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The book of nathan the prophet pdf

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No such text is found anywhere in the Tanakh, so it is presumed to have been lost or removed from earlier texts. The Book is described in 1 Chronicles 29:29: Now the acts of David the king, first and last, behold, they are written in the book of Samuel the Seer, and in the book of Nathan the Prophet, and in the book of Gad the Seer. These writings by Nathan and Gad may have been included in 1 and 2 Samuel. [citation required] This text is sometimes called Nathan the Prophet or The Acts of Nathan the Prophet. [citation required] It is distinguished from a similar text referenced in 2 Chronicles, The Story of Nathan the Prophet, which may refer to the same text. History is described in 2 Chronicles 9:29: Now the rest of Solomon's acts, first and last, are not written in the story of Nathan the Prophet and the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat? See also Table of books of non-canonical books of Judeo-Christian Scripture referenced in the Bible Lost books of the Work of the Lost New Testament Observations This article on a book related to Christianity is a stub. You can help Wikipedia by expanding it.vte This article related to the Hebrew Bible is a stub. You can help Wikipedia by expanding it.vte This article about a book or text related to Judaism is a stub. You can help Wikipedia by expanding it.vte Recovered from 1 Chronicles 29:29 Now the acts of David, the king, first and last, behold, they are written in the book of Samuel the Seer, and in the book of Nathan the Prophet, and in the book of Gad the Seer, 2 Chronicles 9:29 Now the rest of Solomon's acts, first and last, are not written in the book of Nathan the Prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat? http://THEBOOKOFNATHANTHEPROPHET.com A Documented Lost Book of a Nathan Prophetic Bible """"), prophet in the days of David and Solomon). Nathan, together. Together. Zadok, the priest, anointed Solomon as king after encouraging and activating the people of the royal court to proclaim him king. Two of his prophecies are known: one about postponing the construction of the Temple from the time of David until the time of his son (2 Sam 7; I Crono. 17) and the election of the Dynasty of David; the second is the prophecy of rebuke to David over Bath-Sheba and the murder of Uriah (2 Sam. 12: 1-15). From his involvement in the life of the court and the clear connection of his prophecy with the king and the monarchy, Nathan, like the prophet Gad, can be designated as a prophet of the court. From the content of his prophecies, however — not only his strong rebuke of Bath-Sheba, but also his counsel about the Temple, which was in no way subject to the king's approval or control — there is justification for placing Nathan in the category of prophets who rebuke and counsel, such as Elijah and Elisha (see Prophets and Prophecy). In his prophecy about postponing the construction of the Temple to Solomon's time, Nathan unconditionally promises the House of David that his dynasty will last forever, and that the relationship between the Lord and each of David's successors will thus be between father and son. The reason for the postponement of the Temple building is unclear. (The explanation of the bloodshed in I Chron. 22:7-10 seems to have been inserted later.) Based on the wanderings in the desert, where God was present in the Tent and tabernacle, it seems, however, that the monarchy was not yet firmly established and that time had not yet come to remove the symbols of tribal tradition — the Tent and the Tabernacle and replace them with a permanent house (temple) of the Lord, similar to the king's house (palace). The vision of the monarchy in David's prophecy — in which it is seen as granted to David by an act of divine grace (no reference is made to saul's monarchy) and as a complete and uninterrupted continuation of the Lord's providence and governance from the time of the Exodus from Egypt to the time of the judges - differs essentially from that of 1 Samuel 8-12 , according to which Samuel opposed the monarchy as such. The antiquity of the prophecy attributed to Nathan is attested by the description of the monarchy as a quiet and safe period of rest, without any subpoena from the division of the kingdom. The punishment of the son of a king who transgresses will be a rebuke only with the rod of men, and with the stripes of human beings (2 Sam. 7:14). In the rebuke of bath-sheba's case, Nathan, through the parable of the poor man's lamb, arrests David (even with his privilege as king) to judge himself. This prophecy contains a hard vision of the future of David's house: the sword will never depart from his house (2 Sam. 12:10). This prediction, which is not remembered in this way in any other passage in the Bible, and probably does not allude to any real event, such as the division of the kingdom, stamps the rebuke with the seal of authenticity. Nathan appears not only as a warning against evil and demanding expiration for murder, but also as commander of the king to establish law and justice, which is his duty as a judge and is incorporated into the monarchy itself, as explicitly stated in the chronicles of David's reign (2 Sam. 8:15; see *David, *Solomon). The book of Nathan the prophet, which recounts the stories of David and Solomon, is mentioned in Chronicles (1 Chronous. 29:9; II Cronus. 9:29), according to the author's theory of Chronicles who also represents other prophets as chroniclers of the events of his day. J.A. Montgomery, The Book of Kings (ICC, 1951), 67-79; G. Widengren, Sakrales Koenigtum im Alten Testament (1955), 59-61; K.H. Bernhardt, in: VT Supplement, 8 (1961), 161-3; H.W. Hertzberg, Samuel (1964), 282-7, 312-5. Sources: Jewish Encyclopedia. © 2008 The Gale Group. All rights reserved. Showing 1-19 Start your review of The Book of Nathan, the Prophet Sofiya Audrey assessed that did not like Jun 01, 2017 Vivek marked as to read Mar 10, 2018 Joseph marked as read May 25, 2018 Rico marked as read September 30, 2019 Dennis marked as read Jul 15, 2020 Jie Felipe marked as to read September 25 , Page 2020 Questions and Answers Previous What happened to Nathan and Gad's books? Chr. 29:29 mentions 2 books (the book of Nathan the Prophet) and (the book of Gad the Seer). Were those books never found? Is the Bible really complete without them? and if somehow these books are found, wouldn't you say they should be added? 1 Chronicles 29:29 says, Now the acts of David the king, first and last, behold, they are written in the book of Samuel the Seer, and in the book of Nathan the Prophet, and in the book of Gad the Seer. There are three books mentioned here: the book of Samuel, the book of Nathan, and the book of Gad. There are two books in the Bible named Samuel, First and Second Samuel. Samuel died in 1 Samuel 25:1 (And Samuel died...), so we know that these two books bear his name, but that he could not have written entirely even the first Book that bears his name, because it continues for another 6 chapters after his death. In 1 Samuel 22:5, we discover that it is the prophet Gad, not Samuel, who is giving instructions to David. And the prophet Gad said to David, Do not abide in the basement; depart, and take him to the land of Judah. Then David departed, and entered the forest of Hareth. This is something new, because it was the prophet Samuel who anointed David to be king. 1 Samuel 16:1-13 says, And the LORD said unto Samuel, How long will you weep for Saul, seeing that I have rejected him from reigning over Israel? fill your horn with oil, and go, I will send you to Jesse the Bethlehem: for I have forneciei a king among his sons. And Samuel said, How can I go? If Saul listens, he's going to kill me. And the said, Take a heifer with you, and say, I have come to sacrifice to the LORD. And call Jesse for the sacrifice, and I'll show you what you're going to do: and you're going to anoint me to who I call you. And Samuel did what the LORD spoke, and came to Bethlehem. And the elders of the city trembled at his coming, and said, Comest thou peacefully? And he said, Peacefully, I have come to sacrifice myself to the LORD: to sanctify oneself, and to come with me to sacrifice. And he sanctified Jesse and his children, and called them to sacrifice. And it came to happen, when they arrived, that he looked at Eliab, and said, Surely the anointed Lord is before him. But the LORD said to Samuel, Do not look into his countenance, or at the height of his stature; for I refused him: for the LORD he does not see how the seeth man; for man to look in outward appearance, but the LORD looks into the heart. So Jesse called Abinadab, and he made him pass before Samuel. And he said, Neither did the LORD choose this. So Jesse made Shammah pass. And he said, Neither did the LORD choose this. Once again, Jesse made seven of his children to pass before Samuel. And Samuel said to Jesse, the LORD did not choose these. And Samuel said to Jesse, And he said, The younger ones are still left, and behold, he keeps the sheep. And Samuel said to Jesse, send him and fetch him: for we will not sit until he comes here. And he sent it and brought it. Now he was blushing, and comal of a beautiful countenance, and very well to look at. And the LORD said, Lift him up, anoint him: for this is him. Then Samuel took the horn of oil, and anointed it among his brethren; and the spirit of the LORD came upon David from that day forward. Then Samuel got up, and went to Ramah. Why the change? If God used Samuel to anoint David to be king, then why start using a different prophet to give David more directions? We see the answer in 1 Samuel 8:1-5. And it came to be when SAMUEL WAS OLD, that he made his children judge Israel. Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beersheba. And his children did not walk in their ways, but they walked away after profiting, and accepted bribes, and trial. Then all the elders of Israel gathered together, and came unto Samuel to Ramah, and said unto him, Behold, THOU ART OLD, and thy deaths do not go in thy ways: now they make us a king to judge us like all nations. Even before Saul was anointed to be king, it was said that Samuel was old. Remember, Saul was king for 40 years. Acts 13:20, 21 says: And after that he gave them judges over the space of 450 years, even Samuel the prophet. And then they desired a king: and God gave them Saul, the son of Cis, a man of the tribe of Benjamin, for forty years. If Samuel were old before Saul began to reign, then he would have been very old when David began his reign, which would have been 40 years later (but Samuel never lived long enough to see David placed on the throne - Samuel died in 1 Samuel 25, and David did not begin his reign until 2 Samuel 2:4: And the men of Judah came, and there they anointed David king over the house of Judah.). Also, remember that Samuel did not anoint David to be king at the end of Saul's reign, but a few years earlier (see I Samuel 16). Shortly thereafter, David faced Goliath. Note what was said of David at that time. 1 Samuel 17:33 says: And Saul said to David, Thou is not able to go against this Philistine to fight with him: for THOU ART BUT A YOUTH, and he a man of war of his youth. David was called a young man when he fought Goliath. He had already been anointed as the next king in the previous chapter, but he did not begin to rein seeking until the age of 30. 2 Samuel 5:4 says, David was thirty years old when he began to reign, and reigned forty years. As we summarized what we saw, Samuel was old and then the people sought a king to rule over them. Samuel, the old prophet, by God's order, anoints Saul to be king. King Saul becomes a disobedient king, and the Lord instructs the old prophet, Samuel, to anoint someone to be the next king. God instructs you to anoint a young man, David, to be that. But David, the young man, does not begin to rein until he is 30. This means that from the time David was anointed to be king, until his royal reign, he was probably at least 15 years old, (more or less, depending on what you consider a young man - 15 years old?). This would put King Saul's approximate reign at the age of 25, when David was anointed to be the next king. This means that the old prophet, Samuel, was 25 years older when he was called to anoint the next king, David. But before David really began to do, Samuel the old prophet had died (remember, Samuel died in 1 Samuel 25:1, and David did not begin to fall until 2 Samuel 2:4). That's why we see other prophets, such as Gad and Nathan, used by the Lord to give instructions to David. When David needed instructions on where to stand while being hunted for King Saul, it was the prophet Gad that God used to give instruction to (1 Samuel 22:5), because at that time Samuel was a very old man. When David made a tragic mistake and gave in to the lust of the flesh toward Bathsheba in 2 Samuel 11:3,4 (And David sent and asked the woman. And one said, Is it not this Bathsheba, the daughter of Eliam, the wife of Uriah, the Hittite? And David sent messengers, and took her, but she had not, and she was with her, and she was purified from her impurity: and she returned to her house.), it was Nathan whom God used to speak to David (2 Samuel 12:7-10. And Nathan said to David, You are man. Thus the LORD God of Israel, I anointed you king over Israel, and I delivered you from the hand of Saul; And I gave you yours house, and wives of thy master in thy breast, and gave thee the house of Israel and Judah; and if that had been too little, I would have, moreover, given you such and such things. Why do you despise the LORD's command to do evil in your sight? Thou hast killed Uriah the Hittite with the sword, and hast took his wife to be his wife, and hast kill him with the sword of ammon's children. Now, therefore, the sword must never depart from thy house; for thou hast despised me, and hast taken the wife of Uriah the Hittite to be his wife). Why did God use Nathan, instead of Samuel, to give this news to David? Because Samuel had died long before, in 1 Samuel chapter 25. Please note, once again, what 1 Chronicles 29:29 says: Now the acts of David THE KING, FIRST AND LAST, behold, are written in the book of Samuel the Seer, and in the book of Nathan the Prophet, and in the book of Gad the Seer. There is no way Samuel fulfilled the writing on David's acts, first and last, because Samuel was only long enough to anoint David to be king, but not enough to see him sitting on the throne. Thus, Samuel would not be there to write about David's first acts as king, or about his last acts as king. But we know that Gad was there to write about David's acts, because he instructed David where to stay when he was persecuted by King Saul. We also know that Nathan was there to write about David's acts in the middle and later part of his reign, because Nathan was the only one who rebuked David when he sinned with Bathsheba, and he was still around when David was very old and the day-to-day of the kingdom was being passed on to his son. (1 Kings 1:1, Now King David was old and wounded in years... 1 Kings 1:11,12, Why did Nathan speak to Bathsheba the mother of Solomon, saying, Hast thou hast not heard that Adonijah the son of Haggith dominates, and David our lord knows not? Now, therefore, come, let me, I pray you, I give you advice, that you can most save your own life, and the life of your son Solomon.) Among these three prophets, Samuel, Gad, and Nathan, they would be around long enough to write about David's first and last act. Then God used Samuel to write part of israel's history as the time of the judges was coming to an end, and the time of the kings beginning; and then God used men like Gad and Nathan to continue writing this story of God's work with his people during the times of kings. I Chronicles 29:29 says: Now the acts of David the king, first and last, behold, are written in the book of Samuel the Seer, and in the book of Nathan the Prophet, and in the book of Gad the Seer. I believe this is a reference to the Books contained in what we now know as 1 and 2 Samuel. There are no lost books of the Bible. We are specifically warned not to add or subtract anything from the Word of God. Revelation 22:18, 19 For I testify to all men who hear the words of the prophecy of this book, If any man adds to these things, God will add to him the plagues that are written in this book: And if any man takes the words from the book of this prophecy, God will take his part from the book of life, and out of the holy city, and from the things that are written in this book. Previous questions and answers ask a question

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