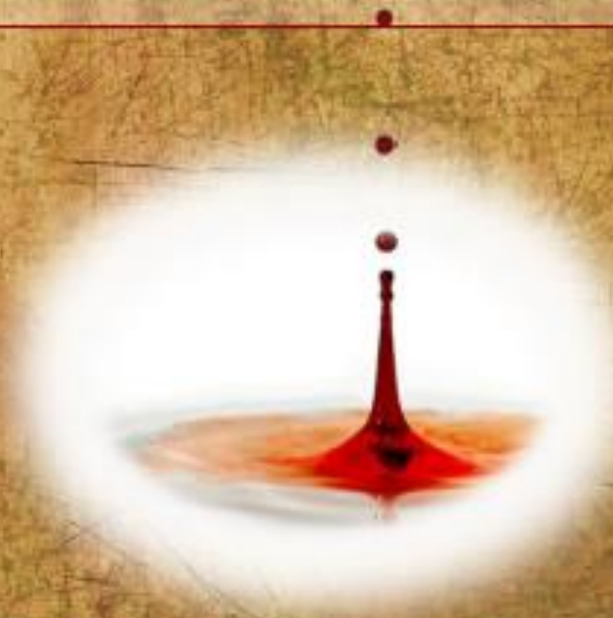


The Story of the Crimson River

Tracing the '*Bloodline of Redemption*' from
Genesis to Revelation



Dr. Tony L. Crisp, PhD

Study Download 1 : Introductory Materials
How to Understand the Bible and the Historical Framework

The Story of the **Crimson** River

Tracing the 'Bloodline of Redemption' from Genesis to Revelation
Revised

Dr. Tony L. Crisp, PhD



True Life Publications
A Division of True Life Concepts Ministry

Study Download 1: Introductory Materials
How to Understand the Bible | The Historical Framework

The Story of the Crimson River



A DIVISION OF TRUE LIFE CONCEPTS MINISTRY

Copyright © 2017 by Tony L. Crisp, True Life Publications.

The right of Tony L. Crisp to be identified as the author of this work has been asserted by him in accordance with the Copyright, Designs and Patents Act of 1988.

All rights reserved. No part of this work may be reproduced in any manner whatsoever without prior written permission, except for classroom use. Every reasonable effort has been made to acknowledge copyright holders. The editors of TLC will be glad to receive information leading to more complete acknowledgements in subsequent printings, and in the meantime, extend apologies for any omissions.

True Life Concepts Ministry, P. O. Box 6596, Knoxville, TN 37914
True Life Publications is an outreach and educational ministry of True Life Concepts Ministry.

For more information about True Life Concepts Ministry or to schedule a speaking engagement with Dr. Crisp, go to
www.tonymycrisp.org

Library of Congress Catalog in Publication Data

Crisp, Tony L.

The Story of the Crimson River: Tracing the Bloodline of Redemption from Genesis to Revelation, Revised

ISBN

Biblical History of Israel

1. History – Old Testament 2. Bible - Archaeological evidences

Published by True Life Publications

Knoxville, Tennessee

United States of America All rights reserve

Table of Contents

Revised Edition

i	Table of Contents
v	Forward
vii	Introduction
ix	Dedication

Section 1: Introduction of Teaching Methodology

1	Building the Foundation for this Study
2	How to Understand the Bible
2	Basic Presuppositions - 2 Tim. 3:16
3	Explanation of Basic Presuppositions
7	Understanding the Bible as it is Written
9	Five Guidelines for Reading and Understanding the Bible
15	How God Speaks Through the Bible

Section 2: The Historical Framework

17	How We Got the Bible
18	Ten Time Periods
19	Twenty-one Sections from Creation to Consummation

Section 3: Bloodline of the Redemptive History

25	Luke 24:13-27; 36-48, esp. v.44
27	◆ The Story Begins before Time: The Great God Introduction to the Book of Genesis Key Divisions in Genesis
29	The Garden of Eden and the Story of Adam and Eve: ◆ <i>"The Fountain is opened on Earth"</i> Genesis 3:1-21, esp.vv.21-22 Primary Characters
31	The Great Judgment and the Story of Noah and His Sons: ◆ <i>"The Stream of New Beginning"</i> Genesis 8:20-22 Primary Characters
33	The Calling and Covenant with Abraham – The Promised Place, People, and Plan: ◆ <i>"The River Runs Through a Ditch"</i> Genesis 15:1-21 Primary Characters
35	Five Primary Covenants
36	Conditional and Unconditional Covenants

39	The Miraculous Creation of a Nation: (Isaac & Jacob “Israel” are Born and Covenant Renewed)
	◆ <i>“The River is Channeled”</i> Genesis 15; 18; 21; 26:1-6; 28:10-15
	Primary Characters
40	Twelve Sons/Tribes of Israel (Jacob)
43	◆ Dipped in Blood:
	The Dark Days of Death in Egypt and the Rise of the Deliverer
44	The Miraculous Delivery and Establishment of the Chosen Nation:
	◆ <i>“The Worship/Sacrificial System of the Chosen Nation”</i>
44	Introduction to the Books of Exodus, Leviticus, Numbers, Deuteronomy
45	The Tabernacle of Meeting
	The Symbolism of the Tabernacle
47	The Names of the Tabernacle
48	The Tabernacle of Meeting Diagramed
48	The Tabernacle of Meeting Illustrated
49	The Furniture of the Tabernacle
50	The Levitical Offerings
52	The Jewish Feasts
54	The Promised Place is Conquered:
	◆ <i>“The River Channeled Through a Harlot”</i>
	Joshua 2:1-24, esp. vv.17-21; 6:22-25
55	The Cry for a King:
	◆ <i>“The River Channeled Through a Moabite Gentile: The Kinsman-Redeemer, GO’EL”</i> Ruth 1-4, esp. 4:1-22
	Introduction to the Books of Judges and Ruth
56	Chart: The Period of the Judges
58	The Crowning of a King and the Davidic Covenant:
	◆ <i>“The River Runs Through the Throne: The Kingdom is Established”</i>
	2 Samuel 7:1-17
58	Introduction to the Books of 1 and 2 Samuel
59	The Period of the United Kingdom
59	Saul
60	David
62	Solomon
63	Temple Illustrations by Leen Ritmeyer
65	Temple with Specific Points of Interest Named

66	The Period of the Divided Kingdom
	Introduction of the Books of 1 and 2 Chronicles
67	Major and Minor Prophets
68	Ministries of the Prophets
69	The Period of the Single Kingdom:
	◆ <i>“The River Runs Through the Prophets”</i> Isaiah 53
70	◆ The Prophecy and Preparation for the Promised Deliverer
	Introduction of the Books of Daniel, Ezekiel
72	Worship is Restored:
	◆ <i>“The Crimson River is Restored to Moriah”</i>
	Introduction to the Books of Haggai, Zechariah, Ezra, Nehemiah, Esther, and Malachi
74	God’s Preparation for the Messiah:
	◆ <i>“In the Fullness of Time”</i> Galatians 4:4
75	Summary of Important Dates between the Testaments
76	◆ Restoration to 70 AD:
	<i>Restoration to Augustus and the Birth of Jesus (Luke 2)</i>
77	Between the Testaments: Political Developments/Glossary of Terms
82	In the Fullness of Time
90	Restoration to 70 AD
90	Introduction to the Books of Matthew, Mark, Luke, John
91	Division of the New Testament
92	Chart: New Testament Chronology and Authors
93	Matthew Outline:
95	◆ The Lord’s Supper / Communion / Passover Feast
103	◆ <i>“The River Runs Through Calvary”</i> Matthew 26
	Mark Outline
106	John Outline
108	Gospel of John: Context, Miracles, Discourses
111	◆ <i>“The River Runs to the Throne in Heaven”</i> Revelation 4 & 5
112	Outline of Revelation

115	Section 4: Source Material
	Bibliography Referenced
116	Ten Time Periods
116	Major World Powers
	(Twenty-one Sections from Creation to Consummation)
117	Ten Time Periods and Books Written in Each
118	Structure and Division of the Old Testament
119	Introduction of the Books of the Old Testament, the Pentateuch
120	Cycle of Rebellion
124	Chronology of the Old Testament: Important Personages and Events
126	Key Old Testament Dates
126	Primary Characters and Terms in the Book of Genesis
129	Key Divisions in Genesis
130	Outline of the Old Testament History: Genesis to Malachi
135	Names of God in the Old Testament
135	Tetragrammaton
136	Introduction to the Book of Psalms
143	Prophetic Activity of the Hebrew Prophets
143	Important Rulers of Assyria, Babylon, and Persia
145	Chart: The Kingdoms, the Prophets, and their Message
146	Brief Chronology of the Temple
147	History of Modern Sectioning
148	The Meaning of the Prayer Shawl
153	Review Section 1
154	Review Section 2
156	Review Section 3
158	Power Point Slide Presentation and Notes Sheets
183	Index

Credits:

Cover Image: Eric Begin

Timeline in PowerPoint styled after timeline design by Shawn Handran

Furniture of the Tabernacle Images used by permission from Thomas Nelson, Inc.

Temple Mount Drawings by Leen Ritmeyer used with permission from Ritmeyer Archaeological Design

Scripture taken from the New King James Version. Copyright 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

Additional resources for the live presentation will be at Crimsonriver.org.

Forward

The notes contained in this book have been compiled from years of study and travel to God's Holy Land, Israel. Some of the contents are professor's notes taken while in seminary classes at the Criswell College of Dallas, Texas and during years of Graduate and Postgraduate studies. Many of these notes later became parts of the Criswell Study Bible, Believers Study Bible and were most recently published as the Baptist Study Bible by Thomas Nelson Publishing Company.

God has led Tony Crisp to assist evangelical Christians all over the world in their walk with God by providing a historical, geographical and cultural context to the study of the Bible. He has been studying in and about the Holy Land for more than 40 years and is considered to be a leading authority on Israel and its history. He is currently expanding his Leadership Institute into developing curriculum for pastors and lay leaders that will give them the tools they need to understand the Bible the way its inspired Bible writers intended – through the lens of the Hebrew way of life, language, culture and history.

He teaches that every inspired author from Moses to the Apostle John believed that the people to whom they were writing understood the language, culture, idioms, illustrations and overall context of the writer. Bible students in western culture have primarily read everything through the lens of their own experience, not that of the Bible writers; hence the need for a different approach to study.

Tony Crisp is a native Tennessean and has served as an advisor to both public and private educational institutions across America in areas of curriculum, public relations and institutional advancement. He has served on various committees and boards at every level of denominational life among Southern Baptists and is recognized by his peers for his down-home humor and his Biblical approach to leadership. He is known across the nation for his clear Bible exposition and ability to teach complex Biblical concepts and make those more understandable to the common man. Dr. Crisp serves on the Executive Committee of the Southern Baptist Convention, Nashville, Tennessee. Dr. Crisp also serves our national interests as a member of the National Council of the American Israel Public Affairs Committee in Washington, D.C. and is the Strategic Initiatives Director of the International Christian Embassy Jerusalem - USA, Inc. He is a founding partner of the Jerusalem Media Partners and serves as President of True Life Concepts Ministry, Knoxville, Tennessee.

Introduction

What you hold in your hand is a compilation of years of study. This is a work in progress. This work is gathered from classroom notes as a student at the Criswell College in Dallas, completing Graduate studies at the University, in Postgraduate work, and completing a terminal degree. These have been compiled from materials written over the years to help the churches served by the author and the people who have been ministered to in America and on trips to the Middle East to better understand God's Word. Notes on the people, places, events, dates and timelines are all materials used while touring and studying in Israel and other Biblical lands.

I am privileged to have sat under the teaching of W.A. Criswell, my first mentor, who was the Pastor of the First Baptist Church of Dallas. He founded what is now the Criswell College. Criswell says this of redemption:

“The Bible is a book of redemption. It is that or nothing at all. It is not a book of history, science, anthropology or cosmogony. It is a book of salvation and deliverance for lost mankind. The idea in the word ‘redemption’ is two-fold: it refers to deliverance; and it refers to the price paid for that deliverance, a ransom. We are redeemed from the penalty of sin and from the power of Satan and evil by the price Jesus paid on the cross for us; and we are redeemed to a new life of love by the appropriation of that atonement for our sins.

The whole of the Bible – whether the Old Testament or the New Testament – looks to the mighty redemptive atonement of Christ. His blood sacrifice is the ransom paid for our deliverance. He took our sinful nature upon Himself in order that He might satisfy the demands of the Law. His sacrifice is accepted as the payment for the debt the sinning man owes to God, and His death is accepted as the full payment for man's deliverance.”

The material is designed to be *assimilated by the learner* and ***then taught***. PowerPoint presentations are available and may be used to aid the teacher and the student in teaching and comprehension. My prayer is that this will be of inestimable value to you as you study *The Story of the Crimson River*.

Dr. Tony Crisp
President, True Life Concepts Ministry
Knoxville, Tennessee

Dedication

This book is dedicated to my dear friends, Donald “Jabo” and Tammy Francis, who over the years have enabled me to minister as I have. They have supported me prayerfully and financially. I could not have done what I have been able to do in the United States and around the world in preaching the gospel and teaching the truth of God’s Word to thousands without their support and help.

Thank you and I love you from the depths of my heart.



Section

1

Introduction of Teaching Material

Building the Foundation for this Study



The purpose is to build both a Historical and a Theological (Redemptive) Framework in order that the student may be able to “hang” truth, or to “flesh it out” in their minds. This method, as is believed by the author and reinforced by studies that show this, is the way which God made the human mind to think, reason, analyze and absorb concepts; **True Life Concepts** upon which people can base their lives, teach their families and the generations to come, thereby passing on the faith once delivered to the saints.

The 21 Historical Periods of time, nations, peoples and events are to allow students to see all of the history (His Story) from a high altitude and then zoom in and out as the need arises to particular periods, nations, persons or events. The Teaching Method is to teach Summarily to Specifically from Panoramic to Particular. This will allow us to see the big picture, and then zoom into the details. That is how the Bible is written - in Historical Narrative sections.

Using Genesis as an example of how the Divinely Inspired Story moved or passed from one generation to another.

An example of this is Genesis 1, a general overview of the days and events of creation. The chapter ends with the apex of God’s creation, which is Man. The chapter in the original text does not end with Genesis 1:31, but rather with Genesis 2:3 and then a new chapter begins.

The Book of Genesis is actually broken down into ten sections, which would have made up the original stories as they were orally passed down through the generations. The Book of Genesis is divided in the following manner:

The Prologue/Introduction

Genesis 1:1-2:3

- | | |
|------------------|---|
| 1. Genesis 2:4 | The History/Generations of the Heavens and Earth |
| 2. Genesis 5:1 | The History/Generations of Adam |
| 3. Genesis 6:9 | The History/Generations of Noah |
| 4. Genesis 10:1 | The History/Generations of the Sons of Noah, Shem, Ham, Japheth |
| 5. Genesis 11:10 | The History/Generations of Shem |
| 6. Genesis 11:27 | The History/Generations of Terah |
| 7. Genesis 25:12 | The History/Generations of Ishmael |
| 8. Genesis 25:19 | The History/Generations of Isaac |
| 9. Genesis 36:1 | The History/Generations of Esau, who is Edom |
| 10. Genesis 37:2 | The History/Generations of Jacob, Israel |

How to Understand the Bible

Basic Presuppositions

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”
2 Timothy 3:16

The Bible is the Word of God. The Bible claims conservatively at least 2,500 references to inspiration in the Old Testament alone. 2 Timothy 3:16, “*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,*” teaches that the Scriptures are out of the mouth of God, literally, “God-breathed.” This verse teaches that the Bible is profitable or advantageous for:

1. **Doctrine** – Doctrine is a codified set of beliefs or belief system.
2. **Reproof** – The Bible objectively gives instruction as to when and where one is wrong.
3. **Correction** – The Bible objectively gives instruction as to how and why to get right with God.
4. **Instruction in Righteousness** – The Bible gives instruction on how to live righteously and please God.

The Bible is complete in its revelation of God and its purpose, which is showing His plan of salvation in His Son, Jesus Christ. History is quite literally *His Story*! The Bible is not complete with every historical event of when God moved in human history or even in relation to the life and work of Jesus Christ (John 20:30-31; 21:25). It is without error in its original autographs. Only Scriptures are inspired – not Bible study notes and dictionaries, teachers or preachers.

The True Life Concepts Ministries belief statement about the Bible is:

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

Scripture Reference: Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11, 89, 105, 140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.

Explanation of the Basic Presuppositions

Everyone has presuppositions when beginning a major study. These presuppositions should be the guiding principles that are considered when approaching a problem or a study such as a book of the Bible. The basic presupposition of this study is that the Bible is the verbally inspired word of God and that it is a perfect record of God's truth. Furthermore the Holy Spirit of God so prepared the human authors, inspired their minds

and superintended their writing, that what they wrote down in autographs (original writings) were, indeed, the very words of God.

The Scripture claims inspiration for itself hundreds of times throughout the Old and New Testaments. One such claim, and perhaps the clearest attestation of all, is found in 2 Timothy 3:16 where the Apostle Paul writes, *“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction and for instruction in righteousness.”* The Greek word used here to translate “inspired” is “*theopneustos*” which translated literally means, “*God-breathed*.” ‘Pneustos’ is derived from the Greek word ‘Pneuma’ meaning ‘Spirit’. The Apostle Peter tells us that *“...Prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.”* (2 Peter 1:21) The Holy Spirit so communicated to the human authors that they each one wrote down precisely the truth which God desired to be transmitted onto papyrus, parchment or vellum (sheepskin) to be a record of God’s ‘breathed-out’ truth.

The Apostle said that this God-breathed scripture was “profitable, advantageous, and helpful...”

Profitable is a rare word in the New Testament. It is only used three times; twice in Paul’s letters to Timothy, in 1 Tim. 4:8 and here in 2 Tim. 3:16. The only other citing of this word is in the other Pastoral Epistle of Titus 3:8. The etymology (root meaning) and the meaning derived from “usage” of the word is consistent with being useful, helpful or serviceable, hence coming to mean “profitable”. The Scriptures are not “relics” of the past to be considered just as ancient history, but on the contrary are relevant and up-to-date. The teachings of the Bible are as helpful and profitable in our postmodern era as they were the hour they were written. Of course the next question would be, “How are they useful, helpful or profitable?”

They are helpful for at least four things:

1. The Scriptures are profitable for “doctrine.” Doctrine is the translation of the Greek word “*didaskalia*”, which is from the family of words having at its root, “teaching”. This word, in the King James Version of the Bible, is translated “doctrine” 19 times in the following passages: Mt. 15:9; Mk. 7:7; Eph. 4:14; Col. 2:22; 1 Tim. 1:10; 4:1, 6, 13, 16; 5:17; 6:1, 3; 2 Tim. 3:10, 16; 4:3; Titus 1:9; 2:1,

7, 10. This is a word that refers to a “set of beliefs” or a “system of belief.” In modern parlance or language, this would be called a “belief system.” This word, along with its Greek counterpart “didache” used 29 times, speaks of a “set of teachings” upon which the Apostles and early believers based their lives and ministries. The “Scriptures” are therefore profitable as a belief system upon which any person can build their life.

The Bible is profitable for a belief system upon which one can build a life. A person can know that what the Bible says is true, because it is unlike any other ‘set of teachings.’ It is indeed the very words of God, and one can be assured the foundation stands sure, has stood the test of time and will stand the test of eternity.

2. The Scriptures are profitable for “reproof.” Reproof is a fancy way of saying “telling you when and where you are wrong.” God’s word will accurately and consistently tell anyone where they are wrong. This assumes, of course, absolute standards that are unchanging in relation to the mores of time and culture. God has set absolutes in the universe and in morality. God tells a person when they are wrong, and He does that without partiality. It doesn’t matter if one is poor or rich, black or white, old or young; the truth is immutable.

3. The Scriptures are profitable for “correction.” While reproof tells one plainly when and where they are wrong, it doesn’t answer the second part of the question, “How does one get right when they have done wrong or gone astray?” The Bible is profitable for this as well, which is why the term ‘correction’ is in the text. ‘Correction’ is how God shows one how and when to turn from a wayward path and get back on the right path, and it even shows what path one should take. “How does one get right with God?” The Scriptures point us in the way of faith that pleases God (Hebrews 11:6) and it is through the Word of God that faith comes (Romans 10:17). Daniel, the Old Testament prophet is a perfect example of how God usually works in the life of His people. Daniel being confronted with a choice that violated his conscience before God, while in captivity in Babylon, asked to be excused from eating “the King’s meat”; but instead be

A person can know that what the Bible says is true, because it is unlike any other ‘set of teachings.’ It is indeed the very words of God, and one can be assured the foundation stands sure, has stood the test of time and will stand the test of eternity.

allowed to eat those things that were more in keeping with the Biblical diet of his faith in Yahweh God (Daniel 1:8-21). Daniel didn't just say, "No" to something, but also "Yes" to something. God often says, "No", but when He does He always points to a "better" way. The Bible is the only source for a 'correct' answer.

4. **The Scriptures are profitable for "instruction in righteousness."** This is God's way of showing how to walk with Him in obedience and fellowship. God wants each of His children to know Him and walk in His way, because His is the only *right* way. The Bible tells one how to do this. The more a believer studies God's word, the Bible, the more he will know God, know where he goes astray, know how to get back on the right path and know how to stay on the right path. No one has ever consistently grown in their walk with God without walking in the Word of God. Being filled with the Word of God is likened to being filled with the Spirit of God (see Eph. 5:18-21 and compare with Col. 3:16-17). The two are inexorably linked.

2 Timothy 3:16-17 has primary reference to the Old Testament of course. However, we as "New Testament" believers should be just as assured of the Divine Inspiration of the New Testament. The Lord Jesus preauthenticated the writing of the New Testament in many passages, nowhere more clearly stated than in John 14:25-26 where Jesus said, *"These things I have spoken to you while being present with you. But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you"* (author's emphasis). The Apostle Peter enlightens us as to the view of the writings of the Apostle Paul, putting them on par with Old Testament Scriptures since he was not numbered with the original twelve disciples. Consider what the Apostle Peter wrote about the Apostle Paul's writings, *"and consider that the longsuffering of our Lord is salvation - as also our beloved brother Paul, according to the wisdom given to him has written to you. As in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the scripture."* (2 Pet. 3:15-16; author's emphasis.)

Understanding the Bible as it is Written

1. The Bible is a Jewish book – written to Jews, by Jews, primarily for Jews.

2. Every Bible writer from Moses to John assumed/believed that the people to whom they were writing understood the context, culture, language, customs, idioms and illustrations of that day.

3. The Bible is not complete in details.

John 20:30-31, ³⁰ “And truly Jesus did many other signs in the presence of His disciples, which are not written in the book; ³¹ but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.”

John 21:24-25, ²⁴ “This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true. ²⁵ And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. Amen.”

4. The Bible was not written as a movie script with editor’s notes. For example, in reading the passage about the Passover meal in Matt. 26, only the briefest of details are given about the meal that night. If all these details had been included, it would have assisted readers *today* to understand more of what those events signified. (Additional explanation is included in “The Lord’s Supper”, page 95.)

Before beginning any study, a student should understand the pedagogy of the instructor. Without equivocation, the writer of this material, Dr. Tony Crisp, believes the Bible is the Word of God and it is without error. All of it. However, most of the students working through this material, being Western in their thinking are for the most part ignorant of the Middle Eastern perspective and culture from which the Bible was written. Therefore, several things must be understood about the Bible before beginning this study of *The Story of the Crimson River*.

The Bible is a Jewish book – written to Jews, by Jews, primarily for Jews.

The Bible is a Jewish book, it is written by Jews to Jews primarily for Jews.

If you do not understand this you will never comprehend the Bible. You must keep that statement in the forefront of your thinking. The Bible is not a Western book. It is a Middle Eastern book and it is written with the idea of assumptions. The Bible is filled with assumptions. Understand, the Bible is the Word of God from Genesis to Revelation, but it is incomplete in details and filled with assumptions. In other words, every Bible writer from Moses (Genesis) to John (Revelation) assumed that the people to whom they were writing understood the language, culture, customs, idioms, geography and the history of the teaching up to that time. The writers assumed and believed that all of their audience understood the language and understood the idioms. Idioms are an expression that is peculiar to a culture.

Familiar idioms of the Appalachian region such as, “You are looking at me like a calf looking at a new gate” or “You look like a deer in headlights” for the most part, don’t make sense to someone who has lived their entire life in, say, California. A normal part of their daily life won’t have included calves or deer. To them, the phrase, “You look perplexed” would be saying the same thing. When taking people to Israel from the US, generally the expression heard more than any other is “Ahh, now I understand it. Now that makes sense.” Why? Because the Bible is filled with the assumption that everybody knew the language being spoken, the idioms that were being used as well as the geography and the history.

For instance, the Sea of Galilee is a Western expression. Americans think of the Black Sea or the Dead Sea, but the Sea of Galilee is actually a fresh water lake. The word for sea in the Bible is the word Yam. It is the same word that is used for fresh water. It is the same word that is used for ocean. It is the same word that is used for lake. It is the same word that is used for a pond or a tank. No, the Jews call it *Kinneret* because the word *kinnor* is the word for harp. If you look from above from the southern Golan plateau you will see that the Sea of Galilee is literally a fresh water lake that is shaped like David’s ancient harp, therefore it is called the little harp – *Kinneret*. So it is called the Sea of *Kinneret*, or the

Lake of *Kinneret* or the Lake of Tiberius in some of the New Testament passages. Everyone knew that in the time the Bible was written, but because we are Western, we just take what the translators give us.

The points in this chapter, though simple, must be thoroughly understood, accepted, and absorbed as you continue this study.

Guidelines for Reading and Understanding the Bible

These are some basic guidelines one should understand to correctly and consistently interpret the Scriptures. Five guidelines are listed here:

1. If the plain sense *makes* sense – let that be the sense lest it all becomes *nonsense*.

In the author's earliest days of ministry he served on staff with Dr. W.A. Criswell, Pastor of the First Baptist Church of Dallas, Texas. Dr. Criswell had authored a groundbreaking book entitled, "*Why I Preach That the Bible is Literally True*." Because of the known association with the school that bore his name, this author was often asked, "Do you believe the Bible is literally true?" To which he would reply, "Yes, but the Bible does not always speak literally!" This and many other questions like this over the years are what brought about his preparation of this material for you.

The basic understanding of any document or text must be based upon understanding the nature of the written material you are studying. Questions have to be asked, "Is this a simple narrative telling a story?" Or, "Is the material some kind of figurative language medium being used such as allegory, metaphor or other analogous types of speech?" This makes a difference in how the material or text is interpreted or understood. If you take what is clearly historical narrative and make that an allegory, then you have done great injustice

to the text and will totally misunderstand the author's meaning. If you are studying material that is written in some sort of analogy and make it literal you miss altogether what could be a window of understanding of the author's intentions and what was meant to be conveyed in the text. Two illustrations from the Bible will help us bring home this first point, one reference from the Old Testament and one from the New Testament.

The first book of the Bible is Genesis. The book is a narrative, a historical record of the origins of the universe, earth and all created things. It tells of the beginnings of mankind, his fall and redemption and more. It could be called the foundational narrative of all creation. This narrative should be read with the first principle in mind, *"If the plain sense makes sense let that be the sense, lest it all becomes nonsense."* As you read the text, the narrative says, *"In the beginning God created the heaven and the earth."* The plain sense of that text is that "God" indeed *"created the heaven and the earth."* If the Bible says, "The evening and the morning were the first day...second day...third day..." then in order for that to make any sense at all one must take the plain sense of the text. Why? Because the text was written as a historical narrative. Adam and Eve were real people! There was a literal flood! Abraham was a real person! There were literally covenants made and promises given! However, the entire Bible is not historical narrative.

The Old and New Testaments are replete with instances in which the Bible is written in something different than historical narrative. In the Gospel of John, Jesus says, He is, *"the Bread of Life."* Does this mean that Jesus is literal bread: two parts whole wheat flour, one part milk, two tablespoons olive oil, egg optional? No, No! He is using a "figure of speech," a literary device to communicate truth. He is using analogy, or another way of speaking, to illustrate a truth or connect a literal truth with a deeper or richer way of knowing that truth being illustrated. In this case Jesus was referencing the "Manna" in the desert, which the Israelites ate on their way to the Promised Land. He was taking a literal narrative and giving it richer meaning! As the manna in the wilderness was sufficient for the Israelites every need physically, so He is sufficient for them, obviously in a literal sense (the feeding of the multitudes), but more

than that, He could satisfy the longing, gnawing hunger of their souls. It was a method of speaking. *If the plain sense makes sense, let that be the sense lest it all becomes nonsense.*"

2. Always interpret a passage within the context (Immediate, Book, Corpus, Testament, etc.).

A "text" is a "written account." Context finds its root in the compound of the word "together" with the word meaning to "braid or weave." The context of a text is everything that weaves its way in and around the primary text. What is "with" the text? When reading any passage either small or large one should always consider what is being said. To whom it is being said? Where is the location of the speaker and the recipient of the writing? Are there any special historical, geographical, linguistic or cultural assumptions or predispositions? In the document being read one must determine what was said just before the passage and after the passage being examined. Is the passage an Old Testament or New Testament text? The entire Bible is inspired, but the entire Bible is not written to the same people in the same circumstances. While each passage is absolutely accurate, passages are different. For example without a contextual understanding of many of the Psalms, many would not make sense or one would lack the background to understand the depth of the text, i.e. Psalm 51, 32, 88. The "Valley of Dry Bones" should be understood within the historical setting of the Babylonian exile and the promise of ingathering from the nations to be planted back in the land never to be uprooted again. That passage without *context* becomes nothing more than an extended allegory for Gentile believers to use as an illustration for conversion to Christ and some spiritualized teaching about the church. While the passage may be illustrative of that reality, it is not the primary meaning of the passage.

In the New Testament, if one does not see that the Apostle Paul is writing to a local assembly about particular local assembly problems at Corinth, all sorts of fanciful

interpretations may arise. If one doesn't understand the *context* – that Paul was writing not to complement but condemn what was going on in the Church – one will surely *misinterpret* the book's message. If it is not taken into consideration the context of 1 and 2 Timothy and Titus as personal letters written to younger pastors about how to conduct themselves within the local assembly, the letters will not make sense. If the book of Revelation is not taken as it says it is as the capstone of God's prophetic revelation of coming events in history, then it will remain a veiled book instead of as it was destined to be, an "unveiling" of future events.

3. Always interpret an unclear text/verse (one that could be interpreted more than one way) by a clear one (one that can only be interpreted one way).

The first question that has to be answered is, "What is meant by an *unclear* text/verse? There are many verses in the Bible that can legitimately, linguistically and grammatically be interpreted more than one way. A clear text/verse would be one that by all accounts can be interpreted only one way.

One notable passage in the book of Acts is a good example. At the close of the great Pentecostal message by the Apostle Peter those who heard the message were deeply convicted, "cut to the heart" and said to Peter and the rest of the Apostles, "*Men and brethren, what shall we do? Then Peter said to them 'Repent, and let every one of you be baptized in the name of Jesus Christ **for** the remission of sins...*" (Acts 2:37-38). What makes this an unclear verse is that baptism in this verse can either be part of what brings about "remission/forgiveness of sins" or the result of having your sins forgiven. This hinges on one word in the text, "*for*" in the Greek text, "*eis*" which can legitimately, linguistically and grammatically be interpreted more than one way. This is a small word, but is the difference between the theological view of baptismal regeneration or through trusting in the Lord Jesus alone to save and bring about forgiveness in one's life.

The truth may be illustrated in two statements using the same preposition "for" and will mean two entirely different things. If one

says, “I am going to the convenience store *for* bread” the person in effect is saying, “I am going to the convenience store *in order to get* bread.” In that statement, the purpose of going to the store is “*in order to*” get something. However, using the same language, while at the same convenience store that same person “Gets gas *for* their car” the entire meaning of *for* changes. The person is in effect “Getting gas *because they have a car*; not in order to get one.” Applied to the text/verse Acts 2:38 Peter is saying one of two things: “Repent, and let every one of you be baptized in the name of Jesus Christ *in order to receive* the remission of sins,” or, “Repent, and let every one of you be baptized in the name of Jesus Christ *because you have received* the remission of sins.” The difference is one word, but it is the difference theologically between whether a person is saved through faith alone or through faith and water baptism. These two views are diametrically opposed to each other. The question is therefore, “How does one solve this dilemma?”

The question is answered with another question, “Is there any place where a similar question has been asked about a similar subject that can clearly be interpreted only one way? The answer is, “Yes!” The verse is in the same book - Acts 16:31, “*So they said, Believe on the Lord Jesus Christ, and you will be saved, you and your household.*”

The context is that Paul and Silas have been imprisoned for preaching the Gospel of Christ. After singing praises in the middle of the night and a great earthquake, the keeper of the prison came to Paul and Silas and asked the question, “*Sirs, what must I do to be saved?*” Sound familiar? This is the same question being asked about the same subject matter as in Acts 2:37-38. The answer was crystal clear, “*Believe on the Lord Jesus Christ and you will be saved...*” Salvation is here clearly granted because of belief and there is not one mention of baptism. This is a clear passage. There is only one way legitimately, linguistically and grammatically this verse can be interpreted. **Salvation is received by trusting Jesus alone!**

4. Always interpret an *experience* by the Word of God, not the Word of God by an *experience*.

Interpret your experiences by or in the light of the Word of God. Never interpret the Word of God by your experiences. For instance the Bible says do not be unequally yoked together. That means in context of the passage (see Guideline number two), a believer shouldn't marry an unbeliever. Why? Because a believer and an unbeliever are going in two different directions. A committed follower of Jesus should marry a follower of Jesus. Men and women will say, "I know what the Bible says, *but* I feel like God is telling me this. I feel like God spoke to me." Simply put, God will never tell you to do anything that is contrary to the written Word of God. That is called confluency. He will *never* tell us to do anything that is contrary to the written Word of God. So, never interpret what you "feel" or what you "sense" or what your "leadings" subjectively are, apart from the objective truth of the Word of God; otherwise one can be misled. Anyone can be misled spiritually because there is more than one spirit that is trying to lead us!

5. The Bible is a spiritual book and can only be understood by a person who has the Holy Spirit living in their life (1 Corinthians 2:10-16).

The Holy Spirit is able to make plain what He authored in the books of the Bible (I John 2:27). However, God may choose to use human teachers as well as teach and give aid in understanding (example Eph.4:11ff).

How God Speaks Through the Bible

In the Bible God speaks to us in three primary ways through Scripture; *principle, precept and pattern*.

1. God speaks to us in the Bible through *Precept*.

- A commandment or direction given as a rule of action or conduct.
- An injunction as to moral conduct; maxim.
- A procedural directive or rule, as for the performance of some technical operation.
- A Law.

An example of this would be any of the “Ten Commandments” or other directives in the Bible.

2. God Speaks to us in the Bible through *Principles*.

- A guideline or rule derived from one or more precepts.
- A fundamental, primary or general law or truth from which others are derived.

An example of this would be directing your behavior based upon the precept of not offending a weaker brother. While not a law, it is a guiding principle in our conduct around other believers.

3. God Speaks to us in the Bible through *Patterns*.

- An original or model considered for or deserving of imitation.
- A combination of acts, tendencies, etc., forming a consistent or characteristic arrangement.

An example of this would be the need for weekly gathering for study and fellowship with others in a group (see Luke 4:15ff), and the church of today meeting on the First day of the week because that was the day of Jesus’ resurrection (celebrates resurrection/ salvation) instead of Shabbat (which celebrates creation Ex. 20:8-11), and the “pattern” of the early believers in always meeting on that day for remembrance and to engage in prayer, breaking of bread, Apostles’ doctrine and fellowship.



Section 2

The Historical Framework

A basic understanding of *when* Biblical events occurred gives greater understanding to the text. Many additional resources including an outline of *Old Testament History from Genesis to Malachi* are in the **Source Materials** at the end of this study as reference. Twenty-one periods of history are listed in this section to aid you in your understanding.

How We Got the Bible

In *Willmington's Bible Handbook*, Dr. Harold Willmington says, "The Bible's unity sets it apart from all other religious writings. While many so-called holy books are rambling and incoherent though perhaps claiming only one author, the Bible speaks the same message from beginning to end, even though it was written by at least 40 authors over some 2,000 years."

The Old Testament was written in Hebrew except for a few segments in Aramaic. Hebrew is a pictorial, descriptive language, rich in metaphors and symbols not found in any other language. It has been said it appeals more to the heart than the mind. As is the case today, words within the language itself "evolved" somewhat over the centuries. Being sure to understand the meaning of a particular word's

usage within a certain historical time frame is important to the translators of the original text.

The New Testament was written in Greek, but it can be considered a language of the mind. The New Testament books cover concepts such as justification, propitiation and more. At the time of writing, Greek was a universal language.

As the Spirit of God moved on the authors as stated in the introductory segment of this book, they wrote the words of God. The 66 books accepted as part of God's inspired written Word are called the "canon" of Scripture. The word "canon" comes from the Greek word *kanon*, referring to a measuring instrument. Certain requirements had to have been met by/within the text in order for the books to be considered as part of the canon of Scripture.

By 300 BC all Old Testament books had been written, collected and recognized and were the “Bible” that Jesus and the apostles knew. The number of Hebrew and Greek Bible manuscript fragments literally number in the thousands. Consensus among scholars is that the Bible as we have it today is virtually identical to the original manuscripts. There is no other ancient text in the world with as much verification as to its authenticity as is the Bible.

Though the Bible does not depend on archaeological findings as proof of its authenticity, each spade of dirt that is overturned continues to confirm and corroborate the biblical record historically and

chronologically. In addition, there are at least eight sites producing archives of tablets and other items unearthed in other locations such as Nineveh near Baghdad, Amarna on the east side of the Nile River in Egypt, Hattusha in Turkey, Nuzi in Iraq, Mari in Syria and others.

The historical timeline in which the Bible was written, and in which the events occurred can be seen below. Having a basic timeframe, a “skeleton” if you will, is a great learning tool for any student of the Bible. Here are Twenty-one Time Periods of history to aid you in having “pegs” to hang your Bible understanding on. It will assist you in teaching this to others

***“Be diligent to present yourself approved to God,
a worker who does not need to be ashamed,
rightly dividing the word of truth.” 2 Timothy 2:15***

Ten Time Periods

I.	The Primeval Period	Creation – 2100 BC
II.	The Patriarchal Period	2100 – 1500 BC
III.	The Period of the Exodus	1500 – 1400 BC
IV.	The Period of the Conquest	1400 – 1375 BC
V.	The Period of the Judges	1375 – 1051 BC
VI.	The Period of the United Kingdom	1051 – 931 BC
VII.	The Period of the Divided Kingdom	931 – 722 BC
VIII.	The Period of the Single Kingdom	722 – 586 BC
IX.	The Period of Babylonian Captivity	586 – 539 BC
X.	The Period of Restoration	539 – 400 BC

Twenty-one Sections from Creation to Consummation

1. The Primeval Period (Genesis 1-11) Before 2100 BC

2. The Patriarchal Period (Genesis 12-50; Job) 2100 – 1500 BC

3. The Period of the Exodus (Exodus, Leviticus, Numbers, Deuteronomy) 1500 – 1400 BC

4. The Period of the Conquest (Joshua) 1400 – 1375 BC

5. The Period of the Judges (Judges, Ruth) 1375 – 1051 BC

6. The Period of the United Kingdom (1 and 2 Samuel) 1051 – 931 BC

7. The Period of the Divided Kingdom (1 and 2 Kings; 1 and 2 Chronicles) 931 – 722 BC

8. The Period of the Single Kingdom (1 and 2 Kings; 1 and 2 Chronicles) 722 – 586 BC

9. The Period of the Exile/Captivity (1 and 2 Chronicles; Daniel; Ezekiel) 586 – 539 BC

10. The Period of the Restoration (2 Chronicles; Daniel; Haggai; Zechariah; Ezra; Nehemiah; Esther; Malachi) 539 – 400 BC

11. The Babylonian Period 612 – 539 BC

12. The Persian Period 539 – 333 BC

13. The Greek Period 333 – 63 BC

14. The Roman Period 63 BC – 324 AD

15. The Byzantine Period 324 – 632 AD

16. The Early Moslem Period 632 – 1096 AD

17. The Christian Crusader Period 1096 – 1291 AD

18. The Mameluke Period 1250 – 1517 AD

19. The Ottoman Turkish Period 1517 – 1917 AD

20. The British Mandate Period 1917 – 1948 AD

21. The Second Restoration of the State of Israel Period 1948 – Present

MANUSCRIPT INDEX

“latter day” prophecies · 70, 122

1

1 and 2 Chronicles · iii, 20, 21, 66, 69, 70, 116
1 and 2 Kings · 20, 66, 69, 116
1 and 2 Samuel · ii, 20, 58, 116
1051 – 931 BC · *See* Ten Time Periods
1375 – 1051 BC · *See* Ten Time Periods
1400 – 1375 BC · *See* Ten Time Periods
1500 – 1400 BC · *See* Ten Time Periods

2

2100 – 1500 BC · *See* Ten Time Periods

3

331 BC · 75, 77
333 BC · 21, 74, 75, 77, 86, 116

4

400 years · 36, 43, 74
478 BC · 72

5

516 BC · 72, 126, 146
520 BC · 72, 126
536 BC · 72
539 – 400 BC · *See* Ten Time Periods
539 BC · 21, 70, 116
586 – 535 BC · *See* Ten Time Periods
586 – 539 BC · *See* Ten Time Periods
586 BC · 20, 69, 86, 116, 117, 126, 134, 145, 146

6

63 BC · 22, 74, 75, 87, 116, 146

7

722 – 586 BC · *See* Ten Time Periods
722 BC · 20, 66, 69, 116, 117, 126, 133, 145

9

931 – 722 BC · *See* Ten Time Periods

A

a man “after God’s own heart” · 58
Aaron · 34, 44, 128
Abel · 29, 30, 129
Abomination of Desolation · 79
Abraham · i, 10, 32, 33, 34, 35, 36, 37, 38, 39, 55, 74, 76,
82, 85, 90, 103, 119, 120, 124, 126, 127, 128, 129, 130, 146
Abram · 33, 34, 36, 127, 128
Absalom · 58, 60, 120
Acacia · 46
Acts · 3, 12, 13, 47, 53, 59, 61, 80, 90, 91, 92, 102, 103,
123, 136, 138
Adam · i, 2, 10, 27, 29, 30, 82, 90, 126, 127, 129
afikomen · 98, 101
agape love · 37
Ahab and Jezebel · 66, 120
Alexander the Great · 74, 75, 87
Alexandria in Egypt · 77

allegory · 9, 11
Amarna · 18
Amos · 67, 68, 117, 118, 123, 133, 143, 145
analogy · 10
Antigonus · 78, 79
apocalypse · 111
Apostle Paul · 4, 6, 11, 82, 89, 96
Aramaic · 17, 87
archaeological findings · 18
Asher · 33, 41, 42, 129
Asia Minor · 77, 78, 111
assumed · 7, 8
assumptions · 8, 11
Assyria · iv, 66, 68, 69, 124, 125, 126, 143, 145
atonement · *See* Primary Symbolism
Augustus · iii, 76, 88, 89
autographs · 3, 4

B

Babylon · iv, 5, 67, 69, 70, 75, 95, 113, 125, 126, 143, 144, 145,
146, 148
Babylonian Period · 21, 116
Babylonians · 68, 69, 86, 125
Badger skins · 46
baptized · 12, 13
Barak · 56
Basic Presuppositions · i, 2, 3
Bathsheba · 58, 60, 62, 120
belief system · 2, 5
Benjamin · 40, 41, 56, 59, 85, 86, 129

Bethlehem · 60, 80, 83, 84, 85, 89
between the Testaments · iii
Between the Testaments · iii, 75, 77
bikkurim · 52
Bilhah · 42
blowing of the trumpet · 53
Boaz · 54, 55
British Mandate Period · 23, 116
Burnt Offering · 50
Byzantine Period · 22, 116

C

Cain · 29, 30, 127, 130
 canon · 17, 72, 136
Cassia · 46
Chosen Nation · ii, 44
 Christ as the King · 103
 Christian Crusader Period · 23, 116
Chronology · iii, iv, 124, 146
Cinnamom · 46
 circumcision · 36, 39
 Cleopatra · 88
 commandment · 15, 148
 commemorate · 53
 common trade language · 74
Communion · iii, 95, 103
 compound of ten times four · 47
Conditional · i, 36, *See Covenants*
 conduct · 3, 12, 15, 73, 121
 consecrate · 53

D

Dan · 42, 77, 146
 Daniel · iii, 5, 21, 67, 69, 70, 72, 77, 79, 116, 117, 118, 122, 125, 126, 134, 143, 145
 David · ii, 8, 34, 35, 37, 38, 41, 55, 58, 59, 60, 61, 62, 66, 74, 76, 85, 86, 89, 90, 120, 121, 124, 126, 128, 133, 137, 138, 142, 145, 146, 150, 151, 152
Davidic Covenant · ii, 35, 58
Day of Atonement · 52, 53
 Day of Pentecost · 53
Day of Trumpets · 52
 Dead Sea Scrolls · 81

E

Early Moslem 184
 Ecclesiastes · 117, 118, 122, 132
 Edom · 2, 27, 39, 67, 123, 127, 129, 145
Egypt · ii, 18, 32, 34, 40, 41, 43, 44, 53, 69, 77, 78, 88, 96, 98, 99, 100, 119, 124, 125, 126, 127, 128, 131, 147
 Elijah · 66, 67, 73, 96, 102, 120, 124, 143, 145
 Elisha · 67, 143, 145
 English Bible divisions · 78
 Epiphanes · 75, 78, 146
 Esau · 2, 27, 39, 123, 127, 128, 129
 Essenes · 81
 Esther · iii, 21, 72, 73, 117, 118, 121, 134, 144
 , 21, 34, 66, 72, 73, 116, 117, 118, 121, 125, 128, 134, 138, 146

F

Feast of Pentecost or Weeks · 52
 Feast of Purim · 73, 118, 121
Feast of Tabernacles · 52, 53, 142
 figure of speech · 10
 Fine linen · 46
 first cup · 97
 first sacrifice · 29
 first temple · 86
Firstfruits · 52, 53
 Five guidelines · 9
 Five Guidelines · i
 Five Primary Covenants · i, 35

Consummation · i, iv, 19, 108, 111, 116
context · v, 11, 12, 13, 14, 68
correction · 2, 4, 5
Correction · 2, 5
Covenant · i, ii, 33, 35, 39, 86
 covenants · 10, 37, 44, 93
 Creation – 2100 BC · *See Ten Time Periods*
crimson · 46, 47
 Criswell · v, vii, 9, 115
 crucifixion · 53, 94, 108
culture · v, 5, 7, 8, 74, 87
 cup of **judgment** · 98, 101
 cup of **praise** · 98, 102
 cup of **redemption** · 98, 102
 cup of sanctification · 97, 98
customs · 7, 8
 cycle of rebellion · 55, 120
 Cycle of Rebellion · iv, 154
 Cyrus the King of Persia · 70

death angel · 44
Deborah · 56
 deity · *See Primary Symbolism*
 Deuteronomy · ii, 3, 19, 44, 45, 116, 117, 118, 119, 131, 148
diligent · 18
Divided Kingdom · iii, 18, 20, 66, 116, 117, 133, 145
 Divine completion · 47
 Divine Inspiration · 6
divinely inspired · 3
doctrine · 2, 4, 15, 80, 104
Doctrine · 2, 4

etymology · 4
Every Bible writer · 7
 Exile · 21, 67, 70, 74
 exodus · 98, 126
 Exodus · ii, 3, 19, 44, 47, 85, 96, 97, 98, 100, 102, 116, 117, 118, 119, 124, 131, 149, 150
 Ezekiel · iii, 21, 67, 69, 70, 116, 117, 118, 122, 125, 126, 134, 143, 145
 Ezra · iii

flag · 151, 152
 Flax · 47
 flood · 10, 27, 31, 119, 129, 130
 foundational narrative · 10
 four cups · 97
 fourth cup · 102
 fragments · 18
Frankincense · 46
 fullness of time · 43, 82, 85, 87
Fullness of Time · iii, 74, 82
 Furniture · ii, iv

G

Gad · 41, 42, 58, 60, 61, 120
 Galatians · iii, 35, 36, 74, 82, 91, 92
Galbanum · 46
 genealogy of Jesus · 35, 54, 90
General Epistles · 91
Genesis · i, ii, i, ii, iv, 1, 2, 8, 10, 17, 19, 26, 27, 29, 31, 33, 35, 36, 39, 40, 41, 42, 43, 82, 111, 115, 116, 117, 118, 119, 124, 126, 128, 129, 130, 156
 Gentiles · 76, 112, 145
 geography · 8
 Glossary of Terms · iii, 77
 Goat hair · 46

H

Habakkuk · 67, 68, 117, 118, 123, 134, 143, 145
 Haggadah · 96, 97
 Haggai · iii, 21, 67, 72, 73, 116, 117, 118, 124, 125, 126, 134, 143, 145
Hallel · 101, 102
 Haman · 72
 handwriting on the wall · 70
 Hebrew · iv, v, 17, 18, 44, 46, 47, 54, 55, 58, 87, 98, 102, 115, 118, 120, 121, 135, 136, 138, 143, 147, 149, 150
 Historical Narrative · 1
 Hosea · 67, 68, 117, 118, 123, 133, 143, 145
How God Speaks · i, 15

I

idioms · v, 7, 8
 Illustrated · ii, 48
illustrations · v, 7, 10
 Important Rulers · iv, 143
 ingathering · 11
 inheritance · 33
 inspiration · 2, 4
inspired · v, 3, 4, 11, 17, 77, 78
instruction in righteousness · 2, 4, 6
Instruction in Righteousness · 2

J

Jacob · ii, 2, 27, 39, 40, 41, 42, 43, 74, 84, 124, 127, 128, 129, 130
 Jacob, Israel · 2, 27, 39
Jeremiah · 67, 68, 69, 70, 84, 117, 118, 122, 125, 126, 134, 143, 145
 Jerusalem · v, 25, 26, 34, 51, 60, 66, 67, 69, 72, 73, 75, 77, 78, 79, 81, 83, 86, 91, 102, 105, 106, 107, 113, 120, 121, 122, 124, 125, 126, 128, 134, 142, 145, 146, 157
 Jesse · 55, 58, 60, 61, 85, 120, 137
Jesus Appears · 25
Jewish book · 7, 8
 Jewish Feasts · ii, 52, 53

K

Key Division · 27, 29
 Key Divisions in Genesis · i, iv, 129
Kiddush · 97

God-breathed · 2, 4
 God-Man · 90
God's revelation · 3
 Golan plateau · 8
 Gospels · 90, 91, 108
Grain Offering · 50
great nation · 36
 Greek · 4, 12, 17, 18, 22, 74, 77, 78, 87, 88, 116, 118, 136, 147, 150
 Greeks · 74, 77, 80, 87, 107
 guideline · 15
 guiding principles · 3

Hebrew Prophets · iv, 143
 Hebron · 60, 85, 130
 Hellenism · 80
Hellenists · 77, 80
 Herod · 75, 79, 80, 81, 83, 84, 94, 146
 Herodians · 81
 Hezekiah · 66, 120, 122, 134, 137, 145
 high priest · 50, 51, 72, 77, 78, 80
 historical narrative · 9, 10
 How to Understand the Bible · i, 2
 human responsibility · 47

interpret · 9, 11, 12, 14
 Interpret your experiences · 14
 Isaac · ii, 2, 27, 33, 35, 39, 119, 124, 126, 127, 128, 129, 130, 146
 Isaiah · iii, 3, 67, 68, 69, 70, 74, 83, 84, 116, 117, 118, 122, 123, 133, 134, 143, 145
 Ishmael · 2, 27, 33, 34, 128, 129
 Isle of Patmos · 111
Israel · 98, 100, 102
Issachar · 41

Job · 19, 33, 39, 116, 117, 118, 121, 130
Joel · 67, 117, 118, 123, 133, 143, 145
 John · iii, v, 3, 6, 7, 8, 10, 14, 51, 53, 90, 91, 92, 93, 94, 96, 98, 102, 103, 104, 106, 108, 109, 111, 112
Jonah · 67, 117, 118, 123, 133, 143, 145
Joseph · 40, 41, 43, 76, 83, 85, 89, 124, 129, 130
 Joshua · ii, 3, 19, 47, 54, 72, 77, 78, 116, 117, 118, 119, 131, 132
Judah · 30, 34, 40, 41, 56, 60, 61, 62, 66, 67, 68, 69, 74, 83, 84, 85, 86, 120, 124, 125, 127, 128, 133, 145
 Judges · ii, 20, 35, 47, 55, 56, 85, 116, 117, 118, 120, 126, 132
 Julius Caesar · 75, 79, 87
 justification · 17

King of the Jews · 79, 80, 83
 King Uzziah · 68
 kinsman redeemer · 55

L

Lamentations · 67, 117, 118, 122
 Land of Promise · 76
language · v, 5, 7, 8, 9, 13, 17, 31, 74, 82, 86, 87, 88, 89, 150
 latter day · 122
Law of Moses and the Prophets · 26
Leah · 40, 41, 42
Levi · 40

M

Maccabean Period · 79
 Maccabee · 79, 146
 Major World Powers · iv, 116
 Malachi · iii, iv, 17, 21, 67, 72, 73, 102, 116, 117, 118, 124, 130, 134, 143, 145
 Mamluke Period · 23
 manuscript · 18
 Mark · iii, 51, 53, 60, 79, 88, 90, 91, 92, 96, 103, 108, 151
 Mary · 76, 83, 85
 matsot · 52
 Matthew · iii, 3, 35, 54, 55, 76, 83, 84, 90, 91, 92, 93, 96, 101, 108, 120, 123, 150, 151
 matzo bread · 98
Melchizedek · 34, 128, 129
Messiah · iii, 29, 74, 76, 81, 82, 83, 84, 85, 90, 93, 96, 97, 102, 103, 122, 145, 147
 Messianic line · 40, 41
 metaphor · 9

N

Nahum · 67, 117, 118, 123, 134, 143, 145
Names of God · iv, 135
Naphtali · 42, 56
 Nathan · 58, 60, 61, 62, 74, 120
 Nebuchadnezzar · 69, 70, 86, 122, 125, 126, 143, 145, 146
 Nehemiah · iii, 21, 72, 73, 77, 116, 117, 118, 121, 125, 134, 138
 New Testament · iii, vii, 4, 6, 9, 10, 11, 17, 36, 38, 53, 70, 77, 80, 81, 82, 83, 84, 85, 91, 92, 102, 115, 122, 136, 147, 149, 150, 151

O

Obadiah · 67, 117, 118, 123, 133, 143, 145
 Obedient Servant · 103, 108
object lesson · 95, 149, 151
 Octavian · 88
 Oil · 46
 Old Testament · ii, iv, vii, 2, 5, 6, 10, 11, 17, 18, 29, 30, 31, 34, 35, 53, 58, 67, 72, 76, 77, 78, 82, 85, 86, 87, 95, 111, 115,

P

pass over that home · 44
Passover · iii, 7, 44, 52, 53, 95, 96, 97, 98, 99, 100, 101, 102, 118, 142, 149
 patriarch · 39
 Patriarchal Period · 18, 19, 33, 39, 43, 116, 117, 130
pattern · 15, 97, 154
 Paul and Silas · 13
Pauline Epistles · 91

Levitical Offerings · ii, 45, 50, 51, 119
 Leviticus · ii, 19, 44, 45, 47, 96, 116, 117, 118, 119, 131
Lord's Supper · iii, 53, 95, 149
Lot · 33, 59, 128
 Luke · i, iii, 3, 15, 25, 26, 30, 31, 41, 51, 53, 76, 84, 85, 90, 91, 92, 95, 96, 101, 102, 108, 129, 136, 146, 150
 LXX · 58, 120, 138, 147

Magi · 80, 90
 Major and Minor Prophets · iii, 67
 metaphors · 17
 Micah · 67, 68, 74, 84, 117, 118, 123, 133, 134, 143, 145
 Miracles · iii, 108
 Miriamne · 80
 Moabitess · 55
 model · 15
Modern chapter divisions · 147
Modern verse divisions · 147
 Mosaic covenant · 36
 Mosaic Law · 80
 Moses · v, 7, 8, 25, 26, 27, 41, 43, 44, 45, 54, 85, 102, 119, 121, 124, 131, 137, 138, 146
 Mount Moriah · 86
movie script · 7
 Mt. Carmel · 66, 120
Myrrh · 46

Ninevah · 18, 145
 Nineveh · 67, 69, 123, 125, 145
 Noah · i, 2, 27, 31, 32, 127, 128, 129
Non-writing Prophets · 67
 number of administration · 47
 Numbers · ii, 19, 44, 45, 47, 116, 117, 118, 119, 131, 148, 149

118, 119, 120, 123, 124, 126, 127, 130, 135, 136, 147, 149, 154, 155
Onycha · 46
 order of service · 97
 Order of Service · 96
 Ottoman Turkish Period · 23, 116

Pax Romana · 87, 89
Peace Offering · 50
 pedagogy · 7
 Pentateuch · iv, 78, 118, 119, 137
 Perfect Man · 103
 perfect number · 47
 Period of Babylonian Captivity · 18, 116, 134
 Period of Restoration · 18, 116, 134

Period of the Conquest · 18, 19, 54, 116, 117
 Period of the Judges · ii, 18, 20, 55, 56, 57, 116, 117, 124, 132
 Period of the Restoration · 21, 72, 117
 pesach · 52
 Pharaoh · 43, 44
 Pharisees · 80, 81, 94, 105, 107, 151
 plagues · 44, 100, 119
plain sense · 9, 10, 11
 Political Developments · iii, 77
 Pompey · 75, 79, 146
Pontius Pilate · 89
 Prayer Shawl · iv, 148, 150, 151
 pre-authenticated · 6
precept · 15
 Primary Characters · i, ii, iv, 29, 31, 33, 39, 119, 126
 primary symbolism · 45
 Primeval Period · 18, 19, 27, 29, 31, 116, 117, 130
principle · 10, 15

Q Qumran · 81

R

Rachel · 40, 41, 42, 84
 Rahab · 47, 54, 55, 120
 Ram skin · 46
 Red Sea · 44, 46, 97, 98, 119
 Redeemer · ii, 55, 74, 76
 rehearsal for the Law · 45, 119
remembrance · 6, 15, 44, 141, 149
 remnant · 72, 145
Remnant · 67
 Repent · 12, 13
Reproof · 2, 5
reproof · 2, 4
Restoration to 70 AD · iii, 76, 90

S

Sabbath · 52, 78, 93, 95, 100, 104, 141, 149
 Sabbatical years · 77
Sacrificial System · ii, 44
 Sadducees · 80, 81, 94
 Samaria · 68, 124, 143, 145
 Samuel · ii, 47, 55, 58, 59, 60, 85, 117, 118, 120, 132, 137, 142
Sarah · 33, 38, 39, 128
 Satan · vii, 27, 82, 113
 Saul · ii, 34, 35, 58, 59, 85, 86, 120, 124, 126, 127, 132, 145, 150
 Scribes · 81, 94, 151
 Sea of Galilee · 8, 151
 second cup · 98, 101
 Second Restoration · 24, 116
SEDER TABLE · 96
 Seed · 29, 74, 76, 82
 Senatorial Provinces · 88
 Septuagint · 58, 75, 78, 118, 120, 147
 Seth · 29, 30, 130
 Shavuot · 52
 shedding of blood · 29
 Shem · 2, 27, 31, 34, 128, 129

Period of the Exodus · 18, 19, 44, 116, 117, 131
 Persia · iv, 70, 72, 75, 77, 79, 125, 143, 144, 145
 Persian Period · 21, 86, 116
 Proconsuls · 88
 Procurators · 88
profitable · 2, 4, 5, 6, 153
 Promised Land · 10, 36, 45, 54, 85, 119
Promised Place, People & Plan · 33
 prophetic books · 68
Prophets · iii, iv, 25, 59, 60, 62, 67, 68, 69, 86, 118, 133, 134, 136, 145
 prophets of Baal · 66, 120
 propitiation · 17
 Proto Evangelion · 82
Proverbs · 117, 118, 121, 132
 Psalms · iv, 3, 11, 26, 101, 117, 118, 121, 122, 128, 132, 136, 137, 138, 139, 140, 141, 142
Ptolemies · 78

resurrection · 15, 53, 80, 89, 94, 103, 105, 107, 108
Reuben · 40
 Revelation · i, ii, iii, 8, 12, 26, 70, 91, 92, 107, 111, 112, 122
 Review · iv, 153, 154, 156
rightly dividing · 18
Road to Emmaus · 25
 Roman Period · 22, 87, 116
Roman roads · 89
 Rome · 74, 75, 79, 80, 81, 87, 88, 89, 146
 Rosh Hasha- nah · 52
 rule · 15, 76, 78
 Ruth · ii, 20, 55, 116, 117, 118, 120, 132

Shema · 148
 showbread · 60
 silent years · 77
Simeon · 40
Sin Offering · 50
 Sinai · 100
Single Kingdom · iii, 18, 20, 69, 116, 117, 134, 145
 Solomon · ii, 58, 60, 62, 66, 80, 86, 107, 118, 120, 121, 122, 124, 126, 132, 133, 138, 145, 146
 Solomon's temple · 86
 Son of God · 103
Source Materials · 17, 115
 Spices · 46
Stacte · 46
 State of Israel Period 1948 · 24
 Stones · 46
 Sukkot · 52
 superintended · 4
Sweet Calumas · 46
 symbolic · 45, 84, 95, 96, 149, 150
 Symbolism · ii, 45
 synagogue system · 74
 synagogues · 86, 87, 88, 89

T

Tabernacle · ii, iv, 44, 45, 46, 47, 48, 119, 131, 156
 Tabernacle of Meeting · ii, 45, 47, 48, 156
tallit · 148, 149, 152
 teaching · vii, ix, 4, 8, 11, 18, 81, 86, 88, 94, 115
 Teaching Method · 1
 Temple · ii, iv, 46, 53, 60, 61, 62, 66, 72, 73, 75, 77, 78, 79, 81, 120, 124, 125, 126, 137, 142, 145, 146, 147, 157
 Temple Illustrations · ii
 Ten Commandments · 15, 85
 ten sections · 2
 Ten Time Periods · i, iv, 18, 115, 116, 154
 Terah · 2, 27, 33, 129
 Tetragrammaton · iv, 135
 the silent years · 74
 The Temple · 96, 100
 Theodore Herzl · 151

third cup · 102
 tithe · 34, 128
Torah · 86, 100, 118, 119, 136, 148, 149
 transfiguration · 94, 102
 tree of life · 27
Trespass Offering · 50
Tribes of Israel · ii, 40
True Life Concepts Ministries · 3
tsitsith · 148, 149, 150
 Turkey · 18, 78, 87
 Twelve Sons · ii, 40
 twelve tribes · 39, 78, 147
Twenty-one Sections · i, iv, 19
 two primary people · 37
 type of Christ · 34, 53, 128

U

unclear text · 12
Unconditional · i, 36, *See* Covenants
United Kingdom · ii, 18, 20, 58, 59, 85, 116, 117, 132, 145, 156
Unleavened Bread · 52

V

Valley of Dry Bones · 11
 verbally inspired · 3

W

water · 98, 99
 Western · 7, 8, 87
 Willmington · 17
 Witch of En Dor · 59
 without error · 3, 7
 world perfection · 47
 world power · 69, 70, 74
Worship · ii, iii, 44, 72, 149

Y

Yahweh · 6, 141, 149, 150
 Yom Kippur · 52, 148

Z

Zebulun · 41
 Zechariah · iii, 21, 67, 72, 73, 116, 117, 118, 124, 125, 126, 134, 143, 145
Zephaniah · 67, 117, 118, 123, 134, 143, 145
 Zerubbabel · 72, 86, 125, 126, 134, 145, 146
Zilpah · 41, 42
 Zionist Congress · 151

