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<p>BIBLE WHAT DID GOD CREATE ON DAYS 1, 2, AND 3? Day 1: Earth, space, time, and light Day 2: Atmosphere Day 3: Dry land and plants</p>	<p>WEEK 1 // Genesis 1: 1-13 In the beginning God created the heavens and the earth. 2 Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. 3 And God said, "Let there be light," and there was light. 4 God saw that the light was good, and he separated the light from the darkness. 5 God called the light "day," and the darkness he called "night." And there was evening, and there was morning—the first day. 6 And God said, "Let there be a vault between the waters to separate water from water." 7 So God made the vault and separated the water under the vault from the water above it. And it was so. 8 God called the vault "sky." And there was evening, and there was morning—the second day. 9 And God said, "Let the water under the sky be gathered to one place, and let dry ground appear." And it was so. 10 God called the dry ground "land," and the gathered waters he called "seas." And God saw that it was good. 11 Then God said, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." And it was so. 12 The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. 13 And there was evening, and there was morning—the third day.</p>
<p>BIBLE WHAT DID GOD CREATE ON DAYS 4, 5, AND 6? Day 4: Sun, moon, stars Day 5: Fish, sea creatures, birds Day 6: Land animals, man, woman</p>	<p>WEEK 2 // Genesis 1:14-31 And God said, "Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years, 15 and let them be lights in the vault of the sky to give light on the earth." And it was so. 16 God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. 17 God set them in the vault of the sky to give light on the earth, 18 to govern the day and the night, and to separate light from darkness. And God saw that it was good. 19 And there was evening, and there was morning—the fourth day. 20 And God said, "Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky." 21 So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good. 22 God blessed them and said, "Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth." 23 And there was evening, and there was morning—the fifth day. 24 And God said, "Let the land produce living creatures according to their kinds: the livestock, the creatures that move along the ground, and the wild animals, each according to its kind." And it was so. 25 God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good. 26 Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground." 27 So God created mankind in his own image, in the image of God he created them; male and female he created them. 28 God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground." 29 Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. 30 And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground—everything that has the breath of life in it—I give every green plant for food." And it was so. 31 God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day.</p>

<p style="text-align: center;">BIBLE</p> <p>WHAT WAS GOD'S COVENANT WITH ADAM AFTER ADAM AND EVE SINNED IN THE GARDEN?</p> <p>To send a Redeemer to the world</p>	<p>WEEK 3 // Genesis 3: 14-15</p> <p>So the Lord God said to the serpent, "Because you have done this, "Cursed are you above all livestock and all wild animals! You will crawl on your belly and you will eat dust all the days of your life. 15 And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."</p>
<p style="text-align: center;">BIBLE</p> <p>WHO WAS NOAH?</p> <p>Noah saved his family from the Great Flood by building an ark at God's command.</p>	<p>WEEK 4 // Genesis 6: 5-8</p> <p>The Lord saw how great the wickedness of the human race had become on the earth, and that every inclination of the thoughts of the human heart was only evil all the time. 6 The Lord regretted that he had made human beings on the earth, and his heart was deeply troubled. 7 So the Lord said, "I will wipe from the face of the earth the human race I have created—and with them the animals, the birds and the creatures that move along the ground—for I regret that I have made them." 8 But Noah found favor in the eyes of the Lord.</p>
<p style="text-align: center;">BIBLE</p> <p>WHAT WAS GOD'S COVENANT WITH NOAH?</p> <p>A promise to save Noah's family A command to be fruitful and multiply A promise to never destroy the human race by a worldwide flood again</p>	<p>WEEK 5 // Genesis 6: 9-22</p> <p>This is the account of Noah and his family. Noah was a righteous man, blameless among the people of his time, and he walked faithfully with God. 10 Noah had three sons: Shem, Ham and Japheth. 11 Now the earth was corrupt in God's sight and was full of violence. 12 God saw how corrupt the earth had become, for all the people on earth had corrupted their ways. 13 So God said to Noah, "I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth. 14 So make yourself an ark of cypress wood; make rooms in it and coat it with pitch inside and out. 15 This is how you are to build it: The ark is to be three hundred cubits long, fifty cubits wide and thirty cubits high. 16 Make a roof for it, leaving below the roof an opening one cubit high all around. Put a door in the side of the ark and make lower, middle and upper decks. 17 I am going to bring floodwaters on the earth to destroy all life under the heavens, every creature that has the breath of life in it. Everything on earth will perish. 18 But I will establish my covenant with you, and you will enter the ark—you and your sons and your wife and your sons' wives with you. 19 You are to bring into the ark two of all living creatures, male and female, to keep them alive with you. 20 Two of every kind of bird, of every kind of animal and of every kind of creature that moves along the ground will come to you to be kept alive. 21 You are to take every kind of food that is to be eaten and store it away as food for you and for them." 22 Noah did everything just as God commanded him.</p>
<p style="text-align: center;">BIBLE</p> <p>PEOPLE SPOKE ONE LANGUAGE UNTIL WHAT MAJOR HISTORICAL EVENT?</p> <p>The Tower of Babel</p>	<p>WEEK 6 // Genesis 11: 1-9</p> <p>Now the whole world had one language and a common speech. 2 As people moved eastward, they found a plain in Shinar and settled there. 3 They said to each other, "Come, let's make bricks and bake them thoroughly." They used brick instead of stone, and tar for mortar. 4 Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise we will be scattered over the face of the whole earth." 5 But the Lord came down to see the city and the tower the people were building. 6 The Lord said, "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. 7 Come, let us go down and confuse their language so they will not understand each other." 8 So the Lord scattered them from there over all the earth, and they stopped building the city. 9 That is why it was called Babel—because there the Lord confused the language of the whole world. From there the Lord scattered them over the face of the whole earth.</p>

<p style="text-align: center;">BIBLE</p> <p>WHAT WAS GOD'S COVENANT WITH ABRAHAM? The promise of land The promise of descendants The promise of blessing and redemption</p>	<p>WEEK 7 // Genesis 12: 1-3 The Lord had said to Abram, "Go from your country, your people and your father's household to the land I will show you. 2 "I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. 3 I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."</p>
<p style="text-align: center;">BIBLE</p> <p>WHO WAS JOB? Job was a God-fearing man who endured Satan's destruction of his family and wealth as God demonstrated His authority during his suffering.</p>	<p>WEEK 8 // Job 1: 1-22 In the land of Uz there lived a man whose name was Job. This man was blameless and upright; he feared God and shunned evil. 2 He had seven sons and three daughters, 3 and he owned seven thousand sheep, three thousand camels, five hundred yoke of oxen and five hundred donkeys, and had a large number of servants. He was the greatest man among all the people of the East. 4 His sons used to hold feasts in their homes on their birthdays, and they would invite their three sisters to eat and drink with them. 5 When a period of feasting had run its course, Job would make arrangements for them to be purified. Early in the morning he would sacrifice a burnt offering for each of them, thinking, "Perhaps my children have sinned and cursed God in their hearts." This was Job's regular custom. 6 One day the angels came to present themselves before the Lord, and Satan also came with them. 7 The Lord said to Satan, "Where have you come from?" Satan answered the Lord, "From roaming throughout the earth, going back and forth on it." 8 Then the Lord said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil." 9 "Does Job fear God for nothing?" Satan replied. 10 "Have you not put a hedge around him and his household and everything he has? You have blessed the work of his hands, so that his flocks and herds are spread throughout the land. 11 But now stretch out your hand and strike everything he has, and he will surely curse you to your face." 12 The Lord said to Satan, "Very well, then, everything he has is in your power, but on the man himself do not lay a finger." Then Satan went out from the presence of the Lord. 13 One day when Job's sons and daughters were feasting and drinking wine at the oldest brother's house, 14 a messenger came to Job and said, "The oxen were plowing and the donkeys were grazing nearby, 15 and the Sabaeans attacked and made off with them. They put the servants to the sword, and I am the only one who has escaped to tell you!" 16 While he was still speaking, another messenger came and said, "The fire of God fell from the heavens and burned up the sheep and the servants, and I am the only one who has escaped to tell you!" 17 While he was still speaking, another messenger came and said, "The Chaldeans formed three raiding parties and swept down on your camels and made off with them. They put the servants to the sword, and I am the only one who has escaped to tell you!" 18 While he was still speaking, yet another messenger came and said, "Your sons and daughters were feasting and drinking wine at the oldest brother's house, 19 when suddenly a mighty wind swept in from the desert and struck the four corners of the house. It collapsed on them and they are dead, and I am the only one who has escaped to tell you!" 20 At this, Job got up and tore his robe and shaved his head. Then he fell to the ground in worship 21 and said: "Naked I came from my mother's womb, and naked I will depart. The Lord gave and the Lord has taken away; may the name of the Lord be praised." 22 In all this, Job did not sin by charging God with wrongdoing.</p>
<p style="text-align: center;">BIBLE</p> <p>THE ARAB PEOPLE CAME THROUGH WHOM? Abraham's son Ishmael</p>	<p>WEEK 9 // Genesis 17: 20 And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation.</p>

<p style="text-align: center;">BIBLE</p> <p>THE JEWISH PEOPLE CAME THROUGH WHOM? Abraham's son Isaac</p>	<p>WEEK 10 // Genesis 17: 19, 21 Then God said, "Yes, but your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him. 21 But my covenant I will establish with Isaac, whom Sarah will bear to you by this time next year."</p>
<p style="text-align: center;">BIBLE</p> <p>WHAT ARE THE NAMES OF ISAAC'S TWO SONS? Esau Jacob, who was also called Israel</p>	<p>WEEK 11 // Genesis 25: 19-26 This is the account of the family line of Abraham's son Isaac: Abraham became the father of Isaac, 20 and Isaac was forty years old when he married Rebekah daughter of Bethuel the Aramean from Paddan Aram and sister of Laban the Aramean. 21 Isaac prayed to the Lord on behalf of his wife, because she was childless. The Lord answered his prayer, and his wife Rebekah became pregnant. 22 The babies jostled each other within her, and she said, "Why is this happening to me?" So she went to inquire of the Lord. 23 The Lord said to her, "Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the older will serve the younger." 24 When the time came for her to give birth, there were twin boys in her womb. 25 The first to come out was red, and his whole body was like a hairy garment; so they named him Esau. 26 After this, his brother came out, with his hand grasping Esau's heel; so he was named Jacob. Isaac was sixty years old when Rebekah gave birth to them.</p>
<p style="text-align: center;">BIBLE</p> <p>WHO ARE THE TWELVE SONS OF ISRAEL, FOR WHICH THE TWELVE TRIBES ARE NAMED? Reuben, Simeon, Levi, Judah, Dan, Naphtali</p>	<p>WEEK 12 & 13 // Genesis 35: 22b-26 Jacob [Israel] had twelve sons: 23 The sons of Leah: Reuben the firstborn of Jacob, Simeon, Levi, Judah, Issachar and Zebulun. 24 The sons of Rachel: Joseph and Benjamin. 25 The sons of Rachel's servant Bilhah: Dan and Naphtali. 26 The sons of Leah's servant Zilpah: Gad and Asher. These were the sons of Jacob, who were born to him in Paddan Aram.</p>
<p style="text-align: center;">BIBLE</p> <p>WHO ARE THE TWELVE SONS OF ISRAEL, FOR WHICH THE TWELVE TRIBES ARE NAMED? Gad, Asher, Issachar, Zebulun, Joseph, Benjamin</p>	
<p style="text-align: center;">BIBLE</p> <p>DESCRIBE JACOB'S SON JOSEPH. Joseph was betrayed by his brothers, sold into slavery, and later used his position in Egypt to save his brothers and father from famine.</p>	<p>WEEK 14 // Genesis 37: 3, 28, 36; 39: 4; 47: 11-12 3 Now Israel loved Joseph more than any of his other sons, because he had been born to him in his old age; and he made an ornate robe for him. 4 When his brothers saw that their father loved him more than any of them, they hated him and could not speak a kind word to him. 28 So when the Midianite merchants came by, his brothers pulled Joseph up out of the cistern and sold him for twenty shekels of silver to the Ishmaelites, who took him to Egypt. 36 Meanwhile, the Midianites sold Joseph in Egypt to Potiphar, one of Pharaoh's officials, the captain of the guard. (CH 39) 4 Joseph found favor in his eyes and became his attendant. Potiphar put him in charge of his household, and he entrusted to his care everything he owned. (CH 47) 11 So Joseph settled his father and his brothers in Egypt and gave them property in the best part of the land, the district of Rameses, as Pharaoh directed. 12 Joseph also provided his father and his brothers and all his father's household with food, according to the number of their children.</p>

<p style="text-align: center;">BIBLE</p> <p>WHAT JOB DID GOD GIVE MOSES TO DO? Deliver the Israelites from Egyptian slavery</p>	<p>WEEK 15 // Exodus 3: 8-10 So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey—the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. 9 And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. 10 So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt.”</p>						
<p style="text-align: center;">BIBLE</p> <p>WHO WAS AARON? Moses’ older brother and right-hand man</p>	<p>WEEK 16 // Exodus 4: 14-16 Then the Lord’s anger burned against Moses and he said, “What about your brother, Aaron the Levite? I know he can speak well. He is already on his way to meet you, and he will be glad to see you. 15 You shall speak to him and put words in his mouth; I will help both of you speak and will teach you what to do. 16 He will speak to the people for you, and it will be as if he were your mouth and as if you were God to him.</p>						
<p style="text-align: center;">BIBLE</p> <p>WHAT ARE THE TEN PLAGUES OF EGYPT?</p> <table border="0"> <tr> <td>1. Bloody waters</td> <td>4. Flies</td> </tr> <tr> <td>2. Frogs</td> <td>5. Death of cattle</td> </tr> <tr> <td>3. Gnats or lice</td> <td></td> </tr> </table>	1. Bloody waters	4. Flies	2. Frogs	5. Death of cattle	3. Gnats or lice		<p>WEEK 17 // Exodus 7: 20-21; 8: 5-6; 16-17, 21-24; 9: 2-6 20 Moses and Aaron did just as the Lord had commanded. He raised his staff in the presence of Pharaoh and his officials and struck the water of the Nile, and all the water was changed into blood. 21 The fish in the Nile died, and the river smelled so bad that the Egyptians could not drink its water. Blood was everywhere in Egypt. (CH 8) 5 Then the Lord said to Moses, “Tell Aaron, ‘Stretch out your hand with your staff over the streams and canals and ponds, and make frogs come up on the land of Egypt.’” 6 So Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land. 16 Then the Lord said to Moses, “Tell Aaron, ‘Stretch out your staff and strike the dust of the ground,’ and throughout the land of Egypt the dust will become gnats.” 17 They did this, and when Aaron stretched out his hand with the staff and struck the dust of the ground, gnats came on people and animals. All the dust throughout the land of Egypt became gnats. 21 If you do not let my people go, I will send swarms of flies on you and your officials, on your people and into your houses. The houses of the Egyptians will be full of flies; even the ground will be covered with them. 22 “But on that day I will deal differently with the land of Goshen, where my people live; no swarms of flies will be there, so that you will know that I, the Lord, am in this land. 23 I will make a distinction between my people and your people. This sign will occur tomorrow.” 24 And the Lord did this. Dense swarms of flies poured into Pharaoh’s palace and into the houses of his officials; throughout Egypt the land was ruined by the flies. (CH 9) 2 If you refuse to let them go and continue to hold them back, 3 the hand of the Lord will bring a terrible plague on your livestock in the field—on your horses, donkeys and camels and on your cattle, sheep and goats. 4 But the Lord will make a distinction between the livestock of Israel and that of Egypt, so that no animal belonging to the Israelites will die.” 5 The Lord set a time and said, “Tomorrow the Lord will do this in the land.” 6 And the next day the Lord did it: All the livestock of the Egyptians died, but not one animal belonging to the Israelites died.</p>
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<p style="text-align: center;">BIBLE</p> <p>WHAT ARE THE TEN PLAGUES OF EGYPT?</p> <table border="0"> <tr> <td>6. Boils</td> <td>9. Darkness</td> </tr> <tr> <td>7. Hail</td> <td>10. Death of firstborn</td> </tr> <tr> <td>8. Locusts</td> <td></td> </tr> </table>	6. Boils	9. Darkness	7. Hail	10. Death of firstborn	8. Locusts		<p>WEEK 18//Exodus 9: 8-10, 23-26; 10: 13-15, 21-23; 11: 4-7; 12: 29-30 8 Then the Lord said to Moses and Aaron, “Take handfuls of soot from a furnace and have Moses toss it into the air in the presence of Pharaoh. 9 It will become fine dust over the whole land of Egypt, and festering boils will break out on people and animals throughout the land.” 10 So they took soot from a furnace and stood before Pharaoh. Moses tossed it into the air, and festering boils broke out on people and animals. 23 When Moses stretched out his staff toward the sky, the Lord sent thunder and hail, and lightning flashed down to the ground. So the Lord rained hail on the land of Egypt; 24 hail fell and lightning flashed back and forth. It was the worst storm in all the land of Egypt since it had become a nation. 25 Throughout Egypt hail struck everything in the fields—both people and animals; it beat down everything growing in the fields and stripped every tree. 26 The only place it did not hail was the land of Goshen, where the Israelites were. (CH10) 13 So Moses stretched out his staff over Egypt, and the Lord made an east wind blow across the land all that day and all that night. By morning the wind had brought</p>
6. Boils	9. Darkness						
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the locusts; 14 they invaded all Egypt and settled down in every area of the country in great numbers. Never before had there been such a plague of locusts, nor will there ever be again. 15 They covered all the ground until it was black. They devoured all that was left after the hail—everything growing in the fields and the fruit on the trees. Nothing green remained on tree or plant in all the land of Egypt. 21 Then the Lord said to Moses, “Stretch out your hand toward the sky so that darkness spreads over Egypt—darkness that can be felt.” 22 So Moses stretched out his hand toward the sky, and total darkness covered all Egypt for three days. 23 No one could see anyone else or move about for three days. Yet all the Israelites had light in the places where they lived. (CH 11) 4 So Moses said, “This is what the Lord says: ‘About midnight I will go throughout Egypt. 5 Every firstborn son in Egypt will die, from the firstborn son of Pharaoh, who sits on the throne, to the firstborn son of the female slave, who is at her hand mill, and all the firstborn of the cattle as well. 6 There will be loud wailing throughout Egypt—worse than there has ever been or ever will be again. 7 But among the Israelites not a dog will bark at any person or animal.’ Then you will know that the Lord makes a distinction between Egypt and Israel. (CH 12) 29 At midnight the Lord struck down all the firstborn in Egypt, from the firstborn of Pharaoh, who sat on the throne, to the firstborn of the prisoner, who was in the dungeon, and the firstborn of all the livestock as well. 30 Pharaoh and all his officials and all the Egyptians got up during the night, and there was loud wailing in Egypt, for there was not a house without someone dead.

BIBLE
WHAT WAS GOD'S COVENANT WITH MOSES?
 A promise of blessings and curses
 A promise to make Israel a kingdom of priests and a holy nation

WEEK 19 // Exodus 34: 10-28
 10 Then the Lord said: “I am making a covenant with you. Before all your people I will do wonders never before done in any nation in all the world. The people you live among will see how awesome is the work that I, the Lord, will do for you. 11 Obey what I command you today. I will drive out before you the Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebusites. 12 Be careful not to make a treaty with those who live in the land where you are going, or they will be a snare among you. 13 Break down their altars, smash their sacred stones and cut down their Asherah poles. 14 Do not worship any other god, for the Lord, whose name is Jealous, is a jealous God. 15 “Be careful not to make a treaty with those who live in the land; for when they prostitute themselves to their gods and sacrifice to them, they will invite you and you will eat their sacrifices. 16 And when you choose some of their daughters as wives for your sons and those daughters prostitute themselves to their gods, they will lead your sons to do the same. 17 “Do not make any idols. 18 “Celebrate the Festival of Unleavened Bread. For seven days eat bread made without yeast, as I commanded you. Do this at the appointed time in the month of Aviv, for in that month you came out of Egypt. 19 “The first offspring of every womb belongs to me, including all the firstborn males of your livestock, whether from herd or flock. 20 Redeem the firstborn donkey with a lamb, but if you do not redeem it, break its neck. Redeem all your firstborn sons. “No one is to appear before me empty-handed. 21 “Six days you shall labor, but on the seventh day you shall rest; even during the plowing season and harvest you must rest. 22 “Celebrate the Festival of Weeks with the firstfruits of the wheat harvest, and the Festival of Ingathering at the turn of the year. 23 Three times a year all your men are to appear before the Sovereign Lord, the God of Israel. 24 I will drive out nations before you and enlarge your territory, and no one will covet your land when you go up three times each year to appear before the Lord your God. 25 “Do not offer the blood of a sacrifice to me along with anything containing yeast, and do not let any of the sacrifice from the Passover Festival remain until morning. 26 “Bring the best of the firstfruits of your soil to the house of the Lord your God. “Do not cook a young goat in its mother’s milk.” 27 Then the Lord said to Moses, “Write down these words, for in accordance with these words I have made a covenant with you and with Israel.” 28 Moses was there with the Lord forty days and forty nights without eating bread or drinking water. And he wrote on the tablets the words of the covenant—the Ten Commandments.

BIBLE

WHAT ARE THE TEN JEWISH FEASTS?

1. Passover
2. Unleavened Bread
3. First Fruits
4. Pentecost
5. Feast of Trumpets

WEEK 20 //

1. Passover // Exo 12: 1-13

The Lord said to Moses and Aaron in Egypt, 2 “This month is to be for you the first month, the first month of your year. 3 Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. 4 If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat. 5 The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. 6 Take care of them until the fourteenth day of the month, when all the members of the community of Israel must slaughter them at twilight. 7 Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. 8 That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. 9 Do not eat the meat raw or boiled in water, but roast it over a fire—with the head, legs and internal organs. 10 Do not leave any of it till morning; if some is left till morning, you must burn it. 11 This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the Lord’s Passover. 12 “On that same night I will pass through Egypt and strike down every firstborn of both people and animals, and I will bring judgment on all the gods of Egypt. I am the Lord. 13 The blood will be a sign for you on the houses where you are, and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.

2. Unleavened Bread // Exo 12: 17-20

“Celebrate the Festival of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come. 18 In the first month you are to eat bread made without yeast, from the evening of the fourteenth day until the evening of the twenty-first day. 19 For seven days no yeast is to be found in your houses. And anyone, whether foreigner or native-born, who eats anything with yeast in it must be cut off from the community of Israel. 20 Eat nothing made with yeast. Wherever you live, you must eat unleavened bread.”

3. First Fruits // Lev 23: 9-14

9 The Lord said to Moses, 10 “Speak to the Israelites and say to them: ‘When you enter the land I am going to give you and you reap its harvest, bring to the priest a sheaf of the first grain you harvest. 11 He is to wave the sheaf before the Lord so it will be accepted on your behalf; the priest is to wave it on the day after the Sabbath. 12 On the day you wave the sheaf, you must sacrifice as a burnt offering to the Lord a lamb a year old without defect, 13 together with its grain offering of two-tenths of an ephah of the finest flour mixed with olive oil—a food offering presented to the Lord, a pleasing aroma—and its drink offering of a quarter of a hin of wine. 14 You must not eat any bread, or roasted or new grain, until the very day you bring this offering to your God. This is to be a lasting ordinance for the generations to come, wherever you live.

4. Pentecost (Festival of Weeks) // Lev 23: 15-22

“From the day after the Sabbath, the day you brought the sheaf of the wave offering, count off seven full weeks. 16 Count off fifty days up to the day after the seventh Sabbath, and then present an offering of new grain to the Lord. 17 From wherever you live, bring two loaves made of two-tenths of an ephah of the finest flour, baked with yeast, as a wave offering of firstfruits to the Lord. 18 Present with this bread seven male lambs, each a year old and without defect, one young bull and two rams. They will be a burnt offering to the Lord, together with their grain offerings and drink offerings—a food offering, an aroma pleasing to the Lord. 19 Then sacrifice one male goat for a sin offering and two lambs, each a year old, for a fellowship offering. 20 The priest is to wave the two lambs before the Lord as a wave offering, together with the bread of the firstfruits. They are a sacred offering to the Lord for the priest. 21 On that same day you are to proclaim a sacred assembly and do no regular work. This is to be a lasting ordinance for the generations to come, wherever you live. 22 “When you reap the harvest of your land, do not reap

	<p>to the very edges of your field or gather the gleanings of your harvest. Leave them for the poor and for the foreigner residing among you. I am the Lord your God.”</p> <p>5. Feast of Trumpets // Lev 23: 23-24</p> <p>23 The Lord said to Moses, 24 “Say to the Israelites: ‘On the first day of the seventh month you are to have a day of sabbath rest, a sacred assembly commemorated with trumpet blasts. 25 Do no regular work, but present a food offering to the Lord.’”</p>
<div style="border: 1px solid black; padding: 5px; text-align: center;"> <p>BIBLE</p> <p>WHAT ARE THE TEN JEWISH FEASTS?</p> <p>6. Day of Atonement 9. Feast of Dedication 7. Feast of Booths 10. Feast of Lots 8. Rejoicing in the Law</p> </div>	<p>WEEK 21</p> <p>6. Day of Atonement // Lev 23: 26-32</p> <p>26 The Lord said to Moses, 27 “The tenth day of this seventh month is the Day of Atonement. Hold a sacred assembly and deny yourselves, and present a food offering to the Lord. 28 Do not do any work on that day, because it is the Day of Atonement, when atonement is made for you before the Lord your God. 29 Those who do not deny themselves on that day must be cut off from their people. 30 I will destroy from among their people anyone who does any work on that day. 31 You shall do no work at all. This is to be a lasting ordinance for the generations to come, wherever you live. 32 It is a day of sabbath rest for you, and you must deny yourselves. From the evening of the ninth day of the month until the following evening you are to observe your sabbath.”</p> <p>7. Feast of Booths (Festival of Tabernacles) // Lev 23: 39-42</p> <p>39 “So beginning with the fifteenth day of the seventh month, after you have gathered the crops of the land, celebrate the festival to the Lord for seven days; the first day is a day of sabbath rest, and the eighth day also is a day of sabbath rest. 40 On the first day you are to take branches from luxuriant trees—from palms, willows and other leafy trees—and rejoice before the Lord your God for seven days. 41 Celebrate this as a festival to the Lord for seven days each year. This is to be a lasting ordinance for the generations to come; celebrate it in the seventh month. 42 Live in temporary shelters for seven days: All native-born Israelites are to live in such shelters 43 so your descendants will know that I had the Israelites live in temporary shelters when I brought them out of Egypt. I am the Lord your God.”</p> <p>8. Rejoicing in the Law // Deut 31: 10-13</p> <p>10 Then Moses commanded them: “At the end of every seven years, in the year for canceling debts, during the Festival of Tabernacles, 11 when all Israel comes to appear before the Lord your God at the place he will choose, you shall read this law before them in their hearing. 12 Assemble the people—men, women and children, and the foreigners residing in your towns—so they can listen and learn to fear the Lord your God and follow carefully all the words of this law. 13 Their children, who do not know this law, must hear it and learn to fear the Lord your God as long as you live in the land you are crossing the Jordan to possess.”</p> <p>9. Feast of Dedication (of Solomon's Temple) // 2 Chron 7: 4-10</p> <p>4 Then the king and all the people offered sacrifices before the Lord. 5 And King Solomon offered a sacrifice of twenty-two thousand head of cattle and a hundred and twenty thousand sheep and goats. So the king and all the people dedicated the temple of God. 6 The priests took their positions, as did the Levites with the Lord's musical instruments, which King David had made for praising the Lord and which were used when he gave thanks, saying, “His love endures forever.” Opposite the Levites, the priests blew their trumpets, and all the Israelites were standing. 7 Solomon consecrated the middle part of the courtyard in front of the temple of the Lord, and there he offered burnt offerings and the fat of the fellowship offerings, because the bronze altar he had made could not hold the burnt offerings, the grain offerings and the fat portions. 8 So Solomon observed the festival at that time for seven days, and all Israel with him—a vast assembly, people from Lebo Hamath to the Wadi of Egypt. 9 On the eighth day they held an assembly, for they had celebrated the dedication of the altar for seven days and the festival for seven days more. 10 On the twenty-third day of the seventh month he sent the people to their homes, joyful and glad in heart for the good things the Lord had done for David and Solomon and for his people Israel.</p>

	<p>10. Feast of Lots (Purim) // Esther 9: 20-26</p> <p>20 Mordecai recorded these events, and he sent letters to all the Jews throughout the provinces of King Xerxes, near and far, 21 to have them celebrate annually the fourteenth and fifteenth days of the month of Adar 22 as the time when the Jews got relief from their enemies, and as the month when their sorrow was turned into joy and their mourning into a day of celebration. He wrote them to observe the days as days of feasting and joy and giving presents of food to one another and gifts to the poor. 23 So the Jews agreed to continue the celebration they had begun, doing what Mordecai had written to them. 24 For Haman son of Hammedatha, the Agagite, the enemy of all the Jews, had plotted against the Jews to destroy them and had cast the pur (that is, the lot) for their ruin and destruction. 25 But when the plot came to the king's attention, he issued written orders that the evil scheme Haman had devised against the Jews should come back onto his own head, and that he and his sons should be impaled on poles. 26 (Therefore these days were called Purim, from the word pur)</p>
<p style="text-align: center;">BIBLE</p> <p>WHAT IS THE TABERNACLE?</p> <p>A portable tent of meeting with God</p>	<p>WEEK 22 // Exo 29: 42-45</p> <p>"For the generations to come this burnt offering is to be made regularly at the entrance to the tent of meeting, before the Lord. There I will meet you and speak to you; 43 there also I will meet with the Israelites, and the place will be consecrated by my glory. 44 "So I will consecrate the tent of meeting and the altar and will consecrate Aaron and his sons to serve me as priests. 45 Then I will dwell among the Israelites and be their God.</p>
<p style="text-align: center;">BIBLE</p> <p>WHAT ARE THE FIVE SACRIFICES IN THE TABERNACLE?</p> <p>1. Sin offering 4. Grain offering 2. Guilt offering 5. Fellowship offering 3. Burnt offering</p>	<p>WEEK 23 // Lev 1-5</p> <p>The Burnt Offering</p> <p>1 The Lord called to Moses and spoke to him from the tent of meeting. He said, 2 "Speak to the Israelites and say to them: 'When anyone among you brings an offering to the Lord, bring as your offering an animal from either the herd or the flock. 3 "If the offering is a burnt offering from the herd, you are to offer a male without defect. You must present it at the entrance to the tent of meeting so that it will be acceptable to the Lord. 4 You are to lay your hand on the head of the burnt offering, and it will be accepted on your behalf to make atonement for you. 5 You are to slaughter the young bull before the Lord, and then Aaron's sons the priests shall bring the blood and splash it against the sides of the altar at the entrance to the tent of meeting. 6 You are to skin the burnt offering and cut it into pieces. 7 The sons of Aaron the priest are to put fire on the altar and arrange wood on the fire. 8 Then Aaron's sons the priests shall arrange the pieces, including the head and the fat, on the wood that is burning on the altar. 9 You are to wash the internal organs and the legs with water, and the priest is to burn all of it on the altar. It is a burnt offering, a food offering, an aroma pleasing to the Lord. 10 "If the offering is a burnt offering from the flock, from either the sheep or the goats, you are to offer a male without defect. 11 You are to slaughter it at the north side of the altar before the Lord, and Aaron's sons the priests shall splash its blood against the sides of the altar. 12 You are to cut it into pieces, and the priest shall arrange them, including the head and the fat, on the wood that is burning on the altar. 13 You are to wash the internal organs and the legs with water, and the priest is to bring all of them and burn them on the altar. It is a burnt offering, a food offering, an aroma pleasing to the Lord. 14 "If the offering to the Lord is a burnt offering of birds, you are to offer a dove or a young pigeon. 15 The priest shall bring it to the altar, wring off the head and burn it on the altar; its blood shall be drained out on the side of the altar. 16 He is to remove the crop and the feathers and throw them down east of the altar where the ashes are. 17 He shall tear it open by the wings, not dividing it completely, and then the priest shall burn it on the wood that is burning on the altar. It is a burnt offering, a food offering, an aroma pleasing to the Lord.</p> <p>The Grain Offering</p> <p>2 "When anyone brings a grain offering to the Lord, their offering is to be of the finest flour. They are to pour olive oil on it, put incense on it 2 and take it to Aaron's sons the priests. The priest shall take a handful of the flour and oil, together with all the incense, and burn this as a memorial portion on the</p>

altar, a food offering, an aroma pleasing to the Lord. 3 The rest of the grain offering belongs to Aaron and his sons; it is a most holy part of the food offerings presented to the Lord. 4 “If you bring a grain offering baked in an oven, it is to consist of the finest flour: either thick loaves made without yeast and with olive oil mixed in or thin loaves made without yeast and brushed with olive oil. 5 If your grain offering is prepared on a griddle, it is to be made of the finest flour mixed with oil, and without yeast. 6 Crumble it and pour oil on it; it is a grain offering. 7 If your grain offering is cooked in a pan, it is to be made of the finest flour and some olive oil. 8 Bring the grain offering made of these things to the Lord; present it to the priest, who shall take it to the altar. 9 He shall take out the memorial portion from the grain offering and burn it on the altar as a food offering, an aroma pleasing to the Lord. 10 The rest of the grain offering belongs to Aaron and his sons; it is a most holy part of the food offerings presented to the Lord. 11 “Every grain offering you bring to the Lord must be made without yeast, for you are not to burn any yeast or honey in a food offering presented to the Lord. 12 You may bring them to the Lord as an offering of the firstfruits, but they are not to be offered on the altar as a pleasing aroma. 13 Season all your grain offerings with salt. Do not leave the salt of the covenant of your God out of your grain offerings; add salt to all your offerings. 14 “If you bring a grain offering of firstfruits to the Lord, offer crushed heads of new grain roasted in the fire. 15 Put oil and incense on it; it is a grain offering. 16 The priest shall burn the memorial portion of the crushed grain and the oil, together with all the incense, as a food offering presented to the Lord.

The Fellowship Offering

3 “If your offering is a fellowship offering, and you offer an animal from the herd, whether male or female, you are to present before the Lord an animal without defect. 2 You are to lay your hand on the head of your offering and slaughter it at the entrance to the tent of meeting. Then Aaron’s sons the priests shall splash the blood against the sides of the altar. 3 From the fellowship offering you are to bring a food offering to the Lord: the internal organs and all the fat that is connected to them, 4 both kidneys with the fat on them near the loins, and the long lobe of the liver, which you will remove with the kidneys. 5 Then Aaron’s sons are to burn it on the altar on top of the burnt offering that is lying on the burning wood; it is a food offering, an aroma pleasing to the Lord. 6 “If you offer an animal from the flock as a fellowship offering to the Lord, you are to offer a male or female without defect. 7 If you offer a lamb, you are to present it before the Lord, 8 lay your hand on its head and slaughter it in front of the tent of meeting. Then Aaron’s sons shall splash its blood against the sides of the altar. 9 From the fellowship offering you are to bring a food offering to the Lord: its fat, the entire fat tail cut off close to the backbone, the internal organs and all the fat that is connected to them, 10 both kidneys with the fat on them near the loins, and the long lobe of the liver, which you will remove with the kidneys. 11 The priest shall burn them on the altar as a food offering presented to the Lord. 12 “If your offering is a goat, you are to present it before the Lord, 13 lay your hand on its head and slaughter it in front of the tent of meeting. Then Aaron’s sons shall splash its blood against the sides of the altar. 14 From what you offer you are to present this food offering to the Lord: the internal organs and all the fat that is connected to them, 15 both kidneys with the fat on them near the loins, and the long lobe of the liver, which you will remove with the kidneys. 16 The priest shall burn them on the altar as a food offering, a pleasing aroma. All the fat is the Lord’s. 17 “This is a lasting ordinance for the generations to come, wherever you live: You must not eat any fat or any blood.”

The Sin Offering

4 The Lord said to Moses, 2 “Say to the Israelites: ‘When anyone sins unintentionally and does what is forbidden in any of the Lord’s commands— 3 “If the anointed priest sins, bringing guilt on the people, he must bring to the Lord a young bull without defect as a sin offering for the sin he has committed. 4 He is to present the bull at the entrance to the tent of meeting before the Lord. He is to lay his hand on its head and slaughter it there before the Lord. 5 Then the anointed priest shall take some of the bull’s blood and carry it into the tent of meeting. 6 He is to dip his finger into the blood and sprinkle some of

it seven times before the Lord, in front of the curtain of the sanctuary. 7 The priest shall then put some of the blood on the horns of the altar of fragrant incense that is before the Lord in the tent of meeting. The rest of the bull's blood he shall pour out at the base of the altar of burnt offering at the entrance to the tent of meeting. 8 He shall remove all the fat from the bull of the sin offering—all the fat that is connected to the internal organs, 9 both kidneys with the fat on them near the loins, and the long lobe of the liver, which he will remove with the kidneys— 10 just as the fat is removed from the ox sacrificed as a fellowship offering. Then the priest shall burn them on the altar of burnt offering. 11 But the hide of the bull and all its flesh, as well as the head and legs, the internal organs and the intestines— 12 that is, all the rest of the bull—he must take outside the camp to a place ceremonially clean, where the ashes are thrown, and burn it there in a wood fire on the ash heap. 13 “If the whole Israelite community sins unintentionally and does what is forbidden in any of the Lord's commands, even though the community is unaware of the matter, when they realize their guilt 14 and the sin they committed becomes known, the assembly must bring a young bull as a sin offering and present it before the tent of meeting. 15 The elders of the community are to lay their hands on the bull's head before the Lord, and the bull shall be slaughtered before the Lord. 16 Then the anointed priest is to take some of the bull's blood into the tent of meeting. 17 He shall dip his finger into the blood and sprinkle it before the Lord seven times in front of the curtain. 18 He is to put some of the blood on the horns of the altar that is before the Lord in the tent of meeting. The rest of the blood he shall pour out at the base of the altar of burnt offering at the entrance to the tent of meeting. 19 He shall remove all the fat from it and burn it on the altar, 20 and do with this bull just as he did with the bull for the sin offering. In this way the priest will make atonement for the community, and they will be forgiven. 21 Then he shall take the bull outside the camp and burn it as he burned the first bull. This is the sin offering for the community. 22 “When a leader sins unintentionally and does what is forbidden in any of the commands of the Lord his God, when he realizes his guilt 23 and the sin he has committed becomes known, he must bring as his offering a male goat without defect. 24 He is to lay his hand on the goat's head and slaughter it at the place where the burnt offering is slaughtered before the Lord. It is a sin offering. 25 Then the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering and pour out the rest of the blood at the base of the altar. 26 He shall burn all the fat on the altar as he burned the fat of the fellowship offering. In this way the priest will make atonement for the leader's sin, and he will be forgiven. 27 “If any member of the community sins unintentionally and does what is forbidden in any of the Lord's commands, when they realize their guilt 28 and the sin they have committed becomes known, they must bring as their offering for the sin they committed a female goat without defect. 29 They are to lay their hand on the head of the sin offering and slaughter it at the place of the burnt offering. 30 Then the priest is to take some of the blood with his finger and put it on the horns of the altar of burnt offering and pour out the rest of the blood at the base of the altar. 31 They shall remove all the fat, just as the fat is removed from the fellowship offering, and the priest shall burn it on the altar as an aroma pleasing to the Lord. In this way the priest will make atonement for them, and they will be forgiven. 32 “If someone brings a lamb as their sin offering, they are to bring a female without defect. 33 They are to lay their hand on its head and slaughter it for a sin offering at the place where the burnt offering is slaughtered. 34 Then the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering and pour out the rest of the blood at the base of the altar. 35 They shall remove all the fat, just as the fat is removed from the lamb of the fellowship offering, and the priest shall burn it on the altar on top of the food offerings presented to the Lord. In this way the priest will make atonement for them for the sin they have committed, and they will be forgiven. 5 “If anyone sins because they do not speak up when they hear a public charge to testify regarding something they have seen or learned about, they will be held responsible. 2 “If anyone becomes aware that they are guilty—if they unwittingly touch anything ceremonially unclean (whether the carcass of an unclean animal, wild or domestic, or of any unclean creature that moves along the

ground) and they are unaware that they have become unclean, but then they come to realize their guilt; 3 or if they touch human uncleanness (anything that would make them unclean) even though they are unaware of it, but then they learn of it and realize their guilt; 4 or if anyone thoughtlessly takes an oath to do anything, whether good or evil (in any matter one might carelessly swear about) even though they are unaware of it, but then they learn of it and realize their guilt— 5 when anyone becomes aware that they are guilty in any of these matters, they must confess in what way they have sinned. 6 As a penalty for the sin they have committed, they must bring to the Lord a female lamb or goat from the flock as a sin offering; and the priest shall make atonement for them for their sin. 7 “Anyone who cannot afford a lamb is to bring two doves or two young pigeons to the Lord as a penalty for their sin—one for a sin offering and the other for a burnt offering. 8 They are to bring them to the priest, who shall first offer the one for the sin offering. He is to wring its head from its neck, not dividing it completely, 9 and is to splash some of the blood of the sin offering against the side of the altar; the rest of the blood must be drained out at the base of the altar. It is a sin offering. 10 The priest shall then offer the other as a burnt offering in the prescribed way and make atonement for them for the sin they have committed, and they will be forgiven. 11 “If, however, they cannot afford two doves or two young pigeons, they are to bring as an offering for their sin a tenth of an ephah of the finest flour for a sin offering. They must not put olive oil or incense on it, because it is a sin offering. 12 They are to bring it to the priest, who shall take a handful of it as a memorial portion and burn it on the altar on top of the food offerings presented to the Lord. It is a sin offering. 13 In this way the priest will make atonement for them for any of these sins they have committed, and they will be forgiven. The rest of the offering will belong to the priest, as in the case of the grain offering.”

The Guilt Offering

14 The Lord said to Moses: 15 “When anyone is unfaithful to the Lord by sinning unintentionally in regard to any of the Lord’s holy things, they are to bring to the Lord as a penalty a ram from the flock, one without defect and of the proper value in silver, according to the sanctuary shekel. It is a guilt offering. 16 They must make restitution for what they have failed to do in regard to the holy things, pay an additional penalty of a fifth of its value and give it all to the priest. The priest will make atonement for them with the ram as a guilt offering, and they will be forgiven. 17 “If anyone sins and does what is forbidden in any of the Lord’s commands, even though they do not know it, they are guilty and will be held responsible. 18 They are to bring to the priest as a guilt offering a ram from the flock, one without defect and of the proper value. In this way the priest will make atonement for them for the wrong they have committed unintentionally, and they will be forgiven. 19 It is a guilt offering; they have been guilty of wrongdoing against the Lord.”

BIBLE

WHAT ARE THE SEVEN PARTS OF THE TABERNACLE?

- | | |
|-----------------------|------------------------|
| 1. Brazen altar | 5. Altar of incense |
| 2. Laver of bronze | 6. Veil |
| 3. Golden lampstand | 7. Ark of the Covenant |
| 4. Table of showbread | |

WEEK 24 // Exo 40: 1-8

Then the Lord said to Moses: 2 “Set up the tabernacle, the tent of meeting, on the first day of the first month. 3 Place the ark of the covenant law in it and shield the ark with the curtain. 4 Bring in the table and set out what belongs on it. Then bring in the lampstand and set up its lamps. 5 Place the gold altar of incense in front of the ark of the covenant law and put the curtain at the entrance to the tabernacle. 6 “Place the altar of burnt offering in front of the entrance to the tabernacle, the tent of meeting; 7 place the basin between the tent of meeting and the altar and put water in it. 8 Set up the courtyard around it and put the curtain at the entrance to the courtyard.

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BIBLE

WHAT ARE THE NAMES OF EIGHT SIGNIFICANT JUDGES OF ISRAEL?

1. Othniel
2. Ehud
3. Deborah
4. Gideon

WEEK 1 // Deut 16:18-20

18 You must appoint judges and officers in all your gates, which the Lord your God gives you, throughout your tribes, and they shall judge the people with righteous judgment. 19 You must not pervert judgment nor show partiality. You must not accept a bribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous. 20 You must follow that which is altogether just, so that you may live and inherit the land which the Lord your God is giving you.

Othniel (Judges 3: 7-11)

7 The children of Israel did what was evil in the sight of the Lord. They forgot the Lord their God and served the Baals and the Asherahs. 8 The anger of the Lord burned against Israel, and He sold them into the hands of Cushan-Rishathaim, king of Mesopotamia. The children of Israel served Cushan-Rishathaim for eight years. 9 Then the children of Israel cried out to the Lord, and the Lord raised up a deliverer in order to save the children of Israel—Othniel son of Kenaz, the younger brother of Caleb. 10 The Spirit of the Lord came on him, and he judged Israel. He went out to battle, and the Lord gave Cushan-Rishathaim, king of Mesopotamia, into his hands, so that Othniel overpowered Cushan-Rishathaim. 11 The land rested forty years, then Othniel son of Kenaz died.

Ehud (Judges 3: 12, 15, 28-30)

12 Then the children of Israel once more did what was evil in the sight of the Lord, so the Lord strengthened King Eglon of Moab against Israel because they had done what was evil in the sight of the Lord. 15 Then the children of Israel cried out to the Lord, and the Lord raised up a deliverer—Ehud son of Gera the Benjamite, a left-handed man. The children of Israel sent a tribute payment by him to King Eglon of Moab. 28 He said to them, “Follow me, for the Lord has given your enemies the Moabites into your hands.” They followed him, and they captured the Jordan fords leading to Moab. They did not let anyone cross. 29 They struck down about ten thousand Moabites, all strong and valorous men, and not a single man escaped. 30 So Moab was humbled under the hand of Israel that day, and the land had peace for eighty years.

Deborah (Judges 4: 1-4, 9-10, 15, 21-24)

1 When Ehud was dead, the children of Israel once more did what was evil in the sight of the Lord. 2 The Lord sold them into the hands of King Jabin of Canaan, who ruled in Hazor. The commander of his army was Sisera. He lived in Harosheth Haggoyim. 3 The children of Israel cried out to the Lord, for Sisera had nine hundred iron chariots and had forcefully oppressed the children of Israel for twenty years. 4 Now Deborah, the wife of Lappidoth, was a prophetess. She judged Israel at that time. 9 She said, “I will indeed go with you. However, the way you are going will gain you no glory, for the Lord will deliver Sisera into the hand of a woman.” Then Deborah got up and went with Barak to Kedesh. 10 Barak called Zebulun and Naphtali to Kedesh. Ten thousand men went up on foot with him, and Deborah went up with him also. 15 The Lord routed Sisera and all of his chariots and all of his army with the edge of the sword in front of Barak. Sisera dismounted his chariot and fled on foot. 21 Then Jael the wife of Heber took a tent peg and a hammer in her hand and went quietly to him, for he was fast asleep and tired. She drove the tent peg into his temple, and it went down into the ground, so he died. 22 Now as Barak had been chasing Sisera, Jael came out to meet him and said, “Come, and I will show you the man whom you seek.” When he came in, there was Sisera fallen dead with a tent peg in his temple. 23 So God humbled King Jabin of Canaan before the children of Israel that day. 24 The

children of Israel grew more and more powerful over King Jabin of Canaan until he was no more.

Gideon (Judges 6: 1, 11-14, 8:28)

1 The children of Israel did evil in the sight of the Lord, so the Lord gave them into the hands of Midian for seven years. 11 Now the angel of the Lord came and sat under the oak tree in Ophrah belonging to Joash the Abiezrite. Gideon his son was threshing wheat in a winepress to hide it from the Midianites. 12 The angel of the Lord appeared and said to him, “The Lord is with you, O mighty man of valor.” 13 Then Gideon said to him, “O my lord, if the Lord is with us, then why has all this happened to us? Where are all His miracles that our fathers told us about? They said, ‘Did not the Lord bring us out of Egypt?’ Yet now the Lord has forsaken us and delivered us into the hands of the Midianites.” 14 Then the Lord turned to him and said, “Go in this strength of yours. Save Israel from the control of Midian. Have I not sent you?” (CH 8) 28 The Midianites were humbled before the children of Israel and did not lift their heads high again. The land had peace for forty years in the days of Gideon.

BIBLE

WHAT ARE THE NAMES OF EIGHT SIGNIFICANT JUDGES OF ISRAEL?

5. Jephthah
6. Samson
7. Eli
8. Samuel

WEEK 2 //

Jephthah (Judges 10: 6-7, 10; 11: 1, 5-6, 9, 14-15, 27-28, 32-33; 12:7)

6 Again the children of Israel did evil in the sight of the Lord. They worshipped the Baals, the Ashtoreths, and the gods of Syria, Sidon, Moab, the Ammonites, and the Philistines. They abandoned the Lord and did not serve Him. 7 The anger of the Lord burned against Israel, and He sold them into the hands of the Philistines and the Ammonites. 10 Then the children of Israel cried out to the Lord, “We have sinned against You, for we have abandoned our God and worshipped the Baals.” (CH 11) 1 Now Jephthah the Gileadite was a mighty man of valor, but he was the son of a prostitute. Gilead was the father of Jephthah. 5 When the Ammonites waged war with Israel, the elders of Gilead went to bring Jephthah back from the land of Tob. 6 They said to Jephthah, “Come and be our leader so that we may fight the Ammonites.” 9 Jephthah said to the elders of Gilead, “If you bring me back to wage war against the Ammonites, and the Lord gives them to me, then I will be your ruler.” 14 Again Jephthah sent messengers to the Ammonite king, 15 and said to him, 27 “So I have not sinned against you, but it is you who are doing evil to me by waging war against me. May the Lord, the Judge, judge today between the children of Israel and the Ammonites.” 28 Yet the Ammonite king would not listen to the message that Jephthah had sent him. 32 So Jephthah crossed over to the Ammonites to wage war against them, and the Lord gave them into his hands. 33 He struck them down from Aroer to Minnith, twenty cities, and as far as Abel Keramim. The defeat was very severe, and the Ammonites were humbled before the children of Israel. (CH 12) 7 Jephthah judged Israel for six years. When Jephthah the Gileadite died, he was buried among the cities of Gilead.

Samson (Judges 13: 1; 14: 1-4; 15: 6b-8, 11-12, 14-15, 20)

1 Again the children of Israel did evil in the sight of the Lord, so the Lord gave them into the hands of the Philistines for forty years. (CH 14) 1 Samson went down to Timnah and saw a woman from the daughters of the Philistines. 2 He came back up and told his father and mother, “I have seen a woman in Timnah from the daughters of the Philistines; now get her for me as a wife.” 3b Yet Samson said to his father, “Get her for me, for she pleases me well.” 4 His father and mother did not know that this was from the Lord, for He was seeking an opportunity to act against the Philistines. At that time the Philistines were ruling over Israel. (CH 15) 6b So the Philistines went up and burned her and her father with fire. 7 Samson said to them, “Because you have done this, I will take revenge on you, and afterwards I will stop.” 8 He struck them down with a mighty blow, then went to live in a cave in Etam Rock. 11 So three thousand men from Judah went to the cave in Etam Rock and said to Samson, “Do you not know that the Philistines are ruling us? Why have you done this to us?” He said to them, “As they did to me, so I have done to them.” 12 They said to him, “We have come to take you prisoner, to give you into the hands of the Philistines.” 14 He came to Lehi, and the Philistines shouted as they approached him. Then the Spirit of the Lord came mightily upon him. The ropes on his arms became like burned flax and the ties on his hands dissolved. 15 Then he found a fresh jawbone of a donkey,

reached out his hand and took it, and with it struck down a thousand men. 20 Samson judged Israel for twenty years in the days of the Philistines.

Eli (1 Samuel 3:1-2, 11-14, 18; 4: 10-11, 18)

1 Now the boy Samuel was ministering to the Lord before Eli. And the word of the Lord was rare in those days. There was no vision coming forth. 2 At that time, Eli was lying down in his place (now his eyes had begun to grow weak that he could not see). 11 The Lord said to Samuel, "See, I am doing something in Israel which will make both ears ring of every one that hears it. 12 In that day I will bring about against Eli everything which I have spoken with regard to his house, from beginning to end. 13 For I told him that I will judge his house forever, for the guilt which he knew, because his sons are cursed, and he did not rebuke them. 14 Therefore I have sworn to the house of Eli that the iniquity of Eli's house shall not be atoned for with sacrifice nor offering forever." 18 Samuel told him [Eli] everything, and did not hide from him a thing. And he said, "It is the Lord; let Him do what is good in His eyes." (CH 4) 10 So the Philistines fought and Israel was beaten. And they fled every man into his tent. It was a very great defeat, for there fell of Israel thirty thousand foot soldiers. 11 Now the ark of God was taken, and the two sons of Eli, Hophni and Phinehas, died. 18 When he mentioned the ark of God, Eli fell from off the seat backward by the side of the gate. And his neck broke and he died, for he was an old and heavy man. And he had judged Israel forty years.

Samuel (1 Samuel 7: 3-4, 8-15)

3 Samuel spoke to all the house of Israel, saying, "If you are returning to the Lord with all your heart, then put away the foreign gods and Ashtoreths from your midst. And make firm your hearts unto the Lord, and serve Him only. Then He will deliver you out of the hand of the Philistines." 4 So the children of Israel put away the Baals and Ashtoreths and served the Lord only. 8 The children of Israel said to Samuel, "Do not stop crying unto the Lord our God for us, that He might save us out of the hand of the Philistines." 9 Samuel took a suckling lamb, and offered it for a burnt offering unto the Lord. And Samuel cried to the Lord for Israel and the Lord heard him. 10 As Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel, but the Lord thundered with a great thunder on that day against the Philistines, and confused them. So they were beaten before Israel. 11 Israel's fighting men went out of Mizpah, and pursued the Philistines, and struck them, as far as below Beth Kar. 12 Then Samuel took a stone and set it between Mizpah and Shen. And he called its name Ebenezer saying, "Thus far the Lord has helped us." 13 So the Philistines were subdued, and they did not again come into the territory of Israel. And the hand of the Lord was against the Philistines all the days of Samuel. 14 The cities which the Philistines had taken from Israel were restored to Israel, from Ekron even to Gath. And Israel rescued their territory out of the hands of the Philistines. And there was peace between Israel and the Amorites. 15 So Samuel judged Israel all the days of his life.

BIBLE

WHO ARE THE THREE KINGS OF UNITED ISRAEL?

1. Saul
2. David
3. Solomon

WEEK 3 //

Saul (1 Samuel 10: 17-24)

17 Therefore Samuel called the people together unto the Lord at Mizpah. 18 And he said to the children of Israel, "Thus says the Lord, the God of Israel, 'I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you.' 19 But you have today rejected your God, who saves you from all your troubles and your distresses. And you have said to Him, 'No, but set a king over us.' Now therefore present yourselves before the Lord by your tribes, and by your clans." 20 So Samuel brought near all the tribes of Israel and the tribe of Benjamin was taken. 21 Then he brought near the tribe of Benjamin by its families. And the family of Matri was chosen. Then Saul the son of Kish was taken. But when they sought him, he could not be found. 22 Therefore they inquired again of the Lord, "Has the man come here yet?" And the Lord answered, "He has hidden himself among the equipment." 23 So they ran and took him from there. When he stood among the people, he was taller than any of the people from his shoulders and upward. 24 Then Samuel said to all the people, "Do you see him whom the Lord has chosen? Truly there is none

like him among all the people.” And all the people shouted and said, “Long live the king.”

David (1 Samuel 16: 1, 4-13)

1 The Lord said to Samuel, “How long will you mourn for Saul, since I have rejected him from ruling over Israel? Fill your horn with oil and go. I will send you to Jesse the Bethlehemite, for I have chosen a king for Myself from among his sons.” 4 Samuel did that which the Lord spoke, and came to Bethlehem. The elders of the town trembled at his coming, and said, “Do you come in peace?” 5 And he said, “I have come in peace to sacrifice to the Lord. Consecrate yourselves, and come with me to the sacrifice.” And he consecrated Jesse and his sons and called them to the sacrifice. 6 When they came, he looked on Eliab, and said, “Surely the anointed of the Lord is before Him.” 7 But the Lord said to Samuel, “Do not look on his appearance or on the height of his stature, because I have rejected him. For the Lord sees not as man sees. For man looks on the outward appearance, but the Lord looks on the heart.” 8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, “Neither has the Lord chosen this one.” 9 Then Jesse made Shammah to pass by. And he said, “Neither has the Lord chosen this one.” 10 So Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, “The Lord has not chosen these.” 11 Samuel said to Jesse, “Are these all your young men?” And he said, “There remains yet the youngest, and there he is shepherding the flock.” Then Samuel said to Jesse, “Send and bring him, for we will not sit down until he comes here.” 12 So he sent and brought him [David] in. Now he was ruddy with beautiful eyes and a good appearance. And the Lord said, “Arise, anoint him, for this is he.” 13 Then Samuel took the horn of oil, and anointed him in the midst of his brothers. And the Spirit of the Lord came on David from that day forward.

Solomon (1 Kings 1: 29-40)

29 The king vowed, “As the Lord lives, who has redeemed my soul out of all distress, 30 even as I swore to you [Bathsheba] by the Lord God of Israel, saying, ‘Assuredly Solomon your son shall reign after me, and he shall sit upon my throne in my stead,’ even so will I certainly do this day.” 31 Then Bathsheba bowed with her face to the ground in reverence to the king and said, “Let my lord King David live forever.” 32 King David said, “Call Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada for me.” So they came before the king. 33 And the king said to them, “Take with you the servants of your lord, and cause Solomon my son to ride upon my own mule, and bring him down to Gihon. 34 And let Zadok the priest and Nathan the prophet there anoint him king over Israel, and blow the trumpet and say, ‘God save King Solomon!’ 35 Then you shall come up after him. And he shall come and sit on my throne, for he will be king in my place as I have appointed him to be ruler over Israel and over Judah.” 36 Benaiah the son of Jehoiada answered the king and said, “Amen! May the Lord, the God of my lord the king, also say so! 37 As the Lord has been with my lord the king, may He also be with Solomon and make his throne greater than the throne of my lord King David.” 38 So Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, and the Kerethites and the Pelethites went down and had Solomon ride on King David’s mule and brought him to Gihon. 39 Zadok the priest took a horn of oil out of the tabernacle and anointed Solomon. Then they blew the trumpet, and all the people said, “God save King Solomon!” 40 All the people came up to see him and played flutes and greatly rejoiced, so that the earth shook at the sound.

BIBLE

WHO WAS DAVID?
Warrior, hero, musician, poet, king;
fell greatly in sin, yet rose again to
love and serve God.

WEEK 4 // 2 Samuel 11:27; 12: 7-9, 13-14, 24
See 1 Samuel chapters 16-31; 2 Samuel chapters 1-19; select Psalms.

27 When the time of mourning was concluded, David sent for her [Bathsheba] and brought her to his house. She became his wife and bore him a son. But the thing that David had done was displeasing to the Lord. 7 Then Nathan told David, “You are this man! Thus says the Lord, the God of Israel: I anointed you as king over Israel and I rescued you from the hand of Saul. 8 I gave to you your master’s house and your master’s wives into your arms, and I gave to you the house of Israel and Judah. If this were too little, I would have continued to do for you much more. 9 Why have you despised the word of the Lord by doing evil in His sight? 13 Then David said to Nathan, “I have sinned against the Lord.”

	<p>Nathan said to David, “Now the Lord has put away your sin; you shall not die. 14 Nevertheless, because by this deed you have utterly scorned the Lord, the child who is born to you shall die.” 24 Then David comforted Bathsheba, his wife. He went to her and lay with her, so that she conceived a son. They named him Solomon, and the Lord loved him.</p>
<p style="text-align: center;">BIBLE</p> <p>WHAT WAS GOD'S COVENANT WITH DAVID? That the Messiah would come from the family of David; The tribe of Judah would establish an unending kingdom.</p>	<p>WEEK 5 // 2 Samuel 7: 11b-17</p> <p>“The Lord declares to you [David] that He will instead bring about a house for you. 12 When your days are complete and you lie down with your fathers, I will raise up after you an offspring from your body, and I will establish his rule. 13 He will build a house for My name, and I will establish his royal throne forever. 14 I will be a father to him, and he will be a son to Me. When he goes astray, I will correct him with the rod of men and afflictions of the sons of men. 15 My commitment will not abandon him, as I removed it from Saul, whom I deposed before you. 16 Your house and dominion will endure before Me forever, and your throne will be established by the Lord forever.” 17 So Nathan spoke to David in accordance with all of these words and the entirety of this vision.</p>
<p style="text-align: center;">BIBLE</p> <p>WHO OVERSAW THE BUILDING OF THE FIRST JEWISH TEMPLE? King Solomon</p>	<p>WEEK 6 // 1 Kings 6: 1, 11-14</p> <p>1 In the four hundred and eightieth year after the children of Israel came out of the land of Egypt, in the fourth year of Solomon’s reign over Israel, in the month Ziv (which is the second month), he began to build the house of the Lord. 11 Now the word of the Lord came to Solomon, saying, 12 “Concerning this house which you are building, if you will walk in My statutes and execute My judgments and keep all My commandments and walk in them, then I will carry out My word with you, which I spoke to David your father, 13 and I will dwell among the people of Israel and will not forsake My people Israel.” 14 So Solomon built the house and finished it.</p>
<p style="text-align: center;">BIBLE</p> <p>WHAT WAS THE CONSEQUENCE OF KING SOLOMON'S BUILDING WORSHIP TEMPLES TO FALSE GODS FOR HIS PAGAN WIVES TO WORSHIP? Israel divided into two kingdoms</p>	<p>WEEK 7 // 1 Kings 11: 4-13</p> <p>4 For when Solomon was old, his wives turned his heart away after other gods, and his heart was not perfect with the Lord his God as the heart of David his father had been. 5 For Solomon went after Ashtoreth, the goddess of the Sidonians, and after Molek, the abomination of the Ammonites. 6 Solomon did what was evil in the sight of the Lord and did not fully follow the Lord as his father David had done. 7 Then Solomon built a high place for Chemosh, the abomination of Moab, in the hill that is close to Jerusalem, and for Molek, the abomination of the children of Ammon. 8 He did the same for all his foreign wives, who burned incense and sacrificed to their gods. 9 The Lord was angry with Solomon because he turned his heart away from the Lord God of Israel, who had appeared to him twice, 10 and had warned him about this, that he should not follow other gods, but he was disobedient to the Lord’s command. 11 Therefore the Lord said to Solomon, “Since you have done this and have not kept My covenant and statutes, which I commanded you, I will surely take the kingdom from you and give it to your servant. 12 I will not do this in your lifetime for your father David’s sake, but I will tear it out of the hand of your son. 13 However, I will not take the whole kingdom away, but will preserve one tribe [Judah] for your son for David My servant’s sake and for the sake of Jerusalem which I chose.”</p>
<p style="text-align: center;">BIBLE</p> <p>WHO WAS THE FIRST KING OF ISRAEL, THE NORTHERN KINGDOM? Jeroboam I</p>	<p>WEEK 8 // 1 Kings 11: 29-33</p> <p>29 At that time, when Jeroboam went out of Jerusalem, the prophet Ahijah the Shilonite found him along the way, and he had dressed himself in a new garment, and the two of them were alone in the field. 30 Ahijah took off the new garment that he wore and tore it into twelve pieces, 31 and he said to Jeroboam: Take ten pieces, for thus says the Lord, the God of Israel, “See, I will tear the kingdom out of the hand of Solomon and will give ten tribes to you 32 (but he shall have one tribe for My servant David’s sake and for the sake of Jerusalem, the city which I have chosen out of all the tribes of Israel), 33 because they have forsaken Me and have worshipped Ashtoreth the goddess of the Sidonians, Chemosh the god of the Moabites, and Molek the god of the children of Ammon and have not walked in My ways and have not done that which is right in My eyes, to keep My statutes and judgments, as his (cont.)</p>

<p style="text-align: center;">BIBLE</p> <p>WHO WAS THE FIRST KING OF JUDAH, THE SOUTHERN KINGDOM? Rehoboam, son of Solomon</p>	<p>father David had done.</p> <p>WEEK 9 // 1 Kings 12: 15-19 15 Thus the king did not listen to the people, for the cause was from the Lord, that He might fulfill His saying, which the Lord spoke by Ahijah the Shilonite to Jeroboam the son of Nebat. 16 So when all Israel saw that the king did not listen to them, the people responded to the king, saying, "What portion do we have in David? We also do not have an inheritance in the son of Jesse. To your tents, O Israel, and see to your own house, David!" So the people of Israel departed to their tents. 17 But the people of Israel living in the cities of Judah were ruled over by Rehoboam. 18 Then King Rehoboam sent Adoniram, who was in charge of the forced labor, and all Israel stoned him to death. As a result, King Rehoboam quickly mounted his chariot and fled to Jerusalem. 19 So Israel rebelled against the house of David, and it remains so even to this day.</p>						
<p style="text-align: center;">BIBLE</p> <p>WHO ARE EIGHTEEN SIGNIFICANT PROPHETS OF ISRAEL?</p> <table border="0"> <tr> <td>1. Elijah</td> <td>4. Joel</td> </tr> <tr> <td>2. Elisha</td> <td>5. Jonah</td> </tr> <tr> <td>3. Obadiah</td> <td>6. Amos</td> </tr> </table>	1. Elijah	4. Joel	2. Elisha	5. Jonah	3. Obadiah	6. Amos	<p>WEEK 10 //</p> <p>Elijah 1 Kings 17: 17-24 17 Later on, the son of the woman, the mistress of the house, became terribly sick, so much so that he had no breath left in him. 18 She said to Elijah, "What do I have to do with you, O you man of God? Have you come to remind me of my sin and to kill my son?" 19 And he said to her, "Give me your son," and he took him out of her arms and carried him up to a loft where he slept and laid him on his own bed. 20 He cried to the Lord and said, "O Lord, my God, have You brought tragedy upon the widow with whom I live by killing her son?" 21 And he stretched himself upon the child three times and cried to the Lord and said, "O Lord, my God, I pray that You let this child's soul come into him again." 22 The Lord heard the voice of Elijah, and the soul of the child came into him again, and he was revived. 23 Elijah took the child and brought him down out of the chamber into the house and returned him to his mother, and Elijah said, "See, your son lives!" 24 The woman said to Elijah, "Now, because of this, I know that you are a man of God, and that the word of the Lord in your mouth is truth!"</p> <p>Elisha 1 Kings 19: 15-21 15 The Lord said to him, "Go, return on the road through the Wilderness of Damascus, and when you arrive, anoint Hazael to be king over Aram. 16 And you shall anoint Jehu, the son of Nimshi, to be king over Israel, and you shall anoint Elisha, the son of Shaphat of Abel Meholah, to be prophet in your place. 17 He who escapes the sword of Hazael will be killed by Jehu, and he who escapes the sword of Jehu will be killed by Elisha. 18 Still, I have preserved seven thousand men in Israel for Myself, all of whose knees have not bowed to Baal and whose mouths have not kissed him." 19 So he departed from there and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him and he with the twelfth, and Elijah passed by him and threw his cloak on him. 20 He left the oxen and ran after Elijah and said, "Please let me kiss my father and mother, and then I will follow you." And he said to him, "Go back, for what have I done to you?" 21 So he returned from following him and took a yoke of oxen and sacrificed them and boiled their flesh with the yokes from the oxen and gave it to the people, and they ate. Then he got up and went after Elijah and ministered to him.</p> <p>Obadiah (from insight.org/resources) In this, the shortest book of the Old Testament, it seems the prophet Obadiah considered each word a high-priced commodity. Apparently, he was unable to afford any words describing himself or his family in any way. Therefore, while twelve other men named Obadiah appear in Scripture, Old Testament scholars cannot identify with certainty any of them as the author of this book. Though the ultimate identity of this prophet is shrouded in mystery, Obadiah's emphasis on Jerusalem throughout this prophecy of judgment on the foreign nation of Edom, allows us at least to presume that Obadiah came from somewhere near the holy city in the southern kingdom of Judah.</p> <p>Joel (from insight.org/resources) We know little of the prophet Joel beyond a few personal details contained in the book itself. He</p>
1. Elijah	4. Joel						
2. Elisha	5. Jonah						
3. Obadiah	6. Amos						

identified himself as the son of Pethuel, preached to the people of Judah, and expressed a great deal of interest in Jerusalem. Joel also made several comments on the priests and the temple, indicating a familiarity with the center of worship in Judah. The book of Joel also makes ample mention of priests, temple rituals, and nations, such as Phoenicia, Philistia, Egypt, and Edom, that were prominent in the late ninth century BC. All of this points to a date of approximately 835 BC or soon after, making Joel one of the earliest writing prophets, as well as a contemporary of the prophet Elisha.

Jonah (from insight.org/resources)

rather than direct Jonah to prophesy to his own people, God commissioned him to the Assyrian capital of Nineveh. At first unwilling to make the journey northeast to deliver God’s message, Jonah turned and aimed for the farthest westward point known to him—Tarshish, located in modern-day Spain. After God eventually turned Jonah in the right direction, the prophet obediently prophesied to the people of Nineveh while Ashurban III (772–754 BC) sat on the throne of Assyria. Jonah was one of only four writing prophets that Jesus mentioned by name during His earthly ministry. But Jonah received more than a mere mention. Jesus actually identified Himself with the prophet’s three-day sojourn in the belly of the great fish, noting it as a foreshadowing of His own death, when Jesus would spend three days “in the heart of the earth,” before His resurrection (Matthew 12:39–41).

Amos (from insight.org/resources)

With the people of Israel in the north enjoying an almost unparalleled time of success, God decided to call a quiet shepherd and farmer to travel from his home in the less sinful south and carry a message of judgment to the Israelites. The people in the north used Amos’s status as a foreigner as an excuse to ignore his message of judgment for a multiplicity of sins. However, while their outer lives gleamed with the rays of success, their inner lives sank into a pit of moral decay. Rather than seeking out opportunities to do justice, love mercy, and walk humbly, they embraced their arrogance, idolatry, self-righteousness, and materialism. Amos communicated God’s utter disdain for the hypocritical lives of His people (Amos 5:21–24). His prophecy concludes with only a brief glimpse of restoration, and even that is directed to Judah, rather than the northern kingdom of Israel (9:11–15).

BIBLE

WHO ARE EIGHTEEN SIGNIFICANT PROPHETS OF ISRAEL?

7. Hosea	10. Jeremiah
8. Isaiah	11. Zephaniah
9. Micah	12. Habakkuk

WEEK 11 //

Hosea (from insight.org/resources)

Hosea revealed little about his background, though his book of prophecy offers a few glimpses into his life. The prophet’s name means “salvation,” likely a reference to Hosea’s position in Israel as a beacon of hope to those who would repent and turn to God because of his message.¹ Following the command of God, Hosea married Gomer, a bride God described as “a wife of harlotry” (Hosea 1:2) and a woman who bore Hosea three children, two sons and a daughter (1:4, 6, 9). God used the names of Hosea’s children, along with his wife’s unfaithfulness, to send specific messages to the people of Israel.

Isaiah (from insight.org/resources)

Isaiah prophesied from 739–681 BC to a nation that had turned a deaf ear to the Lord. Instead of serving Him with humility and offering love to their neighbors, the nation of Judah offered meaningless sacrifices in God’s temple at Jerusalem and committed injustices throughout the nation. The people of Judah turned their backs on God and alienated themselves from Him, which created the need for Isaiah’s pronouncements of judgment—declarations made in the hope that God’s chosen people would return to Him. The book of Isaiah provides us with the most comprehensive prophetic picture of Jesus Christ in the entire Old Testament. It includes the full scope of His life: the announcement of His coming (Isaiah 40:3–5), His virgin birth (7:14), His proclamation of the good news (61:1), His sacrificial death (52:13–53:12), and His return to claim His own (60:2–3). Because of these and numerous other christological texts in Isaiah, the book stands as a testament of hope in the Lord, the One who saves His people from themselves.

Micah (from insight.org/resources)

The prophet Micah identified himself by his hometown, called Moresheth Gath, which sat near the

border of Philistia and Judah about twenty-five miles southwest of Jerusalem. Dwelling in a largely agricultural part of the country, Micah lived outside the governmental centers of power in his nation, leading to his strong concern for the lowly and less fortunate of society—the lame, the outcasts, and the afflicted (Micah 4:6). Therefore, Micah directed much of his prophecy toward the powerful leaders of Samaria and Jerusalem, the capital cities of Israel and Judah, respectively (1:1).

Jeremiah (from insight.org/resources)

The son of a priest from the small town of Anathoth in Judah, the prophet Jeremiah dictated prophecies from the Lord to his secretary, Baruch. Because of Jeremiah’s lineage, he would have been raised a priest, though no record of his priestly service exists. Instead, God chose this man of undeniable courage to speak to the people of Judah on the Lord’s behalf—even though they would not listen. Jeremiah was nearly twenty years old when he began to prophesy, and he continued in that office for the rest of his adult life, some forty years or more. Because his message held little weight with the people, Jeremiah’s prophecies reveal a substantial amount of emotional depth—often sorrow over the plight of God’s people or his own troubles (Jeremiah 12:1–4; 15:10). Jeremiah’s ministry began in 627 BC and ended sometime around 582 BC with his prophecy to the Jews who fled to Egypt (Jeremiah 44:1). For the majority of this time, Jeremiah based his ministry out of Jerusalem. The southern kingdom of Judah fell during Jeremiah’s prophetic ministry (586 BC), having been threatened for many years by outside powers—first Assyria and Egypt and then by their eventual conquerors, Babylon. Jeremiah found himself addressing a nation hurtling headlong toward judgment from God. The Israelites may have feared the future as the outside powers drew near, but rather than respond with humility and repentance, the people of Judah primarily lived as islands unto themselves, disregarding both the Lord’s commandments and the increasing danger that resulted from their disobedience.

Zephaniah (from insight.org/resources)

In Zephaniah 1:1, the author introduces himself as “Zephaniah son of Cushi, son of Gedaliah, son of Amariah, son of Hezekiah.” Among the prophets, this is a unique introduction with its long list of fathers back to Zephaniah’s great-great grandfather, Hezekiah. So why stop with Hezekiah? Most likely, the prophet wanted to highlight his royal lineage as a descendant of one of Judah’s good kings. The reference to “this place” in Zephaniah 1:4 indicates that he prophesied in Jerusalem, while his many references to temple worship display a strong familiarity with Israel’s religious culture. All these factors paint the picture of a man who was at the center of Judah’s political and religious world, a man whose close proximity to those in power would have given his shocking message an even greater impact.

Habakkuk (from insight.org/resources)

We know little of Habakkuk beyond the two mentions of his name in this book of prophecy. Both times, he identified himself as “Habakkuk the prophet” (Habakkuk 1:1; 3:1), a term that seems to indicate Habakkuk was a professional prophet. This could mean that Habakkuk was trained in the Law of Moses in a prophetic school, an institution for educating prophets that cropped up after the days of Samuel (1 Samuel 19:20; 2 Kings 4:38). Habakkuk also could have been a priest involved with the worship of God at the temple. The way Habakkuk described Judah indicates a low time in its history. If the dating is to remain close to the Babylonian invasion, Habakkuk likely prophesied in the first five years of Jehoiakim’s reign (609–598 BC) to a king who led his people into evil.

BIBLE

WHO ARE EIGHTEEN SIGNIFICANT PROPHETS OF ISRAEL?

13. Nahum	16. Haggai
14. Ezekiel	17. Malachi
15. Daniel	18. Zechariah

WEEK 12 //

Nahum (from insight.org/resources)

The only mention in Scripture of Nahum the Elkoshite occurs in the first verse of his own book. While scholars have proposed a number of theories about Nahum’s hometown, Elkosh, the best option identifies it with a city in southern Judah that later came to be known as Elcesi, near where the prophet Micah lived. Nahum’s prophecy against the city of Nineveh would have been significant for the people of Judah, who would have needed encouragement in the face of the terrifying power of the Assyrian Empire. The book of Nahum mentions the recent fall of No-amon, or Thebes, which occurred in 663 BC

(Nahum 3:8), as well as the coming destruction of Nineveh, which happened in 612 BC (1:1; 3:11–15). But when, during this more than fifty-year period, did Nahum preach? The Assyrian Empire, which had its capital at Nineveh, was at its most powerful in the first half of this period, having a stranglehold on Judah during King Manasseh’s reign (2 Chronicles 33:10–13). Also, while the book of Nahum mentions the destruction of Thebes, it does not mention its reconstruction, which took place in 654 BC. This leads us to date Nahum’s prophecy between the years of 663 and 654 BC. Nahum preached during the reign of King Manasseh, one of the most evil kings in Judah’s long history, a man who needed the pain of his own experience to teach him the lessons of being a good king. Commentator J. Barton Payne suggests that Manasseh’s great conversion took place late in his reign, around 648 BC, a mere half-dozen years before his death. That means Nahum preached during the darkest period in Judah’s history to that point, a time filled with idolatry of all kinds in a nation that had completely turned its back on God. The Lord’s willingness to send Nahum, whose name means “comfort,” into such a hopeless situation evidences His unrelenting and overwhelming grace.

Ezekiel (from insight.org/resources)

The book of Ezekiel takes its title from the priest of the same name, son to a man named Buzi. Ezekiel’s priestly lineage shines through in his prophetic ministry; he often concerned himself with topics such as the temple, the priesthood, the glory of the Lord, and the sacrificial system. Ezekiel 1:1 tells us that the prophecy began “in the thirtieth year.” Scholars usually consider this a reference to Ezekiel’s age, making him about the same age as Daniel, who was exiled to Babylon nearly a decade earlier. Like many priests of Israel, Ezekiel was married. But when his wife died during his prophetic ministry, God prevented Ezekiel from mourning her in public as a sign of Judah’s lack of concern for the things of God (Ezekiel 24:16–24). Ezekiel lived among the Jewish exiles in Babylon at a settlement along the river Chebar called Tel-abib (Ezekiel 3:15), less than one hundred miles south of Babylon. The invading Babylonians brought about ten thousand Jews to the village in 597 BC, including Ezekiel and the last king of Judah, Jehoiachin (2 Kings 24:8–14). Ezekiel’s prophecy began a mere five years into his time at Tel-abib (Ezekiel 1:2), and he continued to prophesy among the people for at least twenty-two years (29:17). Because he spoke to a people whom God had exiled due to their continued rebellion against Him, a majority of Ezekiel’s message communicates judgment for sins committed (1:1–32:32). However, like all the prophets, he also provided his people some hope for the future (33:1–48:35).

Daniel (from insight.org/resources)

The Babylonians exiled the group containing Daniel and his three friends—best known by their Babylonian names, Shadrach, Meshach, and Abed-nego—to the cultural center of their empire, the city of Babylon, in 605 BC. This move was part of the first of three deportations (605, 597, and 586 BC) carried out by the Babylonians in Israel after they subdued Jerusalem and the unfaithful King Jehoiakim (2 Kings 23:36–24:2). The teenaged Daniel found himself in the midst of a strongly polytheistic religious culture, meaning he had ample opportunities to fall into error. However, he stood firm in his faith among the Babylonian people on several significant matters—including dietary regulations and worship practices (Daniel 1:8–16; 6:6–12). Daniel is one of the few Bible books that takes place during a period of judgment (many books foretell it and a few look back on it) and in a foreign nation. Whether it’s in the contrast between the culture’s idol worship and Daniel’s faithful purity or in the account of the arrogant Nebuchadnezzar and his humbling encounter with God, the pagan backdrop in Daniel makes the Lord’s power shine through in a magnificent and majestic way that stands out in Scripture. The book of Daniel makes it clear that the true God is the supreme ruler over heaven and earth (Daniel 4:17), even when all seems lost and the consequences of sin seem overwhelming.

Haggai (from insight.org/resources)

The prophet Haggai recorded his four messages to the Jewish people of Jerusalem in 520 BC, eighteen years after their return from exile in Babylon (538 BC). Haggai 2:3 seems to indicate that the prophet had seen Jerusalem before the destruction of the temple and the exile in 586 BC, meaning he was more

than seventy years old by the time he delivered his prophecies. From these facts, the picture of Haggai begins to come into focus. He was an older man looking back on the glories of his nation, a prophet imbued with a passionate desire to see his people rise up from the ashes of exile and reclaim their rightful place as God's light to the nations. Haggai's prophecy came at a time when the people of Judah were extremely vulnerable. They had been humbled by their exile to Babylon, hopeful in their return to their Promised Land, and then so discouraged by opposition in their rebuilding of the temple that they had quit (Ezra 4:24). Now, sixteen years later, with Haggai blaming their lack of food, clothing, and shelter on their failure to rebuild the temple, the Jews were receptive to his message of rebuilding the Lord's house. Unlike most of the other prophets, Haggai explicitly dated his prophecies, down to the day. He gave four separate messages, the first on August 29, 520 BC (Haggai 1:1); the second on October 17, 520 BC (2:1); and the final two on December 18, 520 BC (2:10, 20). These messages encouraged the people of Judah to finish building the temple and to have hope in God for the promise of blessings in the future.

Malachi (from insight.org/resources)

The final book of the Old Testament, Malachi received its name from its author (Malachi 1:1). In Hebrew, the name comes from a word meaning "messenger," which points to Malachi's role as a prophet of the Lord, delivering God's message to God's people.¹ Malachi offered no other identifying information about himself, leaving out markers typical of other prophets such as his father's name or the current leader of Israel. However, based on the content of the book, it becomes clear that Malachi delivered his message of judgment to a Judean audience familiar with worshipping at the temple in Jerusalem (2:11). The people of Judah had turned away from the true worship of the Lord, leaving themselves under judgment and in need of salvation. Malachi certainly wrote to the people of Judah (Malachi 1:1; 2:11), but the historical setting becomes clearer in Malachi 1:8. Here the prophet used the Persian word for governor, indicating a time period between 538–333 BC, when the Persian Empire ruled the Promised Land. Malachi also wrote about the corruption of the temple sacrifices, meaning that he likely delivered his message many years after the Israelites rebuilt the temple in 515 BC.

Zechariah (from insight.org/resources)

Grandson of the priest Iddo, Zechariah prophesied to the people of Judah after they returned from their seventy years of exile in Babylon (Zechariah 1:1; Nehemiah 12:1, 4, 16). Zechariah's grandfather returned from Babylon, his young grandson in tow, with the first group of Israelites allowed back, in 538 BC under the decree of Cyrus, king of Persia. Because of his family lineage, Zechariah was a priest in addition to a prophet. He, therefore, would have had an intimate familiarity with the worship practices of the Jews, even if he had never served in a completed temple. As a "young man" at the time of his first prophecies (Zechariah 2:4), his life more than likely extended into the reign of Xerxes I (485–465 BC), the king best known in the Bible for making Esther the queen of Persia (Esther 1:1). Zechariah, a young man, especially when compared to his contemporary Haggai, came alongside the older prophet to deliver messages from the Lord to the Jewish remnant recently returned from Babylon. While Haggai's overall message had more of a cautionary tone to it (pointing out the Jews' sin and self-focus), Zechariah emphasized a tone of encouragement to the struggling Israelites trying to rebuild their temple.

BIBLE

WHAT TWO NATIONS TOOK THE JEWISH PEOPLE INTO CAPTIVITY?
Assyria (722 BC); Babylon (586 BC)

WEEK 13 // Jeremiah 50:17

17 Israel is a scattered flock. The lions have driven him away. First the king of Assyria devoured him; and this last one who has broken his bones is Nebuchadnezzar king of Babylon.

<p style="text-align: center;">BIBLE</p> <p>WHO PROPHESES IN THE OLD TESTAMENT ABOUT THE NEW COVENANT THAT GOD FULFILLS THROUGH JESUS?</p> <p>Jeremiah</p>	<p>WEEK 14 // Jeremiah 31: 31-34</p> <p>31 Surely, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. 32 It will not be according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, because they broke My covenant, although I was a husband to them, says the Lord. 33 But this shall be the covenant that I will make with the house of Israel after those days, says the Lord: I will put My law within them and write it in their hearts; and I will be their God, and they shall be My people. 34 They shall teach no more every man his neighbor and every man his brother, saying, "Know the Lord," for they all shall know Me, from the least of them to the greatest of them, says the Lord, for I will forgive their iniquity, and I will remember their sin no more.</p>
<p style="text-align: center;">BIBLE</p> <p>WHAT CAUSED THE DESTRUCTION OF THE FIRST JEWISH TEMPLE IN 586 BC?</p> <p>Babylonian invasion under King Nebuchadnezzar</p>	<p>WEEK 15 // Jeremiah 52: 12-13</p> <p>12 Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadnezzar king of Babylon, Nebuzaradan the captain of the guard who served the king of Babylon came into Jerusalem, 13 and burned the house of the Lord, and the king's house, and all the houses of Jerusalem. Even all the large houses, he burned with fire.</p>
<p style="text-align: center;">BIBLE</p> <p>WHAT CAUSED THE DESTRUCTION OF THE SECOND JEWISH TEMPLE IN 70 AD?</p> <p>Roman soldiers during the first Jewish revolt</p>	<p>WEEK 16 // John 11: 47-48</p> <p>47 Then the chief priests and the Pharisees assembled the Sanhedrin and said, "What shall we do? This Man [Jesus] is performing many signs. 48 If we leave Him alone like this, everyone will believe in Him, and the Romans will come and take away both our temple and our nation."</p> <p>(Commentary: The Jewish revolt had been building for some time when they began to rebel against Roman occupation of Jerusalem in 66 AD. There were even sacrifices to Caesar being performed in the Jewish Temple, that had been rebuilt after Babylon destroyed it 500 years earlier. By 70 AD, Rome sent in many reinforcement soldiers and they retook the city from the Jews again and destroyed much of the city with fire including the temple. Part of the western wall survived and is still standing to this day.)</p>
<p style="text-align: center;">BIBLE</p> <p>PROPHECIES FOUND IN THE OLD TESTAMENT PERTAIN TO:</p> <p>Israel and other nations The Messiah End Times</p>	<p>WEEK 17 //</p> <p>"The fulfilled prophecies of the Bible. We could just believe that the Bible is the Word of God on this one point alone. This is staggering. Say, do you realize that at the time the Bible was written 27% of the Bible was prophetic? There are some 1,817 prophecies of some nature in the Bible at the time the author wrote the Scripture. A prophecy is pre-written history. Only God knows the future and the reason that God knows the future is because God has foreordained the future. God's not looking down the tunnel of time to see anything because God already knows everything. And God has already foreordained everything. And He records some of it for us in the Scripture." – Steven Lawson, "Tough Questions Christians Face," 2010</p>
<p style="text-align: center;">BIBLE</p> <p>WHAT ARE THE FIVE MAIN TYPES OF PSALMS?</p> <p>Hymns of praise Wisdom psalms Songs of thanksgiving Laments Royal psalms</p>	<p>WEEK 18 // (from insight.org/resources)</p> <p>Psalms of lament express the author's crying out to God in difficult circumstances. Psalms of praise, also called hymns, portray the author's offering of direct admiration to God. Thanksgiving psalms usually reflect the author's gratitude for a personal deliverance or provision from God. Pilgrim psalms include the title "a song of ascent" and were used on pilgrimages "going up" to Jerusalem for three annual festivals. Other types of psalms are referred to today as wisdom psalms, royal psalms (referring to Israel's king or Israel's Messiah), victory psalms, Law psalms, and songs of Zion.</p>
<p style="text-align: center;">BIBLE</p> <p>WHAT BOOK OF THE OLD TESTAMENT CONTAINS A COLLECTION OF WISE INSTRUCTION FOR LIVING A GODLY LIFE?</p> <p>Proverbs</p>	<p>WEEK 19 // (from insight.org/resources)</p> <p>While other books articulate profound theological truths, lengthy narratives of triumph and failure, or prophetic preaching to a disobedient people, Proverbs concerns itself completely with instructing people in the path of wisdom. The writers of the book recognized the varied circumstances of a person's life and provided principles to apply in a variety of situations rather than instructions to follow in only a few</p>

<p style="text-align: center;">BIBLE</p> <p>WHAT ARE THREE OF THE MANY HEBREW NAMES OF GOD?</p> <p>YHWH (Yahweh), "I am" Adonai, "The Lord" Elohim, "The all-powerful God"</p>	<p>specific instances.</p> <p>WEEK 20 // (see blue letter bible and my redeemer lives)</p> <p>Psalm 148:13 Let them praise the name of the Lord, for His name alone is excellent; His glory is above the earth and heaven.</p> <p>Commentary: The Bible in Hebrew gives us many names for our God, all which help teach us about the nature of God and the quality He wants to exhibit within a certain verse or context. For example, in Genesis, speaking about creation, "Elohim" is used, which helps convey the creative nature of God. "YHWH" is used the most often in the original text, but was never spoken aloud for fear of breaking the commandment to never take the Lord's name in vain. That fear also crept into copies, whereupon YHWH was replaced with Adonai or Elohim, so the verses could be read aloud without fear. That unfortunately has replaced or lost entirely the nuance of the intended meaning. "Adonai" is the plural of Adon (from which we get the Greek Adonis) and is intended to convey God's authority (e.g. Master, Owner and Sovereign Ruler). Elohim is also plural, from Eloah, and conveys God's power (e.g. Creator, Judge, Ruler). YHWH's original pronunciation, if it had one has been lost to history, but is most often pronounced Yahweh ("Ya way") or Jehovah ("Ya ho vah").</p>
<p style="text-align: center;">BIBLE</p> <p>WHAT ARE THE ORIGINAL LANGUAGES OF THE OLD TESTAMENT?</p> <p>Hebrew and Aramaic</p>	<p>WEEK 21(see Bible Gateway)</p> <p>Ancient Hebrew was the tongue of the ancient Israelites and the language in which most of the Old Testament was penned. Isaiah 19:18 calls it "the language of Canaan," while other verses label it "Judean" and "language of the Jews" (2 Kings 18:26; Isaiah 36:11, 13; 2 Chronicles 32:18; Nehemiah 13:24). Ancient Hebrew is a Semitic language (so named from Noah's son Shem) that dates back past 1500 B.C. Its alphabet consists of 22 characters, all consonants (don't worry; vowels were eventually added), and is written from right to left. While Hebrew remained the sacred tongue of the Jews, its use as a common spoken language declined after the Jews' return from exile (538 B.C.). It was eventually all but replaced in everyday usage by Aramaic.</p> <p>Ancient Aramaic originated among the Arameans in northern Syria and became widely used under the Assyrians. A few passages in the Old Testament were written in Aramaic (Genesis 31:47; Ezra 4:8-6:18, 7:12-26; Jeremiah 10:11). Some have compared the relationship between Hebrew and Aramaic to that between modern Spanish and Portuguese: they're distinct languages, but sufficiently closely related that a reader of one can understand much of the other. Aramaic was very popular in the ancient world and was commonly spoken in Jesus' time.</p>
<p style="text-align: center;">BIBLE</p> <p>WHO WAS EMPEROR OF ROME WHEN JESUS WAS BORN?</p> <p>Caesar Augustus</p>	<p>WEEK 22 // Luke 2: 1-5</p> <p>[The Birth of Jesus] In those days a decree went out from Caesar Augustus that the entire inhabited earth should be taxed. 2 This taxation was first made when Quirinius was governor of Syria. 3 And everyone went to his own city to be taxed. 4 So Joseph also departed from the city of Nazareth in Galilee to the City of David which is called Bethlehem, in Judea, because he was of the house and lineage of David, 5 to be taxed with Mary, his betrothed wife, who was with child.</p>
<p style="text-align: center;">BIBLE</p> <p>WHAT AGE WAS JESUS WHEN HE STARTED TEACHING ALONGSIDE THE JEWISH LEADERS IN THE TEMPLE?</p> <p>12 years old</p>	<p>WEEK 23 // Luke 2: 41-52</p> <p>41 Now His parents went to Jerusalem every year at the Feast of the Passover. 42 When He was twelve years old, they went up to Jerusalem according to the custom of the feast. 43 When the days of the feast were complete, as they returned, the Child Jesus remained behind in Jerusalem. And Joseph and His mother did not know of it. 44 But supposing Him to be in their company, they went a day's journey. Then they searched for Him among their relatives and acquaintances. 45 When they did not find Him, they returned to Jerusalem, searching for Him. 46 After three days they found Him in the temple, sitting in the midst of the teachers, listening to them and asking them questions. 47 All who heard Him were astonished at His understanding and His answers. 48 When they saw Him, they were amazed. And His mother said to Him, "Son, why have You dealt with us like this? Look, Your father and I have anxiously</p>

	<p>searched for You.” 49 He said to them, “How is it that you searched for Me? Did you not know that I must be about My Father’s business?” 50 But they did not understand the word which He spoke to them. 51 Then He went down with them and came to Nazareth and was obedient to them. But His mother kept all these words in her heart. 52 And Jesus increased in wisdom and in stature and in favor with God and men.</p>
<div style="border: 1px solid black; padding: 5px; text-align: center;"> <p>BIBLE</p> <p>HOW MANY OLD TESTAMENT PROPHECIES DID JESUS FULFILL?</p> <p>Over 100!</p> </div>	<p>WEEK 24 // about-jesus.org see also aboutbibleprophecy.com/messianic</p> <p>By Ray Konig Jesus is unique among all people in history in that he is the fulfillment of centuries of prophecies, which are found in the Old Testament of the Bible, that foretold his place of birth, details of his life, his mission, his nature, his death, and his resurrection. The prophecies are sometimes called "Messianic prophecies," because they refer to the Messiah, which means "anointed one" or "chosen one." Some scholars estimate that there are more than 300 Messianic prophecies in the Bible's Old Testament that refer to the Messiah (Jesus). These prophecies, as well as the books of the Old Testament, were written centuries before Jesus was born. Many people think of Bible prophecies as being predictions about the future. Strictly speaking, they are not predictions, they are promises from God. Whereas a prediction can be a guess, a prophecy is more than a guess, it is a revelation from God about the future.</p>

BIBLE // CYCLE 3

Gospels to Revelation & Books of the Bible

5th Edition version created by cjshowalter, **for personal use only**. Learning from my past cycles of Bible devotionals, I often sought out an outside summary to flush out a history for certain weeks. Hyperlinks are provided. As such, I encourage you to read from the Bible to your family, at a level you decide is appropriate for your children. May God bless you!

Images of memory work created by cjshowaltler and kleckrone. All passages are MEV translation.

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<p style="text-align: center;">BIBLE</p> <p style="text-align: center;">WHAT ARE THE TWO MAJOR THEMES OF THE BIBLE?</p> <p style="text-align: center;">Who God is His covenant with man</p>	<p>WEEK 1 //</p> <p>4 “Where were you when I laid the foundations of the earth? Declare, if you have understanding. 5 Who has determined its measurements, if you know? Or who has stretched the line upon it? 6 To what are its foundations fastened? Or who laid its cornerstone 7 when the morning stars sang together, and all the sons of God shouted for joy?” (Job 38: 4-7) “Everything under heaven is Mine.” (Job 41: 11b)</p> <p>1 Then Job answered the Lord and said: 2 “I know that You can do everything, and that no thought can be withheld from You. 3 ‘Who is he who hides counsel without knowledge?’ Therefore I have uttered what I did not understand, things too wonderful for me which I did not know. 4 “ ‘Hear, and I will speak; I will question you, and you declare to Me.’ 5 I have heard of You by the hearing of the ear, but now my eye sees You. 6 Therefore I abhor myself, and repent in dust and ashes.” (Job 42: 1-5)</p>
<p style="text-align: center;">BIBLE</p> <p style="text-align: center;">WHAT ARE THE TWO MAJOR DIVISIONS OF THE BIBLE?</p> <p style="text-align: center;">Old Testament New Testament</p>	<p>WEEK 2 // https://www.insight.org/resources/bible/the-pentateuch/genesis and https://www.insight.org/resources/bible/the-gospels/matthew</p> <p>The Bible is divided into two major parts, the Old and New Testaments. Testament is another word for covenant. Covenants figure prominently into the story of Genesis, for they help define God’s relationship with His people at various times. Sin broke the perfect peace between God and humanity (Genesis 3) and instead of enjoying the blessing God intended, humanity was burdened with the curse. But God established His plan for redemption and blessing through covenants, first with Abraham (Genesis 12:1–5), reaffirmed with Isaac (26:1–35), then with Jacob (28:1–22). These promises applied to the Israelites in Egypt and to later generations. Genesis sets the stage for the rest of God’s plan to redeem the world through His Son, Jesus Christ.</p> <p>After enduring four hundred years of prophetic silence, God’s people must have wondered whether or not He had deserted them. After centuries of regular communication from God, the people found themselves without a genuine prophet or spokesman for God. However, the ministries of John and Jesus reminded God’s people that He had not forgotten them. God’s silence during that period was merely a precursor to pulling the linchpin of His redemptive plan. God hadn’t forgotten—He remembered His people. Matthew made that clear.</p>
<p style="text-align: center;">BIBLE</p> <p style="text-align: center;">WHAT ARE THE 7 SUBDIVISIONS OF THE BIBLE?</p> <p style="text-align: center;">Law, History, Poetry, Prophets, Gospels, Letters, Prophecy</p>	<p>WEEK 3 //</p> <p style="text-align: center;">The Bible</p> <div style="display: flex; justify-content: space-around; align-items: flex-start;"> <div style="text-align: center;"> <p>Old Testament Thirty-nine Books</p> <p>5 12 5 17</p> </div> <div style="text-align: center;"> <p>New Testament Twenty-seven Books</p> <p>4 1 21 1</p> </div> </div> <p style="text-align: center;">CHRIST</p> <p style="text-align: right; font-size: small;">Copyright © 1979, 2007 by Charles R. Swindoll, Inc. All rights reserved worldwide.</p>

BIBLE

LIST THE BOOKS OF THE BIBLE IN ORDER (OLD TESTAMENT)

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth,

BIBLE

LIST THE BOOKS OF THE BIBLE IN ORDER (OLD TESTAMENT)

1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Ester, Job,

BIBLE

LIST THE BOOKS OF THE BIBLE IN ORDER (OLD TESTAMENT)

Psalms, Proverbs, Ecclesiastes, Song of Songs, Isaiah, Jeremiah,

BIBLE

LIST THE BOOKS OF THE BIBLE IN ORDER (OLD TESTAMENT)

Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah,

BIBLE

LIST THE BOOKS OF THE BIBLE IN ORDER (OLD TESTAMENT)

Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi

WEEK 4-5

The Books of the Bible to "Pop Goes the Weasel"



Ge-ne-sis, Ex-o-dus, L e-vi-ti-cus, Num-bers, and Deu-ter-on-omy



Josh-ua, Jud-ges, Ru-u-th, first and sec-ond Sam-uel, First and sec-ond Chron-i-cles, Ezra, first and sec-ond Kings.



Ne-he-mi-ah, Es-ther, Job, and Psalms, and Pro-verbs, Ec-cle-si-astes, Song of Songs.

WEEK 6-8



I-saiah, Jer-e-miah, Lam-en-tations, E-ze-kiel, and Dan-iel



Ho-sea, Joel, Amos, O-badiah, Jo-nah, Mi-cah, Na-hum. Ha-bak-kuk, Ze-pha-nia,



Hag-gai, Ze-cha-riah, Mal-a-chi "You did it! That's the O-ld Test-a-ment!"

BIBLE
LIST THE BOOKS OF THE BIBLE IN ORDER (NEW TESTAMENT)
 Matthew, Mark, Luke, John, Acts,

BIBLE
LIST THE BOOKS OF THE BIBLE IN ORDER (NEW TESTAMENT)
 Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians,

BIBLE
LIST THE BOOKS OF THE BIBLE IN ORDER (NEW TESTAMENT)
 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews,

BIBLE
LIST THE BOOKS OF THE BIBLE IN ORDER (NEW TESTAMENT)
 James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, Revelation

BIBLE
HOW IS JESUS PORTRAYED IN EACH GOSPEL?
 In Matthew, as King; in Mark, as Servant; in Luke, as man; in John, as God

WEEK 9-10

Ma-tthew, Mark, Luke, and John, Acts, and Ro-mans,
 first & sec-ond Cor-in-th-ians, Ga-la-tians, & E-phe-sians. Phi-lip-pians, Co-lossians,
 first & sec-ond Thes-sa-lo-nians, first & second Tim-o-thy, Ti-tus, and Phi-le-mon.

WEEK 11-12

He-brews, Ja-a-mes, first and sec-ond Pe-ter,
 first, sec-ond, third John, Jude, and Rev-e-lation.
 "Oh yeah! We did it! That's the New Test-a-ment!"

For a fun video using this tune in a modern, upbeat way, visit:
https://www.youtube.com/watch?v=__n3oXTBcc

WEEK 13 //

Matthew wrote his account of Jesus’s ministry to show that Jesus was and is indeed the King, Israel’s long-awaited Messiah. He reflected this concern in his opening line, “The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham” (Matthew 1:1). From there, Matthew consistently took his readers back to the Old Testament, providing Old Testament testimony regarding the birth of Jesus, Bethlehem as the location of Jesus’s birth, the flight to Egypt, Herod’s slaughter of the infants, and the beginning of Jesus’s ministry. In a world where many in the Jewish community had claimed the role of Messiah for themselves, Matthew’s commitment to grounding the life of Jesus in the Old Testament raised Jesus above the multitude of these false messiahs. The apostle painted a portrait of our Lord that highlights His uniqueness among all others to ever walk this earth.
<https://www.insight.org/resources/bible/the-gospels/matthew>

Jesus’s work was always for a larger purpose, a point clearly summarized in **Mark** 10:45, “For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” Mark filled his gospel with the miracles of Jesus, illustrating again and again both the power and the compassion of the Son of God. In these passages, Mark revealed more than Jesus as the good teacher who offered people spiritual renewal; the book also portrays Jesus as the true God and the true man, reaching into

	<p>the lives of people and effecting physical and circumstantial change. But Jesus’s life as the agent of change wasn’t without an ultimate purpose. Amid His hands-on ministry, Jesus constantly pointed to the definitive way in which He would serve humanity: His death on the cross and His resurrection from the dead. It is only through faith in these works of Jesus Christ that human beings find eternal redemption for their whole selves. Moreover, Jesus becomes our model for how to live our lives—serving others as He did. (https://www.insight.org/resources/bible/the-gospels/mark)</p> <p>Luke offers a unique perspective of Jesus as the Son of Man. This phrase, “Son of Man,” was Jesus’s favorite way to refer to Himself. Most famous among the people unique to Luke’s gospel is the tax collector Zaccheus, a short man who had to climb a tree to see over the crowds as Jesus approached his town. Jesus ended up sharing a meal with Zaccheus at his house, much to the chagrin of the local religious leaders. When Zaccheus expressed his regret over his former way of life and vowed to make restitution, Jesus responded with what became the theme of Luke’s gospel: “For the Son of Man has come to seek and to save that which was lost” (Luke 19:10). Luke portrayed Jesus as God’s ideal Man, who offers salvation to all humanity—Jew and Gentile alike. (https://www.insight.org/resources/bible/the-gospels/luke)</p> <p>John portrays Jesus as the Son of God. John stated his theme more clearly than any of the other gospel writers. He wrote so that his readers might “believe that Jesus is the Christ, the Son of God,” so that they may have life in His name (John 20:31). To accomplish that goal, John presented a riveting and distinctive picture of Jesus Christ, one in complete unity with the portraits in the other three gospels, but one that also adds significantly to the Bible’s revelation of Jesus Christ, the God-man. John used a variety of techniques to communicate to his readers the nature of Jesus. These include his citation of Jesus’s seven “I am” statements, in which Jesus spoke of Himself in terms such as “the Light of the world” (8:12), “the resurrection and the life” (11:25), and “the way, and the truth, and the life” (14:6). Much of John’s gospel (chapters 2–12) might be called the Book of Signs, as it recounts Jesus’s performing of seven different miracles—such as the turning water to wine at Cana and raising Lazarus from the dead at Bethany. These miracles illustrate His identity as the Son of God. (https://www.insight.org/resources/bible/the-gospels/john)</p>
<p>BIBLE WHAT ARE THE NAMES OF JESUS’ ORIGINAL 12 DISCIPLES? Simon-Peter, John, James [John’s brother], Andrew, Philip,</p>	<p>WEEK 14-15 // Matthew 10: 1-8; 24-25a) 1 He called His twelve disciples to Him and gave them authority over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease. 2 Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew, his brother; James, the son of Zebedee, and John, his brother; 3 Philip and Bartholomew; Thomas, and Matthew, the tax collector; James, the son of Alphaeus; and Lebbeaus, whose surname was Thaddaeus; 4 Simon the Zealot; and Judas Iscariot, who also betrayed Him. 5 These twelve Jesus sent out, and commanded them, saying, “Do not go into the way of the Gentiles, and do not enter any city of the Samaritans. 6 But go rather to the lost sheep of the house of Israel. 7 As you go, preach, saying, ‘The kingdom of heaven is at hand.’ 8 Heal the sick, cleanse the lepers, raise the dead, and cast out demons. Freely you have received, freely give. 24 “The disciple is not above his teacher, nor the servant above his master. 25 It is enough for the disciple that he be like his teacher, and the servant be like his master. (Matthew 10:24-25a)</p>
<p>BIBLE WHAT ARE THE NAMES OF JESUS’ ORIGINAL 12 DISCIPLES? Thomas, Bartholomew, Matthew, James [son of Alphaeus], Simon the Zealot, Thaddaeus, Judas Iscariot</p>	
<p>BIBLE WHO WAS JUDAS ISCARIOT? The disciple who betrayed Jesus and delivered Him over to the Jewish chief priests.</p>	<p>WEEK 16 // Matthew 26: 47-50 47 While He was still speaking, Judas, one of the twelve, came. And with him was a great crowd with swords and clubs, from the chief priests and elders of the people. 48 Now he who betrayed Him had given them a sign, saying, “Whomever I shall kiss is the Man. Seize Him.” 49 He immediately came to Jesus and said, “Hail, Rabbi!” and kissed Him. 50 And Jesus said to him, “Friend, why have you come?” Then they came and laid hands on Jesus and took Him.</p>

BIBLE

WHAT IS GOD'S NEW COVENANT WITH MAN?

Jesus, the perfect sacrifice for sin;
Eternal life to those who believe;
The Holy Spirit lives within believers

WEEK 17 // Hebrews 8: 6-13; 9: 11-15

6 But now He has obtained a more excellent ministry, because He is the Mediator of a better covenant, which was established on better promises. 7 For if that first covenant had been faultless, then no occasion would have been sought for a second. 8 For finding fault with them, God says:

"Surely the days are coming, says the Lord,
when I will make a new covenant
with the house of Israel

and with the house of Judah,
9 not according to the covenant
that I made with their fathers
in the day when I took them by the hand
to lead them out of the land of Egypt;

because they did not continue in My covenant,
and I rejected them, says the Lord.

10 This is the covenant that I will make with the house of Israel
after those days, says the Lord:

I will put My laws into their minds
and write them on their hearts;
and I will be their God,
and they shall be My people.

11 No longer shall every man teach his neighbor,
and every man his brother, saying, 'Know the Lord,'
for all shall know Me,

from the least of them to the greatest. [b]

12 For I will be merciful toward their unrighteousness,
and their sins and their lawless deeds I will remember no more." [c]

13 In speaking of a new covenant He has made the first one old. Now that which is decaying and growing old is ready to vanish away.

Footnotes: [b] Hebrews 8:11 Isa 54:13; [c] Hebrews 8:12 Isa 43:25; Jer 31:31-34; 50:20; Mic 7:18-19.

11 But Christ, when He came as a High Priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, 12 neither by the blood of goats and calves, but by His own blood, He entered the Most Holy Place once for all, having obtained eternal redemption. 13 For if the blood of bulls and goats, and the ashes of a heifer, sprinkling the unclean, sanctifies so that the flesh is purified, 14 how much more shall the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? 15 For this reason He is the Mediator of a new covenant, since a death has occurred for the redemption of the sins that were committed under the first covenant, so that those who are called might receive the promise of eternal inheritance.

BIBLE

WHAT DOES THE BOOK OF ACTS RECORD?

The ascension of Christ;
Pentacost; & Powerful acts of God
through the Church

WEEK 18 //

Acts is the only biblical book that chronicles the history of the church immediately after Jesus's ascension. As such, it provides us with a valuable account of how the church was able to grow and spread out from Jerusalem into the rest of the Roman Empire. In only three decades, a small group of frightened believers in Jerusalem transformed into an empire-wide movement of people who had committed their lives to Jesus Christ, ending on a high note with Paul on the verge of taking the gospel to the highest government official in the land—the Emperor of Rome.

The apostles portrayed in Acts shine with evangelistic zeal, showing a striking transition from the often misguided disciples of the Gospels. Clearly the apostles' faith in the death and resurrection of Jesus produced a noticeable change in their hearts through the power of the Holy Spirit.

(<https://www.insight.org/resources/bible/the-history-of-the-early-church/acts>)

<p style="text-align: center;">BIBLE</p> <p style="text-align: center;">WHO WAS SAUL OF TARSUS?</p> <p>A Jewish leader who at 1st persecuted Christians but then received Jesus, became a devoted follower of Christ, & wrote most of the New Testament.</p>	<p>WEEK 19 // Acts 22: 3-21</p> <p>3 “I [Paul] am a Jew, born in Tarsus of Cilicia, but brought up in this city. At the feet of Gamaliel I was trained in the strict tradition of the law of the fathers, being zealous toward God as you all are today. 4 I persecuted this Way to the death, arresting and imprisoning both men and women, 5 as even the high priest and the council of elders bear witness of me. From them I received letters to the brothers in Damascus, where I went to take even those who were there and lead them in chains to Jerusalem to be punished. 6 “As I journeyed and came near Damascus, about noon suddenly a great light from heaven shone around me. 7 I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why do you persecute Me?’ 8 “I answered, ‘Who are You, Lord?’ “He said to me, ‘I am Jesus of Nazareth, whom you are persecuting.’ 9 Those who were with me saw the light and were afraid, but they did not hear the voice of Him who was speaking to me. 10 “I said, ‘What shall I do, Lord?’ “The Lord said to me, ‘Rise and go into Damascus. There you will be told what you have been appointed to do.’ 11 Since I was blinded by the glory of that light, those who were with me led me by the hand into Damascus. 12 “Ananias, a devout man according to the law, who was well spoken of by all the Jews living there, 13 came and stood by me, and said, ‘Brother Saul, receive your sight.’ And at that moment I looked up at him. 14 “Then he said, ‘The God of our fathers has appointed you to know His will and to see the Just One and to hear His voice, 15 for you will be His witness to all men of what you have seen and heard. 16 And now why do you wait? Rise, be baptized and wash away your sins, and call on the name of the Lord.’ 17 “When I returned to Jerusalem and was praying in the temple, I fell into a trance 18 and saw Him saying to me, ‘Hurry! Get out of Jerusalem immediately, for they will not receive your testimony concerning Me.’ 19 “I said, ‘Lord, they know that I imprisoned and beat those who believed in You in every synagogue. 20 And when the blood of Your martyr Stephen was shed, I was standing by consenting to his death, guarding the clothes of those who killed him.’ 21 “Then He said to me, ‘Depart, for I will send you far away to the Gentiles.’ ”</p>
<p style="text-align: center;">BIBLE</p> <p style="text-align: center;">PETER AND PAUL TOOK THE GOSPEL TO WHICH GROUPS OF PEOPLE?</p> <p>Peter: to the Jews Paul: to the Gentiles</p>	<p>WEEK 20 //</p> <p>Acts can be neatly divided into two sections, the first dealing primarily with the ministry of Peter in Jerusalem and Samaria (Acts 1–12) and the second following Paul on his missionary journeys throughout the Roman Empire (Acts 13–28). Acts is significant for chronicling the spread of the gospel, not only geographically but also culturally. It records the transition from taking the gospel to an exclusively Jewish audience—with Peter preaching to a small group in the Upper Room—to the gospel going out among the Gentiles, primarily under the ministry of the apostle Paul.</p> <p>The transition is best illustrated by Peter’s vision in which he heard a voice telling him, “What God has cleansed, no longer consider unholy” (10:15). This led Peter to then share the gospel with many Gentiles. The lesson? God wants His message of hope and salvation to extend to all people—“in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth” (1:8).</p> <p>https://www.insight.org/resources/bible/the-history-of-the-early-church/acts</p>
<p style="text-align: center;">BIBLE</p> <p style="text-align: center;">HOW IS SATAN DESCRIBED IN 1 PETER?</p> <p>As a roaring lion, prowling about and seeking whom he may devour.</p>	<p>WEEK 21 // 1 Peter 5: 6-11</p> <p>6 Humble yourselves under the mighty hand of God, that He may exalt you in due time. 7 Cast all your care upon Him, because He cares for you. 8 Be sober and watchful, because your adversary the devil walks around as a roaring lion, seeking whom he may devour. 9 Resist him firmly in the faith, knowing that the same afflictions are experienced by your brotherhood throughout the world. 10 But after you have suffered a little while, the God of all grace, who has called us to His eternal glory through Christ Jesus, will restore, support, strengthen, and establish you. 11 To Him be glory and dominion forever and ever. Amen.</p>

BIBLE

WHAT BOOK OF THE NEW TESTAMENT IS TYPICALLY CONSIDERED A PROPHECY OF THE END TIMES?

Revelation, written by the apostle John

WEEK 22 //

The book of Revelation provides the clearest biblical portrait of the events of the tribulation, dealing with the specifics of that terrible time (chapters 4–18). The tribulation will be a time of judgment, a time when those left on the earth after the rapture will suffer deeply for their nonbelief. John pictured this judgment as a series of twenty-one events—inaugurated by the breaking of seven seals, the blowing of seven trumpets, and the pouring out of seven bowls. This grand judgment on the sinfulness of humanity shows the seriousness with which God views sin—payment will be exacted from those not covered by the blood of Jesus Christ.

While Revelation offers many details on the tribulation—even if they are often couched in the mystery of symbolic language—it is the final four chapters that dictate the overall message of the book. Revelation 19–22 portrays Christ’s future triumph over the forces of evil and His re-creation of the world for the redeemed. Ultimately, the book—and the world—end in a final victory for truth and goodness and beauty.

Human beings have had a problem with sin since the fall in Genesis 3, and verse after verse has recorded our problem in painstaking detail. The brilliance of Revelation is that it provides a final answer to this problem, a hope that Jesus will once and for all heal the wounds wrought by sin (Revelation 19), reign for a thousand years on earth (Revelation 20), and then re-create the world into a place that represents God’s original design (Revelation 21–22). The Bible’s narrative is a simple one: creation, fall, re-creation. Without the completion of the redeeming work of Jesus recorded in Revelation, we wouldn’t have the end of the story, leaving our hope for the future in serious doubt. More than judgment on the evildoers, Revelation is a book about hope for the faithful in Christ as one day the darkness will pass away, and we will all dwell in perpetual light. God be praised. (<https://www.insight.org/resources/bible/the-apocalypse/revelation>)

BIBLE

THE REBUILDING OF THE 3RD JEWISH TEMPLE IS USUALLY ASSOCIATED WITH WHAT IMPORTANT EVENT?

Jesus' return to the earth

WEEK 23 //

Those who believe Scripture contains a literal fulfillment of the biblical covenants for the Jewish people and the Land of Israel recognize rebuilding the Temple is part of this promised future. In Jeremiah’s presentation of the New Covenant for Israel, we read:

14 Surely, the days are coming, says the Lord, when I will perform that good word which I have promised to the house of Israel and to the house of Judah:

15 In those days and at that time,

I will cause a righteous Branch to spring up for David;
and he shall execute justice and righteousness in the earth.

16 In those days Judah will be saved,
and Jerusalem will dwell safely.

And this is the name by which she will be called:

THE LORD OUR RIGHTEOUSNESS.

17 For thus says the Lord: David shall never lack a man to sit on the throne of the house of Israel; 18 nor shall the Levitical priests lack a man before Me to offer burnt offerings, to kindle grain offerings, and to sacrifice continually. (Jeremiah 33:14–18)

This passage speaks about the Messianic Age when all Israel will be saved and restored to the Land of Israel. At that time, a righteous descendant of David, the Messiah, will sit on the throne in Jerusalem, and the Temple will again stand complete with its Levitical priesthood.

(<https://www.jewishvoice.org/read/article/update-building-third-temple>)

BIBLE

WHAT IS THE MAIN ORIGINAL LANGUAGE OF THE NEW TESTAMENT

Koine Greek

WEEK 24 //

Koine Greek, also known as Alexandrian dialect, common Attic, Hellenistic or Biblical Greek, was the common supra-regional form of Greek spoken and written during the Hellenistic period, the Roman Empire, and the early Byzantine Empire, or late antiquity.

