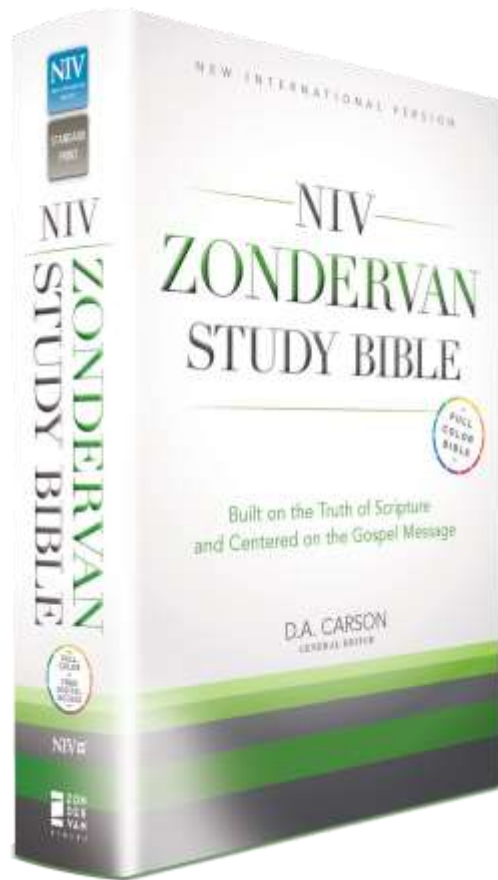


—NIV—
ZONDERVAN
STUDY BIBLE

ARTIFACTS AND
ILLUSTRATIONS



NIV Zondervan Study Bible

Artifacts and Illustrations

7-Day Plan

Artifacts and illustrations offer real-life context to well-known biblical stories, characters, and architecture found in the Bible. In this seven-day reading plan, you'll see and read about the widow's "worthless" coins, Rachel's stolen household idols, Solomon's Temple, and more. Photography, illustrations, and verse notes are drawn from the *NIV Zondervan Study Bible*.

Day 1 Household Gods

Genesis 31:19 *household gods*. The objects Rachel steals may be small figurines that resemble certain gods. Worshipers thought that the gods were present in these images or idols, hence Laban speaks of them as “my gods” (Genesis 31:30). Perhaps Rachel steals these household gods because she hopes that possessing them will bring her good fortune and deprive her father of such benefit. If so, she has not fully broken free from her polytheistic upbringing (see Genesis 35:2; Joshua 24:2). She may also have taken the items for their monetary value if they were made of precious metals.

Genesis 31:19-20 *Rachel stole . . . Jacob deceived*. Although it is not immediately obvious from most English translations, these verses describe two thefts. The Hebrew text of verse 20 says, “Jacob stole the heart of Laban”; in Hebrew the idiom “to steal someone’s heart” means to deceive or trick a person (see Genesis 31:26-27). While Jacob steals Laban’s heart (that is, deceives him), Rachel steals her father’s gods. Later, Laban accuses Jacob of stealing everything that Jacob now possesses (Genesis 31:43).



Household gods similar to those Rachel stole.
(Genesis 31:19) Z. Radovan/www.BibleLandPictures.

Day 2 The Widow's Offering

Mark 12:41-44 *The Widow's Offering.* The treasury was located in the court of women and contained 13 trumpet-shaped receptacles for mandatory tithes and voluntary gifts. The genuine greatness of the widow's humble devotion (yet another sign of the faithfulness of some in Jerusalem, Mark 12:34) contrasts with the ostentatious behavior of the teachers of the law, which Jesus had just denounced.

Mark 12:42 **small copper coins.** The smallest coins in circulation, worth less than one-hundredth of a denarius.

Mark 12:43-44 Jesus' final word in the temple is to commend this widow's exemplary devotion to God (compare Mark 10:21-23,28).



Lepta, the nearly worthless coins put into the offering by the widow (Mark 12:42). © Lee Prince/age footstock

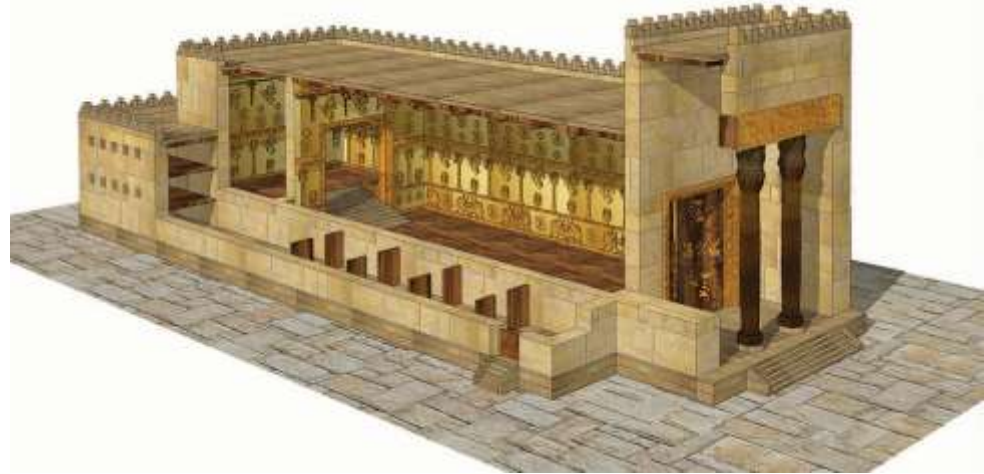
Day 3 Temple

The temple of Solomon, located near the king's palace, functioned as God's royal palace and Israel's national center of worship. The Lord said to Solomon, "I have consecrated this temple . . . by putting my Name there forever. My eyes and my heart will always be there" (1 Kings 9:3). By its cosmological and royal symbolism, the sanctuary declared the absolute sovereignty of the Lord over the whole creation and his special headship over Israel.

The floor plan is a type that has a long history in Semitic religion, particularly among the West Semites. An early example of the tripartite division into portico, main hall and inner sanctuary has been found at Syrian Ebla (ca. 2300 BC) and, much later but more contemporaneous with Solomon, at 'Ain Dara in north Syria (tenth century BC) and at Tell Taynat in southeast Turkey (eighth century BC).

Like Solomon's, the temples at 'Ain Dara and at Tell Taynat had three divisions, had two columns supporting the entrance, and were located adjacent

to the royal palace. Many archaeological parallels can be drawn to the methods of construction used in the temple, e.g., the "dressed stone and . . . cedar beams" technique described in 1 Kings 6:36.



Temple source materials are subject to academic interpretation, and subsequent art reconstructions vary. This model recognizes influence from the wilderness tabernacle, accepts general Near Eastern cultural diffusion, and rejects overt pagan Canaanite symbols. It uses known archaeological parallels to supplement the text and assumes interior dimensions from 1 Kings 6:17–20.

Day 4 A Message Against False Religion

Jeremiah 7:1-29 *False Religion Worthless.*

Jeremiah confronts the people as they enter the temple of the Lord in Jerusalem. This is the place where God himself told them to come and worship, yet mere attendance at his house is not enough if they continually despise him by breaking his commandments.

Jeremiah 7:1-3 It appears that worshipers may have recited passages like Psalm 15 as they entered “the gate of the Lord’s house” (verse 2), stressing the need for purity of life among those who came before the Lord. If the Israelites are to be saved, they need to reform their ways and their actions, not merely offer the required sacrifices. This is not because Old Testament believers were saved by works but because their actions exposed the true commitments of their hearts. As

Jesus said, a good tree cannot bear bad fruit, and a bad tree cannot bear good fruit (Matthew 7:16-18).

Jeremiah 7:4 *This is the temple of the Lord.*

The inhabitants of Jerusalem repeat this formula as if the temple is a magic amulet that will protect them no matter how they live. This superstitious belief may have been reinforced by the dramatic deliverance of Jerusalem from the Assyrian army in the time of Hezekiah, 100 years earlier (2 Kings 18:13-19:37). Psalms also speaks of the Lord’s protecting his city (E.G., Psalm 46).

Arad letter inscribed with “temple of the Lord” (probably referring to the Jerusalem temple) from a southern Judahite fortress, from the same time as Jeremiah. A message against false religion is given near the temple in Jeremiah 7.



Day 5 Cherubim

Ezekiel 10:1-22 *God's Presence Departs the Temple.* God judges the city with fire, but the ultimate judgment and focal point is God's departure from his earthly home. This is the curse God promised in Deuteronomy 31:17-18: God said he would hide his face from his people because they turned to other gods. God's glory departs slowly and even reluctantly at several stages.

The departure is like that of a bird due to the movement of the cherubim as they escort the "glory" throughout the vision.

The glory of the Lord goes up from the ark of the covenant to the temple's entrance (Ezekiel 9:3) to the east gate (Ezekiel 10:19) and eventually to the mountain in the east (Ezekiel 11:22-23). The initial step is Yahweh's departure from the Most Holy Place, the place of his earthly throne, to the temple's entrance (Ezekiel 9:3).

After the destruction of the idolaters (Ezekiel 9:4-10), Yahweh joins up again with the waiting cherubim at the temple's entrance, then moves out of the temple to the east gate of the temple complex, and temporarily stops there (Ezekiel 10:4,18-19). This pause is at the "east gate" (Ezekiel 10:19), that is, the gate at the very edge of the temple complex (the outer court gate), where the "glory" would be best positioned to leave the city (Ezekiel 11:23).

Ezekiel 10:1 the likeness of a throne . . . over the heads of the cherubim. Creatures that guard and transport the divine presence (Genesis 3:24; Exodus 25:18-22; 1Kings 6:23-28).

Here they provide conveyance for the Lord as he makes his way around and out of the temple complex (Ezekiel 10:18; 9:3; 11:22-23). They move by flying (Ezekiel 10:16, 10:19; 11:22; compare Ezekiel 1:19,24), and their wings generate noise when they move (Ezekiel 10:5; compare Ezekiel 1:24), probably indicating that they are ready to act or anticipate the departure. They also provide the man in linen with the fire to hurl onto the city (Ezekiel 10:7-8).



Likely a picture of two cherubim on a tenth-century BC cult stand from the city of Taanach. Ezekiel 10:1-5 mentions the cherubim in God's temple.

Day 6

Musician in the court of the Assyrian king Ashurbanipal

150:3 trumpet. Fashioned from a ram's horn (Joshua 6:4-20); associated with authority (Exodus 19:16,19; 20:18; Judges 3:27); used as both a signal (1 Samuel 13:3; 2 Samuel 2:28; 15:10; 18:16; Isaiah 18:3; Jeremiah 4:19) and an instrument of war (Joshua 6:4-20; Judges 7:8-22); incorporated into worship (Psalm 47:5; Psalm 98:6; 2 Samuel 6:15).

harp. A stringed instrument (Psalm 33:2; 147:7) made of wood (1 Kings 10:12; 2 Chronicles 9:11); very similar to the lyre except that the harp was larger and thus not as mobile.

lyre. A stringed instrument made of wood (1 Kings 10:12; 2 Chronicles 9:11); a smaller version of the harp and much more common; played like a guitar. When mentioned in the psalms, it is often coupled with the harp (Psalm 33:2; Psalm 57:8; Psalm 71:22; Psalm 81:2; Psalm 92:3; Psalm 108:2).

Psalm 150:4 timbrel. Or tambourine; a shallow drum played with the hands, often by women, and associated with dancing (Psalm 149:3; Exodus 15:20; Judges 11:34; 1 Samuel 18:6; Jeremiah 31:4).

dancing. Performed by a group in a circle; associated with revelry and joy (Psalm 30:11; Psalm 149:3; Exodus 15:20; Judges 11:34; Judges 21:21; Jeremiah 31:13).

strings. Generally refers to all stringed instruments.

pipe. A wind instrument, probably most like a flute but may generally refer to all wind instruments.

Psalm 150:5 cymbals. Made of copper or bronze (1 Chronicles 15:19). Clashing cymbals were hit together; the resounding cymbal was struck by another implement, either the hand or some kind of stick.



Musician in the court of the Assyrian king Ashurbanipal, 645 BC. The psalms encourage God's people to praise him with all types of instruments (Psalm 150:3).

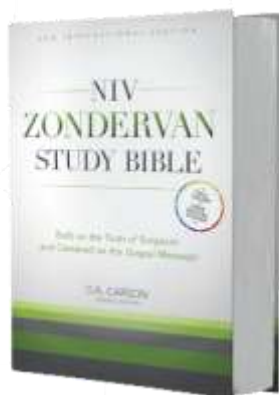
Day 7 Herod's Temple

Hebrews 7:26 – 27 One final quality in verses 7:26-28 sets Jesus off as superior to the old covenant high priests: he is “holy, blameless, pure, set apart from sinners” (Hebrews 7:26; see Hebrews 4:15 and 9:14) in contrast to their “weakness” (Hebrews 7:28) and their need to offer sacrifices “first for [their] own sins, and then for the sins of the people” (Hebrews 7:27; compare Hebrews 5:2-3 and Hebrews 9:7). That Jesus is “exalted above the heavens” (Hebrews 7:26) prepares the way for the topic of chapters 9-10: he is the heavenly high priest of a new order. In addition to his complete holiness, in which he is “unlike the other high priests” (Hebrews 7:27), Jesus “does not need to offer sacrifices day after day” (Hebrews 7:27). His single sacrifice is completely effective: “once for all . . . he offered himself” (verse 27; compare Hebrews 7:23 – 24). The phrase “once for all” denotes “once for all time, never to be repeated,” not “once for all people.”



Reconstruction of the altar of burnt offering at Herod's Temple. Unlike other priests, Jesus “does not need to offer sacrifices day after day” (Hebrews 7:27).

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