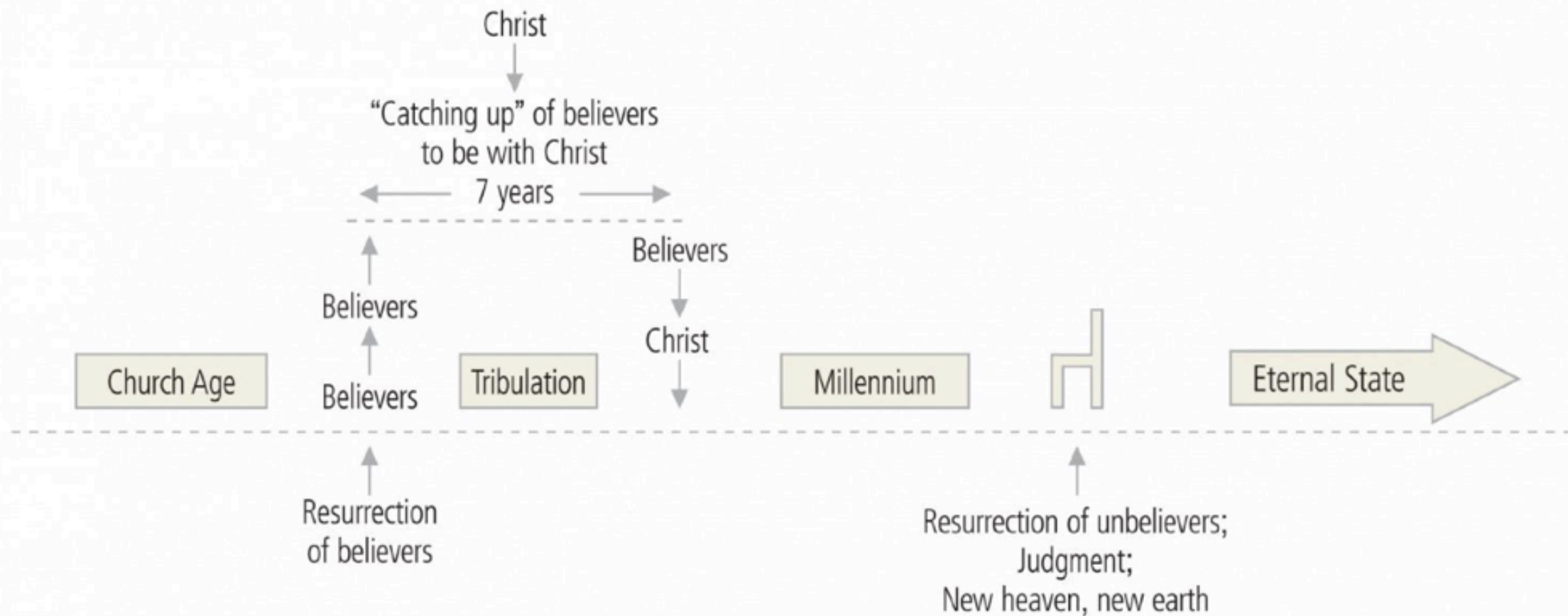
d. In the battle on the "great day of God the Almighty" at Armageddon

I. MILLENNIAL VIEWS

A. PRE-MILLENNIAL

Pretribulational Premillennialism

(Christ comes before the millennium and *before* the tribulation)



[ESV Study Bible] Pretribulational Premillennialism

4. View among Christians:

- a. Historic-Premill: Widely held through Christian history
- b. Dispensational: Popular among American laypeople (since 1900s)

I. MILLENNIAL VIEWS

B. POST-MILLENNIAL

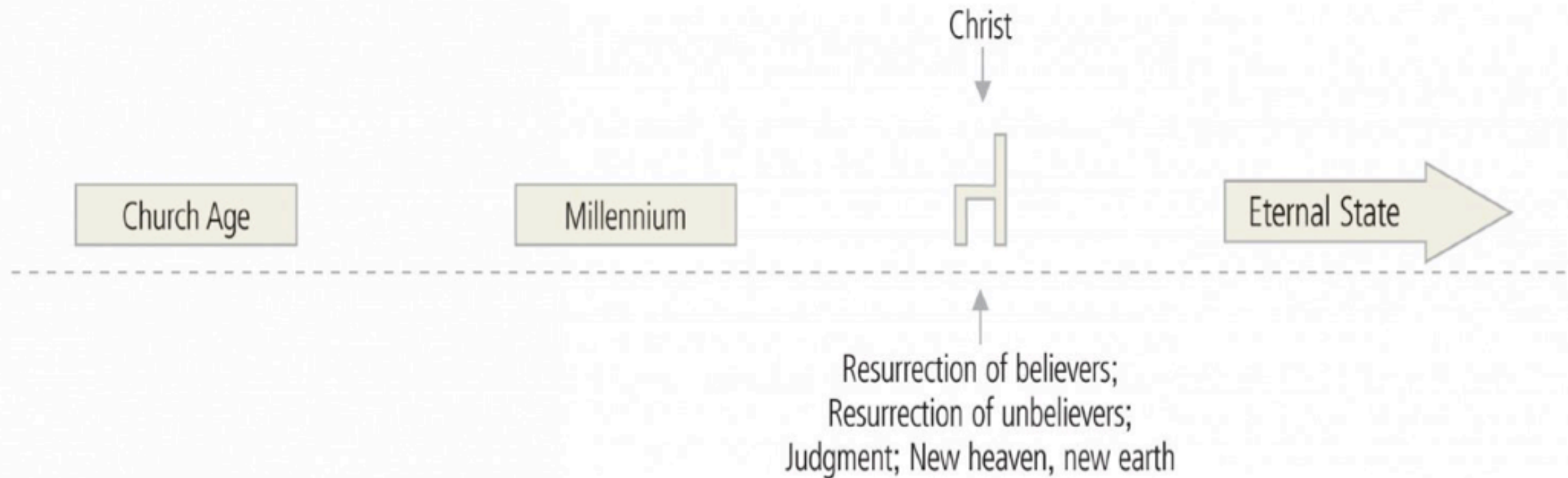
1. Christ will return after (post) the "thousand years" in which the dragon is bound
 - a. The church helps usher in God's kingdom
2. Historical reading of Revelation (usually, but does hold to a future kingdom)

I. MILLENNIAL VIEWS

B. POST-MILLENNIAL

Postmillennialism

(Christ comes after the millennium)



[ESV Study Bible] Postmillennialism

3. View among Christians: Minority view

a. Seasons of popularity in the west

I. MILLENNIAL VIEWS

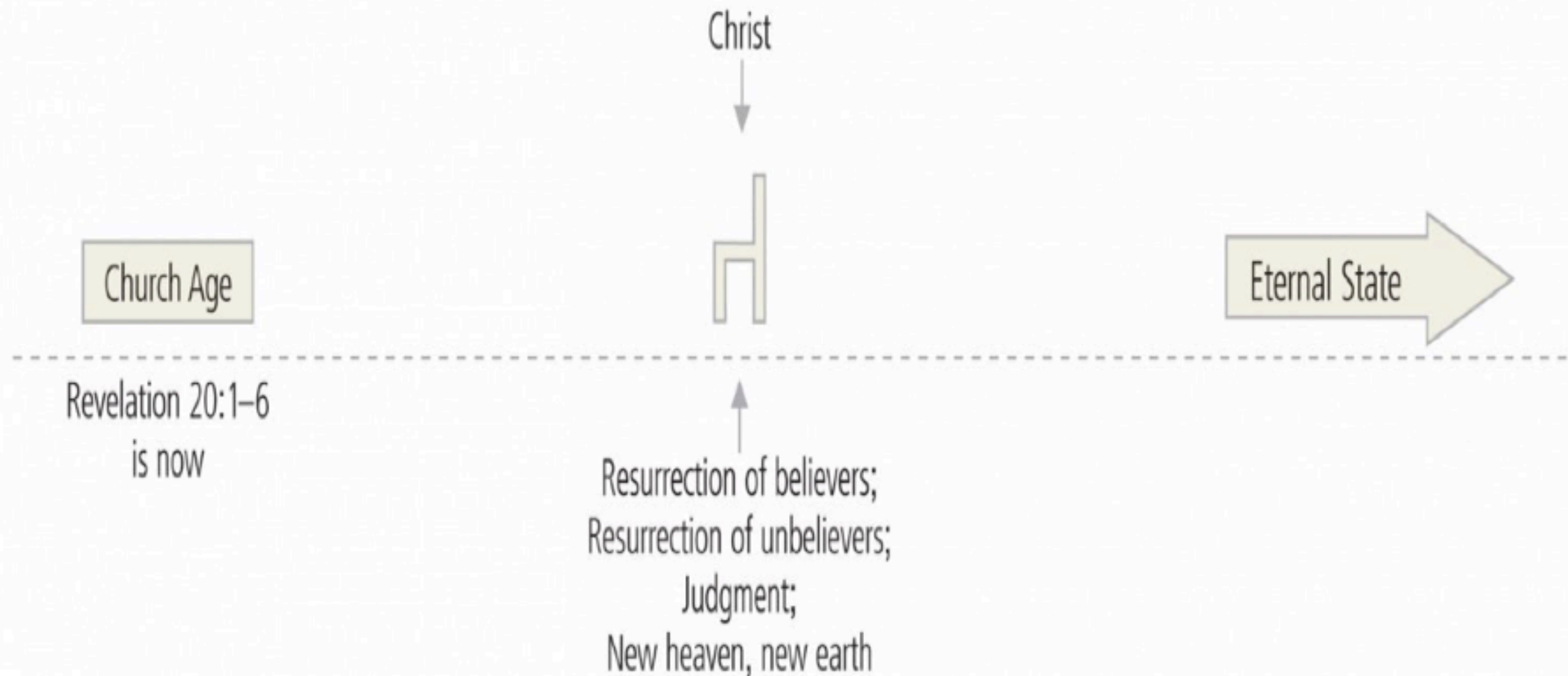
C. AMILLENNIAL

1. The millennium is not defined by 1,000 years
2. Christ will return after the time that is symbolized as a "thousand years"
 - a. The millennium is not limited to a thousand years, but includes the entire period of time between the first and second coming
3. The prophecies and visions of Revelation are ordinarily to be understood as symbolizing the blessings and trials of the NT church
 - a. The people of God are composed of believers in Christ from every nation

I. MILLENNIAL VIEWS

C. AMILLENNIAL

Amillennialism
(No future millennium)



[ESV Study Bible] Amillennialism

4. View among Christians: Majority position of scholars

“Jesus was not giving us details of what will transpire before his return so that we will know when his coming is near. Instead, Jesus was primarily concerned with what we are doing until he returns! Thus, again, eschatology is missional and ethical!”

—Rob Dalrymple, *Understanding the New Testament and the End Times* p. 14

