



BIBLE

STUDENT BOOK

▶ **9th Grade | Unit 10**

BIBLE 910

The Walk with Christ

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The Walk with Christ

Introduction

Any study of the Scriptures we do should have a practical application to our daily living. If Bible study is lacking in this quality, our Bible research will become mere theory and intellectual exercise. James 1:22–25 sums up well the purpose behind our studies in this series of LIFE PACs: “But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.” This review LIFE PAC® is designed to bring to your remembrance those truths you have discovered during your research. This summarization should assist you in recalling that which you have learned, so that you will not be a forgetful hearer of the Word of God. The advice of Hebrews 2:1 is very appropriate and applicable to our full appreciation of these studies: “Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.” As you observe the background information of the inter-Testamental period, leading on to the historical, instructive, and prophetic books of the New Testament, and finishing with a summary on suffering and the practical topics of sharing Christ with your friends and knowing God’s will for your life, these truths will be reinforced in your mind. As you put into practice what you have learned, your life and the lives of others will be blessed beyond belief.

Objectives

Read these objectives. The objectives tell you what you will be able to do when you have successfully completed this LIFE PAC. When you have finished this LIFE PAC, you should be able to:

1. Tell how the various empires and periods of the inter-Testamental time shaped Jewish thought and life.
2. Explain how the religious literature of this period had good and bad effects on the Jewish nation.
3. Name the religious groups of Jesus’ day and state how their views differed from His.
4. Give details about each of the four Gospels, including the date, purpose, theme, style, recipients, and content.
5. Describe the events of the day of Pentecost.
6. Give details concerning the home missions ministries of Peter, Stephen, and Philip and the foreign missions ministry of Paul.
7. Give facts concerning Paul’s background, conversion, ability, and style of writing.
8. State the recipients, purpose, theme, and general content of the Pauline Epistles.
9. Name the General Epistles, and give details about their authors, theme, recipients, style, and content.
10. List the names of Jesus given in the book of Revelation.
11. List the seven churches of Revelation and tell about the spiritual condition of each church.
12. Discuss the significance of the seven seals, trumpets, signs, plagues, judgments, and wonders in Revelation.
13. Describe the tragedies that befell Job and relate the purposes and outcome of his suffering.
14. Relate several wrong concepts of Job’s friends concerning his sufferings and some correct views about God and Satan.
15. Explain the various meanings of the word *suffer*.
16. Compare the world’s attitudes toward suffering with the Christian attitude toward suffering.
17. Tell how Jesus suffered during His lifetime on earth.
18. Relate the purpose and outcome of suffering.
19. Discuss the ways that a person can be involved in personal witnessing, love evangelism, and follow-up.
20. Tell how young people can reach out to others through Bible study and other activities geared to youth.
21. Give details about personal or family projects for outreach that could be carried on during vacations.
22. Tell about church, denomination, mission, or organization projects for vacation-work and travel situations.
23. Describe practical ways for knowing God’s will for your life.
24. Briefly discuss ways of developing and keeping goals.
25. Relate methods of evaluating and using our God-given talents.

1. BACKGROUND INFORMATION AND NEW TESTAMENT HISTORICAL BOOKS

The 400 years of history between Malachi and Matthew, known as the inter-Testamental period, or the silent years, had a great impact on the Jewish nation. The Gentile empires which fought for control of the Land of Israel helped to mold Jewish life and thought. Many of the attitudes and actions of the Jews during Jesus' day can be traced to the impact made by

these heathen empires and the events of the inter-Testamental period. Both the religious literature produced during that period and the religious groups which sprung up at that time were very influential. As we review these factors, we shall observe the extent of their influence and how they paved the way for the coming of Christ and the spreading of the Gospel.

SECTION OBJECTIVES

Review these objectives. When you have completed this section, you should be able to:

1. Tell how the various empires and periods of the inter-Testamental time changed Jewish thought and life.
2. Explain how the religious literature of that period had good and bad effects on the Jewish nation.
3. Name the religious groups of Jesus' day and state how their views differed from His.
4. Give details about each of the four Gospels, including the date, purpose, theme, style, recipients, and content.
5. Describe the events of the day of Pentecost.
6. Give details concerning the home missions ministries of Peter, Stephen, and Philip and the foreign missions ministry of Paul.

VOCABULARY

Study these words to enhance your learning success in this section.

apocalyptic (u pok u lip' tik). Containing or pertaining to revelation.

catechism (kat' u kiz um). A form of oral teaching by questions and answers.

compromise (kom' pru mīz). To surrender or give up one's principles.

denounce (di nouns'). To condemn strongly as evil.

desecrate (des' u krāt). To profane or treat as not sacred.

eyewitness (ī wit' nis). A person who testifies to what he has seen.

Hellenism (hel' u niz um). The adoption of the Greek language and customs.

hypocrite (hip' u krit). One who pretends to be what he is not.

monotheistic (mon u thē is' tik). Believing that only one God exists.

polytheistic (pol ē thē is' tik). Believing in or worshipping many gods.

synoptic (si nop' tik). Presenting a common view or viewed together.

Note: All vocabulary words in this LIFEPAAC appear in **boldface** print the first time they are used. If you are unsure of the meaning when you are reading, study the definitions given.

Pronunciation Key: hat, āge, cāre, fār; let, ēqual, tērm; it, Īce; hot, ōpen, ōrder; oil; out; cup, pūt, rüle; child; long; thin; /ʒh/ for then; /zh/ for measure; /u/ represents /a/ in about, /e/ in taken, /i/ in pencil, /o/ in lemon, and /u/ in circus.

THE EMPIRES, LITERATURE, AND PARTIES

Following the seventy-year Babylonian Captivity, several thousands of Jews returned to the Land of Israel under the reign of the Persian Empire. This empire was in existence during the time of Malachi, the last prophet of the Old Testament. However, the events recorded by Matthew show that the Roman Empire was on the scene when the Gospel era unfolded. During those silent years, four centuries of human history had a profound effect on the hearts and minds of the Jewish people.

The inter-Testamental empires and periods.

On the heels of the Persian Empire came the Grecian, which was subsequently divided into four segments. Then, various segments gained control over the Land of Israel before the Roman Empire came into prominence during the century before Christ came to this earth. An outline of these empires and periods portrays the political situation that preceded the Gospel age:

Persian Empire	539-334 BC
Grecian Empire	334-323 BC
Egyptian period	323-204 BC
Syrian period	204-165 BC
Maccabean period	165-63 BC
Roman Empire	63 BC

Under the Persian Empire the Jews were permitted to be governed by their high priest, who answered to the Persians. As this office became more political, rather than spiritual, violence erupted concerning it. The Persian government sent troops to occupy Jerusalem, persecuting

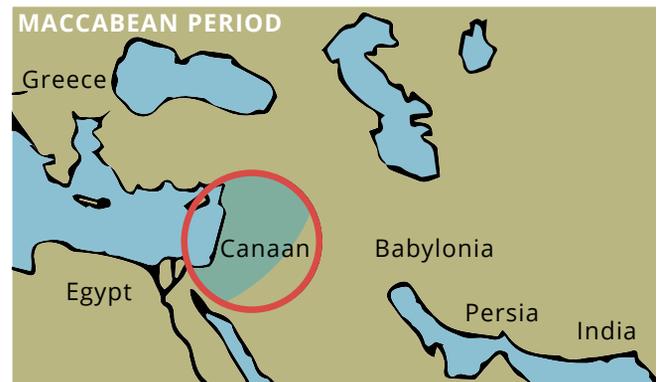
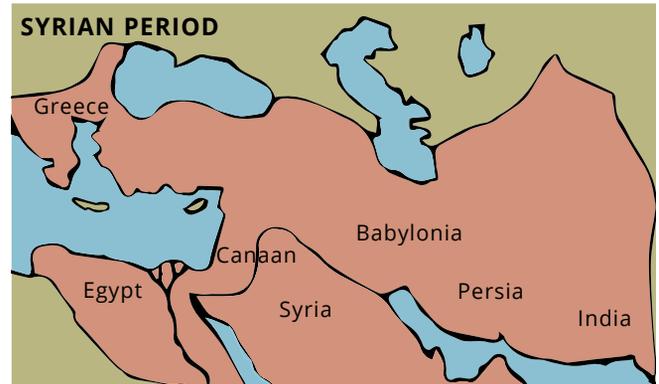
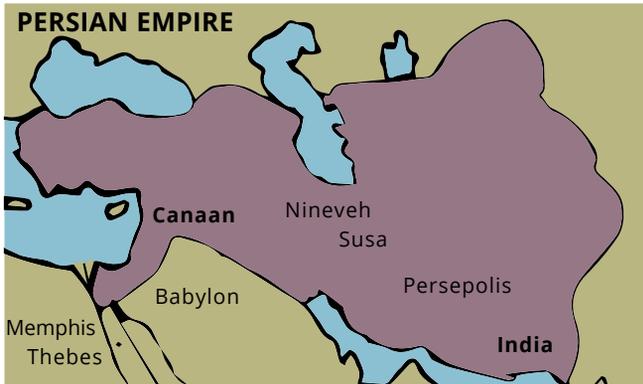
Read Daniel 2:26-45; Ezra 1:1-8 and chapter 7; Matthew 22:15-46 and 16:5-12; John 3:1-12; and Acts 23:6-9.



and imposing fines on the Jews. The Samaritans, who meekly obeyed the Persian rulers, escaped persecution, but were hated by the Jews for disobeying Moses' Law and **compromising** with the Persians.

At the age of twenty, Alexander the Great became a world conqueror, ruling over the Grecian Empire for twelve short years. As he approached Jerusalem, Jaddua the high priest and the other priests in full dress went out to meet him to beg for mercy on the city. Alexander, who had had a dream depicting this event, spared Jerusalem and offered sacrifices to Jehovah, the God of the Hebrews. He was told about Old Testament prophecies concerning his person (Daniel 8:5,21) and afterwards showed the Jews great favor. He employed them in his army and gave them equal rights with Greeks as first citizens in his cities. As a result many Jews became Grecian or **Hellenistic** in attitude, meeting with much opposition from the conservative nationalistic Jews.

After the death of Alexander, the Egyptian period followed, as the Grecian Empire was divided among four of his generals. Judea was a part of the Southern section of Egypt, ruled by General Ptolemy Soter. The Northern part came under control of the Seleucid dynasty, from which the Syrian nation arose. Under the reign of General Soter's son, Philadelphia, the



Septuagint translation of the Old Testament was made. As the Syrians to the north began to increase in power, the Land of Israel became the battleground between the Syrian princes (Seleucids) and the Egyptian rulers (Ptolemies). When invading Judea, one of the Ptolemies, Philopator, tried to **desecrate** the Temple by entering the Holy of Holies. He retreated in confusion, gaining Jewish opposition for his foolish act, and retaliated with persecution. Eventually Judea came under the sway of Syria.

The Syrian period was one of constant persecution and martyrdom. Conservative nationalistic

Jews fought the Hellenistic Jews over the high priest's office. Antiochus Epiphanes, the Syrian ruler, invaded Jerusalem and desecrated the Temple by sacrificing a pig on the altar. Later he erected a statue there to the heathen god, Jupiter Olympius. Antiochus tried to turn the Jews into pagans by cruel acts of torture. He killed thousands of them and sold women and children into slavery. He tore down the city walls, forbidding sacrifices and circumcision, a sign of the Jews' covenant relationship with Jehovah. The Jews resisted although Antiochus had them beaten with whips until many died. The

Samaritans gained even more hatred from the Jews during this period, as they again compromised to escape persecution. Finally, a family of Jews rose in rebellion and threw off the Syrian yoke of bondage.

The Maccabean period of Jewish independence lasted for approximately one hundred years. A priest named Mattathias and his five sons struggled against Syrian oppression until freedom was gained. The descendants of Mattathias became known as the Maccabaees. After the death of Antiochus Epiphanes, Judas Maccabaeus became governor of the Land of Israel. He purified and rededicated the Temple in Jerusalem, which gave rise to the Jewish Feast of Purification. In a further struggle with the Syrians, Judas asked aid from the Romans, an upcoming power, but was killed before help arrived. His descendants fought over the Land of Israel until the Roman General, Pompey, took over the city of Jerusalem after a three-month siege. The Jews hated the Romans since Pompey entered the Holy of Holies and defiled the Temple.

The Roman Empire came into real power in 63 BC and continued in existence for many hundreds of years, the longest reign of any earthly empire. Under Rome the Jewish high priest's office had only minor political influence. The Jews were required to pay tribute or taxes to Rome, to which the people were much opposed. The Romans were greatly influenced by the Greeks, adopting much of their philosophy, art, and language. In many respects the Roman Empire provided an ideal setting for the coming of the Messiah. A common language and efficient road and water travel assisted the spreading of the Gospel. Jews, scattered all over the empire, built synagogues in which to worship God and to study the Old Testament Scriptures. A measure of peace and safety was guaranteed by a strong central government in Rome. Small rebellions against Rome were always brewing in Hebrew society and the Jews were eagerly awaiting any sign of a prophet or Messiah to break the yoke of Roman bondage. Under that empire the fullness of time arrived for the coming of the Lord Jesus Christ.



Match these items.

- | | |
|---|---|
| <p>1.1 _____ Malachi</p> <p>1.2 _____ Alexander</p> <p>1.3 _____ Jaddua</p> <p>1.4 _____ Judas Maccabaeus</p> <p>1.5 _____ Ptolemy Soter</p> <p>1.6 _____ Septuagint</p> <p>1.7 _____ Seleucids</p> <p>1.8 _____ Antiochus Epiphanes</p> <p>1.9 _____ Pompey</p> <p>1.10 _____ Mattathias</p> | <p>a. Jewish priest who fought against Syrians</p> <p>b. Roman general who conquered Jerusalem</p> <p>c. purified and rededicated the Temple</p> <p>d. last book of the Old Testament</p> <p>e. father of Antiochus Epiphanes</p> <p>f. Jewish high priest who met Alexander</p> <p>g. cruel Syrian ruler who persecuted Jews</p> <p>h. translation of the Old Testament Scriptures</p> <p>i. family that brought Jewish independence</p> <p>j. Syrian princes of the north</p> <p>k. ruler of the Grecian Empire</p> <p>l. general who ruled Egypt after Alexander</p> |
|---|---|



Complete these statements.

- 1.11** The 400 years between Malachi and Matthew are known as the inter-Testamental period, or _____ years.
- 1.12** The Babylonian Captivity of the Jews lasted for _____ years.
- 1.13** Under the reign of the _____ Empire, thousands of Hebrews returned to their homeland of the Land of Israel.
- 1.14** When Matthew recorded his Gospel, the _____ Empire was in control.
- 1.15** Under the Persian Empire the Jews were permitted to be governed by their _____.
- 1.16** The descendants of a Jewish priest named Mattathias became known as the _____.

Write the correct letter and answer on each line.

- 1.17** Alexander the Great was ruler over the Grecian Empire for _____ years.
a. 20 b. 15 c. 12 d. 30
- 1.18** The Jewish priests showed Alexander prophecies concerning his person in the Old Testament book of _____.
a. Malachi b. Ecclesiastes c. Matthew d. Daniel
- 1.19** The Egyptian rulers were known as _____.
a. Pharaohs b. Ptolemies c. Seleucids d. Maccabees
- 1.20** The Maccabean period of Jewish independence lasted about _____ years.
a. 50 b. 200 c. 100 d. 20



Complete these activities.

1.21 List the empires and periods between the Old Testament and New Testament.

- a. _____ 539-334 BC b. _____ 334-323 BC
- c. _____ 323-204 BC d. _____ 204-165 BC
- e. _____ 165-63 BC f. _____ 63 BC

1.22 Briefly state why the Samaritans were hated by the Jews. _____

1.23 Name three heathen conquerors who defiled the Temple at Jerusalem and were resented by the Jews.

- a. _____ b. _____
- c. _____

1.24 In your own words state why the Roman Empire provided a suitable setting for the coming of the Lord Jesus Christ. _____

The Apocrypha, Pseudepigrapha, and Septuagint. Although all of these writings were religious writings, the Apocrypha and Pseudepigrapha had a rather negative influence on the Jews. The Septuagint had a more positive spiritual influence. The Hebrews wrote literature for their own encouragement while they were experiencing persecution. The literature of this period lacks proof of Holy Spirit

inspiration, but it helps us to understand some of the history and problems of the Jewish nation.

The Apocrypha is from a word meaning *hidden* or *secret*, and implies that objects, numbers, or symbols were employed to hide the true meaning. The Apocryphal books number from eleven to sixteen and include historical, traditional, prophetic, symbolic, and instructive

styles. The Jews of Egypt accepted these books and included them in the Septuagint, the Greek translation of the Hebrew Old Testament. The Jews of Israel, however, rejected them and refused to include them in the Hebrew Bible. In AD 1546 the Roman Catholic Church included eleven Apocryphal books in the Catholic Bible, but Protestants did not accept the Apocrypha as inspired of God. Four main reasons can be given for their not being included in the Protestant Bible: (1) Jesus never quoted from them as He did other Scriptures; and the Apostles probably did not quote from them either; (2) most of the early church leaders did not accept them as inspired; (3) they were not included in the ancient Hebrew Scriptures; and (4) the quality of the writings compared with the accepted books makes them unacceptable as inspired Scripture.

The Pseudepigrapha comes from two Greek words meaning *false writings*. These books, too many to mention, were named after people who did not write them. One example is The Psalter of Solomon, containing a collection of worship songs that are very touching and talk of true faith in the heart of the believer even under suffering. A second example is The Book of Enoch, which is **apocalyptic** in nature and is written in symbolic style. The Book of Enoch was widely known during the early Christian period, and the author of the book of Jude in the New Testament quoted from it (see Jude, verse 14).

The purpose of this literature was to inspire and to encourage the Jews. Some of the writings prophesied of better times and the coming

of the Messiah. Many false ideas regarding the person and purpose of the coming Messiah were popularized by this literature, and Christ was constantly correcting these wrong concepts in the minds of even His own disciples. Many people believed the Messiah would come on the scene suddenly by some spectacular miracle. This belief may be the reason Satan suggested that Jesus leap from the highest Temple-tower to the throng below (Matthew 4:5-7). This belief also may have hindered people from accepting Jesus as the Messiah because they knew His family (John 7:27). Others believed the Messiah would be a superhuman or angelic being who would use his power to overthrow the Roman Empire and would make the Jews a world power in its place. The disciples likely had that thought in mind when they asked Jesus if He would restore again the kingdom to Israel before He returned to heaven (Acts 1:6). The Lord had to remind them that His kingdom was different from their concept (see John 18:35-36). Thus, some of this literature had a very negative influence.

The Septuagint was of an entirely different nature. The word *Septuagint* comes from the Latin term meaning *seventy*, represented by the Roman numeral LXX. The Egyptian Jews, concerned about preserving their Hebrew heritage in the midst of a Greek culture, wanted a Greek translation of the Hebrew Scriptures. Seventy Jewish scholars from Israel were sent to Alexandria in Egypt to perform this work, and this Greek translation was known as the Septuagint Version, or the LXX Version. It did much to acquaint heathen nations with the Hebrew



1 ESDRAS
2 ESDRAS
BARUCH
1 MACCABEES
2 MACCABEES
JUDITH
TOBIT

THE EPISTLE OF JEREMIAH
THE HISTORY OF SUSANNA
BEL AND THE DRAGON
THE WISDOM OF SOLOMON
THE PRAYER OF MANASSEH
ADDITIONS TO ESTHER
ECCLESIASTICUS
THE SONG OF THE THREE HOLY CHILDREN



| Apocryphal Scrolls

Scriptures and history. In passing through Alexandria, a crossroads of commerce and trade, many people came to know of it. The Septuagint was scattered throughout Roman territory, and did much to prepare the world for the

coming of the Messiah. Most of the New Testament writers were familiar with its Greek text and quoted regularly from it, rather than the Hebrew. The Septuagint had a positive spiritual influence upon the Jewish and Gentile nations.



Answer true or false.

- 1.25 _____ The Septuagint had a negative spiritual influence on the Jews.
- 1.26 _____ We have proof that the literature of the silent years was Holy Spirit inspired.
- 1.27 _____ The Book of Enoch was quoted by the New Testament writer, Jude.
- 1.28 _____ The inter-Testamental literature was written to encourage the Jews during persecution.
- 1.29 _____ The Jews in Israel wanted a Greek translation of the Hebrew Old Testament Scriptures.
- 1.30 _____ The New Testament writers quoted mostly from the Septuagint.

Complete these activities.

- 1.31 Give the meanings of the titles of the inter-Testamental literature.
 - a. *Apocrypha* means _____ .
 - b. *Pseudepigrapha* means _____ .
 - c. *Septuagint* means _____ .
- 1.32 State four reasons why the Apocrypha was not included in the Protestant Bible.
 - a. _____
 - _____
 - b. _____
 - _____
 - c. _____
 - _____
 - d. _____
 - _____
- 1.33 Name two books that were included in the Pseudepigrapha.
 - a. _____
 - b. _____

1.34 State two false concepts of the Messiah popularized by the inter-Testamental literature.

a. _____

b. _____

1.35 Name five styles in which the Apocryphal books were written.

a. _____ b. _____

c. _____ d. _____

e. _____

1.36 Name two groups that accepted and rejected the Apocryphal books.

Accepted

Rejected

a. _____ b. _____

c. _____ d. _____

1.37 Describe briefly in your own words how the Septuagint prepared the world for the coming of the Messiah and the spread of the Gospel. _____

Write the correct letter and answer on each line.

1.38 The Apocryphal books number from 11 to _____.

a. 13 b. 17 c. 16 d. 14

1.39 The Book of Enoch is _____ in nature and was written in symbolic style.

a. historical b. poetical c. traditional d. apocalyptic

1.40 The Septuagint was translated in _____ by seventy Jewish scholars.

a. Memphis b. Thebes c. Alexandria d. Cairo

The scribes, Pharisees, and Sadducees. These three groups also had an influence on the world and particularly on the Jewish nation. The religion of the Roman Empire was **polytheistic**, meaning they worshiped many gods, while the Jews were **monotheistic**, worshiping only one God. Temples and statues were erected in the Roman world to the “unknown god” (see

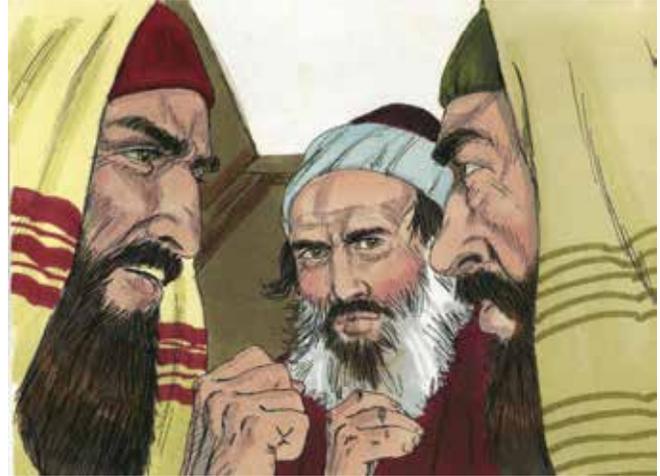
Acts 17:22-23) so that none would be offended. Rome allowed other religions to function within its domain so long as they did not clash directly with its authority. Obviously, it was on a collision course with both Judaism and Christianity.

The main religious Judaistic groups were the scribes, Pharisees, and Sadducees. Although the priests were originally the guardians and

teachers of the Law, the scribes made studying and interpreting the Law their life's work. As the study of the Law became more important to the people, the scribes grew in influence. During the Grecian period they opposed the wealthier priests' Hellenistic life style; and, as defenders of the Law, they became a distinct class in Jewish society. The scribes did much of the legal work in Jesus' day, and were honored with such titles as "lawyers" (Matthew 23:35), "doctors of the law" (Luke 5:17), and "Rabbi" (Matthew 23:7). A rabbi was a master teacher. The title of rabbi was used by the followers of Jesus to show Him honor (John 20:16).

The teaching of the scribes was legalistic and differed from Christ's in several fundamental features. First, their teaching consisted of rules, of "do's" and "don'ts"; but Jesus emphasized loving God and one's neighbor as the sum total of the law (Matthew 22:36-40). Second, the scribes believed the Law was broken when a wrong act was committed; but Jesus proclaimed that God was concerned with the motives of the heart. Third, outward obedience produced pride in the hearts of the scribes and their hearers; but Jesus taught and practiced meekness and humility.

The word *Pharisees* comes from a Hebrew word meaning *separatists*. They kept themselves separate from the common people, and they became a closely knit group, calling each other "neighbor." The Pharisees were very exact in their interpretation of the Law, and believed that traditions passed down by the spoken word had equal authority with the written Law. The *Torah*, which was read in the synagogue every Sabbath, included the Law of Moses and the traditions of the elders. Many of the scribes were members of the Pharisaic party and interpreted the reading of the *Torah* to the people, giving them an important place in the synagogue. The Pharisees were very devoted and pious in their religion. They were dedicated to the Jewish Law and thus had great influence over the people. They were strict in their



| Scribe, Pharisee, and Sadducee

interpretations of Scripture and would not tolerate anyone who disagreed with them. Pharisees had little concern for the common people, but much concern for their own position and reputation. They clashed frequently with Jesus and were opposed to His teachings.

The Pharisees did have some positive features. They believed in a coming Messiah and His kingdom. They also believed in angels and evil spirits. They accepted the teaching of life after death and of a final bodily resurrection. They even believed in giving alms to help the poor. As we shall see, the Sadducees did not accept any of these teachings and thus differed greatly from the Pharisees. Jesus **denounced** the Pharisees more than any other class of people in His day. He called them **hypocrites**, a word meaning actor, since they only pretended to be what they really were not. They were interested mainly in position, power, and popularity with the people.

The Sadducees were a political sect composed of the wealthy upper class of priestly Jews. Their name comes from a word meaning *to be righteous* or from the name of an Old Testament high priest, Zadok, of King David's time. The Persian Empire gave the high priests power in both civil and religious matters, making their office quite political. The Grecian Empire controlled and used them as leaders in the

spread of Hellenism or Greek culture among the Jews. The Sadducees, who came from this background, would not fight with the Maccabean family against the heathen rulers. The more conservative and nationalistic Pharisees opposed the Sadducees. When the Roman Empire was called into a controversy between the two parties, it sided with the Pharisees. The wealth and influence of the Sadducees, however, helped them to retain their power and priestly office.

The Sadducees did not accept any additions to the Law of Moses, believing it to be the only Scriptures. They did not look for a coming Messiah of His kingdom, and they denied the existence of angels and evil spirits. They also denied the doctrine of life after death. The Sadducees were more concerned with the upper class of Jewish society, but Jesus moved among the poor and lowly. Only when Jesus was proclaimed the messiah, which endangered the

Sadducees' position with the Roman government, did they begin planning to do away with Christ. They gathered generally in Jerusalem, but He ministered mostly in Galilee and the outlying areas of the Land of Israel. The distinctions between the teachings of Jesus and those of the Sadducees were so obvious that Jesus did not have to distinguish them from Himself. The scribes, Pharisees, and Sadducees together made up the ruling body of the Jews, called the Sanhedrin. This religious council was headed by the high priest, and was the supreme religious court of the Jewish nation. Jesus, Stephen, and Paul were condemned before this council.

Two lesser religious groups within Judaism were the Essenes and Zealots. The Essenes lived a monastic life in colonies and have been credited with writing many books of the Pseudepigrapha. The Zealots were extreme patriots of the Jewish nation who often clashed with conquering empires.



Match these items.

- | | | |
|------------|--------------|---|
| 1.41 _____ | monotheistic | a. believing in many gods |
| 1.42 _____ | Essenes | b. extreme patriots of the Jewish nation |
| 1.43 _____ | the Torah | c. term used by Pharisees to greet each other |
| 1.44 _____ | hypocrite | d. believing in only one God |
| 1.45 _____ | polytheistic | e. included Law of Moses and traditions of elders |
| 1.46 _____ | Zealots | f. erected altars to "the unknown god" |
| 1.47 _____ | neighbor | g. lived a monastic life in colonies |
| 1.48 _____ | Sanhedrin | h. term meaning actor used by Jesus about Pharisees |
| | | i. name of Sadducees under Persian Empire |
| | | j. religious council of Jews made up of scribes, Pharisees, and Sadducees |



Complete these activities.

1.49 List three titles by which the scribes of Jesus' day were honored.

- a. _____
- b. _____
- c. _____

1.50 State three ways in which the teaching of the scribes differed from that of Jesus.

- a. _____

- b. _____

- c. _____

1.51 List four doctrines received by the Pharisees and denied by the Sadducees.

- a. _____
- b. _____
- c. _____
- d. _____

1.52 State three ways in which the ministry of Jesus differed from that of the Sadducees.

- a. _____

- b. _____

- c. _____

THE GOSPELS

The Holy Spirit moved upon four different men to write a historical account of the earthly life of the Lord Jesus Christ. Although only one *Gospel* exists, which means *good news* of salvation, the Bible contains four Gospel records. Matthew and John were both **eyewitnesses** of the ministry of Jesus. Mark probably received most of his information from Peter, another disciple of Christ. Luke states that he declared those things that were delivered to him by eyewitnesses and ministers of the word.

Each writer had a different emphasis in mind when writing. Matthew designed his Gospel for the Jews; Mark wrote his report for the Gentiles, particularly the Romans. Luke addressed his account to an important individual, but it had an appeal to the whole Greek world. John had all men in view when he was writing his Gospel.

A different theme flows through each of the four Gospel accounts. Matthew pictured Christ as “The Kingly Messiah”; Mark showed Him as “The Humble Servant.” Luke depicted Jesus as “The Son of Man”; John showed Him as “The Son of God.”

Matthew, Mark, and Luke are called **synoptic** Gospels, which means *viewed together*, because they parallel each other closely. John’s Gospel is entirely different and has a unique place among the historical records of the New Testament. Let us look briefly at the individual writers and their styles, noting the highlights of the Gospel records and how they both compare and contrast with each other.

The Gospel according to Matthew. Matthew, or Levi as Mark and Luke called him, was undoubtedly of Jewish origin. However, before Jesus called him to be a disciple, he was a hated publican—a tax collector for the Roman government. His Gospel was written around AD 58, and the content shows that it was written to

Read 2 Peter 1:16–21;
Acts 12:11, 12, 24, and 25;
Matthew 9:9–13; Luke 5:27–32
and 1:1–4; and John 1:35–42.



Hebrews living outside the Land of Israel. References to Jewish places, quotations of Old Testament prophecies, translations of Hebrew and Aramaic words, and explanations of the Jewish customs of the day all point to this probability.

The purpose of Matthew’s writing was to convince Jews everywhere that Jesus was the promised kingly Messiah and that He was the fulfillment of the Old Testament prophecies about a coming Redeemer. Matthew pictured Jesus as Prophet, Priest, and King, showing that He fulfilled all of these functions and united these positions in His own Person. This Gospel’s style stamps the author as one accustomed to handling large sums of money. Matthew speaks of tribute, pieces of money, talent, gold, silver, brass, farthing, pennies, silver-piece, debt, reckoning, account-taking, and money-changers.

Matthew’s organized grouping of the narratives concerning Jesus and His teachings made his Gospel ideal for study groups in the early church who were instructed by a question-and-answer method called **catechism**. The content of the Gospel according to Matthew can be outlined.

1. Narratives about Jesus’ Infancy (chapters 1-2)
2. Narratives and the Sermon on the Mount (chapters 3-7)
3. Narratives and the Charge to the Twelve Disciples (chapters 8-10)
4. Narratives and the Parables of the kingdom (chapters 11-13)
5. Narratives and Teaching on Greatness and Forgiveness (chapters 14-18)
6. Narratives and the Condemnation of the Pharisees (chapters 19-23)

7. Narratives and the Great Revelation (chapters 24-25)
8. Narratives about Jesus' Passion (chapters 26-28)

The Gospel according to Mark. Bible scholars generally agree that Mark's Gospel was the first written report of Christ's earthly life. This author's first name (Jewish) was John, and his surname was Mark (Roman). His mother, probably a wealthy woman since she had a large house in Jerusalem, was named Mary. Mark was a nephew of Barnabas, who accompanied Paul on his first missionary journey. Peter called Mark or Marcus his son, indicating that Peter was probably his spiritual father (First Peter 5:13). He accompanied Paul and Barnabas on their first missionary trip, and appears to have been closely associated with both Peter and Paul at the hub of early-church activity. He likely gleaned many of the facts in his Gospel from Peter.

Mark's record was written around AD 50, and the fact that it was written for Gentiles (probably Roman) is obvious from several factors. Only half as many Old Testament quotations are in Mark as in Matthew; he interpreted a number of Aramaic words; he explained Jewish customs and feasts; and he gave geographical descriptions of places in the Land of Israel. He did not mention the Jewish Law or any parables of a Jewish nature. Mark's record is one of action, with a straightforward style that would appeal to the slaves and the working-class people of the Roman world. His purpose was to present the powerful person of Jesus, moving majestically from place to place, working wonders as He went. He emphasized the *doings* of Jesus, rather than His *sayings*, depicting Him as "The Humble Servant" ministering to people's needs (Mark 10:45): "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Mark's Gospel can be outlined:

1. The Preparation (1:1-13)



| Writing the Gospel of Luke

2. The Galilean Ministry (1:14-9:50)
3. The Journey to Jerusalem (10:1-52)
4. The Final Week (11:1-15:47)
5. The Resurrection and Ascension (16:1-20).

The Gospel according to Luke. Luke, "the beloved physician" and Paul's "fellow labourer," was the author of a Gospel record as well as the Acts of the Apostles. That he was a Gentile doctor of great culture and learning is obvious from the vocabulary and style of his writing. He shows a greater interest in sickness than any other Gospel writer. As the companion of Paul, Timothy, Silas, and others of Paul's party, he gained firsthand information concerning the early churches and spent much time with the disciples who had been with Christ from the beginning of His ministry.

Luke's Gospel can be dated around AD 60 and was sent to a Gentile nobleman, "most excellent Theophilus," who was probably a Greek. The design is for Gentiles who desired to know more about the Gospel message. Luke explained Jewish customs and feasts, and gave geographical details about places in the Land of Israel. His purpose was to write a chronological, accurate, and detailed record of the sacred story. He presented "The Son of Man" to people who were familiar with Plato's and Aristotle's attempts to picture the ideal

person. Luke devoted much space to Christ's ministry to women, children, the poor, underprivileged, and despised Samaritans. His style and vocabulary are varied and descriptive, and his approach is both poetic and historic, with hymns of praise, many references to prayer, and mention of the names of emperors, kings, and officials in prominent positions. Luke's Gospel may be divided into four main sections:

1. The Coming of the Son of Man (chapters 1-2)
2. The Preparation of the Son of Man (chapter 3, 4:1-13)
3. The Ministry of the Son of Man (4:14-19:27)
4. The Victory of the Son of Man (19:28-24:53).

The Gospel according to John. John, brother of James and fisherman son of Zebedee and Salome, was the closest companion that Christ had during His earthly ministry. He referred to himself as "the disciple whom Jesus loved" and records that he was the disciple who leaned on Jesus' breast at supper. He was a disciple of John the Baptist before becoming a devoted follower of Jesus. Along with James and Peter, he was present at the Transfiguration of the Lord, witnessed the raising of the daughter of Jairus from the dead, and was part of the inner circle of three disciples who were with Jesus in the garden of Gethsemane during the agony before His death. He was given charge of Jesus' mother, Mary, after Jesus' death and Resurrection, and was able to get into the palace during the trial of Jesus because he was known to the high priest.

John's Gospel was the latest written, around AD 95, and his purpose in writing was that people might believe that Jesus is the Son of God and that they might experience eternal life through believing in His name (John 20:30-31). His theme, "The Son of God," was designed to introduce his readers to God the Son, the second Person of the Trinity—the Word, the very Expression of God. John's vocabulary is simple, yet profound, and his style is characterized by short, simple sentences, with much repetition. He carefully recorded the Jewish feasts to give a time sequence for Christ's ministry of three and one-half years. He presented seven witnesses to Christ's divine nature: the Father, Jesus Himself, Christ's works, Scripture, John the Baptist, the disciples, and the Holy Spirit. John records Jesus' "I AM" declarations, as the Messiah, the Bread of Life, the Eternal One, the Light of the World, the Door, the Good Shepherd, the Son of God, the Resurrection and the Life, the Lord and Master, the Way, the Truth, the Life, and the True Vine. The Gospel according to John can be outlined.

1. The Revelation of the Word (1:1-18)
2. The Declaration of the Word (1:19-4:54)
3. The Disbelief of the Word (chapters 5-12)
4. The Disciples of the Word (chapters 13-17)
5. The Rejection of the Word (chapters 18-19)
6. The Resurrection of the Word (chapter 20)
7. The Reality of the Word (chapter 21)



Answer true or false.

- 1.53 _____ The word *Gospel* means *good news of salvation* of Jesus Christ.
- 1.54 _____ Mark, Luke, and John are known as the *synoptic* Gospels.
- 1.55 _____ Matthew, also known as Levi, was a hated publican, or tax collector.
- 1.56 _____ The author of Mark's Gospel spoke extensively concerning money.
- 1.57 _____ Matthew's Gospel was the first written and has the earliest date.
- 1.58 _____ Paul referred to John Mark as his son.
- 1.59 _____ Mark emphasized Jesus' sayings rather than His doings.
- 1.60 _____ Luke was known as "the beloved physician."
- 1.61 _____ John's Gospel was addressed to "most excellent Theophilus."
- 1.62 _____ Peter, James, and John were in the inner circle of Christ's disciples.

Complete these activities.

- 1.63 State the theme of each Gospel record and to whom each was written.
 - a. Matthew: _____ to _____
 - b. Mark: _____ to _____
 - c. Luke: _____ to _____
 - d. John: _____ to _____
- 1.64 List four evidences that Matthew was written to Jews outside the Land of Israel.
 - a. _____
 - b. _____
 - c. _____
 - d. _____
- 1.65 Complete this outline of Matthew's Gospel.
 - a. Narratives about _____ (chapters 1-2)
 - b. Narratives and the _____ (chapters 3-7)
 - c. Narratives and the _____ (chapters 8-10)
 - d. Narratives and the _____ (chapters 11-13)
 - e. Narratives and _____ (chapters 14-18)
 - f. Narratives and the _____ (chapters 19-23)
 - g. Narratives and the _____ (chapters 24-25)
 - h. Narratives about _____ (chapters 26-28)

1.66 List four evidences that Mark was written to Gentiles, likely Romans.

- a. _____ b. _____
c. _____ d. _____

1.67 Give the outline of Mark's Gospel.

- a. _____ (1:1-13)
b. _____ (1:14-9:50)
c. _____ (10:1-52)
d. _____ (11:1-15:47)
e. _____ (16:1-20)

Write the correct letter and word on each line.

1.68 The word _____ means *viewed together*.

- a. eyewitness b. synoptic c. catechism d. hypocrite

1.69 Matthew pictured Jesus as Prophet, Priest, and _____.

- a. Teacher b. Healer c. Rabbi d. King

1.70 A question-and-answer type of instruction used in the early church was known as _____.

- a. poetry b. explanation c. catechism d. compilation

1.71 John Mark was a nephew of a companion of Paul's named _____.

- a. Silas b. Barnabas c. Timothy d. Aristarchus

1.72 Mark did not mention the Law or any parables of a _____ nature.

- a. Roman b. Jewish c. historic d. Gentile

Complete these activities.

1.73 List three words that describe Luke's purpose in writing his Gospel.

- a. _____ b. _____
c. _____

1.74 Give a brief outline of Luke's Gospel.

- a. The _____ of the Son of Man (chapters 1-2)
b. The _____ of the Son of Man (chapters 3, 4:1-13)
c. The _____ of the Son of Man (chapters 4:14-19:27)
d. The _____ of the Son of Man (chapters 19:28-24:53)

1.75 Name the seven witnesses to Christ’s divine nature that John presented.

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____
- f. _____
- g. _____

1.76 Give the “I AM” declarations of Jesus recorded by John.

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____
- f. _____
- g. _____
- h. _____
- i. _____
- j. _____
- k. _____
- l. _____
- m. _____

1.77 Complete this outline of the Gospel according to John.

- a. The _____ of the Word (1:1-18)
- b. The _____ of the Word (1:19-4:54)
- c. The _____ of the Word (chapters 5-12)
- d. The _____ of the Word (chapters 13-17)
- e. The _____ of the Word (chapters 18-19)
- f. The _____ of the Word (chapter 20)
- g. The _____ of the Word (chapter 21)

THE ACTS OF THE APOSTLES

The book of Acts, written by Luke, covers thirty years of exciting events in the early church beginning with the day of Pentecost and continuing through the periods of home missions and foreign missions. The first twelve chapters deal largely with the ministry of Peter, with brief sections on both Stephen and Philip. The last sixteen chapters are given over to the ministry of Paul and his companions in missionary travel. We shall look briefly at these three periods in the history of the early church.

Read Acts 7:54; chapter 8 and chapter 11.



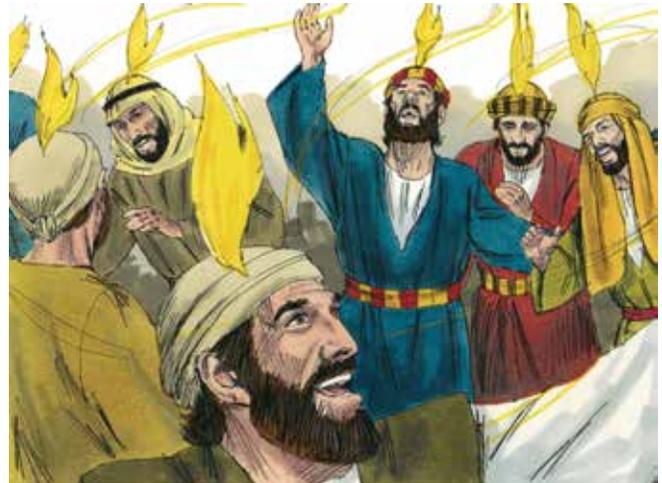
Pentecost. The Feast of Pentecost, meaning *fiftieth day*, had its roots far back in Old Testament times. The Feast of Weeks, or Feast of Harvest as it was also known, was the second of three feasts commanded by the Lord to be kept by the children of Israel (Deuteronomy 16:9; Leviticus 23:15-16). On this occasion of great joy in Jerusalem, the ascended Lord Jesus sent the Holy Spirit in mighty power upon the 120 believers gathered together in the upper room.

At that particular time, people from all parts of the Roman Empire were present in Jerusalem. They, too, became participants in the ministry of the Holy Spirit and took the message of His indwelling presence and power to hungry hearts all over the known world. The coming of the Spirit had been foretold by the prophet Joel (Joel 2:23-24). Jesus Himself had invited the disciples and His followers to be present, and the Father had given the gift of the Holy Spirit to the Son so that He might fill His people with power.

In Acts chapter 1, Luke related that the eleven disciples, the women (including Mary, the mother of Jesus), and Jesus' half brothers were present among the 120. As they were in one accord in one place, a sound from heaven as of a rushing, mighty wind filled the whole house. Tongues of fire appeared, separated, and sat upon each one, and they were filled with the Holy Spirit and began to speak in languages they had never learned. As they were enabled to praise the Lord in a new way, speaking "the wonderful works of God" (Acts 2:11), the multitude which gathered marveled as they heard their own languages being spoken. A new boldness to witness was also given them, by which Peter stood and spoke penetrating words that led 3,000 people to Christ that day. He clearly equated Joel's prophecy with the events of Pentecost (Acts 2:16).

Home missions. The formerly fearful disciples, now filled with the Holy Spirit, went forth to proclaim a powerful message from Jerusalem into Judea and Samaria during the period of home missions. We shall look briefly at the work of Peter, Stephen, and Philip. Besides preaching to the assembled multitude on the day of Pentecost, when 3,000 were saved, Peter spoke in Solomon's Porch in the Temple after the lame man was healed. On that occasion 5,000 men (and probably many women besides) were brought into the kingdom.

Later Peter and the Apostles spoke boldly before the high priest, the council, and the senate of the children of Israel (Acts 5:21). From



| The Holy Spirit's Descent at Pentecost

Acts 8:25 we learn that after Peter and John had ministered to the believers in Samaria, they testified and preached the Word in many villages of the Samaritans on their way back to Jerusalem. Another glimpse of Peter in the book of Acts shows him being obedient to the vision shown him by the Lord, in taking the Gospel to the Gentiles. At the house of Cornelius, a centurion in Caesarea, Peter preached the message of salvation. Later, Peter was instrumental in convincing the Jewish Christian leaders in Jerusalem that the Lord had included the Gentiles and indeed all men in the plan of salvation. If we will be obedient to the Lord's call, as Peter was, we will experience blessings beyond our greatest expectations!

Stephen was a man full of faith and the Holy Spirit. He did the work of a deacon in the early church, but he also did great wonders and miracles among the people. When his enemies could not resist the wisdom and spirit by which he spoke, they stirred up the people, the elders, and the scribes against him. As he stood before the council, they could not take their eyes off him because his face was like that of an angel. Stephen used the last opportunity of his lifetime well to declare what their wicked hands had done to the Son of God. Cut to the heart, they gnashed their teeth, cast him out of the city, and stoned him to death. As he forgave



his murderers in the same way Jesus had, an indelible impression must have been made on a young man named Saul who watched over the garments of Stephen’s persecutors as he consented to this death of the first Christian martyr. The persecution that arose at that time was used by the Lord to spread the Gospel to unreached regions, as the door to the period of foreign missions was opened in the early church.

Philip, the deacon and evangelist, was led by the Lord to preach the Gospel in Samaria. As the people saw and heard the miracles which he did, they believed, bringing great joy to that city. The revival was so great and the response so amazing that the Jerusalem church sent Peter and John to help with the situation. Philip’s ministry was interrupted by the angel of the Lord, who sent him on a lonely journey through

a dusty desert to an individual who needed to know the Lord. An Ethiopian eunuch, treasurer of Queen Candace, was heading back to Africa reading Isaiah, chapter 53. The Spirit of the Lord directed Philip to join his chariot to bring understanding to this important official. After preaching Jesus to him, Philip baptized him in water on confession of his faith in Jesus as Lord. Then this deacon-evangelist was caught away by the Spirit and was afterward found at Azotus. He continued preaching the Word in all the cities he passed through on the way to his home in Caesarea. Later, while they remained in that city, Paul and his company, including Luke, enjoyed the hospitality of Philip and his four virgin daughters who prophesied. Through men like Philip, the Word of the Lord spread beyond Judea and prepared the way for others to go beyond the boundaries of the Land of Israel.

Foreign missions. The person whom the Lord used in the greatest measure to further foreign-mission work was the Apostle Paul. As Saul, the zealous Pharisee, he had persecuted believers, binding them, delivering them to prison, and giving his voice against them when they were condemned to death. He declared that he punished them often in every synagogue, compelling them to blaspheme; and he was so angry at them that he persecuted them even unto strange cities. Arrested by the Lord on the road to Damascus appearing to him in a blinding light, Saul was commissioned as an Apostle to go forth with the good news of the Gospel. He made three major missionary journeys and a final voyage to Rome, during which he preached, taught many thousands of people and established a large number of churches.

The first missionary journey with Barnabas was a short one that covered the eastern Mediterranean area. The second journey in the company of Silas was much more extensive and took them overland through Asia, into Europe, and back along the seacoast to Capernaum and Antioch. The third journey traced much the same territory as the second, and Paul spent much time confirming the churches he

had established previously. Finally, the fourth journey, Paul's journey as a prisoner to Rome, took them across the length of the Mediterranean Sea into Italy, and to their destination. The preaching of the Gospel to a heathen world was no glamorous occupation. Besides having to support himself often with his tentmaking trade, Paul suffered much abuse. He was in constant danger and peril most of the time, suffering labors, imprisonments, deaths, perils, stripes, stonings, and shipwreck (see 2 Corinthians 11:23-33). When the Jews created an uproar in Jerusalem concerning him, he was taken prisoner by the Roman authorities, tried before Felix, Festus, and Agrippa, and sent to Rome to be tried before the judgment seat of Caesar. His Roman citizenship protected him from scourging (Acts 22:24-29), guaranteed his safety from the Jews, and gave him special privileges even while a prisoner in Rome (Acts 28:16). During his journeys and imprisonments, Paul was used by the Holy Spirit to pen thirteen of the twenty-seven books of the New Testament. Paul's writings are known as the Pauline Epistles. Our last glimpse of him reveals Luke, the beloved physician, standing by the aged Apostle, probably probing his memory for the material which makes up the Acts of the Apostles.



Match these items.

- 1.78 _____ Pentecost
 1.79 _____ Stephen
 1.80 _____ Peter
 1.81 _____ Philip
 1.82 _____ Silas
 1.83 _____ Barnabas

- a. deacon-evangelist who preached in Samaria
- b. preached when the Holy Spirit fell on Gentiles
- c. nephew of John Mark who traveled with Paul
- d. accompanied Paul on second missionary journey
- e. deacon and first Christian martyr
- f. accompanied Paul on his first missionary journey
- g. means *fiftieth* day
- h. deacon-evangelist who preached in Europe



Complete these activities.

1.84 List two other names for the Old Testament Feast of Pentecost.

- a. _____
- b. _____

1.85 List three signs that accompanied the coming of the Holy Spirit on the day of Pentecost.

- a. _____
- b. _____
- c. _____

1.86 List nine terms used by Luke under the inspiration of the Holy Spirit to describe the experience of the baptism with the Holy Ghost.

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____
- f. _____
- g. _____
- h. _____
- i. _____

1.87 List six occasions on which Peter spoke with grace and boldness in the book of Acts.

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____
- f. _____

Write the correct letter and answer on each line.

1.88 The prophet _____ had prophesied about the day of Pentecost.

- a. Isaiah
- b. Micah
- c. Joel
- d. Jeremiah

1.89 A young man named _____ was present and consented to the death of the first Christian martyr, Stephen.

- a. Paul
- b. Barnabas
- c. Silas
- d. Saul

1.90 Philip was directed by the _____ of the Lord to leave the great revival in Samaria and minister to the Ethiopian eunuch in the desert.

- a. voice
- b. angel
- c. Spirit
- d. presence

- 1.91** Philip preached the word in all the cities he passed through on the way from Azotus to his home in _____.
- a. Jerusalem b. Caesarea c. Antioch d. Gaza
- 1.92** Saul was arrested by the Lord and converted as he was going to the city of _____ to persecute believers.
- a. Damascus b. Azotus c. Philippi d. Rome

Complete these activities.

- 1.93** Briefly outline Paul's three missionary journeys and his final voyage.
- a. first _____ b. second _____
- c. third _____ d. fourth _____
- 1.94** List eight types of difficulty that Paul experienced as a missionary.
- a. _____ b. _____
- c. _____ d. _____
- e. _____ f. _____
- g. _____ h. _____
- 1.95** Name four Roman government officials before whom Paul was to be tried.
- a. _____ b. _____
- c. _____ d. _____

TEACHER CHECK

_____ initials

_____ date



Review the material in this section in preparation for the Self Test. The Self Test will check your mastery of this particular section. The items missed on this Self Test will indicate specific areas where restudy is needed for mastery.

SELF TEST 1

Match these items (each answer, 2 points).

- | | | | |
|-------|---------------------------|----|---|
| 1.01 | _____ Alexander | a. | deacon-evangelist who preached in Samaria |
| 1.02 | _____ Septuagint | b. | religious council of Jews |
| 1.03 | _____ Malachi | c. | ruler of Grecian Empire |
| 1.04 | _____ Antiochus Epiphanes | d. | deacon and first Christian martyr |
| 1.05 | _____ Maccabees | e. | Greek translation of Old Testament Scriptures |
| 1.06 | _____ polytheistic | f. | lived during Persian Empire |
| 1.07 | _____ Sanhedrin | g. | evangelist-nephew of Barnabas |
| 1.08 | _____ the Torah | h. | family that won Jewish independence |
| 1.09 | _____ Stephen | i. | means worshiping many gods |
| 1.010 | _____ Philip | j. | Syrian ruler who persecuted the Jews |
| | | k. | included Law of Moses and traditions |
| | | l. | one of the Ptolemies who ruled the Land of Israel |

Complete these statements (each answer, 3 points).

- 1.011 The inter-Testamental period between Malachi and Matthew lasted for _____ years.
- 1.012 Under the Persian Empire the Jews were ruled by their _____.
- 1.013 The Maccabean period of independence lasted for about _____ years.
- 1.014 Philip preached in all the cities on his way home to _____.
- 1.015 A question-and-answer type of instruction used in the early church was known as _____.
- 1.016 Paul was accompanied on his second missionary journey by _____.
- 1.017 The word *pentecost* means _____ day.
- 1.018 Saul was confronted by the Lord on his way to _____ to persecute believers.
- 1.019 A word meaning *viewed together* is _____.

Fill in the blank with the correct answer (each answer, 2 points).

- 1.020** Under the reign of the _____ Empire, thousands of Jews returned to their homeland of the Land of Israel.
 a. Roman b. Grecian c. Persian d. Babylonian
- 1.021** The _____ means *false writings*.
 a. Septuagint b. Pseudepigrapha c. Apocrypha d. LXX
- 1.022** The apocalyptic Book of Enoch was quoted by the New Testament writer _____.
 a. Peter b. Matthew c. Jude d. James
- 1.023** The Septuagint was translated in _____ by 70 Jewish scholars.
 a. Cairo b. Alexandria c. Thebes d. Memphis
- 1.024** The author _____ wrote a Gospel account that was chronological, accurate, and detailed.
 a. Matthew b. Mark c. Luke d. John
- 1.025** Paul was accompanied by _____ on his first missionary journey.
 a. Barnabas b. Luke c. Silas d. Peter
- 1.026** The three heathen conquerors who defiled the Temple at Jerusalem and were hated by the Jews were _____.
 a. Judas Maccabaeus, Ptolemy Soter, and Alexander
 b. Herod, Ptolemy Soter, and Pompey
 c. Antiochus Epiphanes, Pompey, and Judas Maccabaeus
 d. Antiochus Epiphanes, Ptolemy Philopator, and Pompey
- 1.027** The _____ are included in the Pseudepigrapha.
 a. Psalter of Solomon and I Maccabees
 b. Psalter of Solomon and the Book of Enoch
 c. I and II Maccabees
 d. Book of Enoch and Song of Solomon
- 1.028** The three religious groups that were prominent in Jesus' day were _____.
 a. Maccabeans, Roman high priests, and Sadducees
 b. Herodians, scribes and Maccabeans
 c. scribes, Pharisees, and Sadducees
 d. Pharisees, Maccabeans, and Hellenists
- 1.029** The doctrines of life after death and giving alms to the poor were rejected by the _____.
 a. Gentiles b. Pharisees
 c. Sadducees d. Pharisees and Sadducees

Complete these activities (each answer, 3 points).

- 1.030** List the empires and periods in order between the Old Testament and the New Testament.
- a. _____ b. _____
 c. _____ d. _____
 e. _____ f. _____

1.031 State the theme of each of the four Gospel records.

- a. Matthew _____
- b. Mark _____
- c. Luke _____
- d. John _____

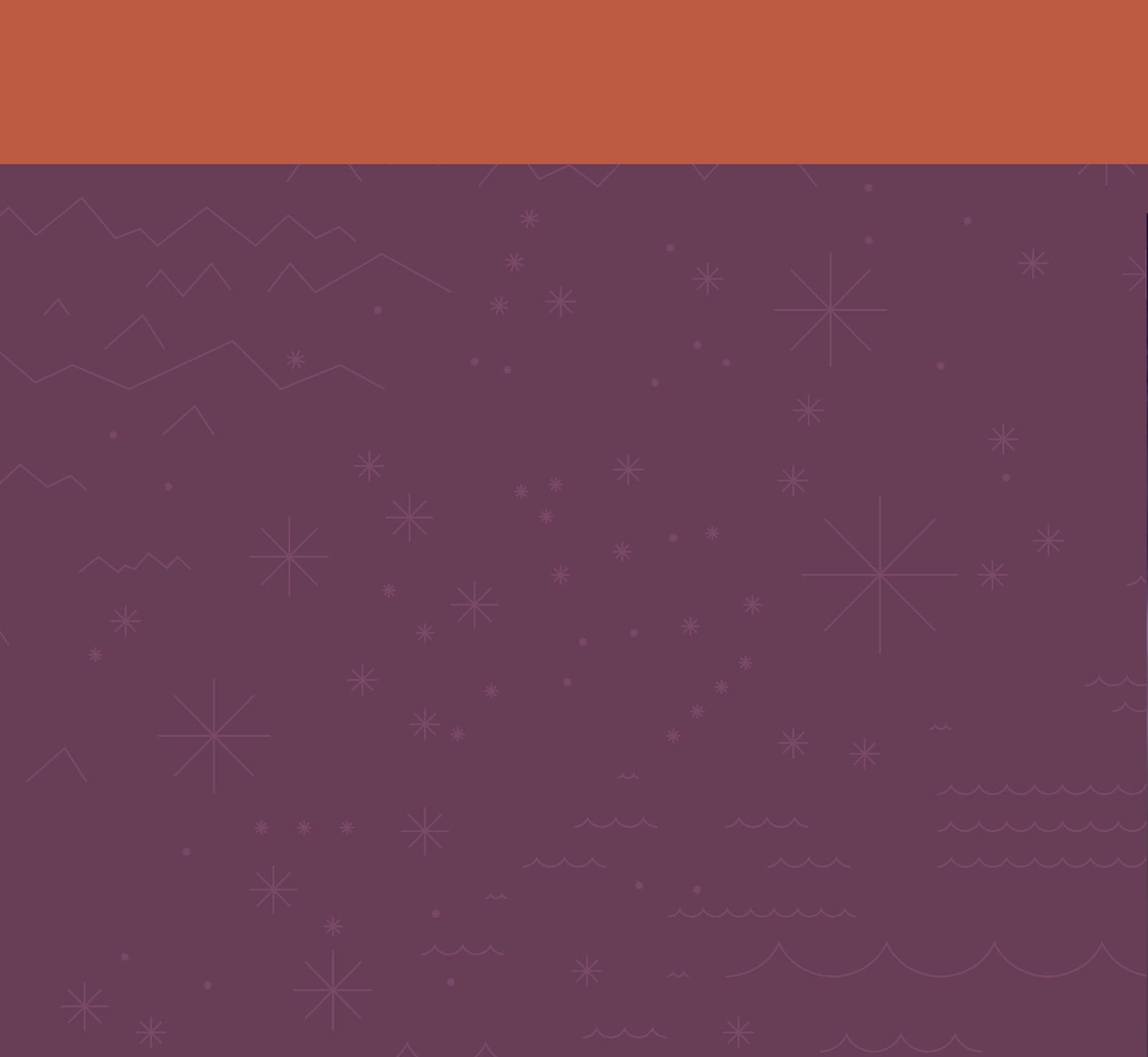
1.032 Give four witnesses John presented to Christ's divine nature.

- a. _____ b. _____
- c. _____ d. _____

1.033 State two false concepts of the Messiah found in inter-Testamental literature.

- a. _____
- b. _____

92 / 115	SCORE _____	TEACHER _____	initials	date
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