



Bible Basics

What, Where, and When Things Happened

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Week 1: What is the Bible?

- Versions of the Bible vs Translation of the Bible
 - Translation = NIV, NRSV, KJV, etc.
 - Version = Life Teen NIV, Wesley NIV, Adventure NIV
- Old Testament
- New Testament
- Canon

- *Hebrew Bible - TaNaKh*
 - Torah - “Law” (5) - (Gen, Exo, Lev, Numb, Deut)
 - Nevi'im - “Prophets” (8) - (Josh, Judg, 1-2 Sam, 1-2 Kgs) and latter (Isa, Jer, Ezek 1-2 Book of Twelve)
 - Ketuvim - “Writings (Wisdom)” (11) - (1-2 Chr, Ezra-Neh, Pss, Job, Prov, Ruth, Song, Eccl, Lam, Esth, Dan)
 - Septuagint (LXX) - Greek translation of Hebrew Scriptures - 3rd Century B.C.E.
 - Masoretic Text 7th-11th C.E. (Rabbinic Text) - Gave the most permanent form to Hebrew cannon
 - Dead Sea Scrolls
 - Found in the Qumran Caves
 - Most between 5th-4th B.C.E.
 - Some as old as 8th-11th centuries B.C.E.
 - 981 Manuscripts found between 1946/47 and in 1956 from 11 caves

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- *Protestant Canon*
 - Old Testament - 39 Books
 - Pentateuch (5)
 - Genesis
 - Exodus
 - Leviticus
 - Numbers
 - Deuteronomy
 - Historical Books (12)
 - Joshua
 - Judges
 - Ruth
 - 1 & 2 Samuel
 - 1 & 2 Kings
 - 1 & 2 Chronicles
 - Ezra
 - Nehemiah
 - Esther
 - Poetry and Wisdom (5)
 - Job
 - Psalms
 - Proverbs
 - Ecclesiastes
 - Song of Solomon
 - Lamentations
 - Major Prophets (5) [Isa, Jer, Ezek + Lam, Dan]
 - Isaiah, Jeremiah, Ezekiel, Daniel
 - Minor Prophets (12)
 - Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi
 - New Testament (27)
 - Gospels
 - Synoptic Gospels
 - Matthew
 - Mark
 - Luke
 - John
 - Acts (Luke-Acts)
 - Epistles
 - Pauline - 1 Thessalonians, Galatians, 1-2 Corinthians, Philippians, Romans, and Philemon
 - Attributed to Paul - 2 Thessalonians, Colossians, Ephesians, Hebrews, [Pastoral Epistles] | 1-2 Timothy, and Titus
 - Johannine/Catholic Epistles - James, 1-2 Peter, 1-2-3 John, Jude
 - Revelation

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- *Roman Catholic*
 - Old Testament - 46 Books (39 + Apocrypha)
 - New Testament
 - **The Apocrypha** (1-2 Esdras, Tobit, Judith, Rest of Esther, Wisdom, Ecclesiasticus, Baruch. Epistle of Jeremy, Song of the Three Children, Story of Susanna, The Idol Bel and the Dragon, Prayer of Manasses, 1 Maccabees, 2 Maccabees)
 - Martin Luther in 1534 in the German Bible and the KJV in 1611 declared the deuterocanonical books as apocryphal and printed them as a separate section but kept them in the Bible
 - Reason being they were not found in the Masoretic Text
 - But still part of Lutheran and Anglican lectionaries and in Revised Common Lectionary
 - Westminster Confession of 1647 excluded the the Apocrypha
 - Decided they were not part of divine inspiration since they were not in the oldest Hebrew Text (which is now not the oldest text)
 - In 19th century ceased to be printed or circulate in Protestant Bibles
 - Late 20th century began to return in print
 - **Assembly of the Christian Canon**
 - Early Church Fathers 1st - 3rd Centuries CE
 - Jerome's Vulgate - 383
 - The sole church Bible for 1000 years
 - Council of Carthage - 397 - First Official Christian Canon
 - 1517 - The Reformation Begins
 - 1522 - Luther's First German Translation - Protestant Precedent (Moved Deuterocanonical books to section called Apocrypha)
 - Removed Hebrews, James, Jude and Revelation
 - 1545-47 - Council of Trent (Response to Reformation) - Catholic Bible
 - 1571 - Thirty-Nine Articles - Church of England "Reformed Catholicism" (UMC, Episcopal, Anglican)
 - 1611 - KJV (Original Version contained the Apocrypha)
 - Commissioned in 1604
 - Finished in 1611
 - Response to puritans criticism of earlier English translation
 - Translated from Masoretic Text, Septuagint, and Vulgate
 - 1647 - Westminster Confession
 - 1660 - The Restoration (Reestablishment of Church of England)

Week 2: Who Is In It and Where Does It Happen?

- Israelites
 - Jews
 - Hebrews
 - Hebrew the language
 - Hebrews a book in the New Testament
 - Abrahamic
 - God's Chosen People
 - Pharisees, Sadducees, Priests, Teachers of the Law
- Gentile
 - Gentile (from Lat. gens, "nation"), a non-Jew. The distinction has its roots in the biblical account of seven nations (Heb. goyim) not driven completely from the land (Josh. 24:11). According to several traditions, the Israelites were enjoined to maintain separation from the people of these nations in matters of religion, marriage, and politics (Exod. 23:28–33; Deut. 7:1–5; Josh. 23:4–13). Historically speaking, the amount of interchange between the Israelites and the peoples of the land seems to have been considerable, and it was only in postexilic times that individuals were referred to as goyim or Gentiles; even then, however, the primary reference seemed to be to nations. Theologically, Israel understood God as creator of all peoples of the earth. The Isaianic tradition, in particular, spoke of Israel as "a light to the nations" (42:6; cf. 60:3) and indicated that, in the latter days, the nations would flow to Jerusalem to learn Torah (2:2–4) or to participate in the coming reign of God (45:22–24; 51:4–5). Still, in order for Israel to fulfill its role as a "light to the nations," it was necessary for Israel to remain distinct from those nations, not to be shut off from them, but not to assimilate completely with them either. In the wake of the exile, a renewed emphasis on preserving culture and tradition led many to favor stricter separation of Jews and non-Jews (particularly with regard to marriage and religious observations). Thus, Ezra and Nehemiah commanded Jews in Jerusalem to divorce their non-Jewish wives (Ezra 9–10; Neh. 10:30; 13:23–31). The books of Ruth, Esther, and Jonah, however, give evidence to a countertradition that presented Gentiles more favorably.

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- David W. Suter and Mark Allan Powell, “Gentile,” ed. Mark Allan Powell, The HarperCollins Bible Dictionary (Revised and Updated) (New York: HarperCollins, 2011), 321.
 - Christians
 - **Written and Spoken Word**
 - Aramaic
 - Hebrew Bible
 - Hebrew
 - Hebrew Bible
 - Greek
 - New Testament
 - Septuagint
 - Latin
 - Vulgate

Locations

- Israel
 - The Person vs The People vs The Place(s)



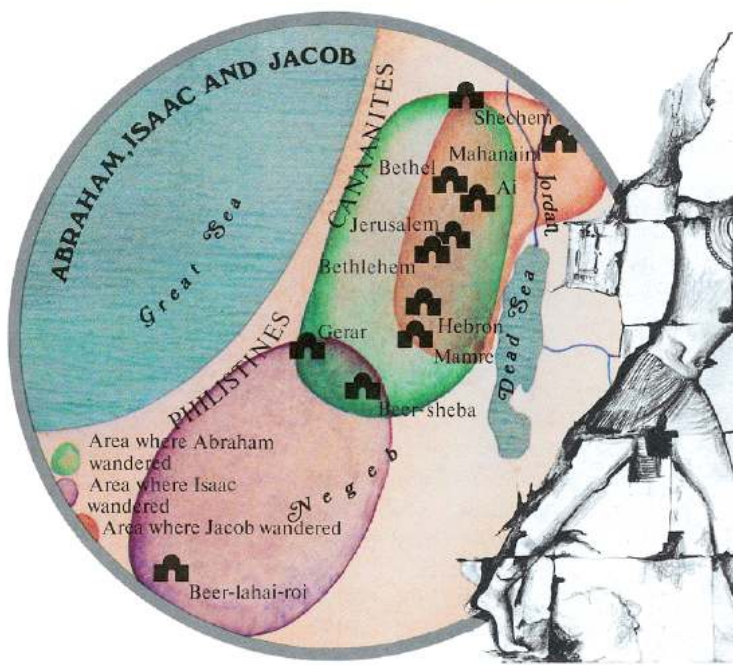
United Israel under King David



Divided Kingdom After Solomon's Death

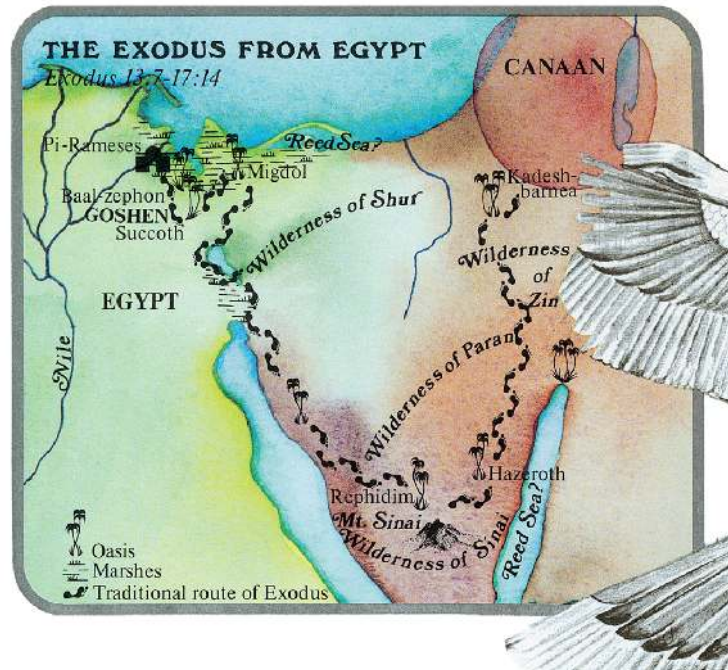
1. Populations

1. Premonarchy - 2,000,000 - 3,000,000
2. Monarchy - 6,500,000
3. Restoration from Exile - 50,000
4. Jesus' Times - Population of Jerusalem Estimates of the population of Jerusalem in the 1st cent. a.d. vary. The extreme figure, taken from Talmudic sources, is about twelve million (cf. Jeremias, p. 78). Josephus gave three million (BJ ii.14.3 [280]) or 2,700,000 (vi.9.3 [425]). These figures are based on the number of sacrificial animals at the time of Passover, averaging ten persons per animal. Josephus also gave the figures of those taken prisoner (97,000) and those killed (1,100,000) during the siege (vi.9.3 [420]). Jeremias, working from the available area in the temple for those offering sacrifices, arrived at a figure of 180,000, of which about 55,000 were inhabitants of Jerusalem and 125,000 were pilgrims (pp. 79–83). Or again, working from the area of the city and a density of 160 persons per acre, he arrived at a figure of 55,000 to 95,000 for the population of Jerusalem, and believed that even the lower figure may be too high (p. 83 n 24). In an additional note dated 1966 Jeremias arrived at a figure of “about 20,000 inside the city walls at the time of Jesus, and 5,000 to 10,000 outside” (p. 84). T. W. Manson, *The Servant-Messiah* (1953), p. 11, estimated 30,000 to 35,000. (See III.D.5.b above.)
 1. W. S. Lasor, “Jerusalem,” ed. Geoffrey W Bromiley, *The International Standard Bible Encyclopedia*, Revised (Wm. B. Eerdmans, 1979–1988), 1029.



- Ur** - a city on the Euphrates about 150 miles south-east of Babylon, originally founded by people from the east called Sumerians. Line first signs of human settlement on the site of Ur are dated about 4300 BC. The city was most prosperous under the Third Dynasty of Ur, established by King Ur-nammu shortly before 2000 BC. It was he who built the ziggurat; it stood within a large area consecrated to the worship of the moon-god. Under the Third Dynasty Ur became the leading city in Southern Babylonia and the greatest commercial capital that the world had thus far seen. The dynasty lasted for just over 100 years; it collapsed under attacks from westerners known as Amorites. It was probably in the later phase of this dynasty that Abraham lived in Ur; his departure from the city may have taken place in the troubled years at the end of the dynasty. We do not know if Abraham was previously a worshipper of the moon-god, like most of his fellow-citizens; we do know that, after he was granted a revelation of the living and true God, he worshipped him alone. (F. F. Bruce, *Bible History Atlas*, Study Edition. (Jerusalem, Israel: Carta Jerusalem, 2005), 10.)
- Canaan** - Abraham and his family stayed in Haran until Terah, his father, died; then the call of God directed him to set out on his further journeyings. Accompanied, therefore, not only by his wife Sarah but also by his nephew Lot with their flocks, herds and servants, Abraham travelled south-west through Syria until he came into the land then called Canaan. Abraham and those who went with him were herdsmen, moving from centre to centre on the north-south road which led through Canaan. Shechem in central Canaan, where he built his first altar after arriving in the country, Mamre (near Hebron) in what was later the territory of Judah, and Beersheba in the Negeb are mentioned as places where he settled for longer or shorter periods. (F. F. Bruce, *Bible History Atlas*, Study Edition. (Jerusalem, Israel: Carta Jerusalem, 2005), 10–11.)

- Exodus from Egypt



- Reed Sea - Yam Suph (Yam suf)

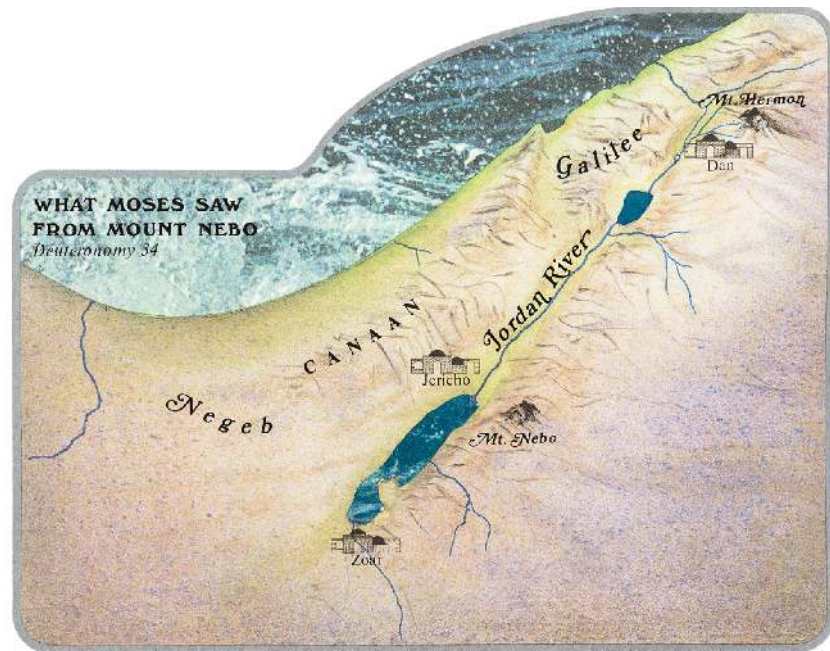
- The Hebrew Bible records the body of water that the Israelites crossed as יַם סוּף (yam suph), meaning “Sea of Reeds” (Exod 13:18; 15:4, 22), or simply יָם (hayyam), meaning “the Sea” (Exod 14:2, 9, 16, 21, 23; 15:1, 4; Num 33:8). The terms are used in parallel in Exod 15:4 (the Song of Moses), demonstrating that both refer to the same location. However, most modern translations identify the body of water as the Red Sea. This mistranslation is a result of the Septuagint translators’ identification of the body of water as ἔρυθρά (erythra), meaning “red.” The Latin Vulgate adopted this translation, and identified the sea as the mari Rubro (“Red Sea”). Most English translations (KJV, RSV, NRSV, NIV) followed the Latin Vulgate, and adopted the name Red Sea as well. A few Bible translations (JB and NJPS) follow the Hebrew reading (MT) of the text, rendering the translation “Sea of Reeds” or “Reed Sea.” It is unclear why the Greek and Hebrew versions disagree; early Greek scholars may have been attempting to locate the body of water where they believed the crossing occurred (Batto, “The Reed Sea,” 30–35). The Old Testament confirms that the term יַם (suph) means “reed” or “rushes.” For example: • In Exodus 2:3, Moses’ mother places her baby among the reeds (יַם, suph) along the bank of the Nile. • Isaiah 19:6 mentions that the “reeds/rushes” along the bank of the Nile River will die. • When Jonah is in the stomach of the great fish, reeds wrap themselves around his neck (Jonah 2:6). The term יַם (suph) is probably derived from the Egyptian term ṯwf or ṯwfy (meaning “reed”); both terms share a West Semitic origin (Kaiser, Exodus, 438). During the Ramesside period, the term is joined with an Egyptian direct article (p3), likely identifying a geographic location in the northeastern Delta or the Isthmus of Suez (Kitchen, “Exodus, The”; Hoffmeier, Ancient Israel in Sinai, 81).
- The exact location of the Reed Sea is unknown; it might be located along the chain of ancient lakes stretching between the Mediterranean Sea and the Gulf of Suez (Kaiser, Exodus, 438). The biblical

reference to יָם סוּף (yam suph) may refer to any body of water with marshy reeds in general. If this is the case, the location would be extremely difficult to determine, as most watery areas in the Delta-Sinai area have large reeds growing along the bank. Alternatively, the term might refer specifically to a unique body of water. If this is the case, an exact identification could be possible. However, it is difficult to determine the topography of the ancient lakes in the northeastern Delta because many of the lakes were drained when the Pelusiac branch of the Nile ran dry in the northern Delta-Sinai area between ad 500–1000. Then, in the 19th century ad, the remaining lakes were drained when the Suez Canal was created (Hoffmeier, *Ancient Israel in Sinai*, 85). The exodus narrative of Exod 13:1–15:27 and the mention of the plague of locusts in Exod 10:19 provides clues for the possible location of the Red Sea. Prior to the exodus, the Israelites were living in the northeastern Delta region of Goshen. The text indicates that the exodus began at Rameses; the Israelites then traveled through Succoth to Etham—which was on the “edge of the wilderness” (Exod 13:20). This may place the Israelites at the northern tip of the ancient Bitter Lakes. God then tells the Israelites to “turn back” (שׁוּב, shuv) and “camp before Pi-hahiroth, between Migdol and the sea” (Exod 14:2), explaining that the move will lead Pharaoh to believe that the Israelites are lost and have left themselves no route of escape. Hoffmeier argues that these verses make sense if the Israelites doubled back from the northern edge of the Bitter Lakes, turning north to camp between the Ballah Lakes and the Mediterranean Sea. At this location, the Israelites could not go north, or they would run into the sea; if they went northeast, they would face the Egyptian fort on the “way of the Philistines”; if they went southeast, they would drown in the Ballah Lakes. This position allowed Pharaoh—confident of a military victory—to approach from the west (Exod 14:3–4). Exodus 10:19 adds support to the theory that the Ballah Lakes were the location of the Reed Sea. This passage states that Yahweh brought a swarm of locusts upon on the northeastern Delta as one of the 10 plagues. To end the plague of locusts, God brought a strong west wind to drive the locusts into the Reed Sea (יָם סוּף, yam suph). A west wind from the Israelite location at Rameses/Pi-Ramesses in the northwestern Delta would have driven the swarm of locusts into the Ballah Lakes. Egyptian textual references to p3 ṯwf or p3 ṯwfy as a location in the far northeastern Delta region further support this argument (see Pap. Anastasi III; Pap. Anastasi VIII; Onomasticon of Amenemope; Pap. Chester Beatty II, 9.2). Excavations begun in 1995 have uncovered an ancient harbor on the lake with boat docks and stone cornice marking the banks, demonstrating that the lakes were deep enough for boats and fishing. Further, in the ancient Roman period, the name for the area was Abu Sefêh, which may preserve a variant of the name sūf. Alternate theories for the location of the Red Sea include:

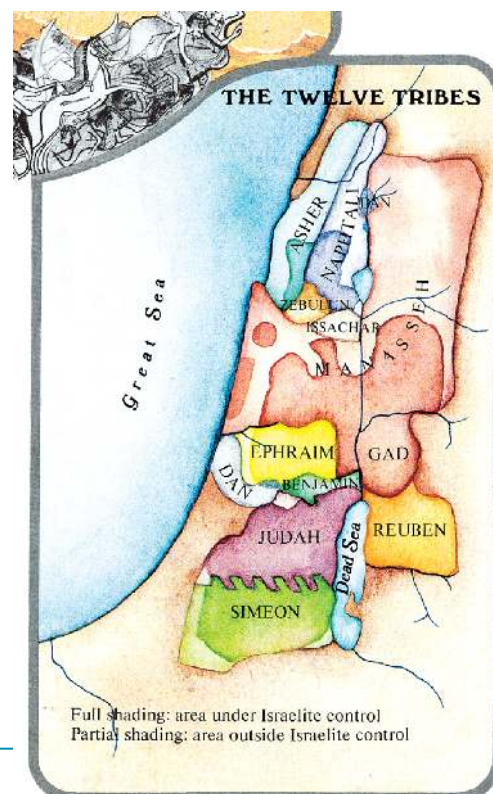
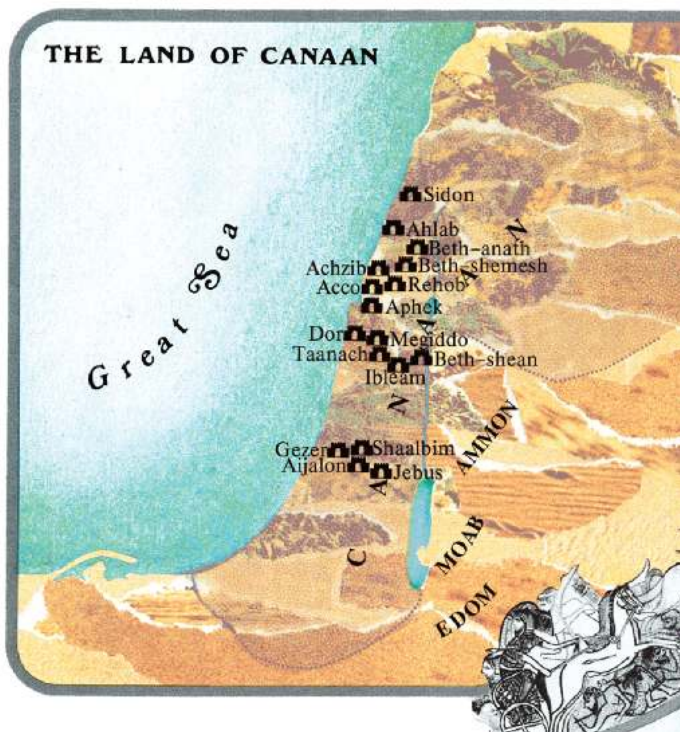
- The Lake Manzelah (Goedicke)
- Gulf of Suez (based on Exod 13:18; Num 33:10–11)
- Gulf of Aqabah (Davies, based on Exod 23:31; Num 14:25; 21:4; Deut 1:40; 2:1; Judg 11:16; 1 Kgs 9:26)
- Bitter Lakes (Petrie)
- The Bitter Lakes and Gulf of Suez were connected during the Nile flood season (De Bellefonds)
- Bryan C. Babcock, “Red Sea,” ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

- **Jordan River**

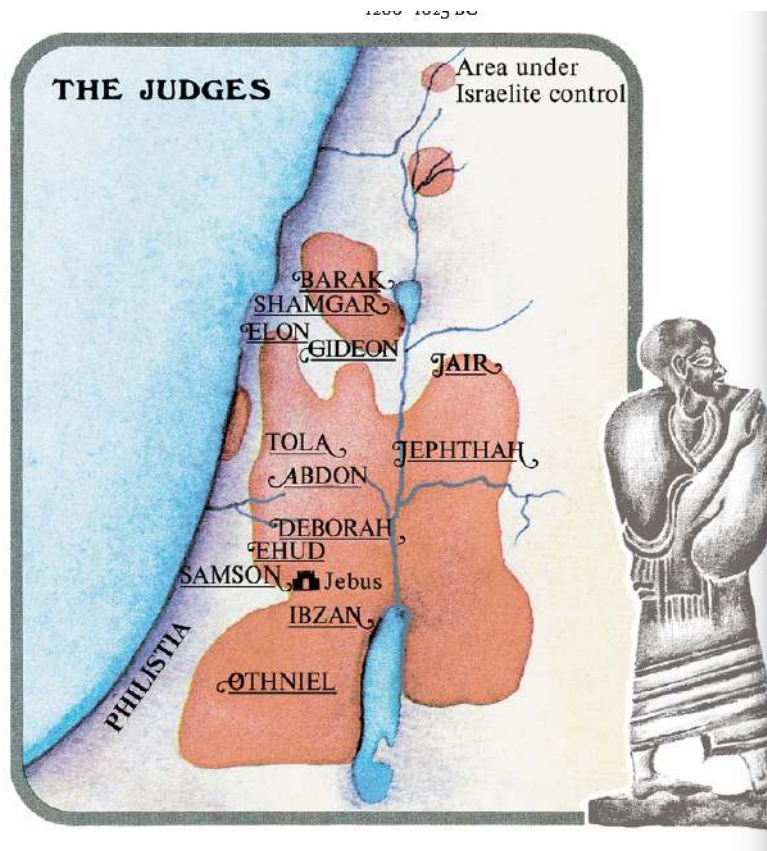
- **TransJordan** - On Mount Nebo, in Transjordan, after looking out across what was to become the land of Israel, Moses died, having won a secure place for himself among the pioneers of world civilization. The law-code which bears his name has been described as a monument more lasting than the Pyramids. (F. F. Bruce, [Bible History Atlas](#), Study Edition. (Jerusalem, Israel: Carta Jerusalem, 2005), 17.)



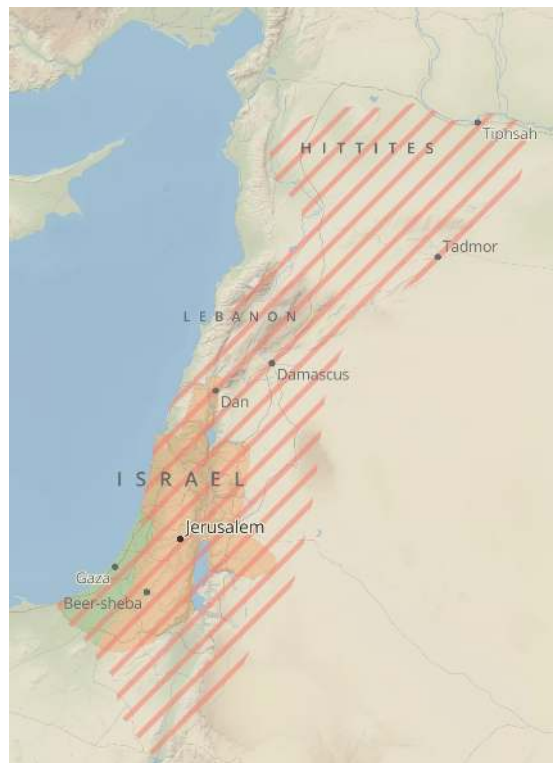
- **Conquest and Tribes**



- Judges - 1200-1025



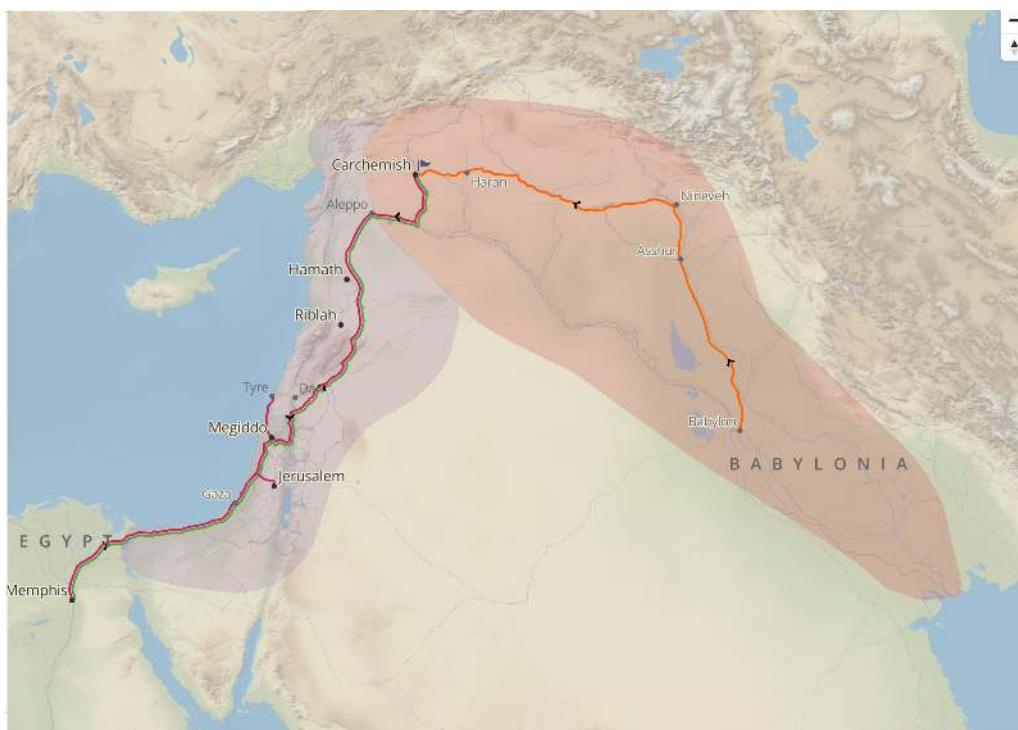
- United Monarchy



- **Kingdom Spilt - 922 B.C.E**
- **Assyrian Conquering of Israel (Northern Kingdom) - 722 B.C.E**



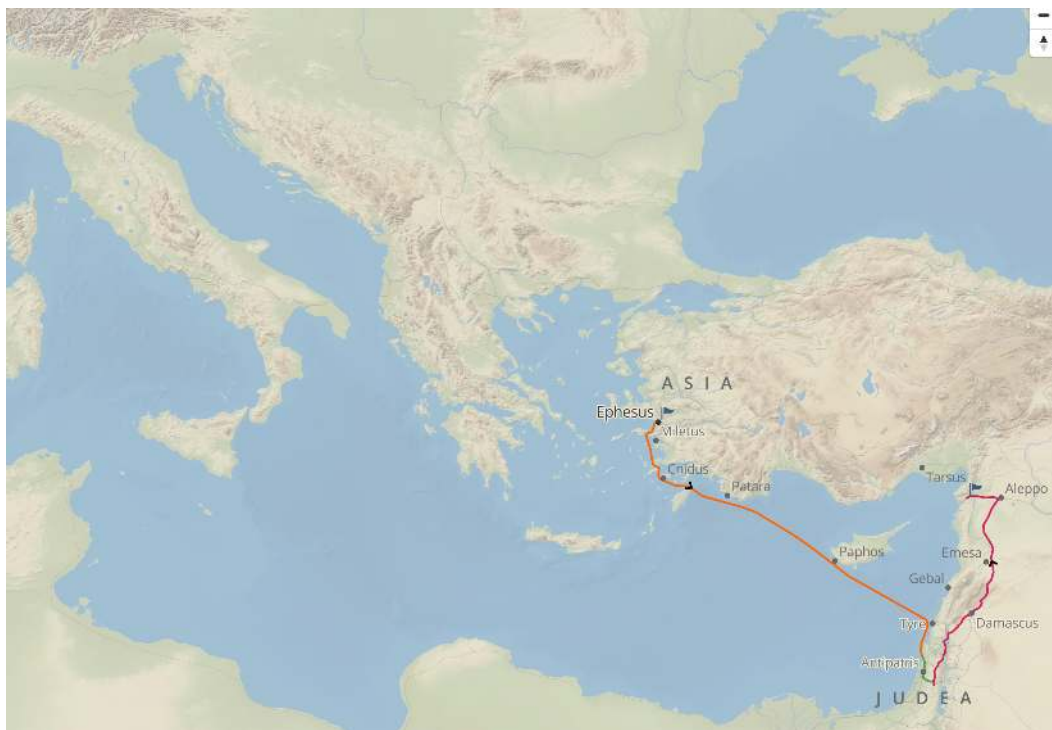
- **Babylonian Conquering of Judah (Southern Kingdom) "The Exile" - 587 B.C.E.**



- Israel During Jesus' Life



- Paul's Journey To Ephesus



All maps are from F. F. Bruce, [*Bible History Atlas*](#), Study Edition. (Jerusalem, Israel: Carta Jerusalem, 2005)

Geographical Features

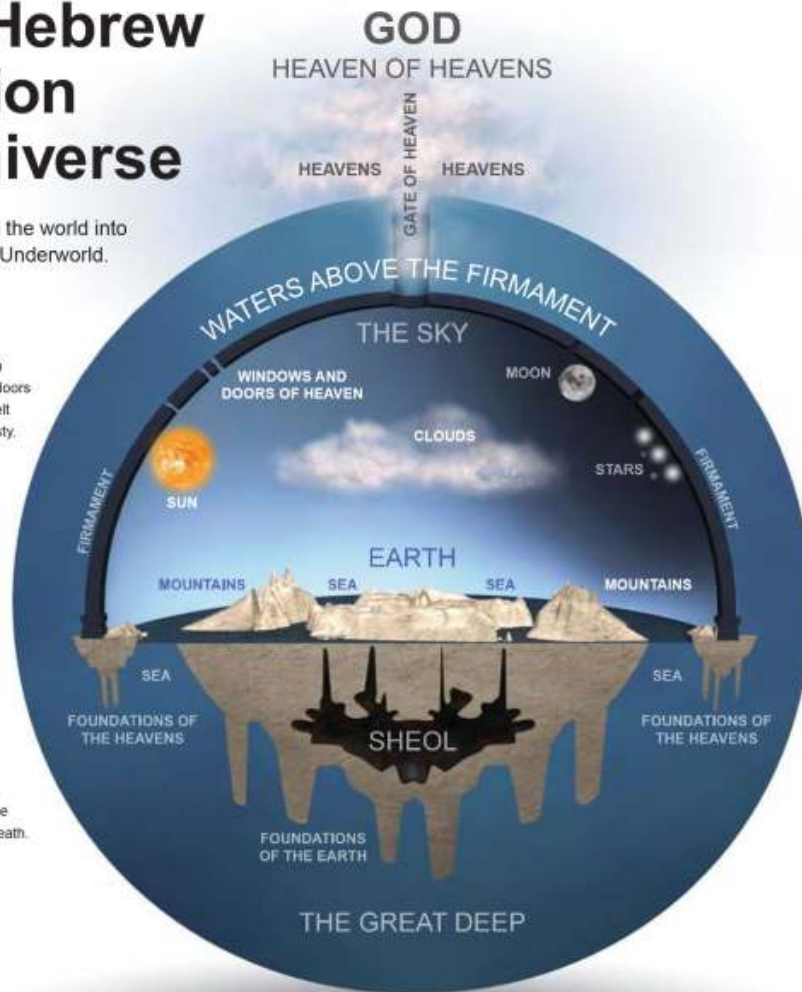
Ancient Hebrew Conception of the Universe

The ancient Israelites divided the world into Heaven, Earth, Sea, and the Underworld.

They viewed the sky as a vault resting on foundations—perhaps mountains—with doors and windows that let in the rain. God dwelt above the sky, hidden in cloud and majesty.

The world was viewed as a disk floating on the waters, secured or moored by pillars. The earth was the only known domain—the realm beyond it was considered unknowable.

The Underworld (Sheol) was a watery or dusty prison from which no one returned. Regarded as a physical place beneath the earth, it could be reached only through death.



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Other Contextual Examples

- Eye of a Needle
- Dew from Hermon
- The Temple and the Fig Tree
- Apocalyptic
- Woman at the Well

Week 3: The Biblical Timeline

1250 B.C./B.C.E.	Moses and Exodus
1200-1000	Conquest, Settlement, Judges
1000	United Monarchy
922	Division of the Kingdom
722	Fall of Northern Kingdom, Israel
587	Fall of the Southern Kingdom, Judah
538	Edict of Cyrus ; Return from Exile
515	Completion of Second Temple
450	Ezra and the Law
400-100 B.C.E	Period of Silence
1-35 C.E.	Life of Jesus
50-110 C.E.	Founding of the Church and Canon Epistles
110-311 C.E.	Early Church
312	Edict of Milan and Holy Roman Empire

9 Important Moments in the O.T.

1. Creation
2. The Call of Abraham
3. Exodus (Sinai and Covenant)
4. Conquest and Settlement
5. Establishment of the Monarchy
6. Division of the Monarchy (Israel/Judah)
7. Fall of Israel (Rise of Assyria)
8. Fall of Judah (Rise of Babylon)
9. Return and Restoration (Rise of Persia)

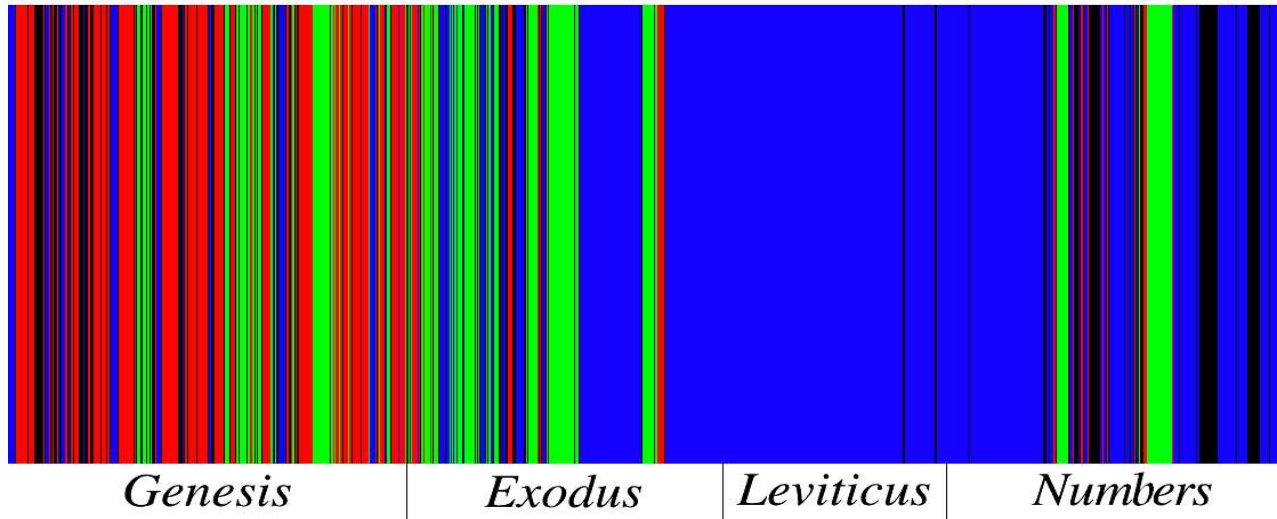
Timeline of Recorded History

- 1250: Moses and Exodus
- 1200-1000: Conquest (Joshua - Judges)
- 1025 -1005: Saul
- 1005 – 965: David
- 968-928: Solomon
- 922: Split of Kingdom; Rehoboam in Judah, Jeroboam in Israel
- 722: Fall of Samaria (Israel's capital) to Assyria. Hoshea was king of Israel
 - TP3 [Tiglath-Pileser III] (744-727): Judah payed tribute to TP3. Israel and Aram-Damascus joined forces to fight TP3. Judah says no. Israel lays siege to Judah. Judah calls TP3. Then Shalmanesar V took over and conquered Samaria.
- 701: Hezekiah's Revolt
 - Invasion and siege by Sennacherib
- 622 or 623: Book of Law found by Josiah
 - Nabopolassar (626-604) King of Babylonian
- 609: Josiah killed at Megiddo by Pharaoh Necho
- 605: Pharaoh Necho is defeated by Nebuchadnezzar II (604-562) and Judah becomes a Babylonian vassal
- 601: Jekoiakim revolts against Babylon
- 597: 1st deportation by the Babylonians. Jehoiakin is deported.
 - Zedekiah is made governor.
- 589: Zedekiah's Revolt against the Babylonians
- 587: 2nd deportation and destruction of Jerusalem. Zedekiah flees and he is caught. Watches his sons get killed and then put his eyes out. (this was the end of the Davidic line)
 - Nebuchadnezzar II Conquered Jerusalem and destroyed the temple
- 539: Persian King Cyrus' conquest of Babylon
 - Allows people to return to their lands in 538
- 538: Sheshbazaar charged with rebuilding the temple
 - Leads Jews back to Jerusalem (like Moses)
 - Zerubbabel is the one who actually builds it (he is a heir of David)
- 515: Completion of 2nd temple
- 458: Ezra's Mission
- 445-433: Nehemiah's Governorship
 - Period of Silence (starts Greek leadership in the Levant)
- Around this time is when Ezra/Nehemiah is written

- Persian Period: 539-332 BCE
- Exilic Period: 587-538 BCE

Timeline of Biblical Authorship

Yahwist (J) ■ ■ *Priestly (P)*
Elohist (E) ■ ■ *Redactor (R)*



10th Century B.C.E (999-900)

- Around 965 1-2 *Samuel*
- 968-920 - *Song of Solomon*

9th Century B.C.E (899-800)

- *J Source*
- 870-865 - *Joel*

8th Century B.C.E (799-700)

- *E Source*
- 765-750 - *Amos*
- 750-700 - *Jonah*
- 750-725 - *Hosea*
- 740-700 - *Micah*
- 740-690 - *Isaiah Chapter 1-39*

7th Century B.C.E (699-600)

- *D Source*
- 625 - *Zephaniah*
- 623-612 - *Nahum*

- Around 621 - *Joshua and Judges*

- Around 600 - *Habakkuk*

6th Century B.C.E (599-500)

- *P Source*
- 597-597 - *Jeremiah*
- 587-586 - *Lamentations*
- 597-586 - *Obadiah*
- 587-538 - *1-2 Kings*
- Around 572 - *Ezekiel*
- 538-539 - *Isaiah 40-55*
- Around 536 - *Isaiah 56-66*
- 550-525 - *Daniel Chapters 1-6*
- 520 - *Haggai*
- 520-518 - *Zechariah*

5th Century B.C.E (499-400)

- Late 5th Early 4th - *Ecclesiastes*

- 465-475 - *Esther*

- 450 B.C.E - *Malachi*

- 430-397 - *Ezra-Nehemiah*

- 430-400 - *1-2 Chronicles*

- 430-400 - *Psalms (Redacted)*

- 430-400 - *Proverbs (Redacted)*

- Around 400 - *Job*

4th Century B.C.E (399-300)

3th Century B.C.E (299-200)

- Around 200 *Ruth*

2th Century B.C.E (199-100)

- 150-100 - *Daniel Chapters 7-12*

1th Century B.C.E (99-0)

1th Century C.E (0-99)

- 50-56 C.E. *Galatians*

-
- | | | |
|--|--------------------------------|---|
| • 50-51 C.E. 1-(2)
<i>Thessalonians</i> | • 64-67 C.E. <i>Hebrews</i> | • 90-110 C.E. 1-2 <i>Timothy, Titus</i> |
| • 50-55 C.E. - <i>James</i> | • 66-67 C.E. 2 <i>Peter</i> | • 90-125 C.E. <i>Jude</i> |
| • 54-56 C.E. 1-2 <i>Corinthians</i> | • 70-74 C.E. <i>Mark</i> | • 90-96 C.E. <i>Revelation</i> |
| • 54-55 C.E. <i>Philemon</i> | • 70-90 C.E. <i>Colossians</i> | • 95-110 C.E. 1,2,3 <i>John</i> |
| • 54-55 C.E. <i>Philippians</i> | • 80-95 C.E. <i>Ephesians</i> | |
| • 56-57 C.E. <i>Romans</i> | • 80-90 C.E. <i>Matthew</i> | |
| • 63-67 C.E. 1 <i>Peter</i> | • 85-95 C.E. <i>Luke-Acts</i> | |
| | • 90-110 C.E. <i>John</i> | |
-

The All So Important Monarchy Period (1-2 Samuel, 1-2 Kings, and 1-2 Chronicles)

1-2 Samuel

- The Ark Narrative
- Captured b/c of God's anger w/ priests of Shiloh
- History of Saul's Rise
- A bunch of stories about Saul
- History of David's Rise
- Shows him as no usurper and having divine favor
- Succession Narrative (Primary Sources)
- Absalom's revolt leading to Solomon on the throne

1-2 Kings

- Royal Archives
- Succession Narrative
- Wisdom Traditions
- Royal Legends (Solomon)
- Prophetic Legends (Elisha and Elijah)

1-2 Chronicles

- Priestly (P)
 - Genealogies

Samuel/Kings

-
- Divine promise conditional and broken
 - Treats Northern kingdom as bad and apostate
 - King does wrong and all of Israel suffers
 - Monarchy is pictured as negative and must be kept in check by prophets such as Samuel and Nathan (almost an argument against kingship)

Chronicles

- Focuses on the temple and David and Solomon's contribution to it
 - More open to the Northern Kingdom (Hezekiah included the north in his Passover celebration)
 - Very Little is said about Saul
 - No account of David's affair with Bathsheba
 - Absalom Revolt is omitted
 - Solomon's folly of worshiping false gods is omitted
 - Absence of parallel accounts of Northern kingdom
 - No accountability of Israel for corporate sin
 - Reward and punishment for a king's decision is immediate and happens during the king's lifetime
 - More complex evaluation of kings (they do good and bad)
 - Divine promise is unconditional
 - Genealogies pulled from Pentateuch texts
 - Focuses on all of Israel (including the Northern kingdom) to participate in the 2nd temple period and the ritual life it brings
 - Seems like an argument for kingship
-
- Chronicles makes Saul and David seem more ideal and does not get into the political aspects.
 - Chronicles maintains a heavy emphasis on Temple Worship and encompasses all of Israel and does not focus on divided nation.
 - Chronicles shows more of a personal responsibility of the kings

Prophet Chart

Prophet	Dates	Location	Audience
Joel	Either 870-865 or 450-350	From Judah (South)	People of Jerusalem (South) (against Egypt if earlier date)
Jonah	750-700	From Israel (North)	Assyrians
Amos	760-750	From Tekoa (South) To Israel	Israel (North)
Hosea	Mid-Eighth Century (c.750-720)	Israel (North)	Israel (North)
1st Isaiah	740-700	From Jerusalem In Judah	Judah (South)
Micah	Late 8th Century (c.722-700)	From Moresheth-gath In Judah	Israel (North) & Judah (South)
Jeremiah	627-587	From Judah (Tribe of Anathoth) Taken to Egypt	Exiles in Babylon
Zephaniah	Around 625	From Judah	Judah
Nahum	623-612	From Judah	Encouragement for Judeans and Judgment for Nineveites
Habakkuk	Around 600	From Judah	God
Obadiah	597-586	From Judah (Or exile)	Encouragement for Judeans and Judgment for Edom
Ezekiel	July 597-April 574 Includes first deportation in 597 from Jerusalem to Tel Abib	From Jerusalem to Tel Abib	Exiles in Babylon
2nd Isaiah	554-540 (Almost 200yrs after 1st Isaiah)	From School of Isaiah (Judah) In Babylon	Exiles in Babylon
Daniel	550-525 & 167-150	From Judah (Anonymous author)	Exiles in Babylon (1-6), Jews under Antiochus' reign (7-12)

Zechariah	520-518	From recently restored Jerusalem	Post-exilic Jews
Haggai	Aug-Dec 520 (Post-Exilic)	From recently restored Jerusalem	Joshua (High Priest) Zerubbable (Governor), Remnant & Returned Elite
3rd Isaiah	520-515 (Post-Exilic, and after initial return from Babylon)	From School of Isaiah (Judah) After return from exile	Returned Exiles
Malachi	Associated with Persian Post-Exilic period Perhaps 445 in light of similarities to Ezra and Nehemiah	Ambiguous (In Jerusalem?)	Returned Exiles & Remnant

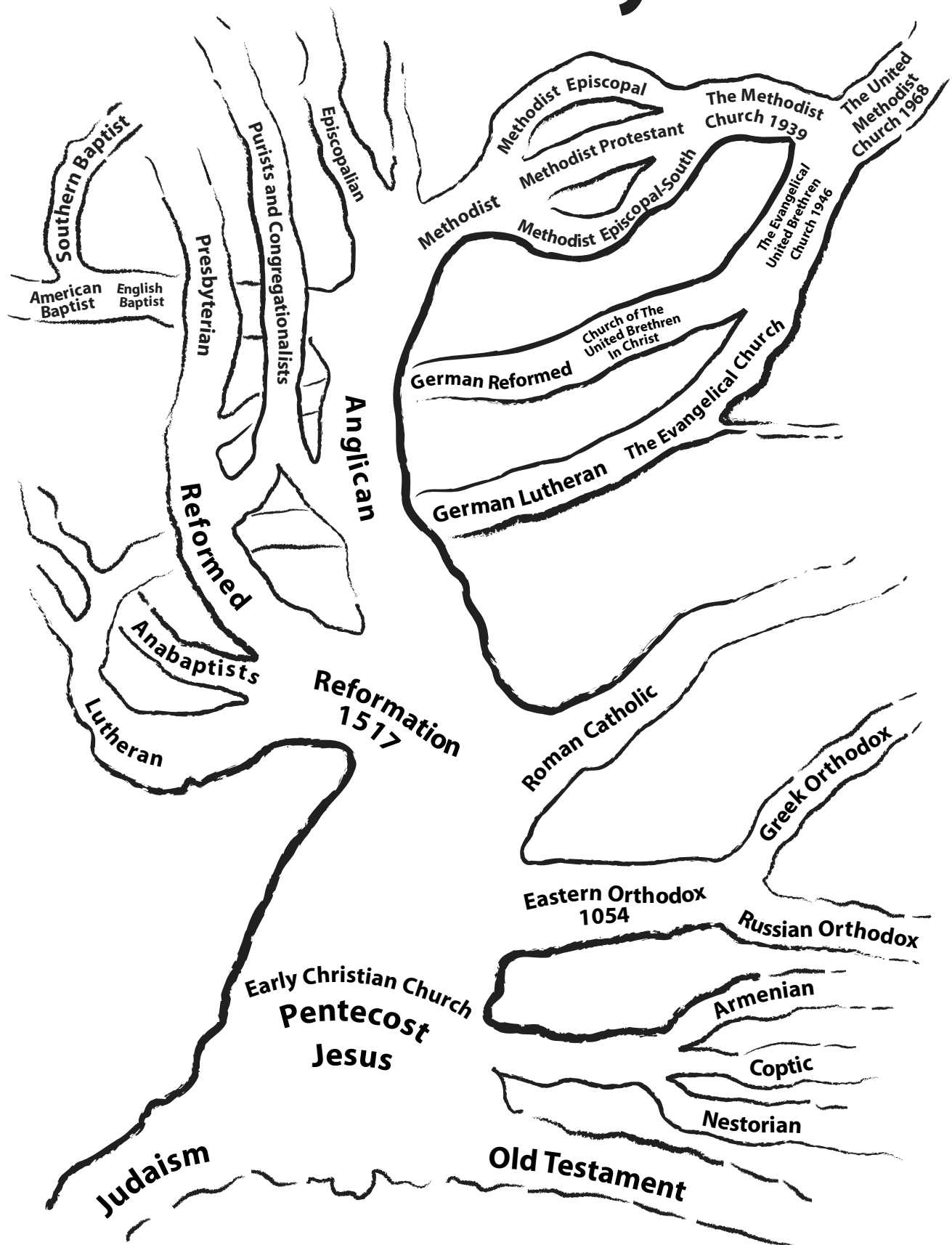
- In all three synoptics
- Mark & Matthew Only
- Mark & Luke Only
- In all four Gospels
- John, Mark & Matthew

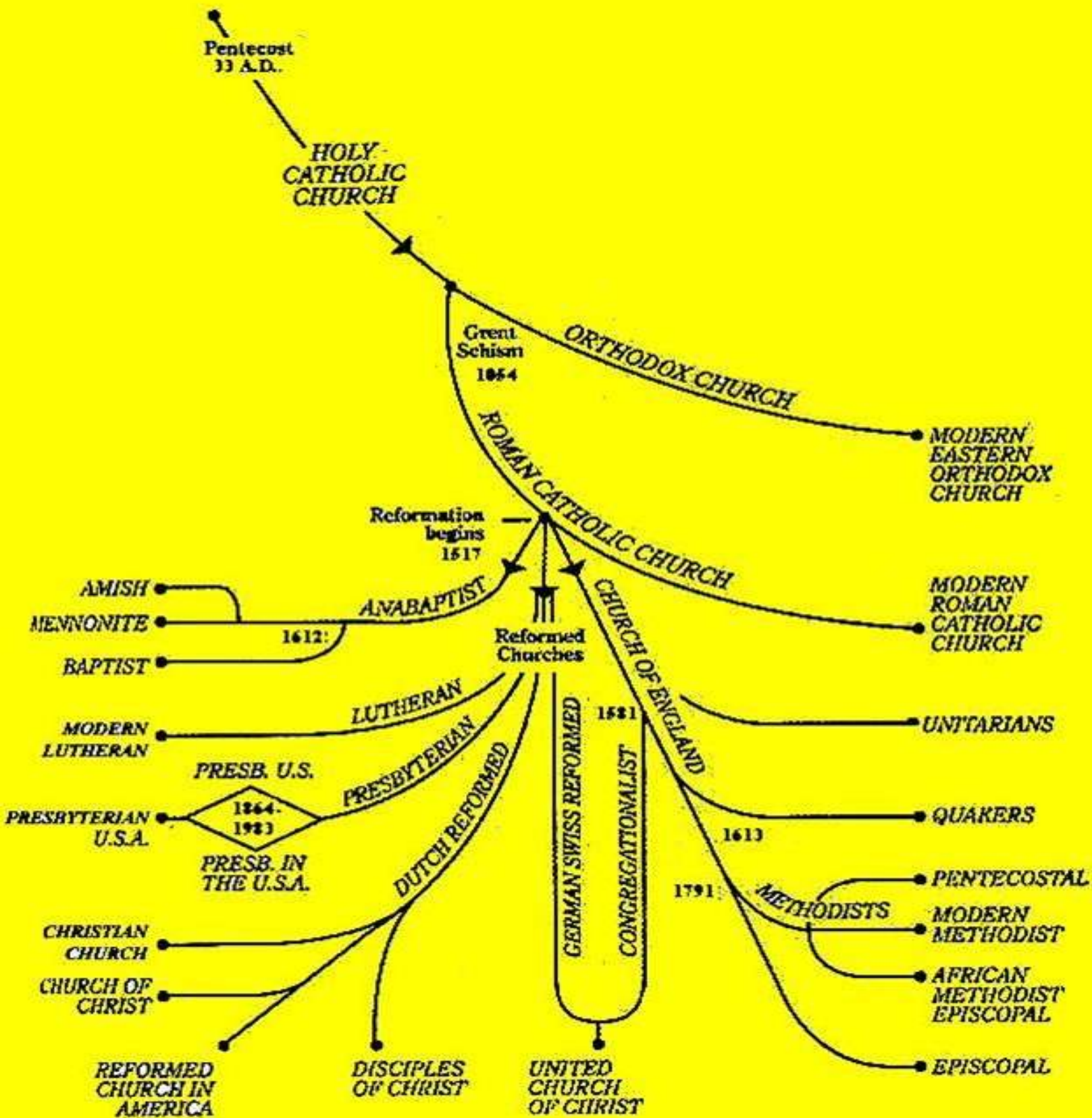
Mark 15:20b-41 After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him. The Crucifixion of Jesus They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh, but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take. It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, 'The King of the Jews.' And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, 'Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!' In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, 'He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.' Those who were crucified with him also taunted him. The Death of Jesus When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, 'Eloi, Eloi, lema sabachthani?' which means, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said, 'Listen, he is calling for Elijah.' And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, 'Wait, let us see whether Elijah will come to take him down.' Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, 'Truly this man was God's Son!' There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joseph, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.	Matthew 27:31b-56 After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him. The Crucifixion of Jesus As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, 'This is Jesus, the King of the Jews.' Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, 'You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.' In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, 'He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, "I am God's Son." ' The bandits who were crucified with him also taunted him in the same way. The Death of Jesus From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, 'Eli, Eli, lema sabachthani?' that is, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said, 'This man is calling for Elijah.' At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, 'Wait, let us see whether Elijah will come to save him.' Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, 'Truly this man was God's Son!' Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.	Luke 23:26-49 The Crucifixion of Jesus As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, 'Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, "Blessed are the barren, the wombs that never bore, and the breasts that never nursed." Then they will begin to say to the mountains, "Fall on us"; and to the hills, "Cover us." For if they do this when the wood is green, what will happen when it is dry?' Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. [[Then Jesus said, 'Father, forgive them; for they do not know what they are doing.']] And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying, 'He saved others; let him save himself if he is the Messiah of God, his chosen one!' The soldiers also mocked him, coming up and offering him sour wine, and saying, 'If you are the King of the Jews, save yourself!' There was also an inscription over him, 'This is the King of the Jews.' One of the criminals who were hanged there kept deriding him and saying, 'Are you not the Messiah? Save yourself and us!' But the other rebuked him, saying, 'Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.' Then he said, 'Jesus, remember me when you come into your kingdom.' He replied, 'Truly I tell you, today you will be with me in Paradise.' The Death of Jesus It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, 'Father, into your hands I commend my spirit.' Having said this, he breathed his last. When the centurion saw what had taken place, he praised God and said, 'Certainly this man was innocent.' And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.	John 19:16b-37 Then he handed him over to them to be crucified. The Crucifixion of Jesus So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth, the King of the Jews.' Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, 'Do not write, "The King of the Jews"', but, "This man said, I am King of the Jews." ' Pilate answered, 'What I have written I have written.' When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, 'Let us not tear it, but cast lots for it to see who will get it.' This was to fulfil what the scripture says, 'They divided my clothes among themselves, and for my clothing they cast lots.' And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), 'I am thirsty.' A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit. Jesus' Side Is Pierced Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' And again another passage of scripture says, 'They will look on the one whom they have pierced.'
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Week 4: The Bible and the Church

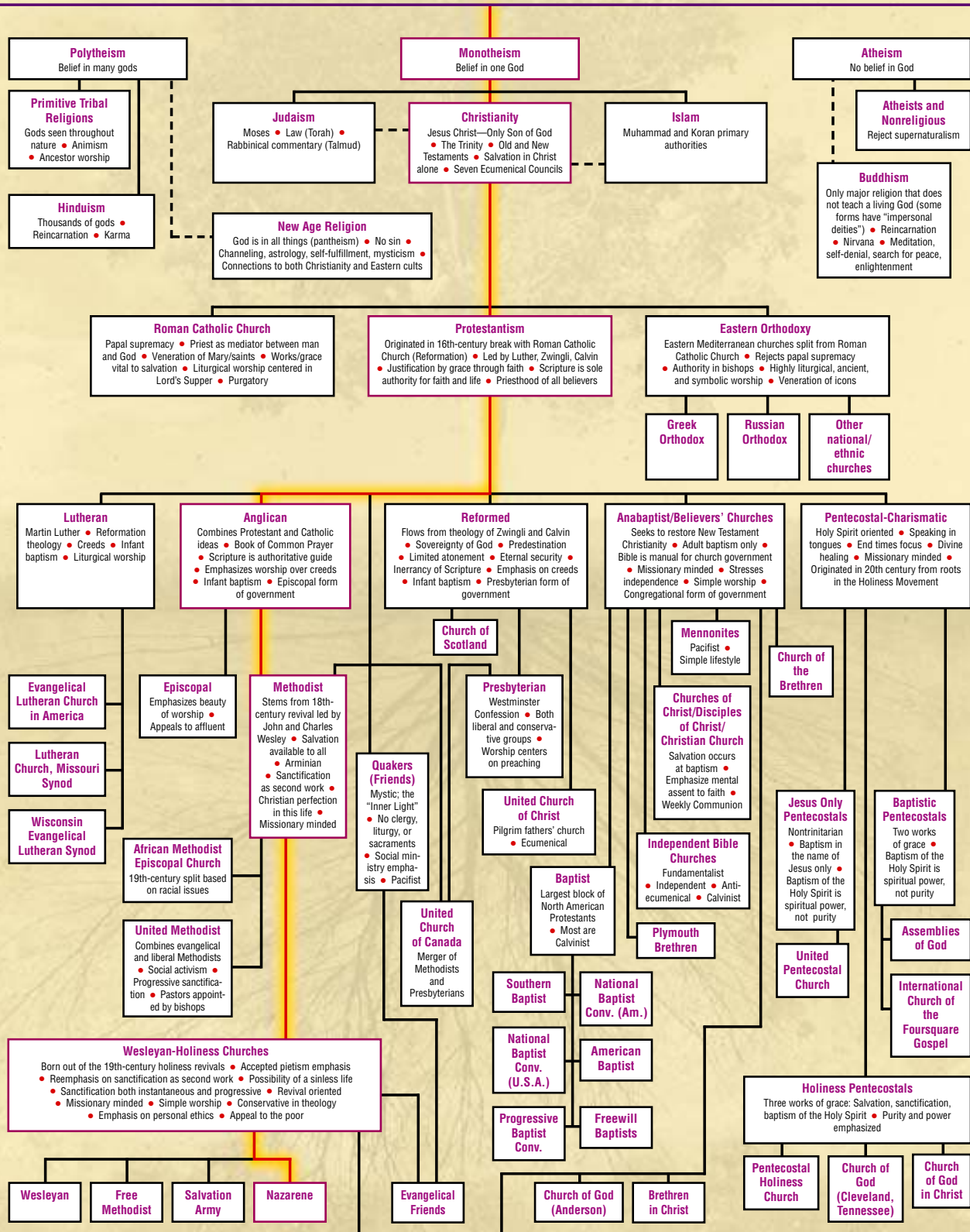
Lots of Charts

Church History Tree



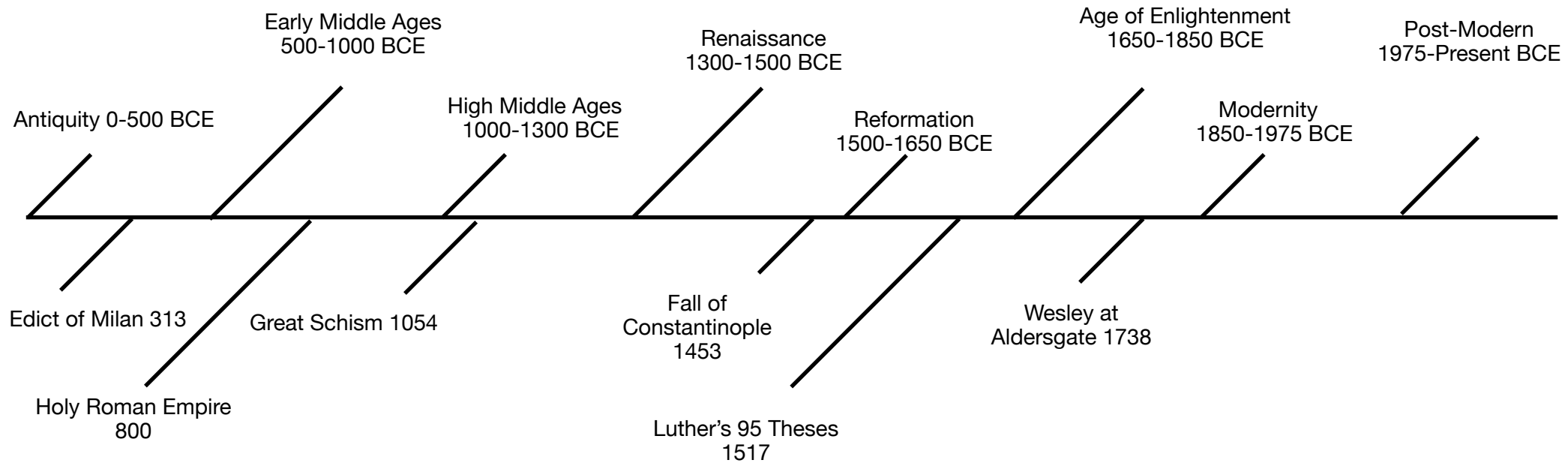


A FAMILY TREE OF RELIGIOUS GROUPS

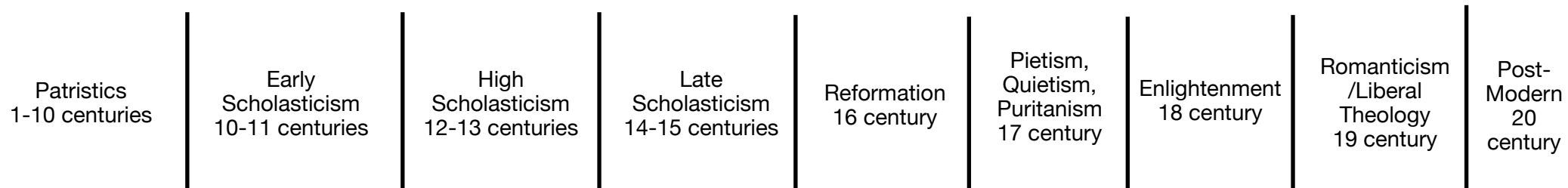


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Western Civilization



Christian Periods of Thought



Week 5: Theology and Hermeneutics

Fundamentalism		Progressive
(Literal, Inerrant)	(Inspired, Infallible)	(complimentary, helpful)

PCA vs Wesleyan Understanding of the Bible

*written by a ministry colleague

Presbyterian Church of America

The Bible

(1) Is the inspired Word of God, is without error, and (2) contains everything we need to know about having a right relationship with Him. (3) The Bible is the basis for all of our essential beliefs.

Catholic/ Wesleyan (Armenian) [differences btw CC and UMC noted with *]

The Bible

To be blunt this somewhat of a rudimentary way of summarizing what the Scriptures are. However, any two sentence summary of topics as expansive as those within the realm of theology and hermeneutics is bound to be rudimentary as was noted in the preliminary analysis.

(1).

We do believe that the Bible is inspired by God (2 Timothy 3). However, most mainline Catholic and UM churches/pastors are very delicate with how they handle the idea of the scriptures being “without error.” This is a very common debate, and has been a point of contention in many protestant discussions. Most evangelical denominations such as Baptist, Pentecostal, Church of Christ, Church of God and certain groups of churches within relatively less evangelical traditions such as United Methodist, Anglican and Presbyterian elevate the scriptures to a place of revelatory supremacy.

There is a difference between “inherent” and “infallible.” We UM/Anglican/Catholics, doctrinally err on the side of the scriptures being infallible. This means that because they are “God breathed,” they can be interpreted in a way that can communicate the Word of God to the reader/hearer. However, the Scriptures are a conglomeration of letters, narratives, and historical accounts written over a 1500-2000 year period the most recent of which was completed most likely no later than 120 CE. Since then (almost 1900-2000 years ago) there have been an uncountable amount of translations in to a number of different languages, most of which were not using original manuscripts. Many of the translations have also been influenced by the theology of the organization paying for the translation to be undertaken. This can be seen in nuanced ways through the translations of certain words or phrases. Besides the translation issues, the scriptures themselves were written by human beings, writing to a specific context, in a specific time in history, all of which were very different from our own. It is impossible for there not to be some level of human error in the texts themselves. For a textual reference read 2 Kings 25:27 and Jeremiah 52:31 and know that they are attempting to recount the exact same event.

That being the case, because God is God, the scriptures still contain the ability to speak to us today, even though they were written to a different context. That is why we call them the “living Word.” So in that way they are infallible because God’s Word is infallible, yet the text themselves can’t be inherent like the Midtown statement suggests.

(2 & 3)

Again this is a common theological notion of evangelical protestant churches. There is a *heavy* emphasis placed on the role of scripture. In my opinion, and obviously I did not come up with this idea, this is a carryover product of the Reformation. When Martin Luther submitted the 95 Thesis, he brought to light a number of issues he found problematic with the way the Catholic Church was operating. His grievances varied from the selling of indulgences and the role of clergy, to the role of scripture. From this period of the reformation comes the rise of Protestantism and the deep tensions between the Roman Catholic Church and everyone else. However, though most people do not know which lineage they hail from, those who do are not keen on all of us being lumped together. This initial reformation eventually had a number of sects that began to form as differences on doctrine and structure arose.

One of these sects was a group of reformers in Scotland lead by John Calvin. Though it was in the middle of the sixteenth century (1540-1560) that the Presbyterian Church began, it was not until the early seventeenth century that the true identity and theological standards of the denomination were really formulated. In the 1640's the Westminster Confession of Faith was adopted by the Reformed group as that which is the governing authority on theological doctrine. This confession and this denominational lineage are still operating today. In the United States the two largest Presbyterian groups are the PCA and the PCUSA, the latter being the more liberal and the former being the more evangelical. Whereas, the PCUSA still recognizes the Westminster Confession in their doctrine, they ratified their theology in 1967 with the Confession of 1967 which has allowed for a lot of changes in the denomination and has led to a great deal of recent controversy. However the PCA denomination (which Midtown is affiliated with) split from the PCUSA church in the 1970's due to disagreements among the southern parishes regarding the denominations stance on many social issues. In 1974 the denomination officially became known as the Presbyterian Church in America and has been adding conservative churches wishing to defect from the PCUSA ever since. Their main goal in splitting from the PCUSA was not only to remove itself from what it saw as problematic social stances, but the move was also an effort to reaffirm the Westminster Confession. One of the main goals in doing so was to (in my paraphrase) get back to the Bible. The idea of "Solo Scriptura" was very popular among reformers in the sixteenth century and one that is still highlighted in many denominational doctrines today. However, what each denomination means by this phrase can vary, and it is a phrase the Catholic Church spoke out against vehemently. It can be argued that this is one the largest points of *theological* differences between Catholics and Protestants. However, I would say it was one of the largest differences between Catholics and Reformed, Anabaptist, or Holiness Protestants. We Protestants of the Anglican lineage, (not including the holiness movements that came later from the Methodist movement in America) have a much looser view on the Solo Scriptura argument.

The Westminster Confession of Faith, 1646, (Midtown Christian and all other PCA) stance on Solo Scriptura is as follows: "The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men." (Chapter I, "Of the Holy Scripture," Article VI)⁴ [The Baptist have a very similar stance on how they understand Scripture. And most non-denominational churches stem out of either Baptist or PCA heritages, just so you know for future reference. i.e Church of the Highlands]

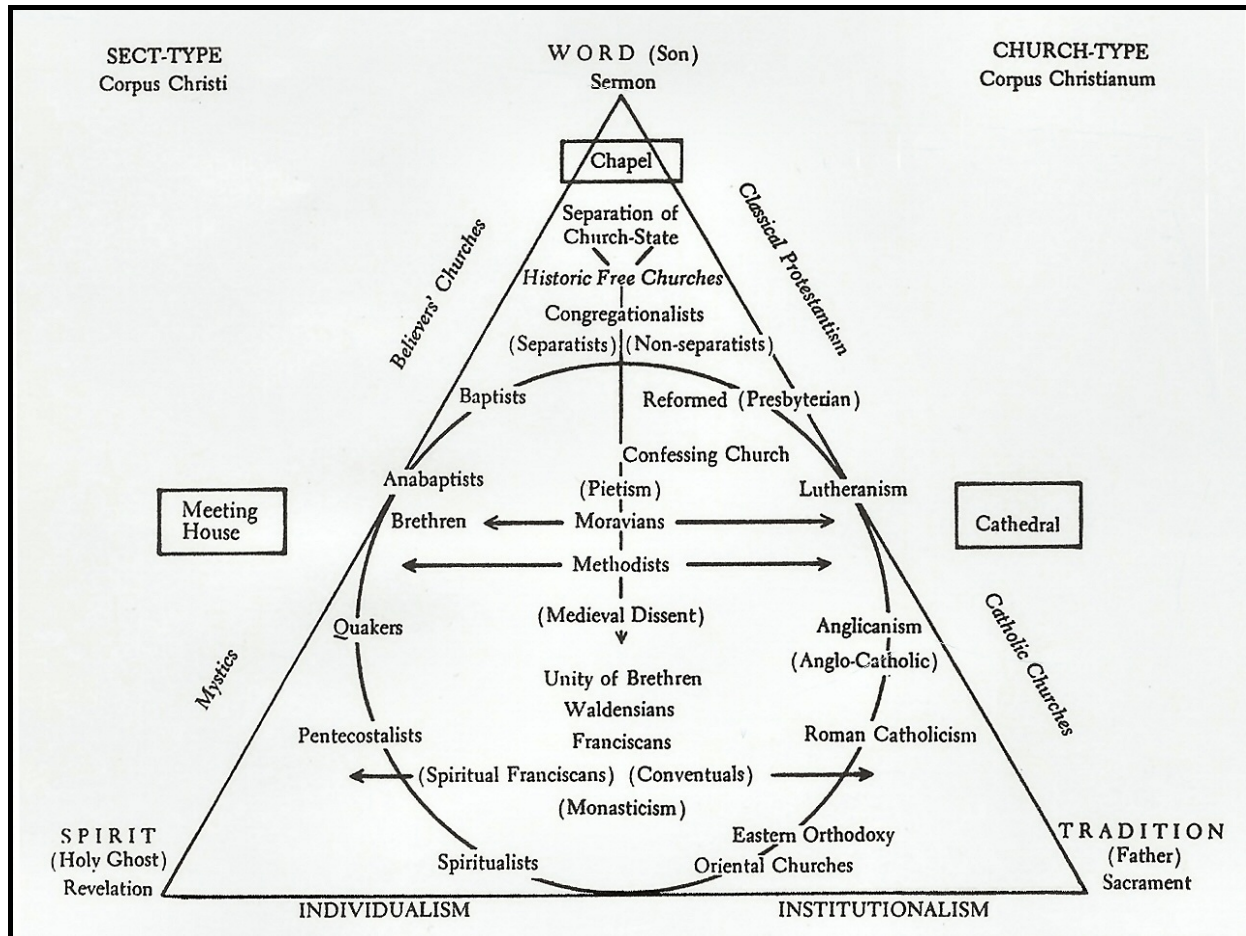
. The Anglican/Methodist line came from a completely separate ecclesial schism – the "Political Reformation" (1532-1534). This reformation occurred because King Henry VIII wanted to get divorced. Due to the fact that the Pope would not recognize Henry's divorce the King decided that England would secede from the Catholic Church, he would establish the English Monarchy as the head of the church, and thus the Church of England was formed. For the most part the COE did not change any of the theological doctrines of Catholic origins, save of course the whole divorce things. As such, the Anglican Church throughout history has been the closest religious organization to the Catholic Church. The Church of England (the Anglican Church) became the Episcopal Church in America. However, before it did John Wesley (an Anglican Priest) started a movement in the new colonies around the time of the Revolutionary War that eventually became what is today the United Methodist Church. The reason for this division is a conversation for later since it is not very pertinent for this discussion.

My prospective is that of a Wesleyan lens, and as such, I can say that our stance is somewhere between the Catholics and the Reformers, with a lean much closer to the Catholics. Article V of the Methodists' Twenty-Five Articles of Religion, adopted in America, 1784 says "The Holy Scripture contained all things necessary to salvation." It goes on to say more, but that is the key point. For us the Scriptures contain all things necessary for salvation, meaning that one can encounter God in the scriptures and experience salvation. For Methodist this does not mean that Scripture is the *only* way we encounter God. That is the key difference. Unlike the

Westminster Confession, we do not say that all means for experiencing salvation are in the scriptures alone. (Remember the WC said “unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.”) This means that for us, like the Catholics, there are more ways to encounter God and experience salvation that are not contained within the Scriptures. That opens up the revelatory possibilities of God to go beyond an encounter within the Scriptures. For the Methodist we use the Wesleyan Quadrilateral to talk about the ways of encountering God - Scripture, Reason, Experience, and Tradition. Each of these individually can contain an avenue to fully encounter God, however they should always be juxtaposed against the others for affirm the authenticity of the encounter.

This is almost exactly the sentiment expressed in Vatican II “Hence there exist a close connection and communication between sacred tradition and sacred Scripture. For both of them, flowing from the same divine wellspring, in a certain way merge into a unity and tend toward the same end. For sacred Scripture is the word of God inasmuch as it is consigned to writing under the inspiration of the divine Spirit. (*Dei Verbum*, Articles 9 and 10) The similarity between the Catholic Church and the Methodist/Anglican Church is in the reliance on multiple avenues for understanding Divine Revelation or “the wellspring”. More than any other Christian religious group the Catholic Church depends on the Tradition as a guide to encountering God. That tradition is mediated by the priest who then shepherds the congregation, ultimately invoking the liturgy of the mass and culminating in presiding over the distribution of the Body and Blood of Christ which would be the fullest way to encounter God. Whereas, Reason, and Experience are also facets of a Catholic’s ability to encounter the Divine, they are utilized to a lesser extent in favor of Tradition.

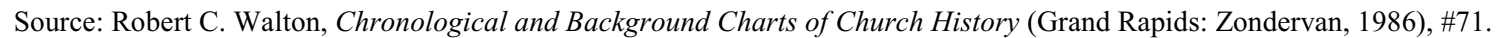
**Typology of Churches from Donald F. Durnbaugh,
*The Believers' Church: The History and Character of Radical Protestantism***



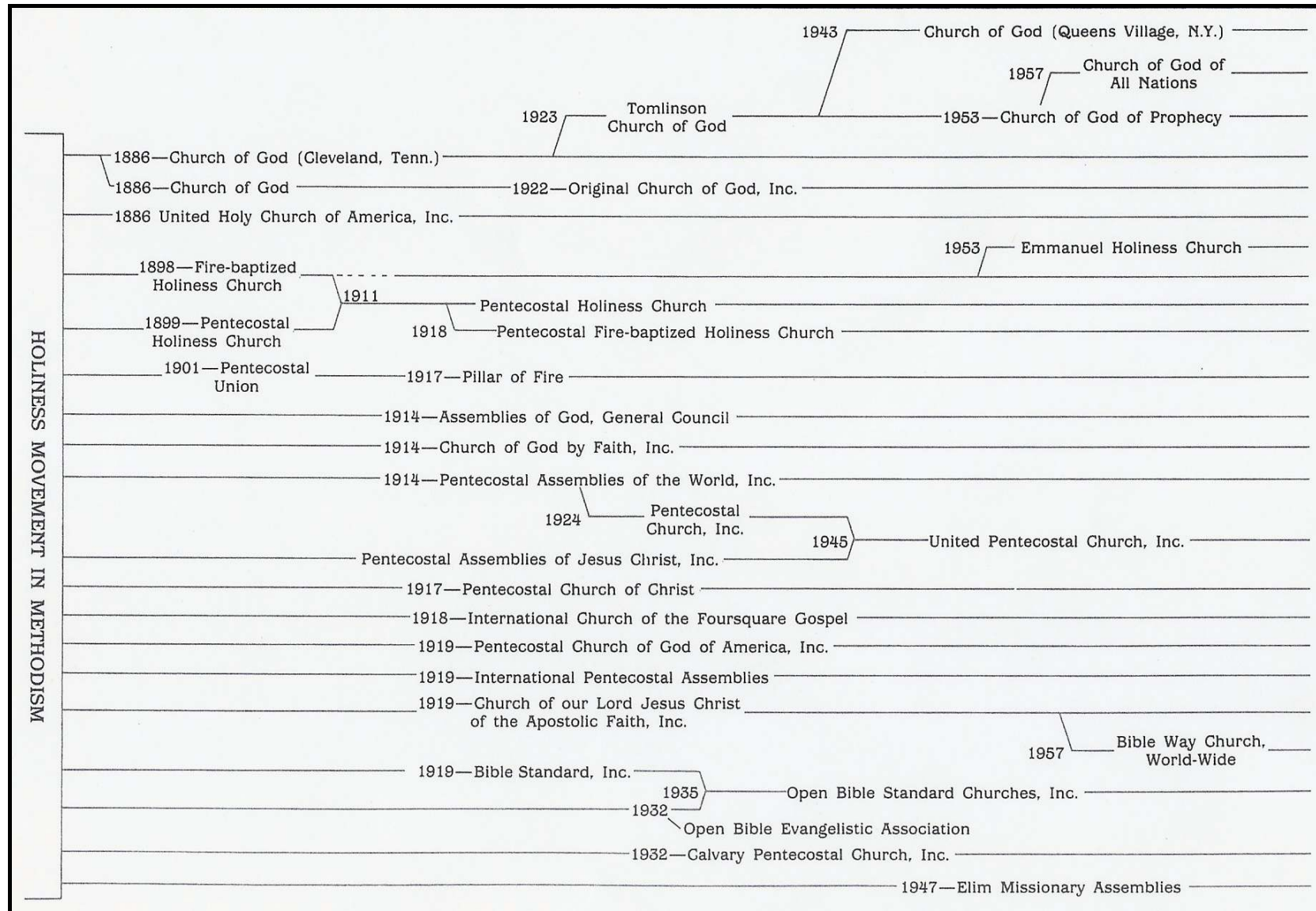
“The three corners of the triangle represent the source of authority, respectively Tradition, the Word, and the Spirit. The middle ground is occupied by movements which are inherently unstable. The monastic orders, for example, have been largely preserved within the Catholic rubric, but have sometimes broken loose toward the sectarian side, e.g., Spiritual Franciscans, Pietism has used sectarian principles to renew the church (as clearly seen by Troeltsch), but has often led to separation. Methodism, for example, began as a renewal movement within Anglicanism, separated as a voluntary church, and is now moving back into the Anglican orbit. The Calvinist bodies have historically been torn by their ambivalence between church and sectarian motivations. The ecumenical movement can be explained, from one point of view, as the drive to recover full churchly status, with the tendency to move to the right. Sectarian movements also shift to the right as they become denominations.”

Source: Donald F. Durnbaugh, *The Believers' Church: The History and Character of Radical Protestantism* (New York: Macmillan, 1968), pp. 30–31.

Topic	Calvinism	Lutheranism	Arminianism
Human will	Total Depravity without free will permanently due to divine sovereignty	Total Depravity without free will until spiritual regeneration	Depravity does not prevent free will
Election	Unconditional election to salvation with those outside the elect foreordained to damnation (double-predestination) ^[39]	Unconditional predestination to salvation for the elect	Conditional election in view of foreseen faith or unbelief
Justification	Justification is limited to those predestined to salvation, completed at Christ's death	Justification of all people, completed at Christ's death.	Justification made possible for all through Christ's death, but only completed upon choosing faith in Jesus
Conversion	Monergistic, through the inner calling of the Holy Spirit, irresistible	Monergistic, through the means of grace, resistible	Synergistic, resistible due to the common grace of free will
Preservation and apostasy	Perseverance of the saints: the eternally elect in Christ will necessarily persevere in faith	Falling away is possible, but God gives assurance of preservation.	Preservation is conditional upon continued faith in Christ; with the possibility of a final apostasy.



An American Pentecostal Family Tree



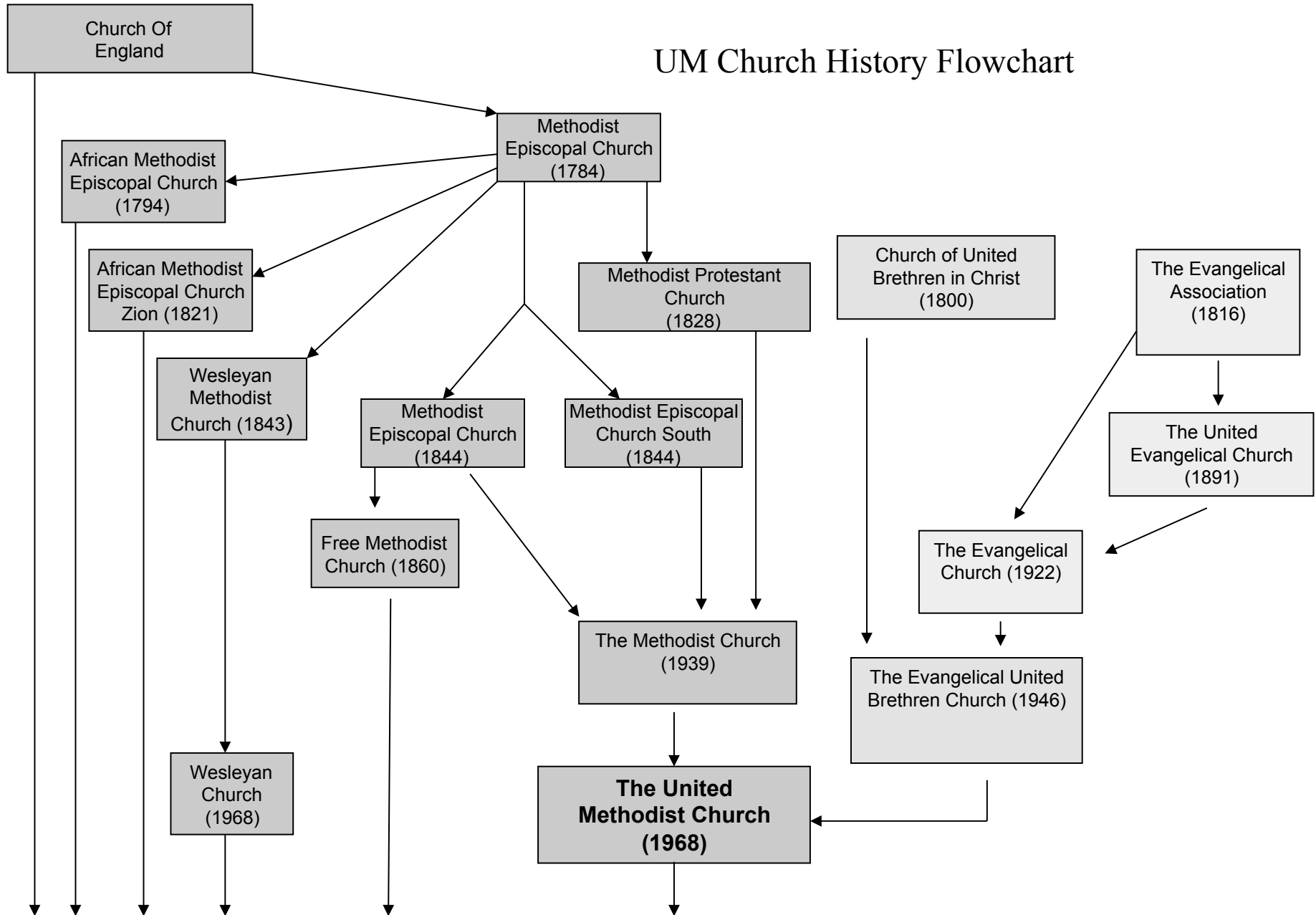
Source: Robert C. Walton, *Chronological and Background Charts of Church History* (Grand Rapids: Zondervan, 1986), #73.

Fatalism	Supralapsarianism	Infralapsarianism	Molinism	Arminianism	Wesleyanism	Open View	Free Will	Process View	
John Gill	John Calvin	Augustine	Luis de Molina	Jacob Arminius	John Wesley	Greg Boyd	Pelagius	A. Whitehead	
Muhammed	Jonathan Edwards	Charles Spurgeon	William Lane Craig		H Orton Wiley	Clark Pinnock	Charles Finney		
God ultimately causes everything that happens									
God decreed the fall									
		God allowed the fall							
							God could not prevent the fall		
			Some things happen that God does not prefer						
	God has two wills								
	God has exhaustive and certain knowledge of the future								
						The future can't be known			
Emphasis on Forensic righteousness before God									
				Emphasis on restored relationship with God					
			God is all powerful						
			God limits his power in the interest of relationship						
							God is not all powerful		
God is coercive whenever it suits His purposes									
				God can be coercive as a last resort					
							God isn't coercive		
Humanity is Totally Depraved									
God's grace is necessary to be saved									
God's grace is irresistible / effectual									
	God's grace is prevenient / drawing								
	Jesus died for everyone								
Jesus died for the elect									
Salvation cannot be forfeited									
			Salvation can be forfeited						
	The gospel should be shared with everyone								
God created the world from nothing (creatio ex nihilo)									
Calvinists									
Particular Baptists									
Presbyterians									
Lutherans									
Southern Baptists									
Classical Arminians									
Assemblies of God									
Methodists									
General Baptists									
Catholics									

UM Church History Flowchart

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graph TD; CE[Church Of England] --> MEPC1784[Methodist Episcopal Church (1784)]; CE --> AMEC1794[African Methodist Episcopal Church (1794)]; CE --> AMEZ1821[African Methodist Episcopal Church Zion (1821)]; CE --> WMC1843[Wesleyan Methodist Church (1843)]; CE --> FMC1860[Free Methodist Church (1860)]; MEPC1784 --> MPCh1828[Methodist Protestant Church (1828)]; MEPC1784 --> MEPC1844[Methodist Episcopal Church (1844)]; MEPC1784 --> MECS1844[Methodist Episcopal Church South (1844)]; MEPC1844 --> FMC1860; MEPC1844 --> TMC1939[The Methodist Church (1939)]; MPCh1828 --> TMC1939; MECS1844 --> TMC1939; TMC1939 --> TUMC1968[The United Methodist Church (1968)]; CUBC1800[Church of United Brethren in Christ (1800)] --> TUBC1946[The Evangelical United Brethren Church (1946)]; TEA1816[The Evangelical Association (1816)] --> UEC1891[The United Evangelical Church (1891)]; UEC1891 --> TEC1922[The Evangelical Church (1922)]; TEC1922 --> TUBC1946; TUBC1946 --> TUMC1968;
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The flowchart illustrates the historical lineage of the United Methodist Church. It begins with the Church of England, which led to the Methodist Episcopal Church (1784). This church then branched into several denominations, including the African Methodist Episcopal Church (1794), the African Methodist Episcopal Church Zion (1821), the Wesleyan Methodist Church (1843), and the Free Methodist Church (1860). The Methodist Episcopal Church (1784) also led to the Methodist Protestant Church (1828), the Methodist Episcopal Church (1844), and the Methodist Episcopal Church South (1844). The Methodist Episcopal Church (1844) further led to the Free Methodist Church (1860) and The Methodist Church (1939). The Methodist Protestant Church (1828) and the Methodist Episcopal Church South (1844) also led to The Methodist Church (1939). The Church of United Brethren in Christ (1800) led to The Evangelical United Brethren Church (1946). The Evangelical Association (1816) led to The United Evangelical Church (1891), which led to The Evangelical Church (1922), which in turn led to The Evangelical United Brethren Church (1946). Finally, The Methodist Church (1939) and The Evangelical United Brethren Church (1946) merged to form The United Methodist Church (1968).



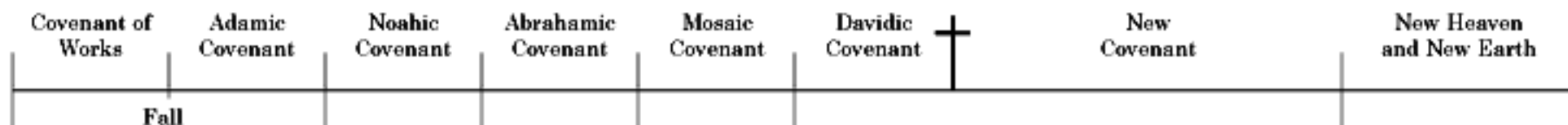
Comparison of Theological Systems

Covenant Theology

Primary objective of God: To develop an "elect People."

Important features:

1. Common "covenant of grace."
2. Singular "People of God."
3. Unity and Uniformity of God's People and Bible.

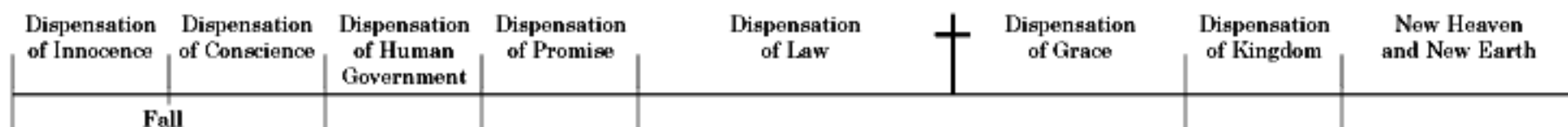


Dispensational Theology

Primary objective of God: To develop a Kingdom for

Important features:

1. Distinct dispensations of time.
2. Dichotomy of Israel and Church.
3. Unconditional covenant of God with Israel.



Christocentric Theology

Primary objective of God: To restore His divine presence in man.

Important features:

1. Messianic promises fulfilled in Christ.
2. All God's activity centers in Christ.
3. God continues to act in grace by the



“The Path to Salvation”: Wesley’s Via Salutis

Creation — original perfection; image of God (natural, political, moral)

Fall — loss of image of God

Incarnation and Atonement — the person and work of Christ

* * * * *

Original Sin — human beings apart from God’s saving grace

- “entire corruption” of human nature leads to actual sin (*outward* and *inward*)
- the “natural man” is captive to both the *guilt* and the *power* of sin

Prevenient Grace — “the *dawning* of salvation”

- illumines reason
- awakens affections
- empowers will

Repentance — “the *gate* of salvation”

- self-knowledge = mind/reason
- conviction of sin = heart/affections
- desire for change = will/intentionality

Justification — “*present* salvation”

- by faith alone; hence instantaneous — “saving grace”
- pardon/forgiveness — cancels *guilt* of sin (past)
- “*relative* change” — “*for us*” — external relationship — “*favor* of God”
- basis/agency: the work of Christ (Atonement)

Regeneration (“New Birth”) — “*present* salvation”

- by faith alone; hence instantaneous — “saving grace”
- transformation/renewal — breaks *power* of sin (present)
- “*real* change” — “*in us*” — internal nature — “*image* of God”
- basis/agency: the work of the Holy Spirit
- sacrament: Baptism

Assurance —

“Witness of the Spirit”

Sanctification — “*continuing* salvation”

- process of growth; gradual development — “sanctifying grace”
- “God’s action, our reaction” — “spiritual respiration”
- “one who is born of God does not *commit* sin” — outward sin overcome
- “repentance of believers” — inward sin “*remains*, but does not *reign*”
- sacrament: Lord’s Supper
- context: the life of the Societies — “disciplined fellowship”
- works of piety; works of mercy; use of the means of grace
- cultivation of the “fruits of faith” — “by their fruits . . .”

Entire Sanctification/Christian Perfection — “*full* salvation”

- by faith alone; instantaneous — “perfecting grace”
- freedom from sin (outward *and* inward)
- presence of love of God and of the neighbor
- “holiness of heart and life”

Assurance —

“Witness of the Spirit”

* * * * *

Resurrection and Last Judgment

- “as to the least of these, so to me”

Glorification — “*final* salvation”

- final perfection; “from glory to glory”; “the fellowship of the saints”

Fundamentalist

- John MacArthur, Franklin Graham, John Hagee, Paul Washer, Kirk Cameron, Terry Jones, Bob Jones University, Hyles-Anderson College, Independent Fundamental Churches, Assemblies of God,

Reformed Evangelical

- Al Mohler, Mark Driscoll, Crawford Loritts, John Piper, D.A. Carson, Tim Keller, R.C. Sproul, Eric Mason, Michael Horton, ACTS29, Gospel Coalition, Sovereign Grace, Westminster Seminary

Mainstream Evangelical

- Bill Hybels, Rick Warren, Andy Stanley, James MacDonald, Steven Furtick, Roger Olson, Miles McPherson, Wayne Cordeiro, Willow Creek Association, Wheaton College, Moody Bible Institute

Neo-Evangelical

- Scot McKnight, Dan Kimball, N.T. Wright, Rick McKinley, Dave Ferguson, Jon Merritt, Erwin McManus, Tim Keller, Gabe Lyons, Ecclesia Network, Fuller Seminary, Newbigin House of Studies

Progressive Evangelical

- Donald Miller, Jim Wallis, Rachel Held Evans, Nadia Bolz Weber, Jay Bakker, Peter Enns, Leroy Barber, Miroslav Volf, Red Letter Christians, Sojourners, George Fox University, Eastern University

Emergent Liberal

- Brian McLaren, Rob Bell, Tony Jones, Doug Pagitt, Tim Conder, Spencer Burke, Emergent Village, Wild Goose Festival, The Seattle School

Classic Liberal

- Jeremiah Wright, Marcus Borg, John Dominic Crossan, Shelby Spong, *The Christian Left*, United Church of Christ, Unitarian, Union Seminary,

Can I consecrate this for communion?

A guide to getting kicked out of seminary



<u>Ingredient purist</u> (body must be made of wheat flour, water, salt; blood must be made from grapes)	<u>Ingredient neutral</u> (body may substitute any grain, blood may be from any fruit)	<u>Ingredient radical</u> (body and blood may be made from any ingredients)
<u>Structure purist</u> (body must be an unleavened wafer, blood must be alcoholic)	Red wine and communion wafers can be consecrated for communion	Hard cider and corn chips can be consecrated for communion
<u>Structure neutral</u> (body may be any bread, blood may be any juice)	Vodka and Lunchables can be consecrated for communion	Grape juice and tortillas can be consecrated for communion
<u>Structure radical</u> (body may be any carbohydrate, blood may be carbonated)	Tomato juice and cornbread can be consecrated for communion	A kale smoothie and a turkey sandwich can be consecrated for communion
	Champagne and plain pasta can be consecrated for communion	LaCroix and corn fritters can be consecrated for communion
		Mountain Dew and deep dish pizza can be consecrated for communion

Week 6: What Did I Miss???