



Lesson 4: Jewish Church History

The LORD's Progressive Revelation about His Plan of Redemption.....

NOTES FOR LECTURE 4
Jewish Church History – Karen

Proverbs 25:2 - *It is the Glory of God to conceal a matter; to search out a matter is the glory of kings.*

1. Progressive Revelation: God never changes and Scripture never changes – He chooses when to reveal what He has hidden
 - a. Revelation means to make known something that was previously hidden
 - b. Example of Progressive Revelation in the book of Daniel:
 - Jeremiah 29:10 – prophesy given
 - Daniel 9:2 – prophesy revealed in God’s time
 - c. Daniel had been reading the Scriptures during his entire time in Babylon, but the length of their captivity wasn’t revealed until near the end
 - **Daniel 2:19-22** – *.....He reveals deep and hidden things.*
2. Why no more sacrifices? God says:
 - **Isaiah 1:13-14** – *...your Appointed Feasts....my soul hates...*
 - **Hosea 2:11** – *....I will stop...her Appointed Feasts*
- b. There was no acknowledgement of God in the Land! – Hosea 4:1 and Hosea 6:6
 - **Isaiah 29:13** – *...their hearts are far from me...*
3. The 3 T’s: **Torah, Tanakh** and **Talmud**
 - a. **Torah** - The first five books of Moses, (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) contain God’s instructions, or teachings, to the Jewish people. It is also known as the Pentateuch.
 - b. **Tanakh** (pronounced Ta-Nak) - A Hebrew acronym from Scripture’s subdivisions:
 - **Torah** = Teachings
 - **Nevi’im** = Prophets
 - **Ketuvim** = Writings
 - c. **Talmud** - A record of Rabbinical instructions on the Torah, pertaining to Jewish life, laws, customs & history. This oral law came to be considered “the ultimate source material.”
 - Mark 7:1-13 – *...Thus you nullify the Word of God by your tradition...*

4. Refer to: **Basic Early Church History, Chart #8**
 - a. **Matthew 15:6** - *Thus you nullify the Word of God for the sake of your tradition.*
 - b. The Bereans in Acts 17:11 were of noble character – they examined the Scriptures daily
 - c. **Matthew 24:1-2** - *...not one stone here will be left on another.*
 - d. In 70 A.D. the Temple was completely destroyed and two million Jews were murdered

Homework after Lecture 4

Prepare for Lesson 5 – The Sabbath

The very first Appointment, (*moed* in Hebrew) that God initiated with man was the Sabbath, (*Shabbat* in Hebrew). It was the only Appointment that was to be celebrated weekly. All the other Appointments were to be celebrated yearly. We should not consider the seventh day Sabbath to be common in its repetition; on the contrary, we should recognize that it is to stand out as being special or set apart. It is often overlooked as an Appointment, but you will find it clearly listed first in the chronology of Leviticus 23.

There are six days when you may work, but the seventh day is a Sabbath of rest, a day of sacred assembly. You are not to do any work; wherever you live it is a Sabbath to the Lord.

-Leviticus 23:3

By resting on the seventh day, the Israelite showed that he did not depend on his own work to provide for his needs, but that his trust was in the LORD's provision, not only for that seventh day, but also for his daily life. Based on the creation account of Genesis, the seventh day Sabbath was to last from sundown on our Friday evening, to sundown on our Saturday. This is how Jewish people keep the Sabbath, to this day.

Sunday has been called the "Christian" Sabbath, but that is incorrect. Sunday is never referred to as the Sabbath in the Bible. The Sabbath is the seventh day of the week and Sunday is referred to as the first day of the week (see Matthew 28:1 and 1 Corinthians 16:2). This is the biblical way of reckoning days of the week. All days are counted in relationship to the seventh day Sabbath (first day, second day, etc.).

The Sabbath is the opening to God's Appointments – it is the primary, the first, the original Appointment – by His design. When you see words such as "rest, depend, trust, wait, believe" think of the **Sabbath**.

1. Read Exodus 20:8-11 and Deuteronomy 5:12-15:
 - The LORD gives two different reasons in these verses for blessing the Sabbath Day and making it Holy (set-apart)? What are they?

 - Who was to observe the Sabbath rest?

- What specific time in the Israelites' history were they to remember?
- Why do you think that the LORD asked people to rest from their work in order to remember that He was the Creator and Sustainer (Savior)?

2. Read: Isaiah 30:15 – 18:

- How does the LORD say that people are to find their salvation and strength?
- How did the Israelites respond?
- How do you respond when the LORD asks you to wait?

3. Read Ezekiel 20:12-16.

- In these verses, why do you think the word Sabbath is in the plural? (Hint: The word Sabbath refers to any day of rest).
- What two reasons did the LORD give in verse 12 for giving them the Sabbaths?
- What does the LORD say the Israelites did to the Sabbaths? Why?
- In this passage where were the Israelites? Why were they there?
- How do you react when you find yourself in a desert place? How can you choose to rest in Him?

In ancient times, leisure was confined to certain classes; slaves did not get days off. In a literal sense, the LORD freed the Israelites from having to work for Pharaoh (a picture of the world or the flesh). All the Israelites were required to do was to trust in the LORD to provide for them and protect them in their journey. After the Exodus, the weekly Sabbath allowed the Hebrews to rest from daily working in their own strength.

That literal resting and stopping of work was only the shadow or picture of the true Sabbath. In its spiritual or real sense, Sabbath was always about resting in the LORD, and trusting Him for every detail in life. The reality of the Sabbath for the Believer is to rest in the dependency of our Creator and Sustainer. We are to rely on Him for everything - to entrust ourselves to Him - not just for eternal Redemption but also for our day-to-day guidance, provision and protection.

4. Read Hebrew 3:16-19. Note: Being led out of Egypt is a shadow of our redemption.

- If the LORD was angry with those that He had led out of Egypt, what do you think is being shadowed by the term desert in the Believer's life?
- Looking at the words **disobeyed** and **unbelief** in verses 18 and 19. Can they be used interchangeably in this context?
- So, what sin was it that they committed that did not allow them to enter His rest?
- Did you ever think that when you refuse to trust in the LORD through worry that you are being disobedient?

5. Read Hebrews 4:1-11 along with Matthew 11:28-30.

- What kind of **rest** do you think is being referred to in these passages? Do you think it is a reference to the afterlife, or could it be referring to this life time?

- If we believe that the LORD does all the work of redemption on our behalf, what effort is the author of Hebrews (4:10-11) telling us we are to make?
- What were they to rest from? (Hebrews 4:10)
- How much effort does it take for you to trust in, rely upon, depend on and believe in the LORD for every aspect of your life?