

IV. The Rulers - I, II Samuel; I, II Kings; I, II Chronicles

I,II Kings(cont)

10. After the kingdom splits there are 20 kings ruling over the kingdom of Israel and 20 kings who rule over the kingdom of Judah. Read the brief histories of many of the kings of Israel. To whom are these northern kings compared?

Passage	King	Compared to:
II Kings 9:9		
II Kings 10:28,29		
II Kings 13:1,2		
II Kings 13:10,11		
II Kings 14:23,24		
II Kings 15:8,9		
II Kings 15:17,18		
II Kings 15:23,34		
II Kings 15:27,28		

What happened to the kings of Israel? (II Kings 17:11-23)

11. The southern kings differ from the northern kings because there is a direct family and spiritual connection back to David. (The northern kings came from eight different families) Look at the kings listed below. How do the kings of Judah compare with David?

Passage	King	Comparison with David?
II Kings 8:16-19		
II Kings 16:2		
II Kings 18:3		
II Kings 22:1,2		

What happened to Jerusalem under Zedekiah, king of Judah? (II Kings 24:18-25:26)

I,II Chronicles

12. Skim I Chronicles 1-9. I & II Chronicles were written after the Babylonians took the people of Judah into exile. During the exile, families had been uprooted and it was important to reestablish the genealogy of God's people especially the genealogy of the coming Messiah. The books of I & II Chronicles cover the same information as the two books of Samuel and the two books of Kings but with a different emphasis. "But whatever bears on the temple, its preservation and restoration, the purity of its worship, the regularity and orderliness of its services, whatever makes idolatrous rites or relics hateful, or lifts God to his true throne in the hearts of the people is here emphasized." A.T. Pierson

(An interesting exercise is to look at the genealogies of Jesus in Matthew 1 and Luke 3 and trace them back through I Chronicles.)

IV. The Rulers - I, II Samuel; I, II Kings; I, II Chronicles

I,II Chronicles

13. By retelling the story of the temple in the days before the exile the writer (possibly Ezra) is motivating the rebuilding of the temple by emphasizing to God's people their calling from God to be priest to the nations. Look at the following passages. What does each passage stress about the temple?

I Chronicles 13:3-14

I Chronicles 15:11-16

I Chronicles 17:1-15

I Chronicles 22:1-19

I Chronicles 24:19

I Chronicles 25:6,7

I Chronicles 26:20

I Chronicles 28:9-13

I Chronicles 29:1-20

14. Look at the following passages in II Chronicles and note which king was ruling and their connection to the ministry of the temple.

Passage	King	Connection to the temple
II Chronicles 2:1; 3:1-17		
II Chronicles 5:2-6		
II Chronicles 6:12-21		
II Chronicles 7:1-12		
II Chronicles 15:1-8		
II Chronicles 20:1-30		
II Chronicles 24:8-14		
II Chronicles 26:5,16		
II Chronicles 29:1-5		
II Chronicles 34:8-13		
II Chronicles 36:11-14		

15. Read II Chronicles 36:15-19. What happened to the temple?

16. Look back at II Chronicles 16:1-14. What did Asa do wrong concerning the temple and the Lord? What kind of person is God looking for? What does it mean to be fully committed to the Lord?

IV. The Rebuilding & Restoration - Ezra, Nehemiah & Esther

"The three little books of Ezra, Nehemiah and Esther record God's dealings with the Jews after their going through the predicted seventy years of their servitude to Babylon; but while Ezra and Nehemiah deal with the remnant of the people which returned to Judea, the book of Esther is concerned with those— the far greater number— who stayed on in the land of their captivity." J. Sidlow Baxter

1. Listed on this page and the next are passages from each of the lives of Ezra, Nehemiah and Esther. Look up the passages and answer this question. Why was this person important after they returned from exile to Babylon in the restoration and preservation of God's people?

EZRA

Ezra 1:1-4

Ezra 3:7-45

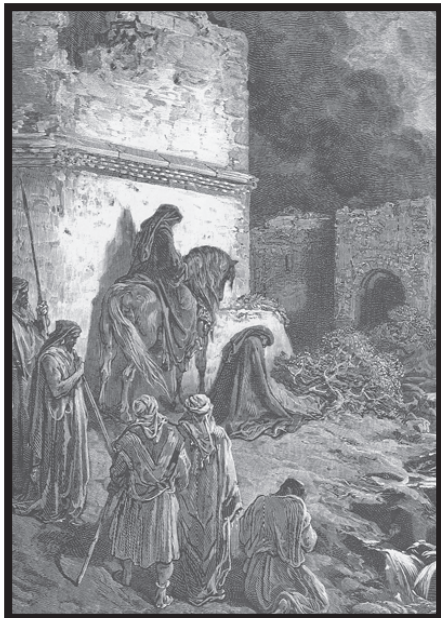
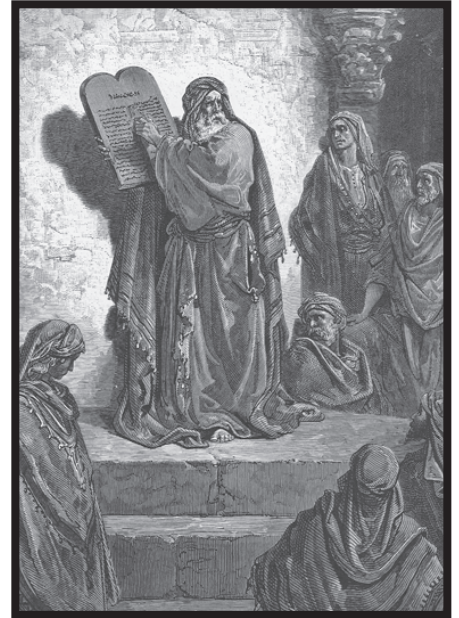
Ezra 6:13-15

Ezra 7:1-10

Ezra 7:11-28

Ezra 10:1-4

Nehemiah 8:1-6, 9-18



NEHEMIAH

Nehemiah 1:1-11

Nehemiah 2:11,12

Nehemiah 2:17,18

Nehemiah 4:6

Nehemiah 6:15,16

Nehemiah 8:9-10

Nehemiah 12:27-30

IV. The Rebuilding & Restoration - Ezra, Nehemiah & Esther

1. (cont) Why was this person important after the exile to Babylon in the restoration and preservation of God's people?

ESTHER

Read the entire book of Esther.



2. Look back at Nehemiah 9:5-37. It is a history of the Jewish people from Abraham to the days after the return from the Babylonian exile. Are you able to remember from your study so far every event that is mentioned? How has this study improved your understanding of these events? What do you know now that you didn't know before?

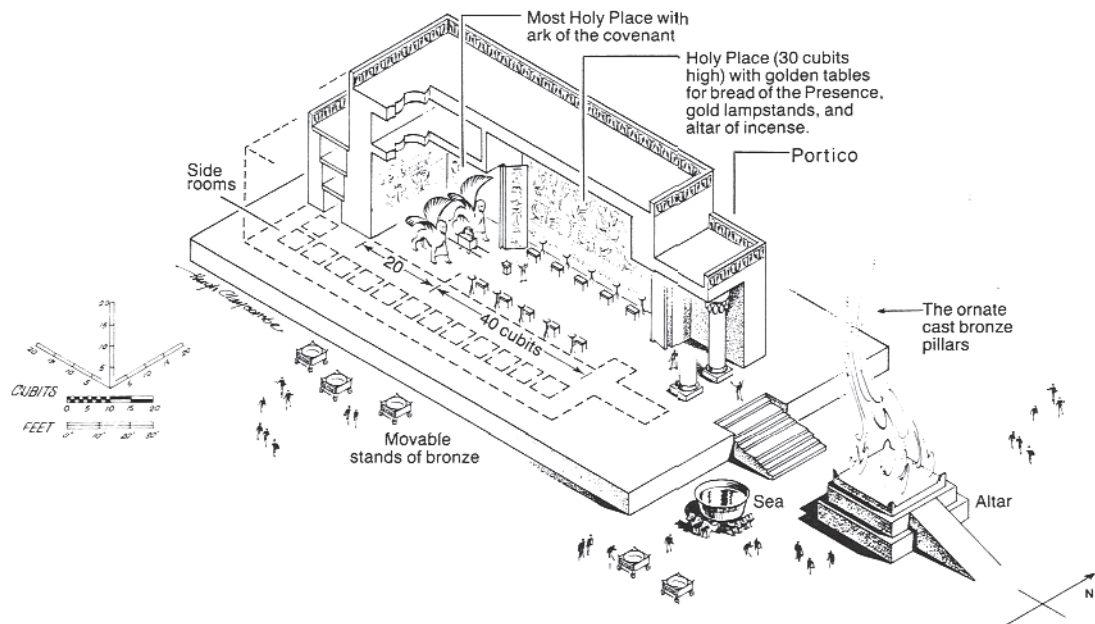
V. The Burning Question

1. Look back at each of the questions or passages that have a box around the question number. Consider the information covered in each question with a box around its number and ask yourself “Do I see any connection to Christ in the passage of Scripture covered by this question?”

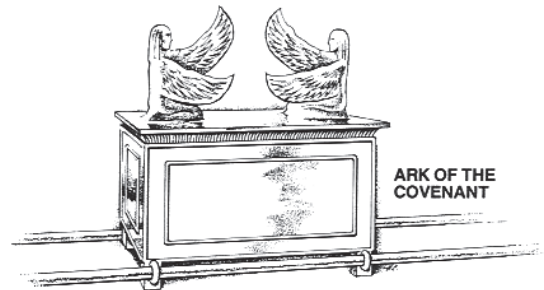
- Look at question #14 on page 32. How did Jesus exhibit the same zeal for the true ministry of the temple in this passage? (Matthew 21:12-17)

- Look at pages A-7 & A-8 in the appendix. How do these pages help you understand the deeper truths exemplified in the tabernacle and temple?

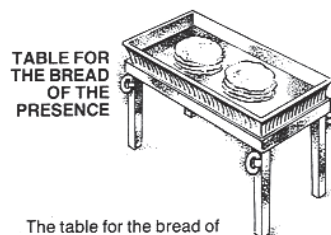
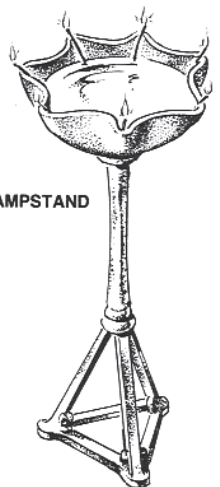
Solomon's Temple



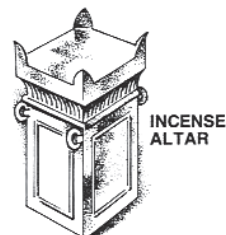
Glimpses of the rich ornamentation of Solomon's temple can be gained through recent discoveries that illumine the text of 1 Ki 6-7.



Ten lampstands were in the temple, five on each side of the sanctuary (1 Ki 7:49), to which were added ten tables (2 Ch 4:8).



The table for the bread of the Presence was also made of gold.



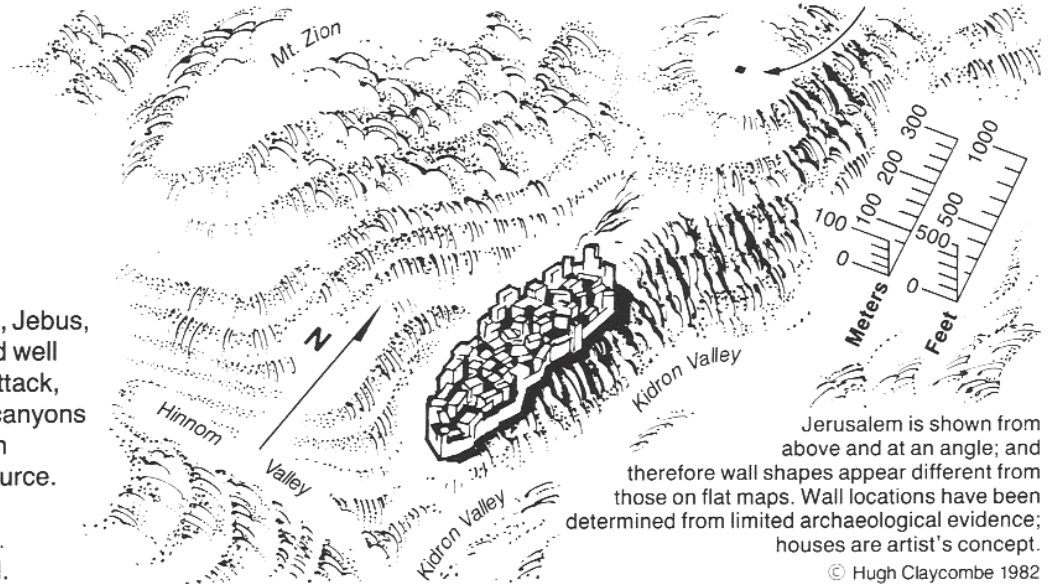
1. The City of the Jebusites and 2. David's Jerusalem

Substantial historical evidence, both Biblical and extra-Biblical, places the temple of Herod (and before it the temples of Zerubbabel and of Solomon) on the holy spot where King David built an altar to the Lord. David had purchased the land from Araunah the Jebusite, who was using the exposed

bedrock as a threshing floor (2Sa 24:18-25). Tradition claims a much older sanctity for the site, associating it with the altar of Abraham on Mount Moriah (Ge 22:1-19). The writer of Genesis equates Moriah with "the Mountain of the LORD," and other OT shrines originated in altars erected by Abraham.

c. 1000 B.C.

Barely 12 acres in size, Jebus, a Canaanite city, could well defend itself against attack, with walls atop steep canyons and shafts reaching an underground water source. David captured the stronghold, c. 1000 B.C. and made it his capital.



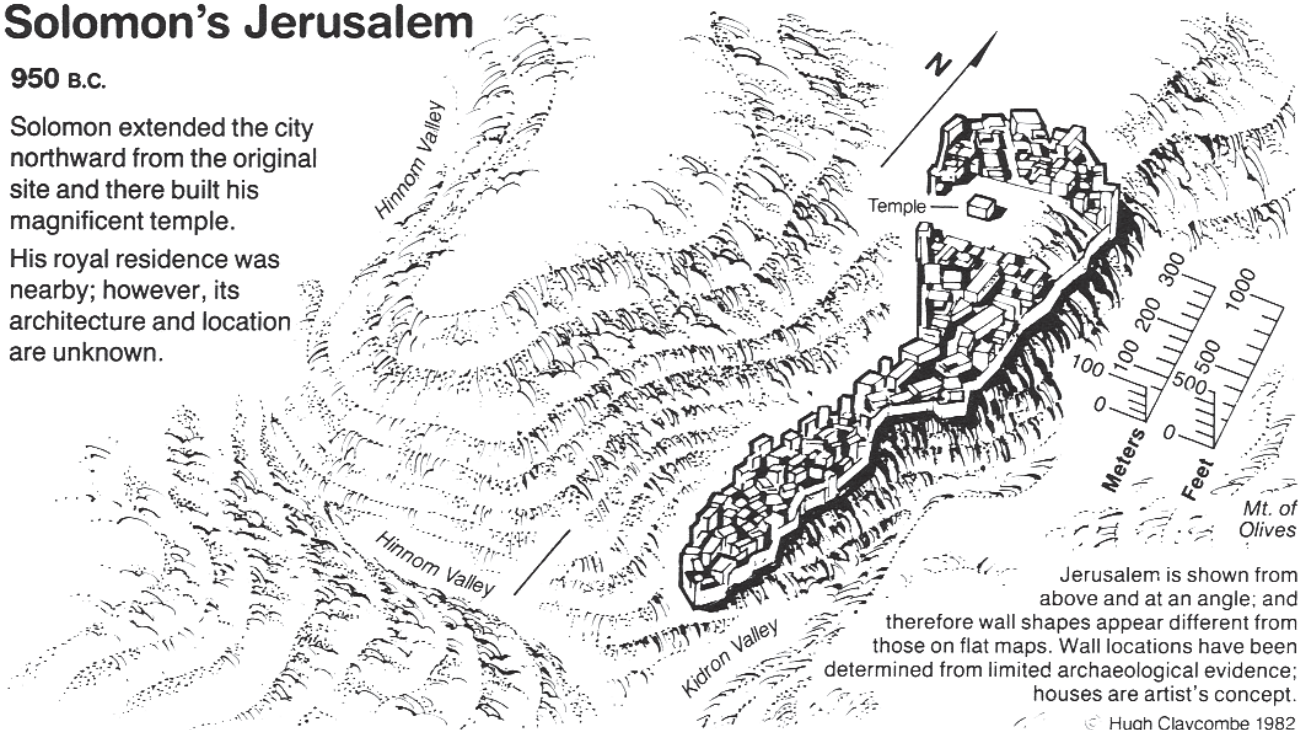
For further reference to the development of Jerusalem see: page 73, *Solomon's Jerusalem*; page 99, *Jerusalem of the Returning Exiles*; page 139, *Jerusalem During the Time of the Prophets*.

Solomon's Jerusalem

950 B.C.

Solomon extended the city northward from the original site and there built his magnificent temple.

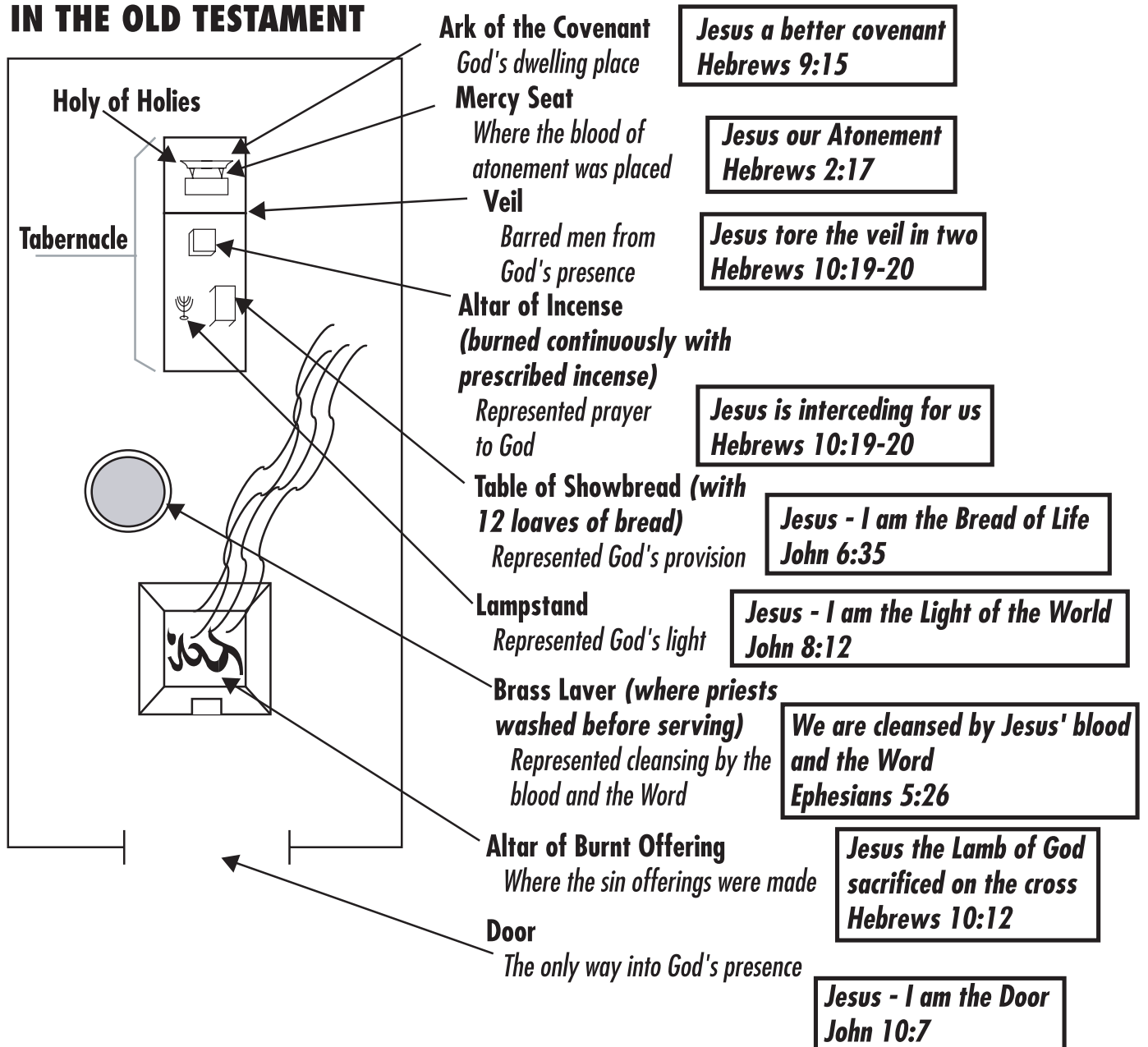
His royal residence was nearby; however, its architecture and location are unknown.



For further reference to the development of Jerusalem see: page 63, *The City of the Jebusites and David's Jerusalem*; page 99, *Jerusalem of the Returning Exiles*; page 139, *Jerusalem During the Time of the Prophets*.

Tabernacle & Temple in the New Testament

SYMBOLISM IN THE OLD TESTAMENT



Tabernacle & Temple in the New Testament

Tabernacle: This was the name for the entire structure and its furnishings. It is also the name for the inner covered structure. It is the place where the Israelites were to worship God and where God's presence dwelt on earth. It represented God's prescribed way to worship *It is also a symbol of Christ as the way to God.*

Tabernacle Courtyard (Outer Court): The place of sacrifice and where all the Israelites could enter.

Door: There is only one door and it faced East, note how wide it is – 30'. *Symbol of Christ as the door (John 10:7) and Christ as the one way John 14:6).*

Altar of Burnt Offering (Brazen Altar): It was 7' sq, and 4' off the ground and had four horns to which the sacrifice was tied. Coals were inside the box and it had a grate covering it to hold the sacrifice. It was the place for the daily sacrifice, for sin and/or consecration. The only way to approach God is to first deal with sin. This represents the offering of the Lamb of God. *The altar could be the cross and as the lamb was tied to the altar and then died on it, so Christ was nailed to the cross and died on it (Heb 10:12).*

Laver: Made of brass (bronze) which symbolizes justice. The place where the priests washed daily before their service and/or entering the Holy Place. *It is symbolic of the cleansing of the blood of Jesus and the washing of the Word (Eph. 5:26)*

Tabernacle Proper: This was the enclosure of the Holy Place and the Holy of Holies where only the priests entered. About 45' x' 15'.

Holy Place: This was the enclosure of the Holy Place and the Holy of Holies where only the priests entered.

Table of Showbread: Made of Acacia wood overlaid with gold. It was 3' x' and 2' off the ground. It had 12 loaves of bread representing the 12 tribes, was eaten by priests each Sabbath and *is symbolic of Christ the bread of Life. (John 6:35)* The names for the bread were bread of presence and bread of memorial.

Golden Lampstand: Was made of pure gold and burned olive oil. It burned continually as the only light in the tabernacle, *symbolic of Christ the light of the world (John 8:12).*

Altar of Incense: It was made of Acacia wood covered with gold. It was 3' high. Incense was to burn perpetually, replenished morning and evening. Only the prescribed special incense was to be used. *Symbolic of the prayers of the people and of Christ our intercessor. It was set higher than the other furnishings so the incense wafted over all. (Heb 7:25)*

Veil: Closed off the Holy of Holies from everyone. Going through the veil was the only way to approach the Ark of the Covenant and the Mercy Seat. It was thick, made of blue, purple and scarlet fine linen. Symbolized man's unworthiness to enter into God's presence. *Also symbolizes Christ's broken body which removes the veil and provides for access into the presence of God for all who trust Him (Heb 10:19-20. Note: Hebrews speaks of this as the second veil, indicating that there was a first one. The entrance to the Holy Place was also closed off and only priests could enter.*

Holy of Holies: Was the place where God's presence dwelt above the Mercy Seat in a pillar of cloud, God's throne. It was only entered once a year by the High Priest on the Day of Atonement. *Through Christ, we can enter God's presence at will (Heb 10:19-22).*

Ark of the Covenant: It was made of Acacia wood and covered with gold. It was 2' wide, 3'9" long and 2' high. Symbolized the covenant God made with the people. Contained the tablets of stone - the Law they were to obey; the pot of manna - God's provision; and Aaron's budding rod - God's Plan. It was covered by the gold Mercy Seat. *Jesus is the mediator of a better covenant (Heb 9:15).*

Mercy Seat: It was made of pure gold. The word for mercy seat is the same word as that translated propitiation. On the Mercy Seat sat two cherubim with outspread wings which covered it. Once a year the High Priest entered and sprinkled the blood of the sacrifice on the Mercy Seat. *This is symbolic of Christ's atonement for our sin (Heb 2:17).* It was above this seat that God's presence rested in the form of a pillar of cloud.

Chairs: There were no chairs in the tabernacle and so the priests could never sit down because their work was never done. *Christ's work as both the High Priest and the Lamb was done when He sat down at the right hand of God (Heb 1:3).*