SURVEY
OF THE
OLD
TESTAMENT

Disciple-Making Pathway: Enrich Training

4 I give thanks to my God always for you because of the grace of God that was given you in Christ Jesus, 5 that in every way you were enriched in him in all speech and all knowledge— 6 even as the testimony about Christ was confirmed among you— 7 so that you are not lacking in any gift, as you wait for the revealing of our Lord Jesus Christ, 8 who will sustain you to the end, guiltless in the day of our Lord Jesus Christ.
– 1 Corinthians 1:4-8

Belongs To:

Training Date:

16 All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, 17 that the man of God may be complete, equipped for every good work.
– 2 Timothy 3:16-17

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SURVEY OF THE OLD TESTAMENT

INTRODUCTION

Welcome to the Disciple-Making Pathway (DMP) at Summit Crossing Community Church. Our goal is to cultivate Missional Communities who are abiding in Jesus, enriching their faith, and entrusting that faith to the next generation of disciples. This training on the Old Testament is specifically designed to enrich the faith of the Missional Community Members in attendance.

The primary goal of training in the Old Testament is to give disciples a better understanding of the structure around the family line to Jesus. Having this timeline and structure of persons, places, and events, we can more readily engage texts throughout the Old Testament, knowing where they fit into the arc of the scriptures. We hope that participants will have more confidence to read the Old Testament in their personal lives, with their families, in their Family Gatherings, and with unbelieving friends they meet. The training will also serve to exalt Jesus as the fulfillment of the Old Testament's longing—a better prophet, priest and king.

Understanding our history and the consummation of the long-awaited Messiah will give disciples a greater appreciation for the New Testament texts that Jesus Christ cited and fulfilled.

TRAINING FRAMEWORK

The DMP will be executed through the following paradigm:

> *Information* fueled by *Integration* that leads to *Mobilization*.

Information

Information is the material or topics that will be presented in this Survey of the Old Testament. Further, the Information presented will be based on what our Elders and Staff have deemed as needed for equipping the saints for the work of ministry. This particular training is necessary and beneficial because it helps participants to interact with and better understand the structure of the Old Testament, which gives a better understanding of our salvation in Jesus Christ.

Integration

Information, in many cases, is the sum of our "discipleship" efforts. Rather, all our Information will be fueled by Integration into the day-to-day lives of the disciples. Integration is the means by which disciples will process the Information received as they bring it to bear on their daily lives. Whether it's an abiding practice like Declare or this Old Testament Survey, the information presented must be fueled by a communal time of processing the Information so that the disciple becomes able to feed themself and others. This reinforces the need for whole Missional Communities to participate together.

Mobilization

We can't merely talk about the word of God; we are shaped by the word of God. Mobilization is the point at which we are shaped by Information and Integration in such a way that our families, friends, neighbors, and coworkers are affected as we are mobilized to live on mission. Let's redeem "accountability" as we call one another to grow in love; and let's clarify the buzzword "coaching" as we struggle to pursue Christ together. This final point will be a necessary component of every training environment, utilizing follow-up coaching from an entrusted disciple maker and/or through coaching conversations with the Missional Community Leaders of the given group. Again, all our efforts should lead to disciples seeing themselves as the ministers of the gospel, not the paid clergy or elders alone.

TIPS FOR INDIVIDUAL STUDY

Observe–What has God done?

The first step in our time of individual study is to simply take in all that we see. We might be tempted to quickly jump to applying a passage to our lives, but that's not always the best jump to make. We need to instead soak in the passage and make note of all that we see God doing—or possibly *not* doing—and how the real people in the story react. This question helps to keep our eyes, minds, and souls focused on the character and attributes of the Godhead. Observing what God has done in word and deed is how we come to see truly who he is.

The first few questions in this training guide will be toward the end of observing what we can in the given passage(s). There will be opportunities to look for repeated words or phrases, important people and places, and curious words spoken. Take your time and do your due diligence to observe all that you can. Spending more quality time in the observation phase will lead to more meaningful interpretation and application later.

Interpret–Who is God; and therefore, who are we?

To avoid the pitfalls of reading ourselves into a particular text, we first observe what God has done or said so that we might clearly hear the character and attributes of our holy God. We then turn to our second crucial step in listening, "What is true of God in light of these things?" This is where we generously interpret the observations we made earlier. We could also phrase the question like this: "In light of what God has done, what can we clearly see to be true of him?"

Since we have firmly established who God is through what he has done—through careful observation—we can then turn to ask what is true of us in light of his attributes and actions. What is true of Adam and Eve that he would shed the blood of an animal when they rebelled, covering the sin and shame they brought upon themselves? Therefore, what is your value to our Heavenly Father? We can also look at the real people in the stories. How do the people in the story react to God's words and actions? Where do we see a type of hero or failure in the story? The temptation here might be to judge the people in the story as being dense and sometimes just incredibly odd, but even the best of heroes in the story leave us longing for the ultimate hero in Jesus Christ.

Too often we jump straight to, "Okay, I get it. But what do I need to do? Just tell me what to do." The caution in arriving here too quickly is that actions never justify hearts, and hearts never truly change through behavior modification. We must first grow in a greater knowledge and love of God and a right view of self, which will then flow to new behaviors. Out of the heart the mouth speaks. Therefore, transform the heart so that blessings may be spoken.

Application–What am I to do in response?

Now, after sufficiently surveying God's actions and identity, then deducing our identity from his word, we can turn to ask, "What am I to do in response?" Another way to state this might be something like, "I've observed God in his Word and generously interpreted the observations I made to his identity and then my own, so how do I apply this to my life?"

Before jumping into the application, let's set some safeguards for God's glory and our joy. First, remember that application only flows from careful observation and interpretation. Application as the starting point is the attempt to earn what you don't have the capacity to gain. Rather, let application flow from Listening to the Scriptures[1] with careful observation and interpretation.

Think of the process as a series of filters. As you Listen to the Scriptures, you will observe many things about God and the people in the passage. From there, you filter down your observations to interpret who God is and who you are in light of who he is and what he has done. Now that you have securely come to the Father with your identity firmly set in him, you can faithfully apply the Scriptures to your life, confess sins, and meditate on the truths of God you previously found.

1 Visit https://summitcrossing.org/abiding-practices for a list of Abiding Practices and resources for living a life of abiding in the Vine.

ADDITIONAL GUIDELINES FOR INDIVIDUAL STUDY

The first thing to add to your list is subtracting the Study Bible and commentaries. Though helpful in ways, we need to first do the hard work of observation. It's okay to be a little overwhelmed and confused at times. Continue to read and reread the text and be okay with struggling through the passage. Utilize tools around you, such as the cross-references in your Bible, other translations of the passage, and dictionaries for when you get stuck on difficult words. It even helps to print the text out in a large font on a sheet of paper and box words that repeat or circle words of the people you encounter.

You will then have time and space to discuss the same passages in community and see what everyone else observed, how they interpreted it, and then how to apply the passage to their lives.

TIPS FOR DNA STUDY

Now that you have done your homework throughout the week, you will be guided to process a few of the questions within the context of your DNA Group. If your Missional Community currently does not have DNA Groups, now is an opportune time to divide into gender-specific groups of 3-5 people. This most likely will be determined by availability to meet, natural connections, and future multiplications. DNA Group times are best suited for approximately an hour and a half of your week.

We suggest that you rotate who facilitates the discussion each week. This person should work to keep the conversation on the main point of the passage, using the Observe, Interpret, Apply framework to help keep everyone focused. They should also be willing to ask probing questions to help draw out the Spirit in each person at the table. Even simple questions like, "What do you mean by that?" is a good place to start.

First–Review and Process Together

First, you will review and process your individual study times together. What questions were joyful to work through? What questions were difficult for you? How did you feel about observation, interpretation, and application of the text? Work to spend *no more* than a few minutes per person so that you will have plenty of time for the group's passage of focus for that day.

Second–Observe and Interpret the Passage Together

Next, you will be assigned a passage that coincides with the upcoming training. The passage will also have some questions to accompany it as you study it together. Be sure to do your best to get through every question, and we will do our best to make that attainable. These questions will be designed to help you observe as a group and then begin to interpret those observations together. Again, observation will likely be 50% of your time here. Then, allow another 25% to interpret who God and man are in light of the observations.

Third–Apply a Passage Together

Finally, your group will apply what you have learned to your everyday life. This might mean repentance of a wrong belief, encouragement for a neighbor or friend as you summarize what you learned, or a lesson that you need to put into practice. The beauty here is that you will have one another to process these things with. Make prayerful commitments to apply what the Spirit reveals to your life and lovingly hold one another accountable. After all, we are teaching one another to obey all that Jesus commanded.

LET'S BEGIN

On behalf of the curriculum writers who took on this project and the MC Team at Summit Crossing, we thank you for your desire to mature and multiply as a disciple of Jesus Christ. We have all prayed and worked diligently to provide this training guide as a resource to equip you to better abide in the Vine, Jesus Christ. Now, let us begin!

LESSON ONE

Introduction and History of the English Bible

SURVEY OF THE OLD TESTAMENT

LESSON ONE INTRODUCTION

Welcome to the first week of the training on the Old Testament. This week we will have two group discussion questions with additional review questions. Much of your time will be spent working through individual and DNA Group questions to prepare you for Lesson Two—The Creation Era.

Please make sure you complete the provided questions for Lesson One *and* Lesson Two before our time together next week so that you might more fully engage with the material presented. Slow down, don't rush the application—confusion is part of the learning process.

GROUP DISCUSSION QUESTIONS FOR LESSON ONE

1. Have you lived most of your life feeling like you know more facts about God than actually knowing him?

2. If you are being honest, how close do you feel relationally to God on a scale of 1 to 10? On the same scale, how close do you feel God is to you?

INDIVIDUAL QUESTIONS FOR LESSON ONE

READ LUKE 4:14-21 AND ANSWER THE FOLLOWING:

3. Quickly scan Luke 1-4 and give a brief timeline of the events of Jesus's life leading up to this passage.

4. What chapter and verses did Jesus quote in Luke 4:14-21?

READ LUKE 24:13-27 AND ANSWER THE FOLLOWING:

5. How did Jesus summarize the Old Testament to these two men?

6. Have you ever felt like the "foolish ones, slow of heart to believe" from Luke 24, struggling to interpret Old Testament passages?

DNA GROUP QUESTIONS FOR LESSON ONE

READ 2 TIMOTHY 3:14-17 OUT LOUD AND ASK SOMEONE TO SUMMARIZE IN THEIR OWN WORDS. THEN, ANSWER THE FOLLOWING QUESTIONS TOGETHER:

1. List out the purposes of the "sacred writing".

2. What does it mean for the Scriptures to be "breathed out by God"?

3. How are the God-breathed Scriptures profitable?

ADDITIONAL QUESTIONS TO CONSIDER:

4. Where do you feel like you are on your journey of knowing God in your heart and not simply in your head? *"It took me a long time to begin to know God through my heart and not simply my head. In my depths I longed to really know the God toward whom my heart was drawn. But all I seemed to be able to find was beliefs."—David Benner*

5. Do you resonate with the statistics shared that 77% of self-described evangelical Christians believe that God is one of the three?[1] Circle all that you feel currently and discuss with one another.

    a. Angry

    b. Distant

    c. Critical

1 "American Piety in the 21st Century: New Insights to the Depth and Complexity of Religion in the US, The Baylor Religion Survey —September 2006

Notes:

LESSON TWO

Creation and the Patriarchs

SURVEY OF THE OLD TESTAMENT

LESSON TWO INTRODUCTION

Welcome to the second week of the training on the Old Testament. The following questions are provided to prepare you for the upcoming lesson—Lesson Two—so that you might more fully engage with the material. This week we will prepare for our discussion of the Creation Era, and the Era of the Patriarchs.

In three short chapters, we observe two of the four major acts of the Biblical narrative—the creation and the fall. We hope that you will get caught up in the creation narrative. Take a walk this week and stop to take a deep breath. While taking those deep breaths, look at what you observe around you. Meditate on how God first formed the earth then how he filled the earth with his creation through the mere mention of his words. You are part of that creation. Enjoy that fact for a moment this week.

We also hope you feel the weight of the fall and then the quick downhill spiral, finding its culmination in the terrifying phrase, *"And the Lord regretted that he had made man on the earth, and it grieved him to his heart."* (Genesis 6:6) The world is terribly broken. We need a remedy.

INDIVIDUAL QUESTIONS FOR LESSON TWO

READ GENESIS 1-11 AND ANSWER THE FOLLOWING:

1. Who wrote the book of Genesis? Where was it written? And who was the audience?

2. Summarize the following chapters in one sentence or less:
    a. Genesis 1-2: *Creation account* (Your turn!)
    b. Genesis 3:
    c. Genesis 4-5:
    d. Genesis 6-9:17:
    e. Genesis 9:18-10:32:
    f. Genesis 11:
3. Give a brief description of the creation elements on each day:
    a. Day 1:
    b. Day 2:
    c. Day 3:
    d. Day 4:
    e. Day 5:
    f. Day 6:
    g. Day 7:

4. How many times does the word “good” appear in Genesis 1? How many times do you see the words, “very good”? Highlight these words in your Bible if you are comfortable.

5. What would you believe to be true about God in light of questions 2 through 4?

6. What was the mandate given to the man and the woman that God created?

7. Look up the words “subdue” and “dominion” in the dictionary and write them in the space provided. What words do the CSB and NIV versions of the Bible use here?
    a. Subdue—

    b. Dominion—

8. What is true of God in relation to the mandate he gave?

9. What is true of you in view of God’s creation and his mandate to the image-bearers?

10. What is true of you in view of God resting on the seventh day?

11. How do your answers to questions 7 through 9 change how you will live this week?

THE ERA OF THE PATRIARCHS

There are a few themes from the Era of the Patriarchs that we hope you will pick up on as you read Genesis 11 through 50 and answer the questions. First, we want you to see the importance of the Abrahamic Covenant and how God sovereignly works to bless his creation. Next, we want to give you a solid grasp of the family line that is being established through Abraham, as God makes him into a people as numerous as the stars. We hope to also set the stage for the coming Exile from Egypt and conquest of Canaan—God’s promised land for his promised people. Most importantly, we want to continually see how Jesus comes through this great and tragic lineage of Abraham, never walking away from the promise as with every father mentioned in Genesis.

There are also a few important symbols that you will notice in your time reading. Remember, the bulk of the work in being changed through the Word of God begins in observation. Remember also that these words are being spoken by Moses as the people of Israel stand between two great and polytheistic nations—Egypt and Canaan. This will help us to make sense of some of the themes we see and the fulfillment of God’s promise to Abraham.

INDIVIDUAL QUESTIONS FOR LESSON TWO CONTINUED

ANSWER THE FOLLOWING QUESTIONS BASED ON GENESIS 11-50:

12. Summarize the following sections in one sentence or less (chapter titles welcome):

    a. Genesis 12: *God's blessing to Abraham*

    b. Genesis 13-14: *Abraham rescues Lot after their separation* (Your turn!)

    c. Genesis 15:

    d. Genesis 16:

    e. Genesis 17:1-14:

    f. Genesis 17:15-18:21:

    g. Genesis 18:22-19:

    h. Genesis 20:

    i. Genesis 21:

    j. Genesis 22:

    k. Genesis 24:

    l. Genesis 25:19-34:

    m. Genesis 27:

    n. Genesis 28:10-22:

    o. Genesis 29-35:

    p. Genesis 37-50:

READ GENESIS 12:1-9 AND ANSWER THE FOLLOWING QUESTIONS:

13. How many times do you see a form of the word "blessing" in verses 1-3? Define "blessing" in your own words.

14. What is God asking Abram to leave behind? Thinking of the context, why are these things of great importance, value, and even risk to him?

15. What is God promising to provide Abram as a result of his obedience?

16. Where did Abram leave from and where was he going?

17. Remembering where we are at in the story, to whom is the blessing extended to?

18. Find one New Testament author that directly or indirectly quotes from these verses and summarize their desire for using it.

19. What is the definition of a covenant? How does it differ from a promise?

20. What is true of God in light of your observations in questions 1-9?

21. In light of who God is, who are we as his people?

22. Finally, how do these verses impact your life? Is there someone you can share this story with this week?

READ GENESIS 15 AND ANSWER THE FOLLOWING QUESTIONS:

23. Find at least one New Testament reference to Genesis 15:6 and write the verse out in the space below.

24. What type of animals did the Lord command Abram to bring him? What did he do with them?

25. What elements passed through the animals? Read Exodus 14 and describe the elements leading the Israelites through the Red Sea.

26. Remember from previous weeks who was the author and audience of Genesis. With that in mind: what would these two symbols leading the people through a sacrifice mean to them? Who did they see passing through the covenant through blood described in Genesis 15, the same one leading them through the Red Sea and the wilderness?

27. What does this tell us about God's character that he would pass through the sacrifice and not the people?

28. Therefore, what is true of the people of God?

READ GENESIS 22 AND ANSWER THE FOLLOWING QUESTIONS:

29. What were “these things” that the author referred to in Genesis 22:1?

30. How does God refer to Isaac in this passage? What is the significance of this in the Abrahamic Covenant?

31. Approximately how long did it take Abraham and Isaac to make the journey? What do you think was going through Abraham’s mind?

32. Read 2 Chronicles 3:1. What is the name and significance of the mountain that God called Abraham to journey to?

33. Record as many parallels as you can to this story and the life of Jesus (with scripture references) below. Then, compare and add insights from your DNA Group.

34. In light of “God will provide for himself the lamb for a burnt offering, my son”, what can we say is true of God?

35. From your response to the question above, what is true of us?

36. Write out how you could read this story with a Jewish or Muslim friend to point to Jesus as the Son of God.

READ GENESIS 25:19-26:5 AND ANSWER THE FOLLOWING QUESTIONS:

37. Who were the sons of Isaac, Abraham’s son?

38. Who is the younger twin brother and what words do you observe about him in these verses?

39. What did Jacob *trick* his brother out of? Why was that significant to their context and the Abrahamic covenant?

40. To which son does the Abrahamic Covenant get passed to? Why did God give it to him? (See 26:5)

41. What do these verses tell us about God? What do they tell us about people?

42. Now read Genesis 27. What else did Jacob *trick* his brother out of?

43. Read Genesis 29:31-30:24 and provide the words associated with each son:

    a. Reuben: *My husband will love me.* (Your turn!)
    b. Simeon:
    c. Levi:
    d. Judah:
    e. Dan:
    f. Nephtali:
    g. Gad:
    h. Asher:
    i. Issachar:
    j. Zebulun:
    k. Joseph:
    l. Benjamin:

READ GENESIS 48-49:28 AND ANSWER THE FOLLOWING QUESTIONS:

44. Who are the sons of Joseph and where are they living at this point in the story?

45. Which son received the blessing?

46. What are some keywords from Jacob's last words to Judah? (Genesis 49:9-12)

47. Look up and define the word "scepter." Why is the scepter not departing important?

DNA GROUP QUESTIONS FOR LESSON TWO

READ GENESIS 50 OUT LOUD AND ASK SOMEONE TO SUMMARIZE IN THEIR OWN WORDS. THEN, ANSWER THE FOLLOWING QUESTIONS TOGETHER:

1. Who mourned the loss of Jacob (Israel) for seventy days?

2. Where does Joseph bury his father, Israel?

3. What is the fear of Joseph's brothers? What is Joseph's response?

4. Write out and process together some parallels from the life of Jesus to the life of Joseph using Scripture references.

5. Thinking on the global scale of the drought and the miraculous movement and Joseph's rise to power, what would you say is true of God?

6. Write out and process together how God is fulfilling the Abrahamic covenant to his people—and the nations—in this 14-year period of Joseph's life.

7. What is true of people based on this passage? Compare and contrast Joseph and his brothers.

8. How will you live differently this week in light of your interpretations of God and people in questions four through seven?

9. Together commit to memorizing Genesis 50:19-20 over the next week.

GROUP DISCUSSION QUESTIONS FOR LESSON TWO

1. What is so significant about the Genesis 15 scene?

2. How is Christ the bridge to the New Covenant?

Notes:

LESSON THREE

The Exodus

SURVEY OF THE OLD TESTAMENT

LESSON THREE INTRODUCTION

Where do we even begin with the Exodus account? Plagues, blood, parting the Red Sea, pillars of fire, manna from heaven—all of this seems to be the stuff of legend or good campfire stories. On the other hand, wandering in the wilderness, the giving of the Covenant Law, the Tabernacle, and the sacrificial system seem to be a turn-off for modern readers. Even the most well-intentioned, read-the-Bible-in-a-year disciple's resolve tends to die out in the wilderness before the forty years have even ended.

Is it because we have never grasped just how strongly God presents the gospel within the Exodus journey? From start to finish, Exodus, Leviticus, Numbers, and Deuteronomy work in beautiful harmony to give us a complete picture of the Christian life—slavery to sin and death, redemption by the blood of a lamb, deliverance from bondage, baptism into a new life, trusting God's provision while simultaneously fighting to keep our gaze forward to the unseen Promised Land, rather than backward glances toward familiar Egypt. We see how Moses foreshadows Christ as deliverer and mediator. We also see Christ in the Levitical priesthood, the manna, the water from the rock, the sacrifices, and the celebrations. In fact, everywhere we look, Jesus is there. So let's take this week to see our Savior in ways we've never grasped until now.

Some major themes we hope you see this week are redemption, deliverance, covenant, holiness, mediation, remembrance, and God's provision. And don't forget—the Gospel is everywhere in this story.

INDIVIDUAL QUESTIONS FOR LESSON THREE

READ EXODUS 1:1—13:16 AND ANSWER THE FOLLOWING:

1. Thinking on the theme of deliverance, list all the ways in which God sovereignly prepares Moses to be Israel's deliverer. Reference Acts 7:17-37 and Hebrews 11:23-28.

2. Focus on Exodus 2:23-25. What does Scripture mean by "God remembered his covenant"? Look at Genesis 15:13-14 and 2 Peter 3:9a for clarification.

3. Read Exodus 3:14 and meditate for one minute on the name "I AM THAT I AM" (Yahweh). Afterward, write out the seven "I am" statements of Jesus in John 6:35, 8:12, 8:58, 10:7-9, 10:11, 11:25, 14:6, and 15:5.

4. List each plague in Exodus 7-11 and the direct impact it would have had on life in Egypt and how it challenged Egyptian worship of false gods.

    a. 7:20-21: *Major transportation halted; food source wiped out; no drinking water available; stinky fish invite insects and predators. God reveals the idol of being able to provide for oneself and the security we find in self-sufficiency.* (Your turn!)

    b. 8:5,13-14:

    c. 8:17:

    d. 8:21-24:

    e. 9:6:

f. 9:10:

g. 9:23-26:

h. 10:13-15:

i. 10:22-23:

j. 11:4-7:

5. Substitutionary atonement is the theological term meaning to die in the place of another, and redemption (or ransom) means to free another from bondage to slavery by paying their slave price. How do we see both substitutionary atonement and redemption in Israel's protection from the tenth plague in Exodus 11 and 12? How did Christ ransom us by being our substitute according to 1 Peter 1:18-19?

READ EXODUS 13:17-18:27 AND ANSWER THE FOLLOWING:

6. Thinking on the theme of God's *provision*, list the ways God provides for newly-freed Israel:

   a. 13:17-18 *God provides by leading the people on a safer route because they are not yet ready to face opposing nations.* (Your turn!)

   b. 13:21:

   c. 14:14:

   d. 14:19-20:

   e. 14:28-29:

   f. 15:15:

   g. 15:27:

   h. 16:12:

   i. 16:23:

   j. 17:6:

   k. 17:13:

   l. 18:17-23:

7. Take a moment to pray through Moses' song in Exodus 15:1-18. Choose one of the verses to memorize this week and write it out in the space below

READ EXODUS 10-40 AND ANSWER THE FOLLOWING:

8. Read through Exodus 20:1-21 and describe how each commandment teaches us to love God wholly and our neighbor above self. See also Jesus' words on the commandments in Matthew 22:36-40.

   a. 20:3: *I cannot love God fully if I worship anything else along with him, above him, in the place of him.* (Your turn!)

   b. 20:4-6:

c. 20:7:

d. 20:8-11:

e. 20:12:

f. 20:13:

g. 20:14:

h. 20:15:

i. 20:16:

j. 20:17:

9. Exodus 20:20 seems to be a contradictory statement. However, Michael Reeves explains fear of the Lord as "true love for God defined… is an ecstasy of love and joy that senses how overwhelmingly kind and magnificent, good and true God is, and that, therefore, leans on him in staggered praise and faith."[1] How does this definition of fearing the Lord help us approach God's Law rightly as opposed to how the world perceives it?

10. The book of Leviticus (in a nutshell) describes God's definition of correct worship, and the only way mankind can enter into that worship. His requirement for the right priest and the right sacrifice point to Christ as our Great High Priest and once-for-all sacrifice.

    a. According to Lev. 9:8-24, along with Exodus 28 and Hebrews 7:23-8:6, how does the Levitical priesthood clarify Christ's role as Great High Priest?

    b. According to Lev. 16:1-17:11 and Hebrews 10:1-23, how does Christ fulfill the sacrificial requirement?

11. How do we use celebrations as an act of remembrance of God's provision in our modern context?

READ NUMBERS 1-19 AND ANSWER THE FOLLOWING:

12. Write the order of events in Numbers 13-14:

    a. 13:1-3: *The Lord commands Moses to send each tribe's chief as a spy into the Promised Land* (Your turn!)

    b. 13:17-20:

    c. 13:25:

    d. 13:30-33:

    e. 14:1-3:

    f. 14:5-9:

    g. 14:10:

    h. 14:11,19-20:

1 Reeves, Michael. What does it mean to fear the lord? Wheaton, IL: Crossway, 2021.

i. 14:26-35:

j. 14:37:

k. 14:39-45:

13. Numbers 20-21 mark the dying out of the first and cursed generation and the rising up of the second generation of promise. In chapter 20, which key leaders die? How does Moses disqualify himself from entering the Promised Land?

14. In light of the great prophet Moses' failure, what do we learn about people? What does this tell us about God's patience toward his people?

15. Are there areas in your life where you can grow in regarding the Lord as holy and rely on him alone?

READ NUMBERS 26-36 AND DEUTERONOMY 6 AND ANSWER THE FOLLOWING:

16. It should be no surprise that access to water is a constant point of concern while wandering through the wilderness. Compare and contrast the first generation's attitude towards God's provision of water in Numbers 20:2-4 with that of the second generation in 21:16-18.

    a. What stands out to you?

    b. How do you think Scripture's water imagery signifies a deeper, spiritual contrast between the two groups?

    c. Read John 7:37-39. Have you received access to the Living Water and what is your response to this reality?

17. Looking back at Numbers 14:3, of what did the first generation accuse Yahweh? How does 23:18-23 disprove their accusation?

18. How does the first generation try to work out their own victory in Numbers 14:39-45, and what is the result? In Numbers 21:1-3 and Numbers 31:1-54, how does the second generation do things differently?

19. What do the stark contrasts from questions 16-17 teach us about where we look for provision and protection?

20. Deuteronomy is Moses' grandest sermon and his parting words as Israel's outgoing leader. He includes a summary of the past forty years, warnings for disobedience, and blessings for honoring the covenant Yahweh has made with his people. Write out Deuteronomy 6:4-9 and then pray these verses for your own life.

DNA GROUP QUESTIONS FOR LESSON THREE

READ EXODUS 20:1-21 OUT LOUD AND ASK SOMEONE TO SUMMARIZE IN THEIR OWN WORDS. THEN, ANSWER THE FOLLOWING QUESTIONS TOGETHER:

1. Review your answers to question 8 out loud together. Which commands are the most challenging to obey?

2. What is Jesus' view of the law from the Sermon on the Mount? (Matthew 5:17-20)

3. How does Jesus practically fulfill the first commandments to love God above all else?

4. How does Jesus practically fulfill the last commandments to love others and value the life of the camp?

5. How do Jesus' words summarizing the commandments to love God with everything and to love our neighbors as ourselves look to you in light of studying Exodus 20:1-21?

6. Looking back at the Ten Plagues, God uses each plague to discredit and destroy specific Egyptian false gods and the idolized ideals they represent (economy, sexual prowess, fertility, agriculture, health, government, etc.). How is God actively working in your life to remove an idol? Are you joining him in this fight or resisting like Pharaoh?

7. How do we, as a DNA Group, keep one another looking forward to the Promised Land rather than back toward Egypt? What are some active steps we can take to continue toward Heaven together?

8. How might memorizing the 10 commandments help us to share the Good News of Jesus Christ with a friend or neighbor? Take a moment to practice together. (Hint: How do the words of Jesus and his apostles prove that we are helpless sinners in need of a perfect savior?)

GROUP DISCUSSION QUESTIONS FOR LESSON THREE

1. Who wrote the first five books of the Bible and when?

2. How long was the period of Israel moving to Egypt until the story picks up in Exodus? Looking back on the same period from where we are today, how distant does that feel to you?

Notes:

LESSON FOUR

The Conquest and the Era of the Judges

SURVEY OF THE OLD TESTAMENT

LESSON FOUR INTRODUCTION

The following questions are provided to prepare you for the upcoming lesson so that you might more fully engage with the material. This week, we will prepare for our discussion of the conquest of the Promised Land, Deuteronomy 31-34 (the death of Moses), the book of Joshua, and the book of Judges.

We hope to clue you in on a few major themes from this period. First and of utmost importance is the theme of faith. Joshua is called to follow the work of the greatest Old Testament prophet, who represents the law of God—Moses. Further, he knows the stiff-necked people he has been tasked to lead and that it is not possible of his own strength. God provides and will fulfill his promises despite the foolishness of the people. But we also want to bring out the tension of Israel's quick departure from Yahweh and the darkness that ensues in the Era of the Judges. What will become of God's kingdom of priests and holy nation?

Before we dive in, thank God for the gift of his word. Then, ask the Spirit to posture our hearts to love and understand his words as we seek to apply them to our lives.

INDIVIDUAL QUESTIONS FOR LESSON FOUR

READ DEUTERONOMY 31-34 AND ANSWER THE FOLLOWING:

1. Summarize the events of the following chapters:
    a. Deuteronomy 31:
    b. Deuteronomy 32:
    c. Deuteronomy 33:
    d. Deuteronomy 34:
2. In Deuteronomy 31, who does Moses name as the next leader of the descendants of Jacob?

3. What promises does Moses make to Joshua in Deuteronomy 31:7-8?

4. What does the Lord command Moses to do in Deuteronomy 32:48-50? In Deuteronomy 32:51, what reason does the Lord give for this commandment?

5. Read Deuteronomy 34:5-8 and Matthew 17:1-3. Then, compare the location of Moses in Deuteronomy and Matthew.

READ JOSHUA 1:1-9 AND ANSWER THE FOLLOWING:

6. What two things does God call Joshua to be? How many times does God tell Joshua this?

7. In nine verses, God calls for courage three times (Joshua 1:6, 7, 9). What does this tell us about what Joshua may be feeling at this time?

8. Read Exodus 17:8-13. Why did God choose Joshua to lead the Israelites into the Promised Land?

9. What promises does God make to Joshua in Joshua 1:5?

10. What does God command of Joshua in Joshua 1:7-8?

11. In light of your observations in questions 1-5, what would you say is true of God? What is true of those who are adopted into God's family through Christ?

12. Jesus commands the disciples to teach new disciples to obey all that he commanded (Matthew 28:18-20). What command of Christ could you dwell on this week?

READ JOSHUA 2-5 AND ANSWER THE FOLLOWING:

13. Joshua sends out two spies to Jericho. Where do they end up?

14. Rahab, a Canaanite, knows who the spies are and who their God is. What does Joshua 2:11-13 tell us about Rahab's faith? How does her faith differ from many of the Israelites' faith we have read about up to this point?

15. What promise do the spies make to Rahab in Joshua 2:14?

16. Summarize the events of Joshua 3. How do these events compare to the events in Exodus 14:21-22? How do we see God's presence in both passages?

17. Kahleen Chapell writes, "The ark of the covenant represented to the people the purity and power of God as well as the direction and safety he provided them."[1] In Joshua 3:3-4, why do you think the people were commanded to keep distance between themselves and the ark of the covenant of the Lord as they crossed the Jordan? How did this serve as a reminder to the Israelites?

18. What do the twelve memorial stones represent in Joshua 4? What "stones" of remembrance have you set in your life to remember God's faithfulness to his promises?

19. What does Joshua do when he encounters the angel commander of the Lord's Army in Joshua 5?

20. How does the angel respond in Joshua 5:13-15 when asked, "Are you for us, or for our adversaries?" Why is this significant?

READ JOSHUA 6, 7, AND 8 AND ANSWER THE FOLLOWING:

21. Did Joshua and the spies keep their promise to Rahab?

22. What does Israel's victory over Jericho show us about who God is?

23. Compare and contrast the victory of Jericho to the events of the battle of Ai that we see in Joshua 8. How did the outcomes differ? What do you think God is trying to show his people?

24. God honors Rahab's faith even though she is a Canaanite. God punishes Achan's sin even though he is a descendant of Jacob. What do you think God is trying to teach these people about how they should relate to him?

1 Kahleen Chapell, "Genesis," in The ESV Women's Study Bible, ESV Bible (Wheaton, IL: Crossway, 2020), 324.

25. Summarize the events of the following chapters:

    a. Joshua 10: *The sun stands still, and the Israelites conquer Southern Canaan* (Your turn!)

    b. Joshua 11:

    c. Joshua 12:

    d. Joshua 13-19:

    e. Joshua 20:

    f. Joshua 21:

    g. Joshua 22:

READ JOSHUA 23 AND 24 AND ANSWER THE FOLLOWING:

26. What does Joshua remind the leaders of in his farewell speech? (Joshua 23:3)

27. Write out Joshua 23:8:

    a. What does the Lord command from Israel?

    b. What does this say of God's heart for his people?

    c. How does this apply to the church today?

28. What does Joshua command Israel to do in Joshua 24:14-23? How do the people respond in Joshua 24:24?

29. Before his death, Joshua set up a stone and said, "It shall be a witness against us." (Joshua 24:27) What is Joshua trying to help Israel remember? Why?

THE ERA OF THE JUDGES

The Judges of Israel

Oppressors	Years of Oppression	Judges	Years of Judging	References
Arameans	8	1. Othniel	40	Judges 3:7-11
Moabites	18	2. Ehud	80	Judges 3:12-30
Philistines	?	3. Shamgar	?	Judges 3:31
Canaanites	20	4. Deborah	40	Judges 4–5
Midianites	7	5. Gideon*	40	Judges 6–8
?	?	6. Tola	23	Judges 10:1-2
?	?	7. Jair	22	Judges 10:3-5
Ammonites	18	8. Jephthah	6	Judges 10:6–12:7
?	?	9. Ibzan	7	Judges 12:8-10
?	?	10. Elon	10	Judges 12:11-12
?	?	11. Abdon	8	Judges 12:13-15
Philistines	40	12. Samson	20	Judges 13–16

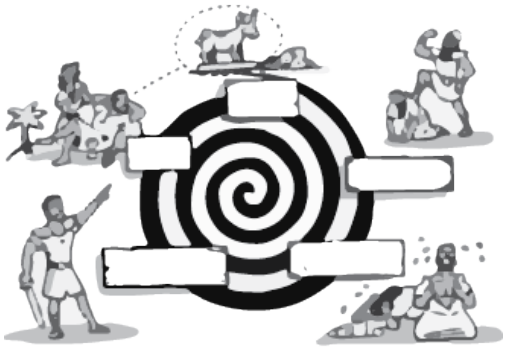
*Abimelech, Gideon's son (Jud. 9), though often considered a judge, is not included here because he usurped authority over Shechem and God did not appoint him as judge.

[2]

DNA GROUP QUESTIONS FOR LESSON 4

READ JUDGES 2 OUT LOUD AND ASK SOMEONE TO SUMMARIZE IN THEIR OWN WORDS. THEN, ANSWER THE FOLLOWING QUESTIONS TOGETHER:

1. Read Judges 2 and fill in the five-part rebellion of Israel (QR Code for Bible Project with answers below):



2. The main theme of Judges could be stated as, "In those days there was no king in Israel. Everyone did what was right in his own eyes." What does this theme to the book tell us about God's character toward his people?

2 F. Duane Lindsey, "Judges," in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 376.

3. In light of God's patience and persistent use of judges—as messed up as they were—to judge the people and bring them back to himself, what is true of God's people?

4. How do you see similar themes repeated today in the global Church? Where do we as the people of God need to repent of corporate idolatry and be restored back to God?

5. How did Jesus bring right judgment to earth and how will he complete his righteous judgment?

6. How does this change how you live today?

GROUP DISCUSSION QUESTIONS FOR LESSON 4

1. In Joshua, we see God show his faithfulness to Israel over and over. Even when Israel doesn't hold up their end of the bargain, God does. What does this say about the God we serve? What does it say about those who have been adopted as sons and daughters through Christ?

2. Who is the final judge of Israel not listed in the book of Judges? Have you ever considered this man a judge?

Notes:

LESSON FIVE

The Kingdom Era

SURVEY OF THE OLD TESTAMENT

LESSON FIVE INTRODUCTION

Welcome to the fifth week of the Survey of the Old Testament. This week we will be looking at the period in Israel's history referred to as the Era of the Kings. The time of the kings gives us many insights into the will of God: the constant iniquities of humanity, the extremely relatable struggle between societal urges, and the glorification of God's divine kingdom.

As we study the time of the kings this week, let's keep our minds on God's revealed will, God's providential guidance, and God's sovereignty. We encourage you to read 1 Samuel through 2 Chronicles. A full picture of God's patience with the rise and fall of even the best of kings will leave us longing for a king that is not of this earth—a Davidic King who will restore God's kingdom.

INDIVIDUAL QUESTIONS FOR LESSON FIVE

READ 1 SAMUEL 8-10 AND ANSWER THE FOLLOWING:

1. In 1 Samuel 8, what does Samuel do differently when acknowledging the next Judge compared to previous Judges (Judges 8:22-23)?

2. Who were the people of Israel rejecting by asking for a king (1 Samuel 10:19)?

3. By rejecting God and calling for a King, God instructs Samuel to warn the people of the ways of a king. What are some of the differences between God's kingship and a more politically focused and empowered human king?

READ 1 SAMUEL 13-17 AND ANSWER THE FOLLOWING:

4. Describe what Samuel tells Saul will happen because of his actions (1 Samuel 13:13-14).

5. How does Samuel describe the man who will take Saul's place?

6. What does Saul say to Samuel in 1 Samuel 15:24? Can you sympathize with Saul letting other people's opinions shape his actions?

7. Kings normally ruled until death and were replaced by a son, but because of Saul's sin, God removed the kingship from his family. God tells Samuel to go to the house of Jesse because he has chosen one of Jesse's sons to be king. To what conclusion did Samuel immediately jump when he saw Jesse's eldest son? What does God's response mean to you (1 Samuel 16:6-7)?

8. Describe what happens in 1 Samuel 16:10-13.

9. In the meantime, the Spirit of the Lord has left Saul and "a harmful Spirit of the Lord tormented him" (1 Samuel 17:14). What do his servants tell him in 1 Samuel 17:15?

10. Who does Jesse send to care for Saul (1 Samuel 16:19-20)?

11. As time passed, we see the Israelites have been fighting the Philistines. Read 1 Samuel 17 and summarize what happens in 1 Samuel 17:38-51.

READ 2 SAMUEL 2-12 AND ANSWER THE FOLLOWING:

12. For hundreds of years, the Israelites have seen God as living in the tent called the Tabernacle. What did David want to do?

13. What did God promise regarding David and his family?

14. Now read David's response in 2 Samuel 7:18. How would you describe his posture before God?

ANSWER THE FOLLOWING QUESTIONS BASED ON 1 KINGS 1—2 KINGS 25:

15. Are there idols in your life that become gods, as referenced in 1 Kings 12:25-30, keeping you from seeing God's sovereignty in your life?

16. What is God's response to the people's belief in their gods' power over nature in 1 Kings 17-19?

17. Read the following in 1 Kings and summarize:

    a. 11:29-39 *Ahijah prophesies the tearing of the Kingdom of Israel* (Your Turn!)

    b. 13:1-32

    c. 16:1-4

    d. 20:13-34

USE THE INFOGRAPHIC PROVIDED TITLED, "THE KINGS & PROPHETS OF ISRAEL & JUDAH" TO ANSWER THE FOLLOWING QUESTIONS:

18. After Solomon's death, how is the Kingdom divided up?

19. In the Northern Kingdom, Israel, how many righteous kings take the throne?

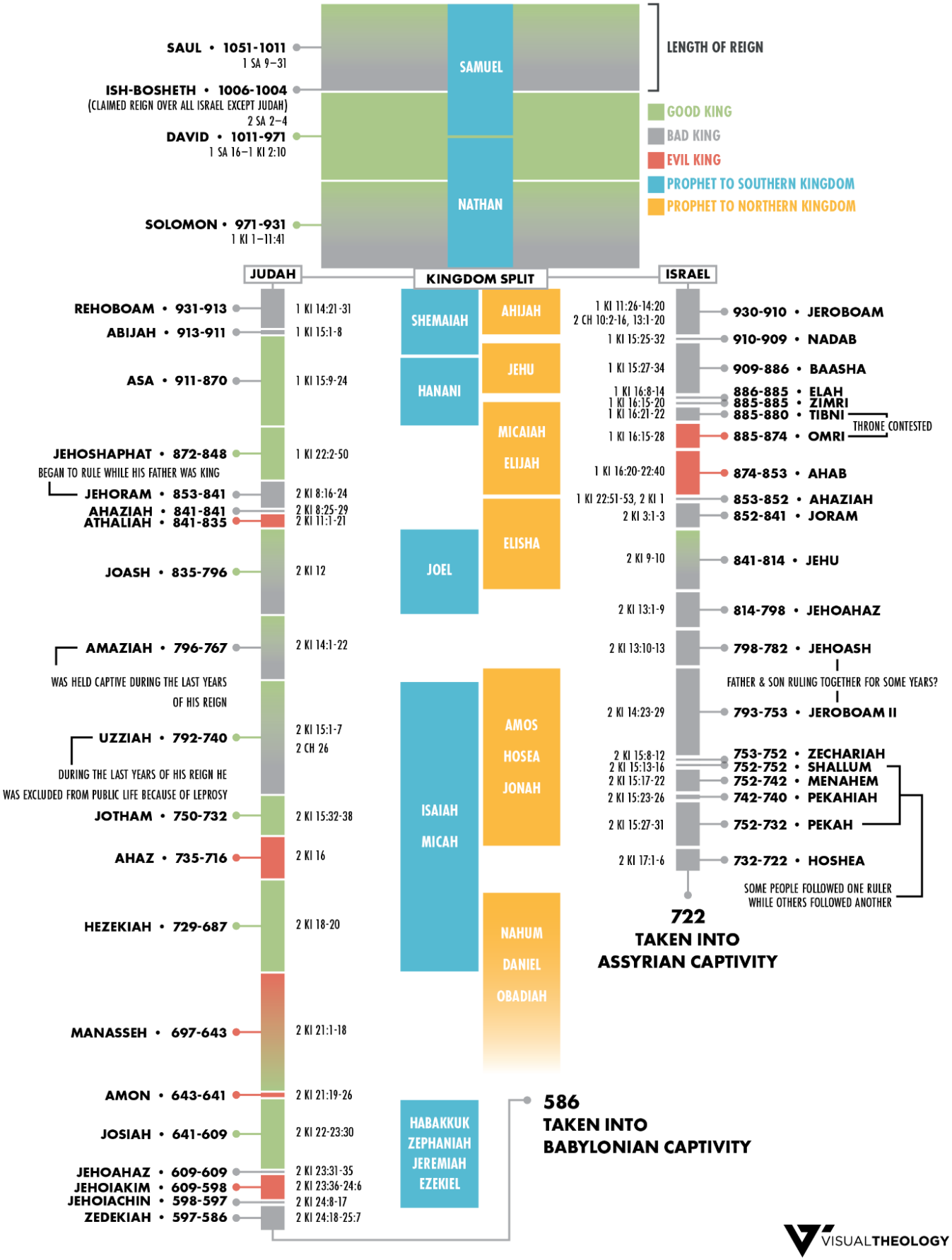
20. In the Southern Kingdom, Judah, who are some of the righteous kings?

21. What encouragement can you take from knowing that God's sovereignty includes good for his people despite their many failures?

22. How do the stories of the kings help you form a healthy fear of God? How does that drive you to a deeper, more faithful relationship with im?

23. Knowing the result of constant evildoing, iniquity, and sin, how can you be more proactive in sharing the gospel and saving grace of Jesus?

THE KINGS & PROPHETS OF ISRAEL & JUDAH



DNA GROUP QUESTIONS FOR LESSON FIVE

READ SAMUEL 1 SAMUEL 12 OUT LOUD AND ASK SOMEONE TO SUMMARIZE IN THEIR OWN WORDS. THEN, ANSWER THE FOLLOWING QUESTIONS TOGETHER:

1. What was Samuel's first plea for the Israelites to recognize his character? Why is that important?

2. What story does Samuel recount starting in 1 Samuel 12:8? What is the cycle we observe of the people and their relationship to God? How does this compare to the previous lesson—The Era of the Judges?

3. Name previous leaders of Israel who issued similar warnings. (See Deuteronomy 17:14-17 and Joshua 24.)

4. What or whom have you elevated to the position of king of your life or look to for peace and contentment?

5. Has there ever been a time in your life where you felt like you were being punished by God? How has that affected your relationship with him? Have someone read John 9:1-7 and reflect on Jesus' words and God's providence.

6. Solomon began so well and then many wives led his heart away from the Lord. What sorts of things do we deal with that try to lead our hearts away?

7. What does this tell us about the condition of the human heart?

8. How do we practically submit all aspects of our lives to the only true God?

GROUP DISCUSSION QUESTIONS FOR LESSON FIVE

1. How have we seen God's faithfulness to not reject his people?

2. What is the clear instruction and warning that we see from The Era of the Kings?

Notes:

LESSON SIX

The Exile(s)

SURVEY OF THE OLD TESTAMENT

LESSON SIX INTRODUCTION

Welcome to the sixth lesson of the training on the Old Testament—the Era of the Exile(s). Merriam-Webster dictionary defines exile as "the state or a period of forced absence from one's country or home."[1] Thus we will be encountering God's forced removal of the Northern Kingdom, Israel, and then the Southern Kingdom, Judah, from the Promised Land he had so graciously given them centuries before. We also remember that there were warnings of impending darkness before taking over the land, and now God's perfect patience encounters his perfect judgment.

The main theme of this section will be sadness. Like any good drama unfolding, the story here will leave us longing and even disoriented. This is why we have spent the previous five lessons working through the timeline and structure of the story to this point. Knowing the story, we are sad, yet we are not completely surprised. We encourage you to sit in the tension and feel the impact of God's people welcoming idols into their worship over centuries; see how the slow progression leads to the demise of dominant kingdoms.

Yet in all that tension, we see God's sovereign hand working. God is not surprised. In fact, he is in control. The Era of the Exile(s) makes that clear for us all.

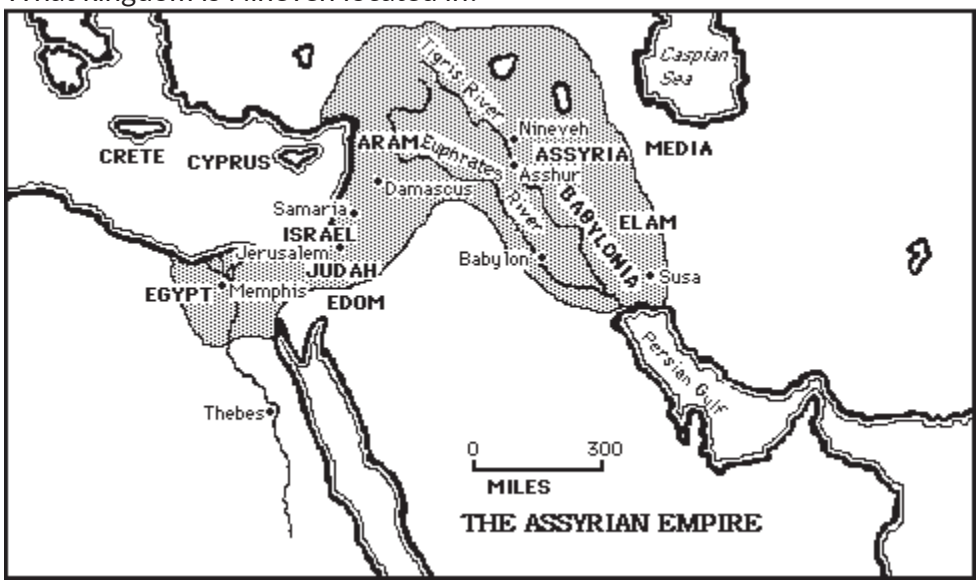
INDIVIDUAL QUESTIONS FOR LESSON SIX

ANSWER THE FOLLOWING QUESTIONS BASED ON THE PROPHETS AND KINGS OF THE SOUTHERN KINGDOM.

READ JONAH AND ANSWER THE FOLLOWING:

1. Why does Jonah say he didn't want to go to Nineveh in the first place?

2. What kingdom is Nineveh located in?



1 https://www.merriam-webster.com/dictionary/exile

3. Compare and contrast God's heart and Jonah's heart to the non-Jewish Ninevites. How would you parallel Jonah's disposition toward non-Jews to that of the Pharisees of Jesus' day?

READ AMOS 5 AND ANSWER THE FOLLOWING:

4. List some of the judgements against Israel.

5. What are the commands in verses 14-15? What do the words "as you have said" in verse 14 tell you about the Israelites' claim of Yahweh?

6. Write out the judgment against those who "desire the day of the Lord!" How does this compare to Jonah's desire for judgment and not mercy to Nineveh?

READ HOSEA 4:1-3 AND 11-12:1 AND ANSWER THE FOLLOWING:

7. What story is the prophet Hosea known for?

8. List some of the judgments against the children of Israel. Compare that to Jonah and Amos.

9. Who and what mourns at the bloodshed among God's chosen people? Read Romans 8:18-25 and compare the mourning with Hosea's prophecy. How does our sin affect our environment?

10. What do you notice of God's character in Hosea 11-12:1? Do you feel tension as you read the words of the Lord?

11. Who does Hosea prophesy to become king of God's child, Israel?

READ 1 KINGS 17 AND ANSWER THE FOLLOWING:

12. Who took over the throne of Israel and how long did he serve? Was he a good king or a bad one? What do you think, "yet not as the kings of Israel who were before him" means?

13. Which king and kingdom took over the Israelites? From whom did the Israelites seek refuge and why is that significant?

14. Why did the takeover of Israel take place according to the prophets in questions 1-3 above and 1 Kings 17:1-23?

15. What would you consider Israel's worst atrocity and judgment to be? Even still, how do you see God's patience with the evil that is recorded here?

16. Who occupies the land of the Israelites (Samaria) after they are taken away? Why might this be significant to the stories we know of Jesus' day where we often feel the hostility and disdain for Samaritans? How does this increase the impact of Jesus' parable of the Good Samaritan in Luke 10:25-37?

17. What happens to the new occupants of Samaria when they do not fear the Lord? How does the king of Assyria seek to remedy that?

18. What practices of idol worship do the people continue to engage in?

19. What practices of idol worship do we engage in today and how does it affect our world? How are the vulnerable and marginalized—children, poor, etc.—specifically sacrificed as we engage in idolatry? (Ex. sex trafficking, etc.)

20. What is the remedy to this idolatry and the specific call on God's people to follow him?

21. What is our Exodus in Christ? How is he the personification of the great power and outstretched arm of God?

22. Though we might not be conquered by an earthly kingdom, we are all painfully aware of the broken world in which we live. Who is someone who does not fear the Lord *alone* that we could share this truth with this week?

ANSWER THE FOLLOWING QUESTIONS BASED ON THE PROPHETS AND KINGS OF THE SOUTHERN KINGDOM.

READ ISAIAH 5:1-7 AND ANSWER THE FOLLOWING:

23. What image is given to the people of Israel? What is God's desire for them expressed through such imagery?

24. What did the Israelites yield according to the Lord? In light of that, what does he allow to happen?

25. How is the house of Israel a wild, inedible vine? Refer back to the previous judgements you have recorded of Israel.

26. How does this shed light on Jesus' words in John 15:1-17? How are we to remain in the Vinedresser and bear *edible* grapes? For what purpose do we bear such fruit?

READ JEREMIAH 3:6-10 AND ANSWER THE FOLLOWING:

27. What is the image now assigned to Israel and Judah? Why is that description given?

28. What does Judah's later fall show you about God's desire to show patience and mercy, even after the treacherous whoredom of Israel?

29. What is the definition of the word "pretense"? In light of that definition, what is the judgment against Judah in verse 10? How does that appear in God's people—the church—today?

READ 2 KINGS 25:1-21 AND ANSWER THE FOLLOWING:

30. Refer to the graphic for "The Kings & Prophets of Israel & Judah" and list the final kings of Judah.

31. What year did the Kingdom of Judah fall? To whom did it fall?

32. What happened to King Zedekiah and his sons? What happened to Judah's army?

33. What happened to the temple that was built during the reign of King Solomon? How many years had the temple been in Jerusalem at that point?

34. Meditate on the narrative you read in 2 Kings 25:1-21 and your answers to the questions above. Now write down the emotions coming to mind and the feelings taking place in your body. (Ex. despair, tension in my chest and shoulders, etc.)

DNA GROUP QUESTIONS FOR LESSON SIX

READ DANIEL 1 OUT LOUD AND ASK SOMEONE TO SUMMARIZE IN THEIR OWN WORDS. THEN, ANSWER THE FOLLOWING QUESTIONS TOGETHER:

1. What are some of the typical stories that you remember from the book of Daniel?

2. What word describes Daniel's attitude in 1:8? How can we be resolved to live out obedience?

3. How does being in community with other believers help Daniel maintain his resolve? How can we do the same?

4. Ask someone to read Isaiah 39:5-7. What does this tell you about the Lord and his provision?

5. Knowing this prophecy, what does it tell you about God's character and attributes?

6. In light of who God is and the remnant he preserves in Babylon, what is true of us as his people?

7. How are we to live in view of God's provision and his constant pursuit of his children?

GROUP DISCUSSION QUESTIONS FOR LESSON SIX

1. How do passages like Daniel 2:20-23, 4:34-35, 6:26-27, 7:9-14 & 27, and 12:13 give us hope as we live out our faith?

2. What are some parallels of our “modern” context to that of the Babylonian culture that Daniel lived in?

Notes:

LESSON SEVEN

The Return from Exile

SURVEY OF THE OLD TESTAMENT

LESSON SEVEN INTRODUCTION

Welcome to the seventh week of the Old Testament Survey. This week, we will study Israel's return from 70 years of Babylonian exile. As we read, we will see this was not a smooth process and had a lot of challenges. In fact, we will only scratch the surface of the challenges they faced. Take some time to read Zechariah, Haggai, and Esther to get a more complete picture.

INDIVIDUAL QUESTIONS FOR LESSON SEVEN

EXILE AND RETURN ARE COMMON THEMES THROUGHOUT THE BIBLE. LET'S TRACE THESE THEMES THROUGHOUT GOD'S STORY WITH HIS PEOPLE IN THE QUESTIONS BELOW:

1. Adam and Eve are banished from the garden. Read Genesis 3 and Revelation 22:14 to answer the following questions:

    a. Who banishes Adam and Eve from the Garden?

    b. Are Adam and Eve without hope of return? Why or why not?

    c. Is the hope of return ever fulfilled completely?

2. Israel and his descendants spent 400 years in Egypt. Read Acts 7:6-45 for Stephen's summary of this time in the Jewish nation's history and answer the following questions:

    a. Why do Jacob and his family feel forced to go to Egypt? List any reasons you can see in the text.

    b. Where does the hope of return to the Promised Land come from in the text?

3. The Acts 7 passage talks of their forefathers driving out the other nations and possessing the land promised to Abraham. Does this mean their return was complete? Why or why not?

4. While we are thinking on the theme of returning from exile or rescue from bondage, can you think of another example of a person(s) being forced to leave their home or position and then being restored to their rightful place? Give a quick breakdown of the story below.

READ ISAIAH 44:28, JEREMIAH 25:12, JEREMIAH 29:10 AND DANIEL 5:17-30, AND THEN ANSWER THE FOLLOWING:

5. Approximately how many years before the exile in 538 BC were each of these prophecies made? Use "The Kings & Prophets of Israel & Judah" from Lesson Five to answer.

6. How do you think the average Israelite responded to each of the prophecies above?

7. List one New Testament promise of rescue or restoration that is currently unfulfilled. Compare and contrast your response to this unfulfilled promise with what you answered about the average Israelite above. How does your response match up with the Abiding Practice of Listening to the Scriptures[1]?

8. Read the following passages and fill out the table below. You may need to reference additional resources (commentaries, study bibles, etc.) to find the approximate dates.

FIRST WAVE (EZRA 3, EZRA 5-6)	SECOND WAVE (EZRA 7-10)	THIRD WAVE (NEH. 1-3)
Notable Person(s):	Notable Person(s):	Notable Person(s):
Approximate Date:	Approximate Date:	Approximate Date:
Number of People:	Number of People:	Number of People:
Major Focus:	Major Focus:	Major Focus:

1 Visit https://summitcrossing.org/abiding-practices for a list of Abiding Practices and resources for living a life of abiding in the Vine.

9. Other than some Levites, what other two Israelite tribes returned from exile? Why do you think the other tribes did not return with them?

10. Would you consider the leaders of the return to be good leaders? How long did it take for the people to stop following the Torah again?

11. Why do you think the promised return didn't stick even though it was led by people who loved and wanted to follow God?

THE SECOND TEMPLE - READ 1 KINGS 8:1-30 AND EZRA 6:13-18 AND ANSWER THE FOLLOWING:

12. Compare and contrast the accounts of the dedication of the first temple to the dedication of the second temple:

	FIRST TEMPLE (1 KINGS 8)	SECOND TEMPLE (EZRA 6)
SIMILARITIES		
DIFFERENCES		

13. Read Haggai 2:3-9. Imagine you're a part of the return to Jerusalem. What part of this prophecy from Haggai is complete and what part is left unfulfilled?

14. What does it mean that Israel is back home and the temple sacrifices have been restored, yet they still feel just as in need of salvation as they did before? What kind of feelings does this tension bring up in you?

15. Reflect on how you would handle Israel's new start. Where would your heart be with the scars of captivity in your past and a fresh start ahead?

DNA GROUP QUESTIONS FOR LESSON SEVEN

READ MALACHI OUT LOUD AND ASK SOMEONE TO SUMMARIZE IN THEIR OWN WORDS. THEN, ANSWER THE FOLLOWING QUESTIONS TOGETHER:

1. Discuss your example from question three above with your DNA Group. Do you have the same examples? Were you surprised by someone else's example?

2. Why do you think the Israelites accuse God of not loving them in Malachi 1:2? Have you ever felt similarly toward God? Why or why not?

3. In Malachi 1:12-14, why do you think God cares so much about the quality of the offered sacrifices? How does giving God your best challenge or confirm your ideas about stewarding God's gifts well?

4. Read Romans 12:1. How do you present yourself before God? How can you help each other in this?

5. In Malachi 3:2-3, God talks of a refiner's fire. Most gold ore contains only a fraction of a percent of gold. What are some thoughts you have about your life being purified as in a refiner's fire?

6. In Malachi 3:12, God tells Israel it will be a land of delight among all the nations because of how blessed it will be. What would that mean for you and your DNA to be a "land of delight" among those around you?

7. How does Malachi end? How would you feel as an Israelite knowing that promise?

8. Read Mark 1:1-8. How does this passage relate to the end of Malachi?

9. Are there any issues that seem unresolved from your study over the past few weeks of the Old Testament?

GROUP DISCUSSION QUESTIONS FOR LESSON SEVEN

1. What are some reasons you can give for the Israelites to consider their return from Babylonian exile complete? What are some reasons you can give the Israelites might still be waiting for their return to be ultimately fulfilled?

2. Consider the phrase, “already, not yet” Do you think the Israelites in 400 BC could identify with that sentiment? Can you identify with it?

3. How can we do a better job of declaring God’s Kingdom to an unbelieving culture blind to God’s work in our world?

Notes:

Notes:

LESSON EIGHT

The "Silent" Era

SURVEY OF THE OLD TESTAMENT

WEEK EIGHT INTRODUCTION

Welcome to the eighth week of the Old Testament training. Congratulations! At this point, we have surveyed a full seventy-five percent of the entire Bible. This is a huge accomplishment, and we pray it has helped deepen your understanding of God's pursuit of his people throughout the ages. Even though we reached the edges of our canon of scripture for this period at the end of Malachi, God has not reached the edges of his love for his children—far from it.

The years between the end of the Old Testament and the beginning of the New Testament are called The Intertestamental Period. Sometimes it is referred to as The Silent Period because no new prophecy is recorded. Take some time to think about the idea of God seeming silent. This time in Israel's history marks a period of transition, and the world is going through its own transitions, as well. So, this week, we're going to build a bridge together. It may be the period in which you're least familiar, so don't worry if you feel stretched. That's the goal.

INDIVIDUAL QUESTIONS FOR LESSON EIGHT

THE SILENCE

First, let's get ourselves situated in the story. Where are God's people at right now? Some of them have chosen to stay in the diaspora, the scattered Israelites among the nations, and some of them returned to reestablish temple worship and life in Jerusalem. Yet Israel seems to find themselves in bondage again and again, even in the Promised Land.

1. What do you think about this era being called The Silent Period?

2. Does the time we're living in now feel like another silent period?

3. Read Jeremiah 31:31-35. What does God say will be true about the new covenant?

4. What hope does this bring to Israel? What hope does this bring to you?

THE BRIDGE FROM MALACHI TO MATTHEW

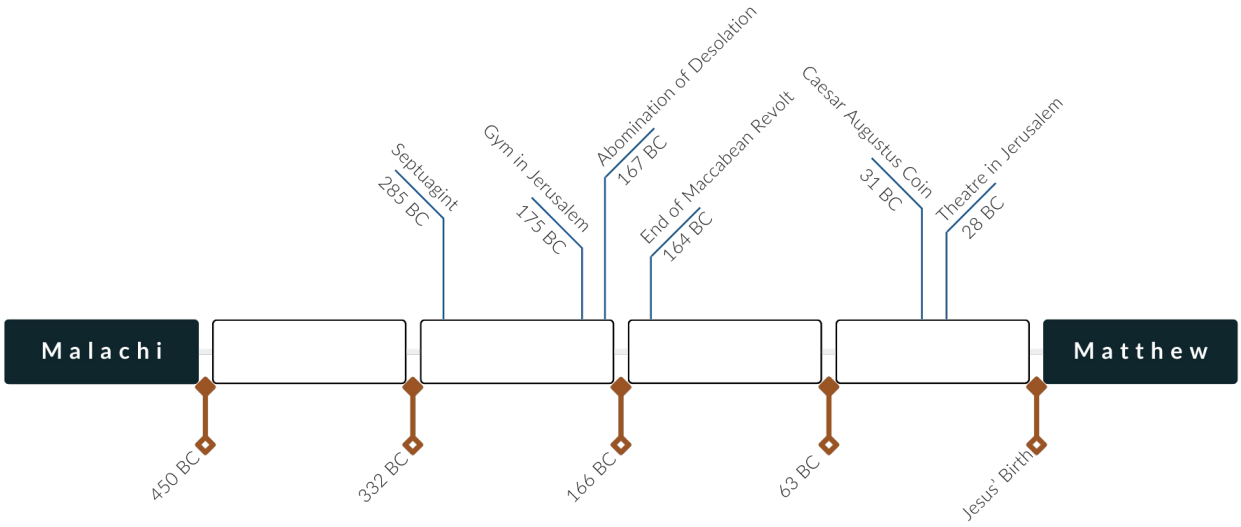
Now, let's start to build that bridge. How do we get from Malachi to Matthew? There are several historical writings from this period that can help us understand the cultural, historical, and literary backdrop on which the New Testament plays out. They are a helpful reminder to us that, though there may be times we feel God is silent, he is always working.

The Israelites of the second temple saw four main periods of political power. Add these dates to your timeline along with any other dates that show up along the way.

THE "SILENT" ERA

Bridging from Malachi to Matthew

(Fill in the empty boxes)



450-332 BC - THE PERSIAN PERIOD

Let's take some time to think about what the effects of exile meant for the Israelites, even once they had returned. God's people were exiled for their lack of faithfulness to God and his law. They were spread all over the Persian Empire and were without a temple or sacrifices for 70 years.

5. Why do you think this period saw the rise of synagogues, teachers (rabbis), and scribes?

332-166 BC - THE HELLENISTIC PERIOD

The Hellenistic period is marked by Alexander the Great and his predecessors' desire to spread Greek culture and language throughout the whole world, including building a gymnasium in Jerusalem around 175 BC. This forced the spread of a foreign culture that soon became violent and oppressive.

6. Between 285 and 246 BC, the Torah was translated into Greek, forming what is called the Septuagint. How do you think this impacted the spread of God's word?

7. In 167 BC, the Israelites witnessed what Daniel referred to as The Abomination of Desolation in the temple by Antiochus Epiphanes. Take some time to read Josephus' account and sit with what that must have felt like to God's people. Reflect on your own commitment to God in the face of such severe persecution.

   "He [Antiochus] got possession of the city by treachery… he left the temple bare, and took away the golden candlesticks, and the golden altar, and table, and the altar; and did not abstain from even the veils, which were made of fine linen and scarlet. He also emptied it of its secret treasures, and left nothing at all remaining; and by this means cast the Jews into great lamentation, for he forbade them to offer those daily sacrifices which they used to offer to God, according to the law. And when he had pillaged the whole city, some of the inhabitants he slew, and some he carried captive, together with their wives and children, so that the multitude of those captives that were taken alive amounted to about ten thousand… And when the king had built an idol altar upon God's altar, he slew swine upon it, and so offered a sacrifice neither according to the law, nor the Jewish religious worship in that country. He also compelled them to forsake the worship which they paid their own God, and to adore those whom he took to be gods; and made them build temples, and raise idol altars in every city and village, and offer swine upon them every day. He also commanded them not to circumcise their sons, and threatened to punish any that should be found to have transgressed his injunction. He also appointed overseers, who should compel them to do what he commanded. And indeed many Jews there were who complied with the king's commands, either voluntarily, or out of fear of the penalty that was denounced. But the best men, and those of the noblest souls, did not regard him, but did pay a greater respect to the customs of their country than concern as to the punishment which he threatened to the disobedient; on which account they every day underwent great miseries and bitter torments; for they were whipped with rods, and their bodies were torn to pieces, and were crucified, while they were still alive, and breathed. They also strangled those women and their sons whom they had circumcised, as the king had appointed, hanging their sons about their necks as they were upon the crosses. And if there were any sacred book of the law found, it was destroyed, and those with whom they were found miserably perished also." (Josephus, The Antiquities of the Jews (XII.5.4)

166-63 BC - THE HASMONEAN PERIOD

The Israelites had finally had enough and, under the direction of Judas Maccabeus, they revolted. After years of fighting, in 164 BC, they took back Jerusalem, restored the temple sacrifices, and ushered in a period of independence over their Greek oppressors.

8. Take a moment to look up the history of Hanukkah and read the passage of its institution below. What Abiding Practice[1] do you see here?

   1 Maccabees 4:59 (NRSV) – Then Judas and his brothers and all the assembly of Israel determined that every year at that season the days of dedication of the altar should be observed with joy and gladness for eight days, beginning with the twenty-fifth day of the month of Chislev.

63 BC - THE ROMAN PERIOD

It didn't take long for corruption to creep into the temple leadership and the Roman Empire took advantage of the internal strife and civil wars. With the rule of the Roman Empire came a number of cultural aspects that changed the world even further. The combination of common governance, common currency, and a vast network of Roman roads increased access to travel and trade across much of the known world. This period continued to see pagan culture creep in, including the building of a new theater in Jerusalem in 28 BC. Rome's imperial cult, high taxation, and strong-handed governance continued to increase the Israelites' desperation for salvation.

9. Take a moment to examine this coin minted by Caesar Augustus in 31 BC. What was the Pax Romana and how was it achieved?

1 Visit https://summitcrossing.org/abiding-practices for a list of Abiding Practices and resources for living a life of abiding in the Vine.

10. What do you notice about the title Caesar gave himself? Read Mark 1:1-11. What does it mean for Jesus to have this same title?

11. With the previous history and cultural context in mind, what might the people of the first century expect of a savior?

12. How does this compare to the reality of the Savior they received in Jesus?

13. Reflect for a moment on your own expectations of Jesus. Do they align with the truth of who he is?

14. The people of God had an important question to answer: what do we do about the Romans? Unsurprisingly, different groups had different answers. Fill in the rest of the chart below with what you think each group's answer would be.

GROUP	DETAILS	THEIR ANSWER
Essenes	Uncorrupted priests that chose to live in the wilderness to keep a strict devotion to the Scriptures	*Better to be a righteous priest with no Temple than a corrupt priest with a Temple.* (Your Turn!)
Herodians	Wanted to find a way to be both committed to God and still get all that the pagan culture was offering	
Pharisees	Committed to righteous living and religious purity, hoping that God would save them without violence	
Sadducees	Priests in charge of the Temple, most were corrupted colluding with Rome for political power	
Tax Collectors	Worked on behalf of Rome to help enforce heavy taxation on their own people	
Zealots	Committed to living by God's laws and ready to bring about another violent revolt like the Maccabees	

15. Which group of people would you identify with the most?

16. Many of the groups during this time were concerned with what it looked like to live righteously. Let's trace this theme across the history of the people of God. Read all four passages and list the similar themes you find among them below:

OLD TESTAMENT	INTERTESTAMENTAL	NEW TESTAMENT	EARLY CHURCH
Isaiah 58:3-9 (ESV) (740-681 BC)	Tobit 12:8 (CSB) - Prayer with fasting is good, and so is giving to the poor with righteousness. The possession of a little with righteousness is better than much with injustice. Giving to the poor is better than storing up gold. (225-175 BC)	Matthew 6:1-24 (ESV) (~28-30 AD)	2 Clement 16:4 - Good, then, is alms as repentance from sin; better is fasting than prayer, and alms than both; charity covers a multitude of sins, and prayer out of a good conscience delivers from death. (95-140 AD)
SIMILAR THEMES			

17. As we close the Old Testament with a new temple and open the New Testament with a new baby, let's take a moment to remember God's constant desire to dwell among his people. List at least one example from each previous week where God shows this desire:

The Creation Era The Era of the Patriarchs	
The Exodus Era	
The Era of the Conquest The Era of the Judges	
The Era of the Kings	
The Era of the Exile	
The Return Era	

QUESTIONS FOR DNA GROUP REVIEW FOR LESSON EIGHT

READ ALOUD THE GOSPEL OF AUGUST CAESAR FROM 9 BC. NEXT, READ MARK 1:1-3, LUKE 2:8-10, LUKE 8:1, AND JOHN 16:33. THEN, ANSWER THE FOLLOWING QUESTIONS TOGETHER:

Gospels were military announcements of the titles and accomplishments of a conqueror. They were delivered by messengers to cities before the new conqueror was about to arrive. Below is a gospel of Caesar Augustus from 9 BC that is recorded along with the institution of a new calendar starting at the date of his birth.

"Since Providence, which has ordered all things and is deeply interested in our life, has set in most perfect order by giving us Augustus, whom she filled with virtue that he might benefit humankind, sending him as a savior, both for us and for our descendants, that he might end war and arrange all things, and since he, Caesar, by his appearance (excelled even our anticipations), surpassing all previous benefactors, and not even leaving to posterity any hope of surpassing what he has done, and since the birthday of the god Augustus was the beginning of the good tidings for the world that came by reason of him,".[2]

1. Circle the similar ideas and themes between the gospel of Caesar and the gospel of Jesus.

2. What were Matthew, Mark, Luke, and John saying when they called their writings "gospels"?

3. How would the governing bodies of the time take this language? How would the kingdom of darkness take this message?

2 https://web.archive.org/web/20170722070724/http://www.masseiana.org/priene.htm

4. How does this inform your understanding of Jesus and his followers so often talking about the kingdom of God?

5. How does this inform your idea of what it means to "share the gospel" with someone?

6. Share your answers with each other from question 15.

7. How can your DNA help you live more faithfully as a citizen of the kingdom of God this week?

8. What do you believe to be true of God in light of this period of history?

9. What Abiding Practices[3] did you find in the passages listed in question 16?

10. Which of these practices would you like to explore further?

11. How can your DNA support you in this practice?

GROUP DISCUSSION QUESTION FOR LESSON EIGHT

1. What did it mean for Jesus to come in "the fullness of time"? How does this history help you better understand the world Jesus was born into?

2. What does The Silent Period teach us today as we find ourselves again waiting for Jesus?

3 Visit https://summitcrossing.org/abiding-practices for a list of Abiding Practices and resources for living a life of abiding in the Vine.

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