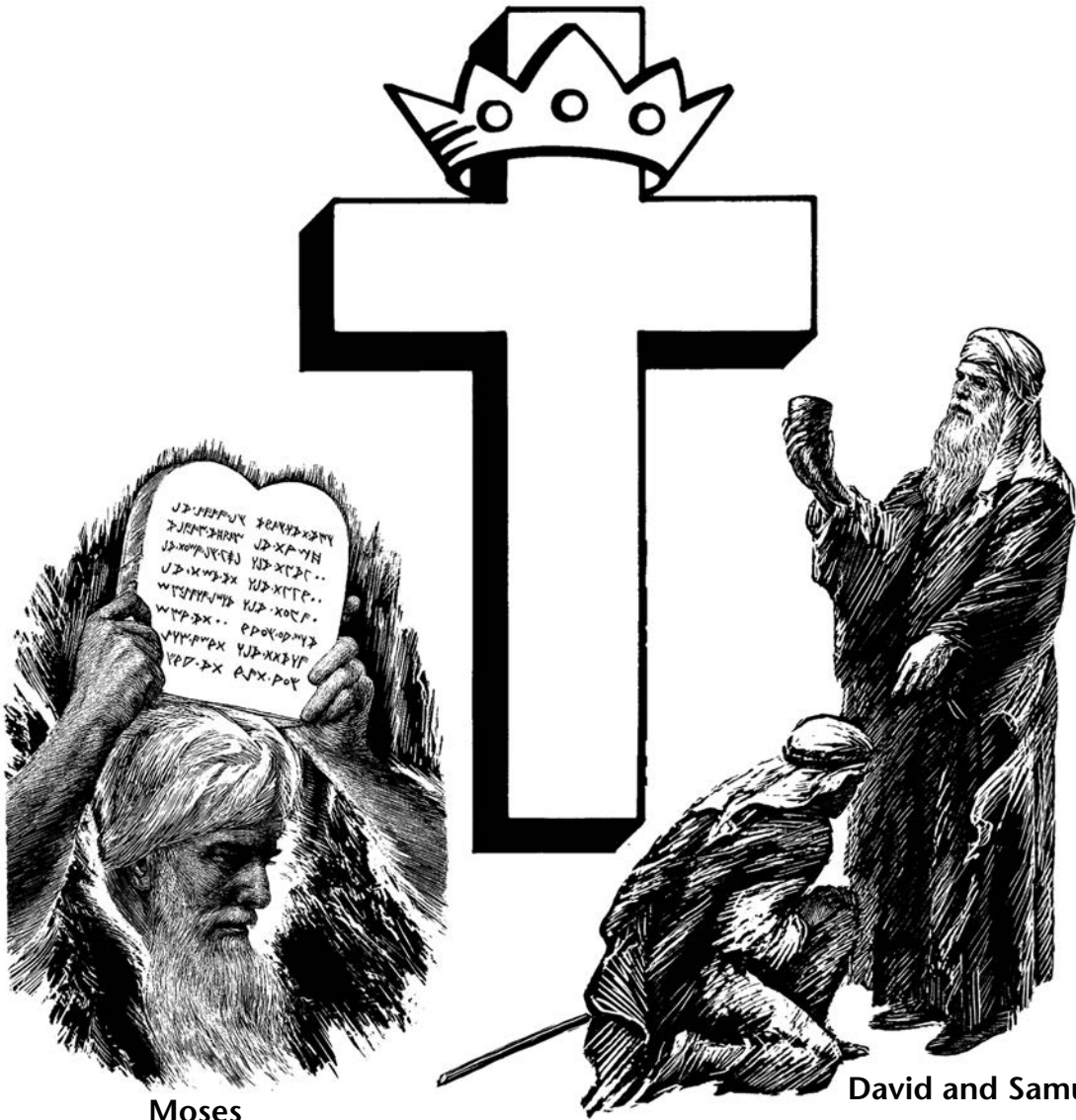


The Kingdom of God

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Moses

David and Samuel

TEACHER'S MANUAL

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Introduction

To the Parent-Instructor

The teacher's manual for *The Kingdom of God* is provided by the staff of Christian Liberty Press to help the parent-instructor prepare to teach this Old Testament survey course. In this teacher's manual, we have provided model or representative answers to all factual questions and responses to all thought questions. We have also provided textbook page references, Bible references, teacher suggestions, and/or clarification where necessary. Instructions for the parent-instructor are given in italics. We have not provided responses to the few Map Work exercises in this manual. We suggest the parent-instructor purchase a good Bible atlas, unless the maps at the back of a family Bible suffice.

The parent-instructor should first become familiar with the textbook, the textbook questions, and the answers to those questions in this teacher's manual—typically by perusing a given chapter slightly in advance of the student. **The parent-instructor must be directly involved in the teaching process and should not leave the student alone with this course.**

CLASS also intends that this teacher's manual be used by the parent-instructor to evaluate and grade the student's completed written daily work. Necessary corrections to a student's answers for teaching purposes should be achieved through guidance based primarily on the contents of the Bible and textbook, not through directly communicating the answers in the teacher's manual to the student. To make grading and evaluation easier, we suggest the parent-instructor direct the student to write down each question from the book (for example, on notebook paper) as well as his own answers. **Please take special note that the student must not have access to this teacher's manual.**

We expect certain things from the student in this course. The student should give all of his answers in complete sentences unless the question anticipates a mere list or chart as a response. The student should also give answers similar to those provided in this manual, although the student is expected to answer in his own words, and do his own work out of the textbook and Bible. This manual often uses quotations from the Bible or textbook to show the parent-instructor the material from which the student is to derive his answer. If the student quotes material, he should use quotation marks and page or verse references. Also, some answers in this manual may be more thorough than expected of students, although the student should strive to be thorough, thoughtful, and complete in his answers to textbook questions.

When the phrase "*Answers will (or may) vary*" (in italics) is used, it usually means that there is more than one possible correct answer. In such cases, the student must relate his answer to the question, the Bible, and the textbook material as closely as possible. In such cases, we have attempted to be as helpful as possible to the parent-instructor in this manual.

Please bear in mind, however, that most of the answers to the **factual questions** are not prefaced with "*Answers will (or may) vary*." The answers to these factual questions, with rare exceptions, are either found directly in the textbook or Bible passage at hand, or may be deduced from them. **Thought questions**, on the other hand, often require the student to know Biblical and theological material outside the immediate scope of the textbook chapter and Biblical passages cited, and often the responses will vary. These are usually more challenging than the factual questions, and require the student to make inferences and draw conclusions. A few ask the student to express an opinion. The thought questions are not included as material for the tests, except for Scripture passages cited in the textbook thought questions.

Miscellaneous Points for the Parent-instructor

- ⊕ Typically, a factual question citing Scripture anticipates a response from that Scripture, but a question not citing Scripture anticipates an answer derived from the textbook.
- ⊕ For some questions, we have specified the number of answers the student should provide, or made a suggestion as to how many the parent-instructor may require of the student.
- ⊕ Bible quotations in this teacher's manual are taken from the New King James Version unless otherwise stated.
- ⊕ For some thought questions, a Bible with cross-references or a Bible concordance would be useful to the student.
- ⊕ In this manual, we typically use the old grammar convention of using singular, masculine-gender pronouns to refer to individuals of either sex.
- ⊕ When the word "LORD" (with all capitals) is used in this teacher's manual, it means "Jehovah," a name of God (cf. Exodus 3:14), following the convention in many Bibles.
- ⊕ When the letters "ff." occur, typically after a verse reference from the Bible, it means "and following," often including the verses to the end of the chapter. The abbreviation "cf." means "compare" or "confer."

Special Note to Fathers

One generation of Israelites saw the plagues in Egypt, the miracle of the crossing of the Red Sea, and the provision of water, manna, and so on in the desert, but the people of God did not believe in the LORD (Numbers 14:11, Psalms 78:22, 32), and so they died in the wilderness, everyone 20 years old and over who had seen the Lord's great works. The next generation entered the Promised Land, apparently believed the LORD, and began the conquest under Joshua. Then the third generation grew up "who did not know the LORD, nor the work which He had done for Israel" (Judges 2:10). The unfaithfulness and ignorance of this third generation seems, in part, to imply a singular failure of the fathers to obey the command (Psalms 78:5) to teach their children the laws and works of the LORD (Deuteronomy 6:1–7). Of course, the third generation also bears its own responsibility too.

By the chronological end of the Old Testament era, the prophet Malachi spoke of a coming prophet who would "turn the hearts of the fathers to the children, and the hearts of the children to their fathers" in regard to the covenant with the Lord (Malachi 4:6, cf. Isaiah 59:21). Similarly under the New Covenant, fathers specifically are given the responsibility to bring up their children "in the nurture and admonition [KJV; or "discipline and instruction" NASB] of the Lord" (Ephesians 6:4).

We realize that family circumstances may include, for example, the inability of a father to fulfill his responsibility to God to raise his children in the way of the Lord, and we thank God for godly mothers and teachers who have played similar roles in child rearing (cf. 1 Timothy 5:10), but God seems to place a particular authority and responsibility on fathers to pass on the torch of faith to the next generation. Ideally, a mother's reinforcement of the father's spiritual lead in the life of the child might include practical applications of the Biblical doctrine. The father's primary responsibility here is thus not given to the church, the state, the school, the media, or a child's friends or siblings, even if one or more of these alternate entities contributes positively (as we all hope they would or will) to the spiritual upbringing of a father's children.

The Kingdom of God is an aid to fathers especially in fulfilling this duty. This course is also intended to be placed, typically, in an academic setting, and thus certain directions are drawn within academic boundaries. Your student, for example, may be reminded that he is responsible to learn, and that the more work your student sows, the more benefit he will reap. Discipline is needed to learn the instruction of the Word of God.

May God bless your study of the Old Testament using *The Kingdom of God*.

heard their collective expressions of feelings of guilt for what they had done to Joseph (42:21–24). He tricked them in order to test their hearts for good. Had he revealed himself to them and they had proved as jealous and malicious as before, the family relationships would have continued to be strained, and Joseph could not have trusted his brothers.

PART II

THE PERIOD OF THEOCRATIC ESTABLISHMENT

CHAPTER 5

The Covenant People Are Delivered

As an aside to Francis Breisch's note on p. 37, we do not know the exact location of the famous and miraculous Red Sea crossing as recorded in Exodus 13:17–14:31. Evidence for the location is sought in the fields of archaeology, linguistics, and of course Bible study. The term translated "Red Sea" in English Bibles "ultimately derives from the [ancient Greek translation of the Old Testament] via the Latin Vulgate,"¹¹ but "Sea of Reeds" or "Payrus Sea" would be a more accurate translation of the Hebrew language phrase, as Breisch notes. Given this translation, there are a number of possible "Sea of Reeds" locations for the crossing so far as we know. In any case, other passages in Breisch's textbook strongly suggest that the author would not have meant to disparage the historical accuracy of the sea crossing story in Exodus, even when the story includes miracles. A body of water could have been "smaller" and "shallower" than the body of water now commonly known as the Red Sea, and still drown the Egyptian army.

The parent-instructor may wish to view the video/DVD Exodus Revealed, subtitled Search for the Red Sea Crossing (see www.questar1.com). This argues plausibly that Mount Jabal al-Lawz, a peak with a strangely blackened summit in western Saudi Arabia (cf. Galatians 4:25) is the actual Mount Sinai, and that the Red Sea crossing location was from the Nuweiba peninsula on the Gulf of Aqaba. Some coral structures on the sandy ocean floor at this point resemble chariot wheels and axles.

◆ Factual Questions—Page 37–38 (Exodus)

1. The purpose of the book of Exodus is "to show how God brought about the organization of the covenant nation" (p. 34).
2. In Exodus, "we see the seed of Abraham formed into a great nation," and "we see set into motion the forces which gave unto Israel the promised land of Canaan as her own land" (p. 34). Thus "in Exodus ... the fulfillment [of God's promises to Abraham] begins." *Note that the fulfillment of God's words regarding servitude in a land not theirs may better be considered as the fulfillment of a prediction rather than of a promise (pp. 34–35).*
3. In Exodus, Pharaoh oppressed Israel by (1) setting "taskmasters over them to afflict them" (Exodus 1:11), by ("2") making the Israelites "serve with rigor. And they made their lives bitter with hard bondage" (vv. 13–14)—although "2" is more likely merely a more severe oppression than 1, but of the same type as 1, ("3" or 2) and by casting every male child born to an Israelite into the river at Pharaoh's command (v. 22). *Pharaoh's earlier attempt to have the Hebrew midwives murder the babies failed (vv. 15–21).*
4. The bondage of Israel in Egypt "symbolized that cruel captivity in which man is kept by sin" (p. 35).
5. The clause "I AM THAT I AM" means "the unchangeableness of God, especially as it is concerned with His covenant" and it indicates "that He is the one who is faithful to keep all His covenant promises" (p. 36).¹²

11. Barry J. Beitzel, *The Moody Atlas of Bible Lands* (Chicago: Moody Bible Institute, 1985), p. 90. The Latin Vulgate is Jerome's famous Bible translation, done in the 4th century A.D.

12. The word "Jehovah" is derived from a transliteration of the Hebrew name for God which itself apparently is derived from God's self-revelation to Moses in the burning bush event (Exodus 3:14). There it may either mean "the One who Is" (or "I AM THAT I AM"), suggesting absolute and unchangeable existence, or "I WILL BE WHOM I WILL BE," hence "The One Who Brings Things to Pass," foreshadowing His self-revelation in the plagues and crossing of the Red Sea that followed. See Brown, F., Driver, S. R., Briggs, C. A., *The New Hebrew and English Lexicon*, (Christian Copyrights, Inc., 1979), pp. 217–218. The Jews rightly took Jesus' claim "before Abraham was, I AM" (John 8:58) as Jesus' self-identification of Himself with Jehovah God.

6. In Exodus 4, God gave Moses three signs (cf. vv. 8 and 9) that he might be believed. One, his rod would turn into a snake when cast down (vv. 2–5), two, his hand would become leprous or whole in varying turns as he placed his hand between his breast and his garment (vv. 6–7), and three, water taken from the river and poured onto dry ground would become blood (v. 9).
7. The results of the first meeting of Moses and Aaron before Pharaoh in Exodus 5 was a chain of events. Pharaoh said the Israelites were idle (v. 8), he accused the people of listening to Moses' "false words" (v. 9), and he increased the people's labors more by making them glean their own straw in brick making, while not decreasing the required quota of bricks (vv. 8, 10–13). As a result, they were unable to fulfill their quota, and so the taskmasters beat the Israelites (v. 14). As a result, the Israelites complained to Pharaoh (vv. 15–16), and then to Moses because Pharaoh would not listen (vv. 20–21), and then, coming full circle, Moses complained to God (vv. 22–23).
8. "All [six] points" regarding Israel's redemption from Egypt, as listed on pp. 36 and 37, "are also true of the redemption from sin which God provides for His people" (p. 37 The Exodus lessons are for Christians. *Note that this question assumes some familiarity with the New Testament.*
 - a) God displayed His power that His "name may be declared throughout all the earth" (p. 36, Exodus 9:16) in both the Exodus events and in the events of the gospel of Christ.
 - b) As God graciously sheltered His chosen people from the fourth through the tenth plagues, so He shelters His Christ-redeemed people from His wrath.
 - c) As lambs' blood on the doorpost and lintel sufficed to have the angel of death pass over and not strike, so Christ our Passover Lamb was sacrificed (1 Corinthians 5:7).
 - d) As the Passover meal was celebrated in the presence of God in Israelite homes, so Christians are called to keep the feast of Christ (1 Corinthians 5:8) in the family of God.
 - e) In both the Exodus and in Christian teaching, salvation includes the eventual destruction of enemies by the Lord.
 - f) As God provided for His people en route to Sinai, so God provides "daily bread" for His New Covenant believers.
9. Plagues of Exodus 7–11

The Ten Plagues of Egypt	
Plague	Exodus
1. Water into blood	7:14–21
2. Frogs	8:1–15
3. Gnats (KJV, NKJV: lice)	8:16–19
4. Flies or swarming insects	8:20–32
5. Livestock Diseased (KJV: murrain)	9:1–7
6. Boils or sores (KJV: ... with blains)	9:8–12
7. Hail and fire (NIV: fire and lightning)	9:13–35
8. Locusts	10:1–20
9. Darkness	10:21–29
10. Death of the Firstborn	11:1–12:30

10. Israel was exempted "beginning from the fourth" plague (p. 36). Before that, Israel shared in the plagues (cf. Exodus 7:19; 8:6, 16, 21–22; 9:4, 7, 11, 26; 10:23).
11. The Passover lamb was described as "without blemish, a male of the first year." It shall be taken "from the sheep or from the goats" (Exodus 12:5).
12. At twilight on the fourteenth day of the month (of Nisan), the Israelites were to sacrifice the Passover lamb, and put some of the blood on the doorposts and lintel of the home. Then they were to roast the entire animal in fire, and eat it that night with unleavened bread and bitter herbs. They were to leave none of the meat until morning, but burn the remainder (12:6–11).
13. One could argue that God used a natural means in parting the Red Sea when He "caused the sea to go back by a strong east wind" (14:21).

14. Manna is a kind of bread (16:4). “It was white like coriander seed, and the taste of it was like wafers made with honey” (16:31). Manna appeared in the mornings of six days of the week (excluding the Sabbath, cf. 16:22–30).

◆ Thought Questions

1. *Answers will vary.* The Scriptures do not seem to address God’s preparation of Moses for his task directly. By implication, however, one might argue that Moses was genetically prepared, since by his third month of life his parents apparently recognized some visible, physical sign of the Lord’s blessing on him (Acts 7:20, Hebrews 11:23), unless it was mere superficial beauty. One might see some preparation in that Moses, as Pharaoh’s daughter’s adoptive son, became “learned in all the wisdom of the Egyptians” and “mighty in words and deeds” (Acts 7:22), despite his later feelings of being “slow of speech and slow of tongue” (Exodus 4:10) after his long stay in Midian as a shepherd. Spiritually, Moses evidently knew something about the history of God’s dealing with his people, for God introduced Himself as the God of the patriarchs of Genesis (3:6), and Moses understood. Perhaps this knowledge was partly in his mind when he sought to deliver a Hebrew from an Egyptian (Exodus 2:11–14). More obviously and immediately, God prepared Moses by promises to be with Moses, to deliver Israel, and to help Moses speak (cf. Exodus 3:12, 4:12). *Others responses are possible.*
2. God begins the Ten Commandments with the words “I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage” partly in order to identify Himself. This is the God who commands. The future history of God’s dealings with Israel and with the Gentiles had not yet occurred. Arguably also, God identifies Himself as the One to whom they owe allegiance by reason of His redeeming Israel from the house of bondage.
3. The Passover lamb is like Christ in being without blemish or defect (Exodus 12:5, 1 Peter 1:19), and of course, in functioning as a vicarious sacrifice.
4. *Answers will vary.* God may have done so many miracles at the time of Moses and the Exodus because He was making a name (or reputation) for Himself in them (cf. Nehemiah 9:10), as Rahab testified to the Israelite spies (Joshua 2:9–11).

CHAPTER 6

The Covenant Nation Is Organized

◆ Factual Questions—Pages 44–45 (Exodus)

1. The purpose of the second part of Exodus is to present the story of “the formal procedure by which Israel becomes the theocratic nation” (p. 39).
2. The purpose of the covenant God made with Israel was that the nation should be God’s “own possession from among all peoples” in a special way, notably as “a kingdom of priests, and a holy nation” (Exodus 19:5, 6a, p. 39 of the textbook). Israel was to be “a nation ruled by God” (p. 39).
3. *Answers will vary because the phrase “place of obedience in the covenant” is patient of a limited variety of meanings.* “The obedience required from Israel is that obedience to the redeeming God which always follows His redeeming work” (p. 39). In other words, obedience was to demonstrate faith and the spiritual life that the Spirit of the redeeming God gives.

Secondly, in that the obedience was to God as the Lawgiver, obedience in the covenant showed that God was the ultimate ruler, not man, nor government (pp. 39–40).

Third, agreement or assent to obedience was necessary to enter into the covenant in the first place (p. 39).

4. According to the textbook, the Law of Moses contained three types of laws. First, the moral, identified as the ten commandments, was to be the unchanging “standard of right and wrong” (p. 40). Second, the civil law contained “God’s rules for Israel’s life” as a functioning society. Third, the ceremonial law, very much tied in with the civil, contained “God’s rules for Israel’s worship” (p. 40).¹³
5. *The question draws from the last two sentences on p. 40, but “the giving of the” language is difficult. These sentences read as follows: “In the giving of the law the God who redeemed His people from bondage asserts His right to rule*