

# **Old Testament Survey 1**



**The Master's College**  
**B101.1**

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## OLD TESTAMENT SURVEY

### I. The Importance of the Old Testament

#### A. The Analogy of a Building:

The Foundation: the Old Testament

The Structure: the New Testament

#### B. The Analogy of a Play:

Act 1: the Old Testament

Act 2: the Intertestament Period

Act 3: the New Testament

The Stage Props: the Geographical Features of the Land

#### C. The Attitude of the NT writers:

##### 1. Inspiration

2 Peter 1:21      “moved” – cf. Acts 27:15,17

2 Timothy 3:16      “theopneustos” (θεόπνευστος)

##### 2. Authority

Jesus: John 10:35:      “cannot be broken”

Matt. 5:18 -      “jot” and “tittle”      ’      7      7

Paul: Romans 15:4 - “instruction, perseverance, encouragement, hope”

The Old Testament was the Bible of the early Christian church. For over a generation, people were led to Christ without the “Romans Road” and other New Testament writings.

“The Jerusalem Road”

Fact of Sin (Romans 3:23) = Ecclesiastes 7:20

Result of Sin (Romans 6:23) = Ezekiel 18:4

God’s Provision (Romans 5:8) = Isaiah 53:6

Man’s Response (Romans 10:9,10,13) = Psalm 2:12

## II. The **Canon** of the Old Testament

### A. Definition

- from a Greek word (κανων) meaning “reed” “measuring rod”
- a standard, a “ruler” Gal. 6:16

“A group of books recognized as authoritative for faith and life.”

Word was first used for the *canon* of the Bible by Athanasius in 367 A.D.

Although not used by Jews of their sacred writings, the concept of a canon was very evident in Old Testament writings themselves.

### B. Biblical Evidence for a Canon

Exodus 24:4, 7

Deut. 31:24-26

Deut. 17:18, 19

Joshua 1:7 ff; 24:26; I Sam. 10:25

2 Kings 22:8 ff

Nehemiah 8:9, 14-17; Dan. 9:2

### C. Post Biblical (i.e Old Testament) Evidence for a Canon

1. “Many great teachings have been given to us through **the Law and the Prophets and the others that followed them**, and for these we should praise Israel for instruction and wisdom. Now, those who read the scriptures must not only themselves understand them, but must also as lovers of learning be able through the spoken and written word to help the outsiders. So my grandfather Jesus, who had devoted himself especially to the reading of **the Law and the Prophets and the other books of our ancestors**, and had acquired considerable proficiency in them, was himself also led to write something pertaining to instruction and wisdom, so that by becoming familiar also with his book those who love learning might make even greater progress in living according to the law. Not only this book, but even **the Law itself, the Prophecies, and the rest of the books** differ not a little when read in the original.”

(Prologue to “Ecclesiasticus” or “Wisdom of Jesus Son of Sirach”) **appr. 150 BC**

2. “studying in that place (the synagogue”) **the laws and the sacred oracles of God enunciated by the holy prophets, and hymns, and psalms and all kinds of other things** by reason of which knowledge and piety are increased and brought to perfection.”

(Philo in “On the Contemplative Life” 25) **appr. 25 AD**

3. Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in **the Law of Moses and the Prophets and the Psalms** must be fulfilled.”

(Jesus in Luke 24:44) **appr. 30 AD**

4. “For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another (as the Greeks have), but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them **five belong to Moses**, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes, king of Persia, who reigned after Xerxes, **the prophets**, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain **hymns to God, and precepts for the conduct of human life**. It is true, our history hath been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time; and how firmly we have given credit to those books of our own nation, is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add anything to them, to take anything from them, or to make any change in them; but it becomes natural to all Jews, immediately and from their very birth, to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, willingly to die for them.”

Josephus in “Against Apion” I, 8.) **appr. 90 AD**

5. “Who wrote the Scriptures? - Moses wrote his own book (i.e., the **Torah**). The order of the **Prophets** is: Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, and the Twelve. The order of the **Hagiographa** is Ruth, the Book of Psalms, Job, Proverbs, Ecclesiastes, Song of Songs, Lamentations, Daniel, the scroll of Esther, Ezra, and the Chronicles.”

(The **Babylonian Talmud**, “Baba Batra”, 14b, 15a) **appr. 300 AD**

D. Threefold Division of the O.T. Canon — Torah, Neviim, Ketuvim

Figure 2.4. Jewish and Christian Canons of the Old Testament

TANAK	ROMAN CATHOLIC AND ORTHODOX	PROTESTANT
<b>Torah</b>	<b>Pentateuch</b>	<b>Pentateuch</b>
1. Bereshith (Genesis)	1. Genesis	1. Genesis
2. Shemoth (Exodus)	2. Exodus	2. Exodus
3. Wayiqra (Leviticus)	3. Leviticus	3. Leviticus
4. Bemidbar (Numbers)	4. Numbers	4. Numbers
5. Debarim (Deuteronomy)	5. Deuteronomy	5. Deuteronomy
<b>Nevi'im (Former)</b>	<b>History</b>	<b>History</b>
6. Joshua	6. Joshua	6. Joshua
7. Shofetim (Judges)	7. Judges	7. Judges
8. Samuel	8. Ruth	8. Ruth
9. Melakim (Kings)	9-10. 1 and 2 Samuel	9-10. 1 and 2 Samuel
10. Isaiah	11-12. 1 and 2 Kings	11-12. 1 and 2 Kings
11. Jeremiah	13-14. 1 and 2 Chronicles	13-14. 1 and 2 Chronicles
12. Ezekiel	15-16. Ezra and Nehemiah	15-16. Ezra and Nehemiah
13. TereAsar (The Twelve)	17. Tobit*	17. Esther
Hosea	18. Judith*	
Joel	19. Esther, including The Rest of Esther*	
Amos		
Obadiah	<b>Poetry and Wisdom</b>	<b>Poetry and Wisdom</b>
Jonah	20. Job	18. Job
Micah	21. Psalms	19. Psalms
Nahum	22. Proverbs	20. Proverbs
Habakkuk	23. Ecclesiastes	21. Ecclesiastes
Zephaniah	24. Song of Solomon	22. Song of Songs
Haggai	25. Wisdom of Solomon*	
Zechariah	26. Ecclesiasticus (Wisdom of ben Sirach)*	
Malachi		
<b>Kethu'bim</b>	<b>Prophets</b>	<b>Prophets</b>
14. Tehilim (Psalms)	27. Isaiah	23. Isaiah
15. Job	28. Jeremiah	24. Jeremiah
16. Mishle (Proverbs)	29. Lamentations	25. Lamentations
17. Ruth	30. Baruch, including The Letter of Jeremiah†	26. Ezekiel
18. Shir Hashirim (Song of Songs)	31. Ezekiel	27. Daniel
19. Qoheleth (Ecclesiastes)	32. Daniel, including The Rest of Daniel,* Susanna,* Song of the Three Holy Children,* Bel and the Dragon*	28. Hosea
20. Ekah (Lamentations)		
21. Esther	33. Hosea	29. Joel
22. Daniel	34. Joel	30. Amos
23. Ezra-Nehemiah	35. Amos	31. Obadiah
24. Dibre Hayamin (Chronicles)	36. Obadiah	32. Jonah
	37. Jonah	33. Micah
	38. Micah	34. Nahum
	39. Nahum	35. Habakkuk
	40. Habakkuk	36. Zephaniah
	41. Zephaniah	37. Haggai
	42. Haggai	38. Zechariah
	43. Zechariah	39. Malachi
	44. Malachi	
	45. 1 Maccabees*	
	46. 2 Maccabees†	

\*Apocryphal in Protestant canon

†Roman Catholic only

### E. The “Council” at Jamnia (around 80 AD)

#### 1. Books questioned and recognized:

Ezekiel, Ecclesiastes, Song of Songs, Proverbs, Esther

Question was not, “shall we include these in the canon?” It was, “should they continue in the canon because of questions that have been raised about them?”

Rabbinic phrase for recognized books were those “books which do not defile the hands”.

— all problems were solved and questions answered —

#### 2. Books not added:

— “Apocryphal” books: e.g., 1<sup>st</sup> and 2<sup>nd</sup> Maccabees, Tobit, Wisdom of Jesus ben Sirach

The books which they acknowledged were already accepted as Scripture but certain questions had been raised about them. Those which they refused to admit had never been included.

*“Jamnia was the confirming of public opinion, not the forming of it.”*

### F. The Principle of Canonicity

Upon the writing of an inspired book, it was recognized as inspired and authoritative scripture. No group ever canonized any portion of Scripture.

“Authority” and “Canonicity”

No writing was considered as having authority because it was at one time declared canonized. It was viewed as canonized because of its authority.

“Canonical” books were written by a prophet — recognized by the people of God.

**NOTE: The Scriptures were not invested with authority by any group who “canonized” them. On the other hand, because they already possessed authority, they were simply recognized as part of the canon.**

### III. The Interpretation of the Old Testament (“Hermeneutics”)

- A. Use the **Grammatical-Historical Method**
- B. Understand the **Context**
- C. Determine the **Type of Literature** (“Genre”)
- D. Let **Scripture Interpret Scripture**
- E. Discover the **Application** to Life Today

#### IV. The Geography of the Old Testament

##### INTRODUCTION:

The character of the land (Deut. 11:8-17)

Not like Egypt (the Nile)

Dependent on rain

The limits of the land (Judges 20:1; I Sam. 3:20; I Kings 4:25)

“Dan to Beersheba”

##### PHYSICAL GEOGRAPHY OF THE LAND

Deuteronomy 1:7 Joshua 10:40, 11:16, 12:8, Judges 1:9; Numbers 13:29

“Negev” “hill country” “by the sea” “lowland/shephelah” “Aravah”

#### A. Geographical Regions

##### 1. Coastal Plain

- a. Plain of Acco - 20 m. long
- b. Plain of Sharon - 50 m. long
- c. Plain of Philistia - 70 m. long
- d. Jezreel Valley - 30 m. long - west to east
- e. Carmel Ridge - 25 m. long

##### 2. Central Mountain Ridge 2-4,000 feet

- a. Galilee
- b. Samaria
- c. Judea

d. Shephelah - "lowland"

e. Wilderness of Judea - "Jeshimon"

f. Negev

3. Jordan Rift Valley (part of the larger Syrian-African Rift)

a. Jordan River

b. Huleh Valley

c. Sea of Galilee - "Kinneret" - 13 miles long, 7 miles wide

d. Dead Sea

e. Aravah

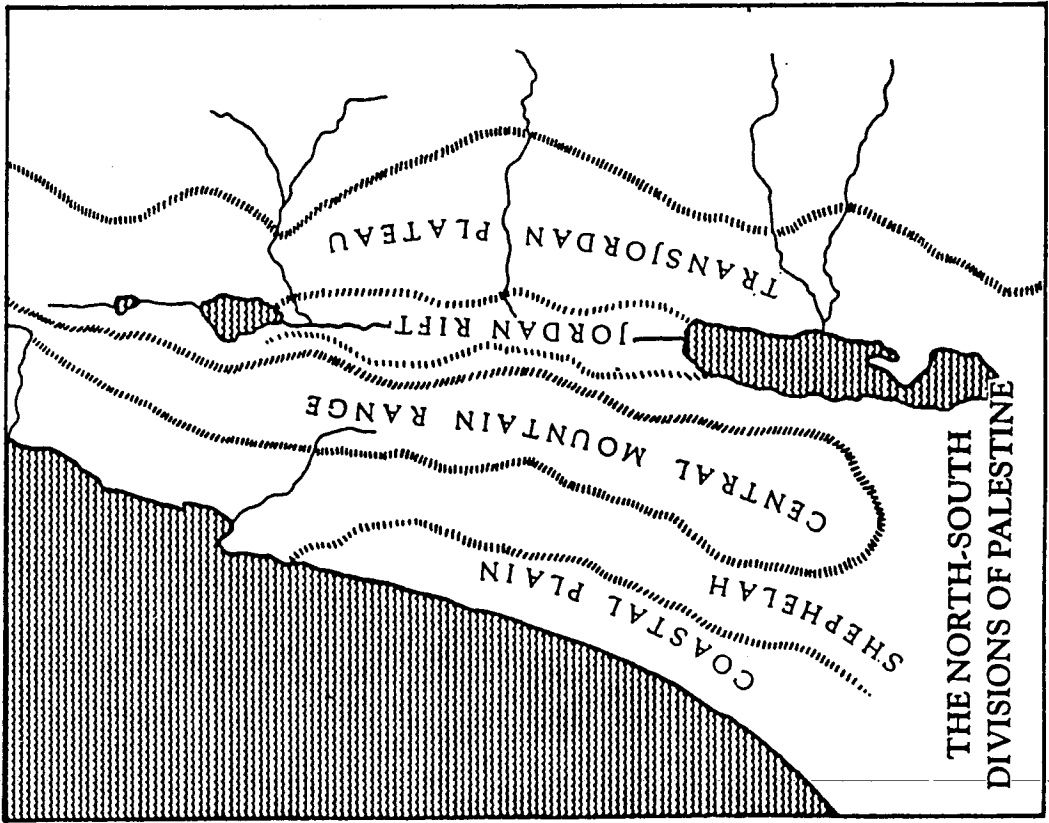
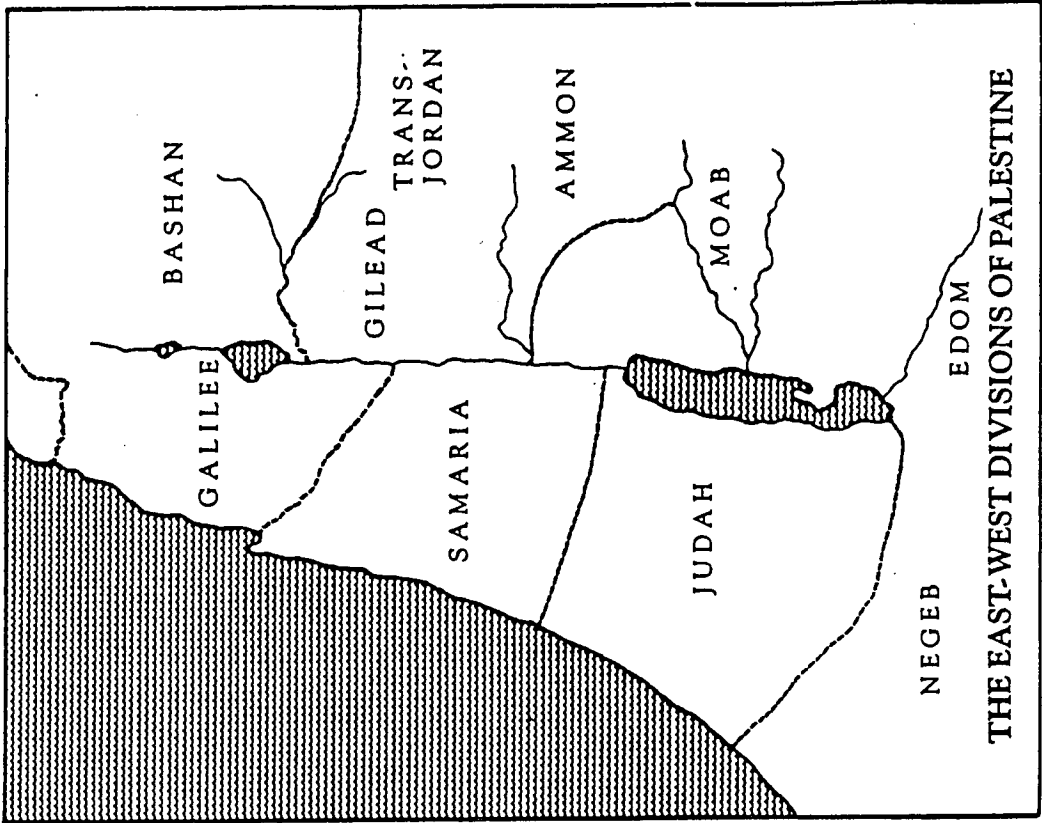
4. Eastern Plateau

a. Bashan (Gaulanitis, Golan Heights)

b. Gilead

c. Moab

d. Edom



# GEOGRAPHY OF ISRAEL

## COASTAL PLAIN

- Phoenicia
- Acre/Tyre Plain
- Haifa Bay
- Carmel Coastal Plain
- Sharon Plain
- Plain of Ono
- Philistine Coastal Plain

## SHEPHELAH

- Galilean Shephelah
- Samaritan Shephelah
- Judean Shephelah

## CENTRAL MOUNTAIN RANGE

- Lebanese Mountains
- Upper Galilee
- Western Lower Galilee
- Eastern Lower Galilee
- Jezreel Valley
- Harod/Beth-Shan Valley
- Carmel Range
- Mt. Gilboa Range
- Samaritan Mountains
- Hill Country of Ephraim
- Central Benjamin Plateau
- Judean Mountains
- Judean Wilderness
- Hebron Hills

## NEGEV & SINAI

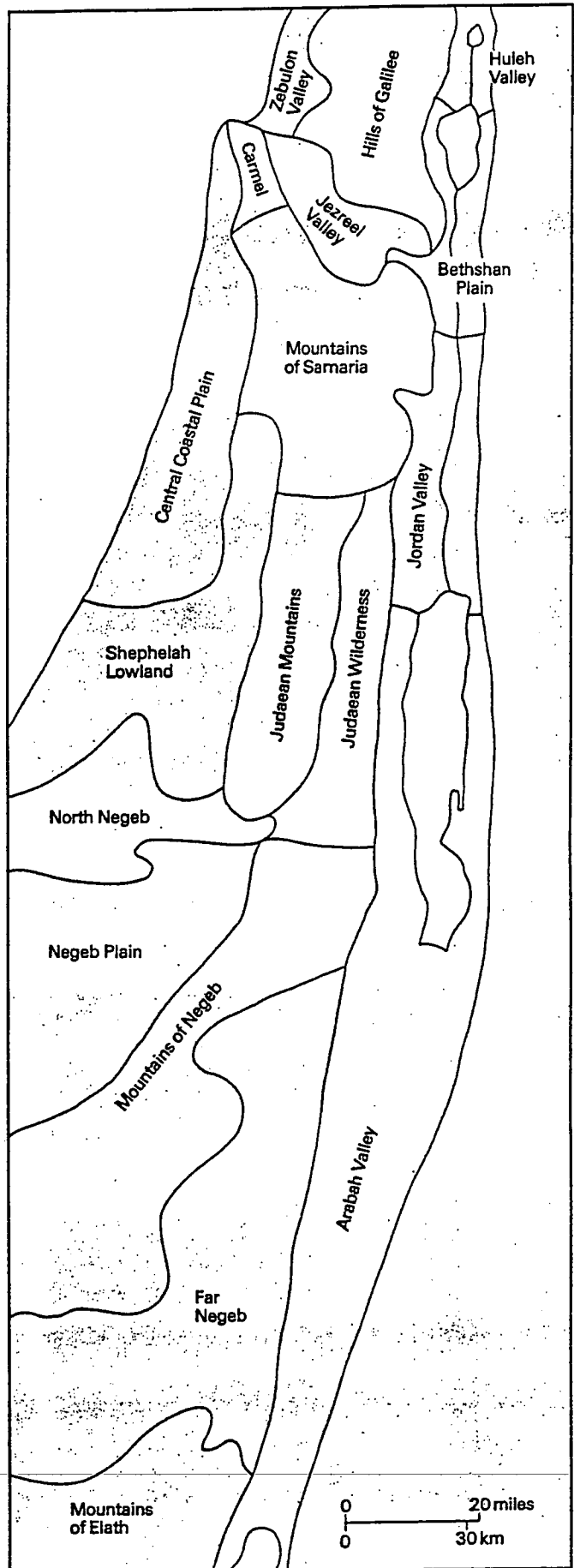
- Western Negev
- Eastern Negev
- Negev Hill Country
- Wilderness of Zin
- Wilderness of Paran
- Wilderness of Sinai
- Wilderness of Shur

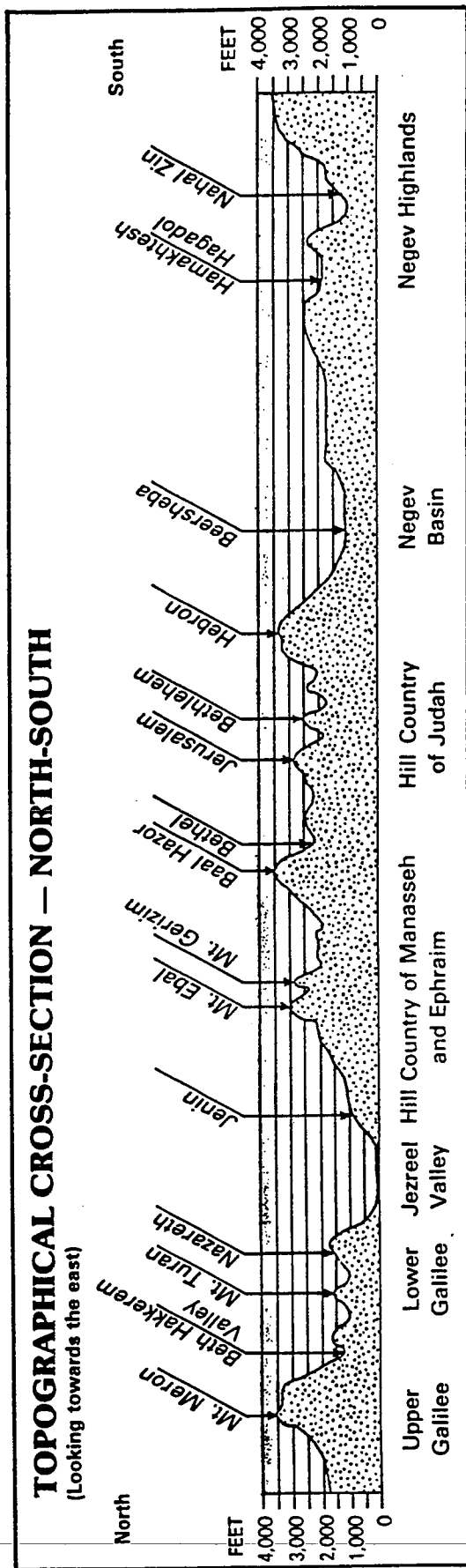
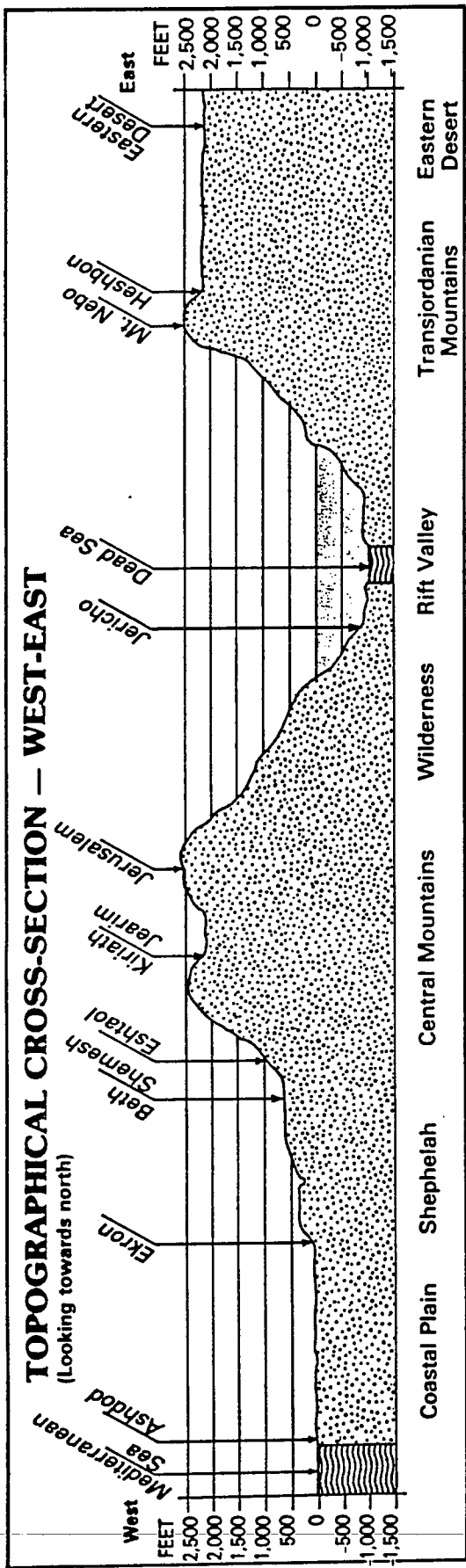
## SYRO-AFRICAN RIFT VALLEY

- Beqaa Valley
- Huleh Basin & Upper Jordan Valley
- Rosh Pinna Sill
- Sea of Galilee
- Jordan River
- Dead Sea
- Northern Arabah
- Southern Arabah
- Red Sea

## TRANSJORDAN

- Anti-Lebanese Mountains (Sirion)
- Golan Heights (Bashan)
- Gilead
- Ammon
- Medeba Plateau
- Moab
- Edom
- Midian





# GENESIS

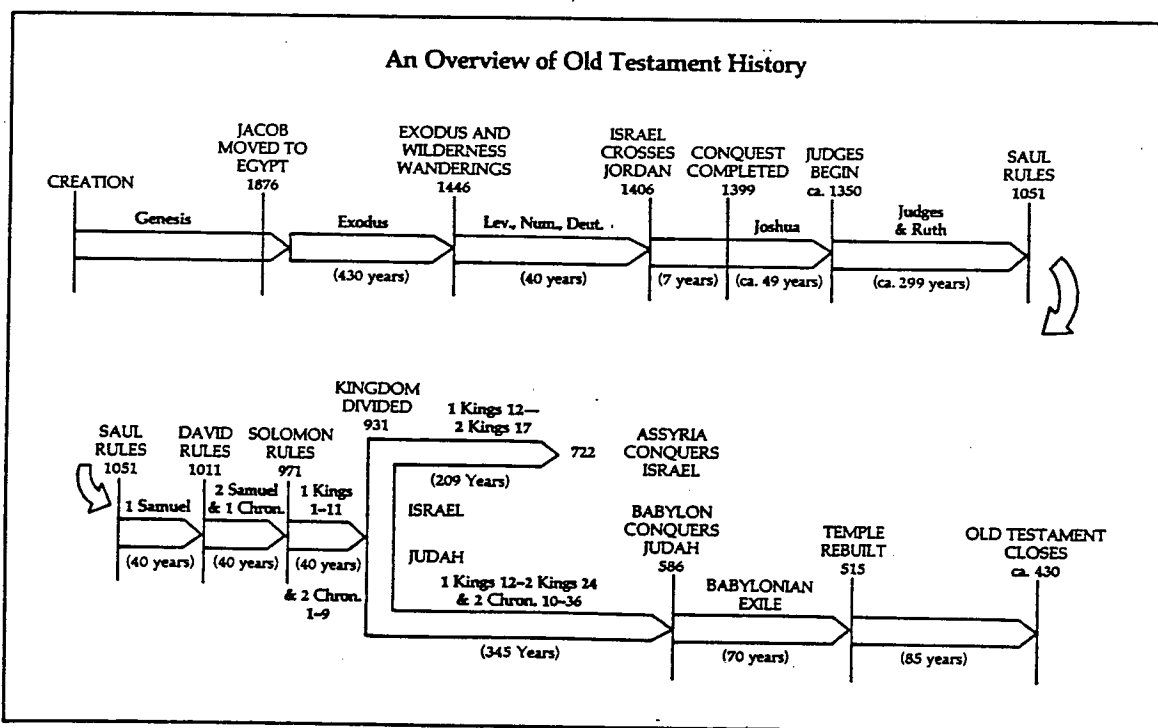
## I. The Titles

### A. In the Hebrew Text

1. בְּרֵאשִׁית = (pronounced “beraysheet”)
2. It means “in the beginning.”
3. It is the first word of the Hebrew text of Genesis.

### B. In the Greek Translation (the Septuagint)

1. γένεσις (genesis) > “Genesis” in the English texts
2. It means “birth, genealogy, history of origin, beginning.”
3. The LXX translates the word “account, generation” as found in Genesis 2:4; 5:1; etc.



## II. The Author and Date

### A. The Bible's Witness to Moses as the Author of the Pentateuch

1. Exo. 17:14, "Then the LORD said to Moses, 'Write this on a scroll as something to be remembered and make sure that Joshua hears it, because I will completely blot out the memory of Amalek from under heaven.'"
2. Deut. 31:24, "After Moses finished writing in a book the words of this law from beginning to end . . . ."
3. Josh. 8:31, "He built it according to what is written in the Book of the Law of Moses."
4. John 5:45, "But do not think I will accuse you before the Father. Your accuser is Moses, on whom your hopes are set. If you believed Moses, you would believe me, for he wrote about me."
5. Acts 15:1, "Some men came down from Judea to Antioch and were teaching the brothers: 'Unless you are circumcised, according to the custom taught by Moses, you cannot be saved'." (Probably a reference to Genesis 17.)
6. 2Cor. 3:15, "Even to this day when Moses is read, a veil covers their hearts."

### B. The Critics' Witness Against Moses as the Author of the Pentateuch

1. Jewish scholar Benedict Spinoza first proposed in 1670 that Ezra (c. 500 BC) wrote the Pentateuch.
2. The 19th century saw massive attacks on the OT based on "higher criticism." Such views are still held by some and are labeled "the documentary hypotheses." These critics would divide up the Pentateuch into various documents (known as J., E., D., and P.) based on their similarities.

### C. Moses' Date

1. Most conservative Bible scholars place Moses' death ca. 1445 BC.
2. Most liberal Bible scholars place Moses' life ca. 1290 BC by not taking the numbers in 1 Kings 6:1 literally.
3. The uniform witness of the Old and New Testaments, the traditional dates of Jewish and Christian scholars, plus the results of conservative critical scholars affirm the general authorship of Moses with a few later editorial additions (e.g., "Dan" in Gen 14 and the conclusion of Deuteronomy 34). For thorough defenses of the Mosaic authorship, see Merrill and also Archer, Survey of OT Introduction.

## Chronology from Solomon Back to Joseph

Years (B.C.)	Events
971	Beginning of Solomon's reign
<u>- 4</u>	
967	Fourth year of Solomon's reign (1 Kings 6:1)
<u>- 1</u>	Year to adjust for the fact that the fourth year of Solomon's reign was actually the fourth <i>full</i> year of his reign (but into the fifth year of his reign calendarwise)
966	Year the temple construction began
<u>+ 480</u>	Years from the Exodus to Solomon's beginning to build the temple (1 Kings 6:1)
1446	Year of the Exodus from Egypt
<u>+ 430</u>	Years the Israelites were in Egypt (Ex. 12:40)
1876	Year Jacob and his family moved to Egypt (after 2 years of famine; Gen. 45:6)
<u>+ 2</u>	Portion of the seven-year famine before Jacob moved to Egypt (Gen. 45:6)
1878	Year the seven-year famine began
<u>+ 7</u>	Years of abundance (Gen. 41:47)
1885	Year Joseph was taken out of prison and made second-in-command (at age 30; Gen. 41:46)
<u>+ 13</u>	Years Joseph was in Potiphar's house and in prison
1898	Year Joseph was sold to Egypt (at age 17; Gen. 37:2, 28)

### A. Based on its Literary Structure

1. The Hebrew word "toledot" (תולדות), which means "accounts, histories, generations," is found in the following verses: 2:4; 5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1,9; 37:2.
2. The above passages read similarly, "This is the account of . . . ."
  - I. The Account of the Heavens and the Earth (2:4-4:26)
  - II. The Account of Adam (5:1-6:8)
  - III. The Account of Noah (6:9-9:29)
  - IV. The Account of the Sons of Noah (10:1-11:9)
  - V. The Account of Shem (11:10-26)
  - VI. The Account of Terah (11:27-25:11)
    - A. The Life of Terah (11:27-32)
    - B. The Life of Abraham (12:1-25:11)
  - VII. The Account of Ishmael (25:12-18)
  - VIII. The Account of Isaac (25:19-35:29)
  - IX. The Account of Esau (36:1-37:1)
  - X. The Account of Jacob (37:2-50:26)

B. Based on its topics (we will use this outline on the following pages)

I. Primeval History -- Four Events -- Human Race (1-11)

A. Creation (1-2)

B. Fall (3-5)

“What happened before Abraham?”

C. Flood (6-9)

D. Nations (10-11)

II. Patriarchal History -- Four Men -- Hebrew Race (12-50)

A. Abraham (12-20)

B. Isaac (21-26)

“How did we come to be in Egypt?”

C. Jacob (27-36)

D. Joseph (37-50)

C. Why do chapters 12-50 contain so much material and chapters 1-11 much less?

### ANALYSIS

I. Primeval History -- Four Events -- Human Race (1-11)

A. **The Creation (1-2)**

1. The Seven Days Described (1:1-2:3)

a. Creator (1:1)

b. Creation (1:2-2:3)

1) The Pattern

a) Creative word

cf. with the “word” of Gen 12:1 ff

b) Day numbered

The length of the “day” - 24 hours or age?

Arguments for literal 24 hour days:

1.

2.

3.

DAYS OF "FORMING"	DAYS OF "FILLING"
1st	4th
2nd	5th
3rd	6th

## 3) Day Seven

## 2. The Sixth Day Expanded (2:4-25)

a. Two Trees (2:9)

b. Labor (2:15)

c. Marriage (2:23)

## 3. Implications of Creation

a. Evolution

b. Physical creation

c. Unique mankind

d. God in plurality

**TOPIC:****GENESIS:***How Did it Begin?***REVELATION:***How Will It End?*

Heavens & Earth  
 Night  
 Sea  
 Sun & Moon

Created (1:1)  
 Darkness called (1:5)  
 Waters called (1:10)  
 Rule day & night (1:16)

Recreated "new" (21:1)  
 No night (21:25)  
 No sea (21:1)  
 No sun & moon (21:23)

Dominion  
 Place to Live  
 Tree of Life  
 River

Given (1:28), Marred (3:17)  
 Garden of Eden (2:8)  
 Prohibited (2:9; 3:24)  
 From garden (2:10)

Restored (22:5)  
 New Jerusalem (21:2)  
 Available (22:2, 14)  
 From throne (22:1)

Fellowship w/God  
 Satan  
 Curse  
 Pain

Broken (3:8)  
 Cursed (3:14-15)  
 Upon ground (3:17)  
 Constant (3:17-19)

Eternal (21:3)  
 Destroyed (20:10)  
 Removed (22:3)  
 Removed (21:4)

Death  
 Garments  
 Marriage  
 Purpose of Man

Begun (2:17; 3:19)  
 Of animal skins (3:21)  
 Of first Adam (2:18-25)  
 To serve God (2:15)

Removed (21:4)  
 Of White Linen (19:8)  
 Of last Adam (21:9)  
 To serve God (22:3)

**B. The Fall (3-5)**

## 1. Adam's Sin (3:1-24)

2. Adam's Family (4:1-26)

a. Incident of Cain and Abel (4:1-15)

b. Cain's Genealogy (4:16-26)

3. Adam's Family Tree (5:1-32)

**C. The Flood (6-9)**

1. Its Cause (6:1-8)

The identity of the "sons of God":

a. Righteous men in the line of Seth ---

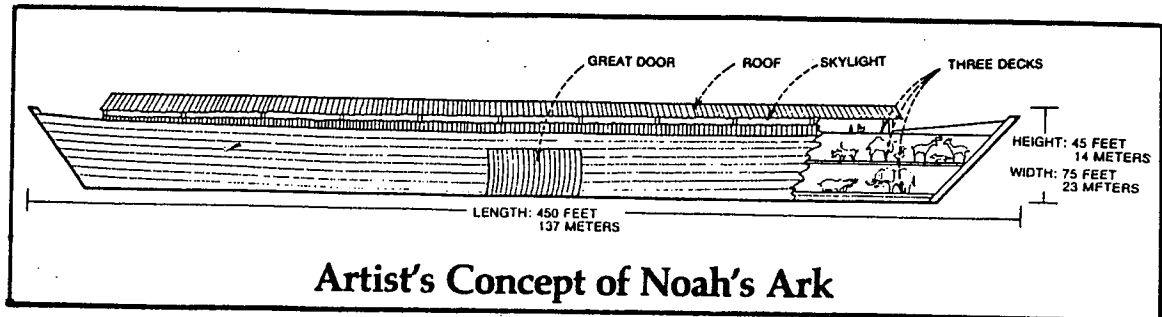
b. Angelic beings inhabiting human bodies ---

1)

2)

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## 2. Its Description (6:9-8:19)



## 3. Its Extent - universal or local?

## 4. Comparison with Babylonian flood account:

## 5. Its Results (8:20-9:29)

Positive – an altar and a covenant

Negative – a sin and a curse (9:18-29)

D. The Nations (10-11)

1. Their Places (10:1-32)

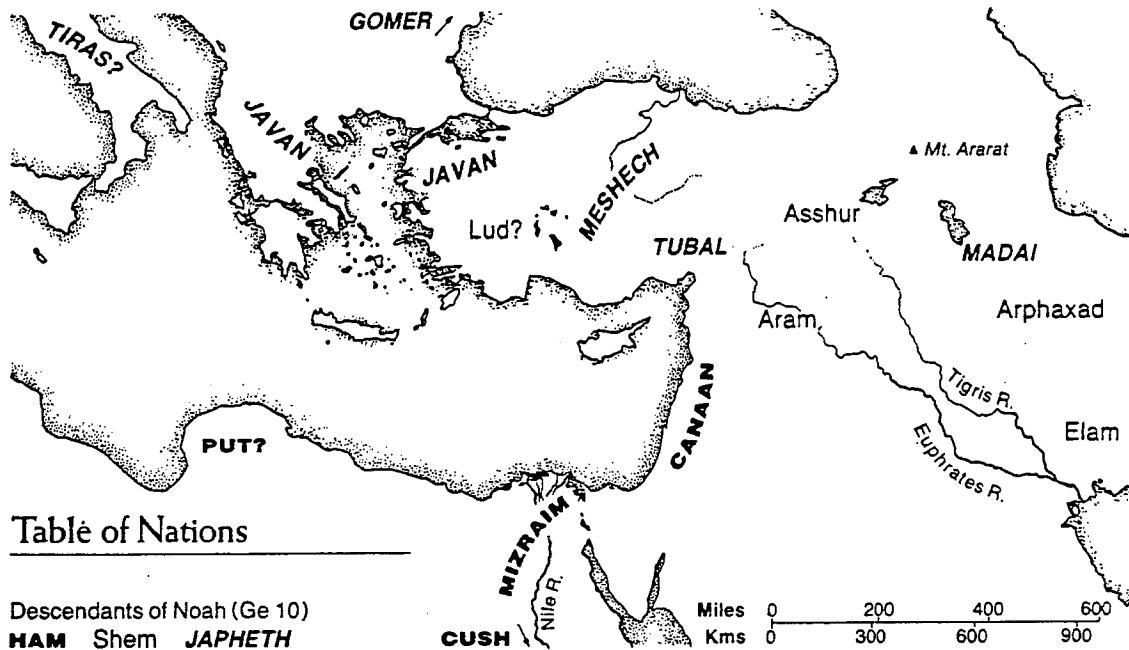
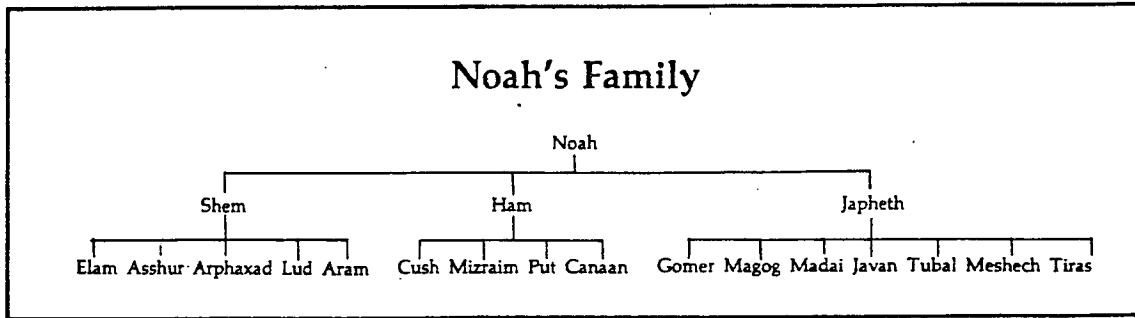
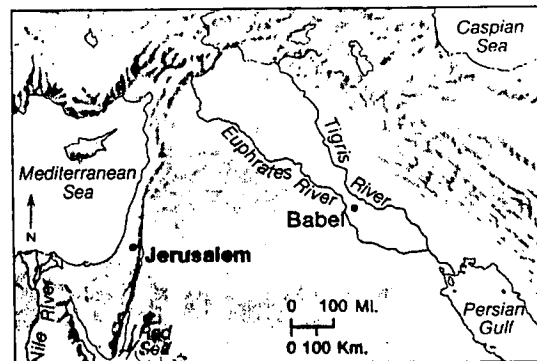


Table of Nations

Descendants of Noah (Ge 10)  
**HAM** Shem **JAPHETH**

2. Their Languages (11:1-9)



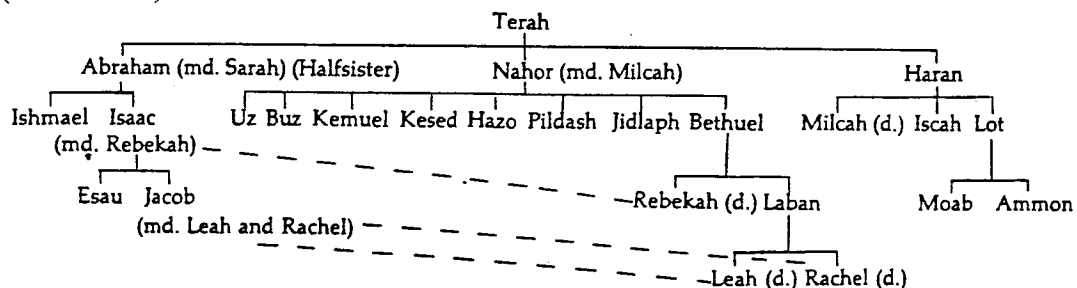
3. The Special Genealogy (11:10-26)

II. Patriarchal History (11:27-50:26)

A. Abraham and Isaac (11:27-25:18)

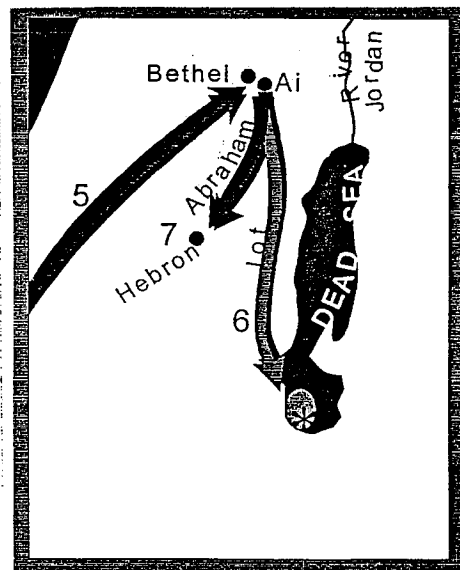
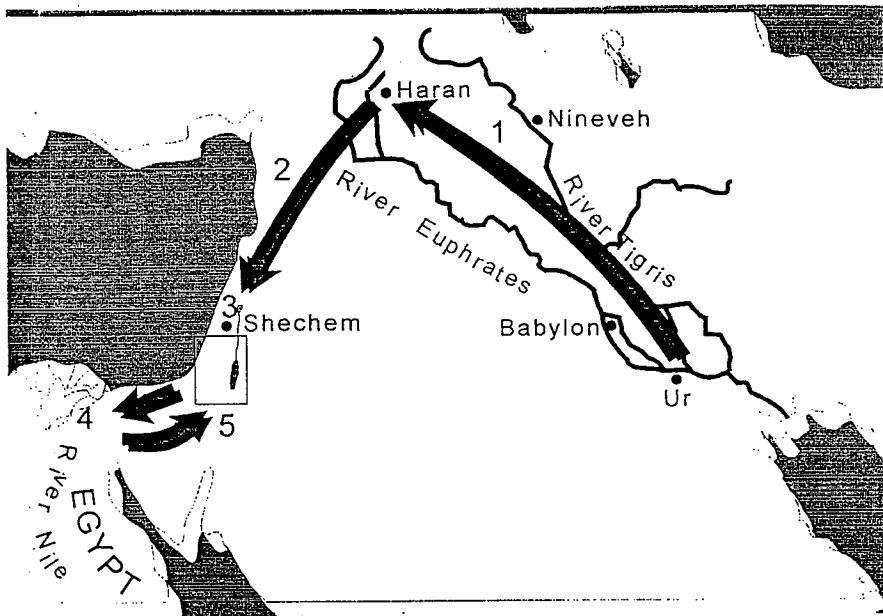
1. The Promises (11:27-14:24)

Terah's Family



md. = married.  
d. = daughter. All others are sons.

Ur - Haran - Canaan - Egypt - Canaan



Struggle with Lot (13)

Struggle with Kings (14)

2. The Covenant (15:1-17:27)

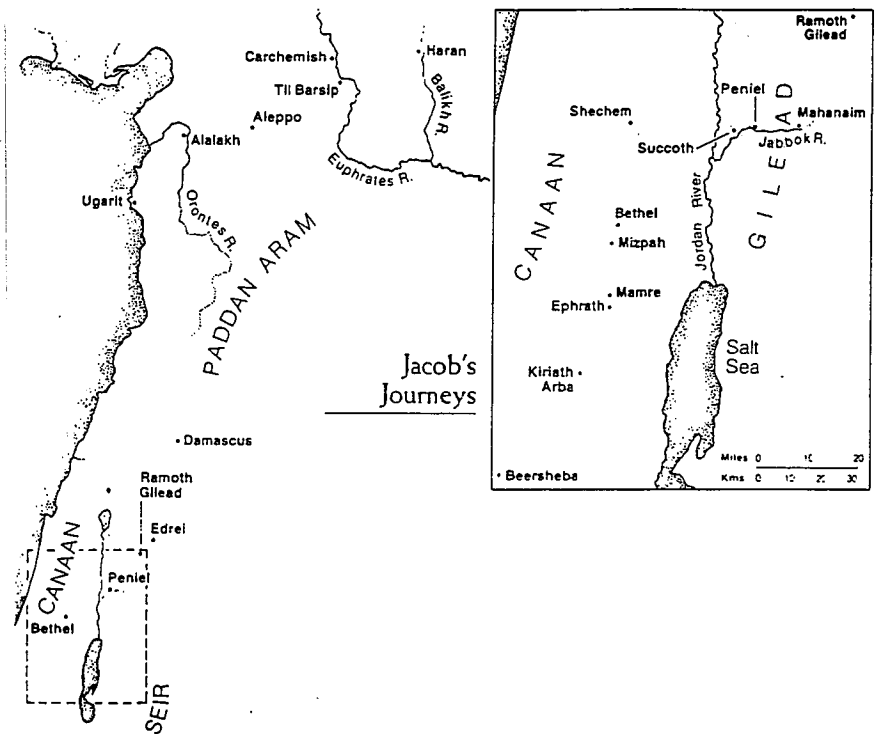
3. The Family (18:1-21:34)

4. The Testing (22:1-23:20)

5. Their Last Days (24:1-25:18)

B. Isaac and Jacob (25:19-37:1)

1. In the Land (25:19-27:46)





2. In his Grandfather's Land (28:1-30:43)

Dream at Bethel 28

Deception by Laban 29

Birth of Sons and Daughter 30

3. In the Land Again (31:1-35:29)

Flees from Laban 31

Wrestles with Angel of the Lord 32

Makes peace with Esau 33

Incident with Dinah, Shechem brothers 34

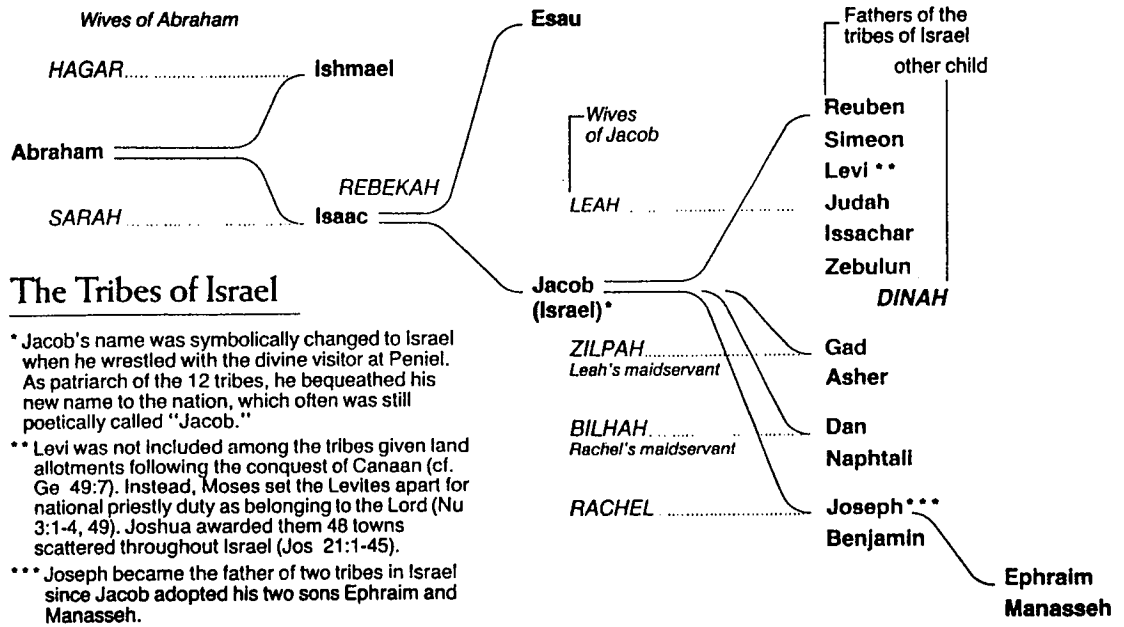
At Bethel – again! 35

4. About Esau (36:1-37:1)

**C. Jacob and Joseph (37:2-50:26)**

1. Joseph's Own Testing (37:2-41:57)

2. Joseph's Brothers' Testing (42:1-47:31)



## 3. Their Final Days (48:1-50:26)

## a. Blessing on Manasseh and Ephraim (48)

## b. Blessing on the Twelve Sons (49)

Reuben

Simeon/Levi &gt; Leah

Judah

Zebulun

Isaachar &gt; Bilhah, Zilpah

Dan

Gad

Asher

Naphtali &gt; Leah

Joseph

Benjamin &gt; Rachel

NOTE: Reuben forfeited his role of firstborn:

(1). to Judah – the leadership role - 49:8-10

(2). to Joseph – the double portion - I Chronicles 5:1,2

## c. Deaths of Jacob and Joseph (50)

• **COMMENTARIES:**

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- \*Wenham, Gordon J. *Genesis 1-15* (Word Biblical Commentary).
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• **CREATION AND THE FLOOD:**

- Morris, Henry M. *The Biblical Basis for Modern Science. The Twilight of Evolution, et.al.*
- Whitcomb, John C. *The Early Earth: An Introduction to Biblical Creationism*.
- \_\_\_\_\_ and Henry M. Morris. *The Genesis Flood*.

Note: Maps, charts, and graphics have been copied from the following: *The NIV Study Bible; The Life Application Bible; Chronological Charts of the Old Testament*, Walton; "Chronicles", *News of the Past; Walk Thru the Bible Ministries, and Logos Bible Atlas*.

### Chronology of the Patriarchs

2166 B.C. — 2066 — 2006 — 1991 — 1915 — 1898 — 1886 — 1876 — 1859 — 1805  
 (100 years) (60 years) (15 years) (76 years) (17 years) (12 years) (10 years) (17 years) (54 years)

Abraham  
was born

Abraham  
died (at  
age 175;  
Gen. 25:7)

Isaac was  
born (when  
Abraham  
was 100;  
Gen. 21:5)

Isaac died  
(at age 180;  
Gen. 35:28)

Jacob was  
born (when  
Isaac was  
60;  
Gen. 25:26)

Jacob moved  
to Egypt  
(at age 130;  
Gen. 47:9)  
when Joseph  
was 39

Jacob died  
(at age 147,  
17 years af-  
ter he moved  
to Egypt;  
Gen. 47:28)

Joseph  
was  
born

Joseph was  
sold into  
Egypt (at  
age 17;  
Gen. 37:2, 28)

Joseph died  
(at age 110,  
Gen. 50:26;  
therefore he  
was born in  
1915)

## EXODUS

### Title:

The title of the book comes from the title given to it in the Septuagint (Greek version of the Old Testament). It means "the way out." (εξοδος)

The Hebrew title for the book is "Shemot," (שְׁמוֹת) "names" and is derived from ch. 1:1.

### Scope:

The book covers events from the initial oppression of the Israelites in Egypt (ca. 1550 B.C.) to the departure of the Israelites from Egypt and arrival at Sinai (ca. 1445 B.C.). Thus covering a period of about 100 years.

Key Word and Theme: REDEMPTION ( cf. Exodus 6:6,7; 15:13)

### General Outline:

- I. ISRAEL IN EGYPT (1-12)
- II. JOURNEY TO SINAI (13-18)
- III. ISRAEL AT SINAI (19-40)

### Specific Outline:

- I. ISRAEL IN EGYPT (1:1-12:36)
  - Introduction (1:1-5)
  - A. Rise of an Oppressor (1:8-22)

ISSUE: The midwives "lie"

B. Raising Up of a Deliverer (2)

C. Call of Moses (3,4)

D. Conflict with Pharaoh (5-10)

ISSUE: The "hardening of Pharaoh's heart"

ISSUE: The plagues and Egyptian religion (see chart)

E. The Passover (11-12:36)

II. JOURNEY TO SINAI (12:37-18)

A. Departure (12:37-51)

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The Ten Plagues on Egypt

#	PLAGUE	TEXT	EGYPTIAN DEITY AFFECTED	MEETING PLACE	EFFECT ON PHARAOH
1	Nile turned to blood	7:14-25	Khnum - guardian of the Nile Hapi - spirit of the Nile Osiris - Nile was his "bloodstream"	Moses appears before Pharaoh in the morning at the river	hardened (7:22)
2	Frogs	8:1-15	Heqt - form of frog, god of resurrection	Moses "comes before" Pharaoh	begs relief and promises freedom (8:8) but is hardened (8:15)
3	Gnats/Lice	8:16-19		Moses and Aaron do not appear before Pharaoh but use a symbolic gesture	hardened (8:19)
4	Flies	8:20-32		Moses appears before Pharaoh in the morning at the river	bargains (8:28) but is hardened (8:32)
5	Disease of Livestock	9:1-7	Hathor - form of cow, mother-goddess Apis - form of bull, symbol of fertility Mnevis - sacred bull of Heliopolis	Moses "comes before" Pharaoh	hardened (9:7)
6	Boils	9:8-12	Imhotep - god of medicine	Moses and Aaron do not appear before Pharaoh but use a symbolic gesture	hardened (9:12)
7	Hail	9:13-25	Nut - sky goddess Isis - goddess of life Seth - protector of crops	Moses appears before Pharaoh in the morning at the river	begs relief (9:27) and promises freedom (9:28) but is hardened (9:35)
8	Locusts	10:1-20	Isis - goddess of life Seth - protector of crops	Moses "comes before" Pharaoh	bargains (10:11) and begs relief (10:17) but is hardened (10:20)
9	Darkness	10:21-29	Re, Aten, Atum, and Horus - all sun gods	Moses and Aaron do not appear before Pharaoh but use a symbolic gesture	bargains (10:24) but is hardened (10:27)
10	Death of Firstborn	11:1 - 12:36	Osiris - giver of life (special deity of Pharaoh)		begs Israel to leave Egypt (12:31-33)

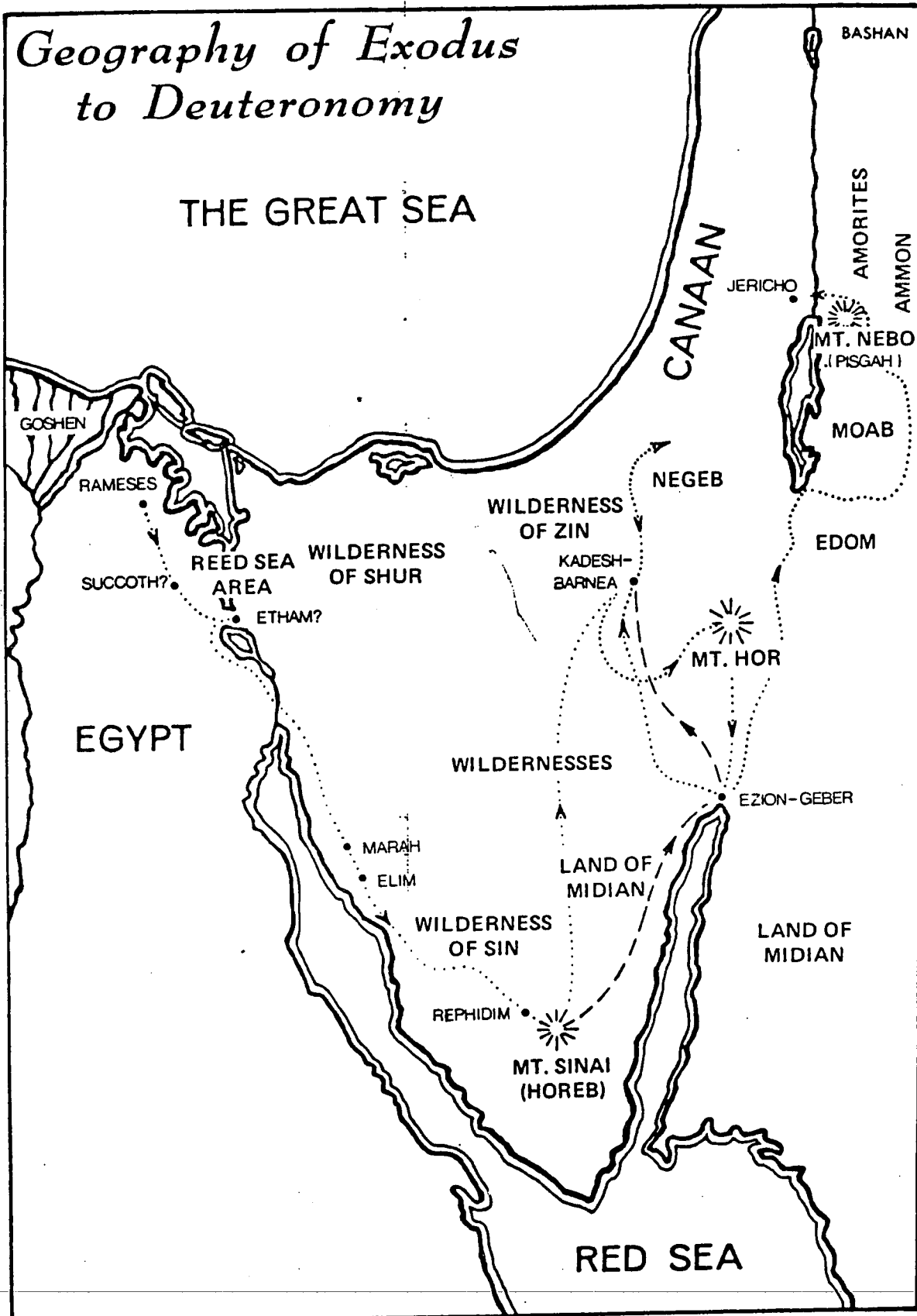
B. The First-Born (13:1-16)

C. The Red Sea (13:17 - 15:21)

ISSUE: The crossing of the Red (Reed) Sea

ISSUE: The date of the Exodus

# Geography of Exodus to Deuteronomy



----- ALTERNATE POSSIBLE ROUTE FROM SINAI TO KADESH

D. The Water of Marah (15:22-27)

E. Manna (16)

F. Smiting the Rock (17:1-7)

G. Amalek (17:8-16)

H. Jethro (18)

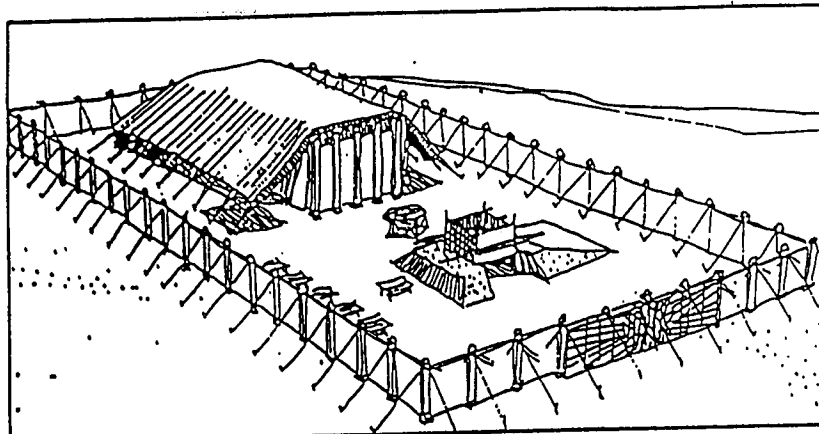
III. ISRAEL AT SINAI (19:1-40:38)

A. Theophany and Decalogue (19,20)

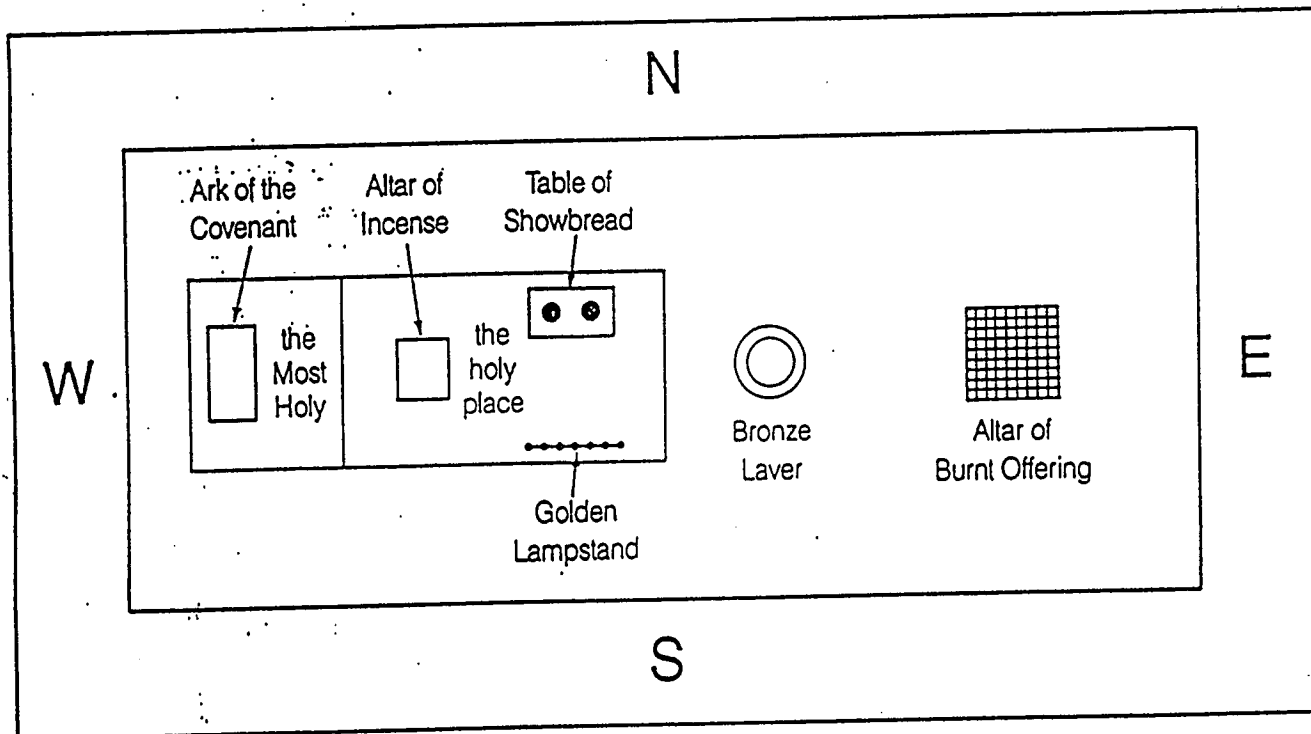
B. Book of the Covenant (21-24)

- C. Tabernacle and Priesthood (25-31, 35-40)
1. The Pattern of Tabernacle Worship (25-31)
- a. Furniture (25-27,30,31)

## The Plan of the Tabernacle



The tabernacle was to provide a place where God might dwell among His people. The term *tabernacle* sometimes refers to the tent, including the holy place and the Most Holy, which was covered with embroidered curtains. But in other places it refers to the entire complex, including the curtained court in which the tent stood.



This illustration shows the relative positions of the tabernacle furniture used in Israelite worship. The tabernacle is enlarged for clarity.

b. Priests (28,29)

2. The construction of the Tabernacle (35-39)

3. The Consecration of the Tabernacle (40)

D. Apostasy and Intercession (32-34)

## LEVITICUS

### TITLE

The Jewish title of the book is "Vayikra" (lit, "and (He) called") from Leviticus 1:1.

The English title of the book is taken from the Greek (LXX) version. It is actually misleading since the Levites, as distinguished from the priests, are mentioned in only one passage (25:32,33).

### PLACE

The site is still Mt. Sinai (7:38; 25:1; 26:46; 27:34).

See the connection between Exodus 40 and "out of the tabernacle" (Leviticus 1:1).

### NATURE

"While the book may be called a 'manual for the priests,' who are mentioned nearly 200 times in it, it is noteworthy that about half of these disclosures of God's will are addressed to the people: 'Speak to the children of Israel,' which makes it clear that all of these commandments are of vital concern to the people, despite the fact that in their observance and enforcement the priest plays an important and often an indispensable role." (O.T. Allis, God Spoke By Moses, p. 95)

### KEY WORD(S)

"**Holy**" or "**holiness**" appears 82 times; "sanctify" appears 22 times. (These words have the same root in Hebrew - "kadosh" (קדש))

### LESSON

"The Holy God must have a holy people" (Lev. 19:2; cf. 1Peter 1:16).

### OUTLINE:

- I. LAWS of ACCEPTABLE APPROACH to GOD (1-17)  
(the way to God)
  
- II. LAWS of CONTINUED FELLOWSHIP with GOD (18-27)  
(the walk with God)  
(from Open Bible, p. 94)

A more detailed outline:

I. SACRIFICES (1-7)

- A. Animal Sacrifices  
burnt, trespass, sin, and peace offerings

- B. Other Offerings  
meal offering ("meat" in KJV) and drink offerings

**Figure 9.3. The Sacrificial System**

<i>Name</i>	<i>Portion burnt</i>	<i>Other portions</i>	<i>Animals</i>	<i>Occasion or reason</i>	<i>Reference</i>
Burnt offering	All	None	Male without blemish; animal according to wealth	Propitiation for general sin, demonstrating dedication	Lev. 1
Meal offering or tribute offering	Token portion	Eaten by priest	Unleavened cakes or grains, must be salted	General thankfulness for first fruits	Lev. 2
Peace offering a. Thank offering b. Vow offering c. Freewill offering	Fat portions	Shared in fellowship meal by priest and offerer	Male or female without blemish according to wealth; freewill; slight blemish allowed	Fellowship a. For an unexpected blessing b. For deliverance when a vow was made on that condition c. For general thankfulness	Lev. 3 Lev. 22:18-30
Sin offering	Fat portions	Eaten by priest	Priest or congregation: bull; king: he-goat; individual: she-goat	Applies basically to situation in which purification is needed	Lev. 4
Guilt offering	Fat portions	Eaten by priest	Ram without blemish	Applies to situation in which there has been desecration or de-sacrilization of something holy or there has been objective guilt	Lev. 5:1-6:7

From John H. Walton, *Chronological Charts of the Old Testament* (Grand Rapids: Zondervan, 1978), 45.

C. Order of the Offerings - the steps

II. PRIESTS (8-10)

A. Consecration (8,9)

B. Disobedience (10)

III. UNCLEANNESSES (11-15)

A. Unclean Animals (11)

B. Women (12)

C. Leprosy (13,14)

D. Men and Women (15)

IV. DAY OF ATONEMENT (16)

V. MISCELLANEOUS LAWS (17-27)

## A. People as a whole (17-20)

## B. Priests (21,22)

## C. Annual Festivals (23)

Figure 9.4. Jewish Special Days

<i>Special days</i>	<i>Hebrew name</i>	<i>Day</i>	<i>Reference</i>	<i>Reading (Megilloth)</i>	<i>Commemoration</i>
Passover (Feast of Unleavened Bread)	Pesach	14 Nisan	Exod. 12 (Lev. 23:4-8)	Song of Solomon	Deliverance from Egypt
Pentecost	Shavuoth	6 Sivan	Deut. 16:9-12 (Lev. 23:9-14)	Ruth	Celebration of the harvest
9th of Ab	Tish'ah be'ab	9 Ab	No direct reference	Lamentations	Destruction of temple 586 B.C. and A.D. 70
Day of Atonement	Yom Kippur	10 Tishri	Lev. 16 (23:26-32)		Sacrifices for sins of the nation
Feast of Tabernacles	Succoth	15-21 Tishri	Neh. 8 (Lev. 23:33-36)	Ecclesiastes	Wanderings in the wilderness
Dedication	Chanukah	25 Kislev	John 10:22		Restoration of temple in 164 B.C.
Lots	Purim	13-14 Adar	Esth. 9	Esther	Failure of plot against Jews by Haman

From John H. Walton, *Chronological Charts of the Old Testament* (Grand Rapids: Zondervan, 1978), 18.

D. Various Commands (24)

E. Sabbatic and Jubilee Years (25)

F. Blessings and Curses (26)

G. Vows, Tithes, and Dedicated Things (27)

## NUMBERS

### TITLE

The Hebrew title of the book is "Bemidbar," meaning "in the wilderness," taken from 1:1.

The English title is taken from the title of the LXX. In Greek it is "arithmoi." The Latin title in the Vulgate is "Liber Numeri," the "book of numbers."

The title is really not accurate, since there are only two "numberings" in the book (ch. 1, 26).

### IMPORTANCE:

Genesis - Beginnings

Exodus - Redemption

Leviticus - Worship

Numbers - Walk

Deuteronomy - Instruction

Note the New Testament references: I Peter 2:11, Hebrews 11:8-16. Also I Cor. 10:1-12 ("examples")

### STRUCTURE

THE OLD GENERATION ch. 1 - 14 (2 years)  
From Sinai to Kadesh

THE TRANS-GENERATION ch. 15 - 20 (38 years)  
Wandering

THE NEW GENERATION ch. 21 - 36 (6 months)  
Kadesh to Plains of Moab

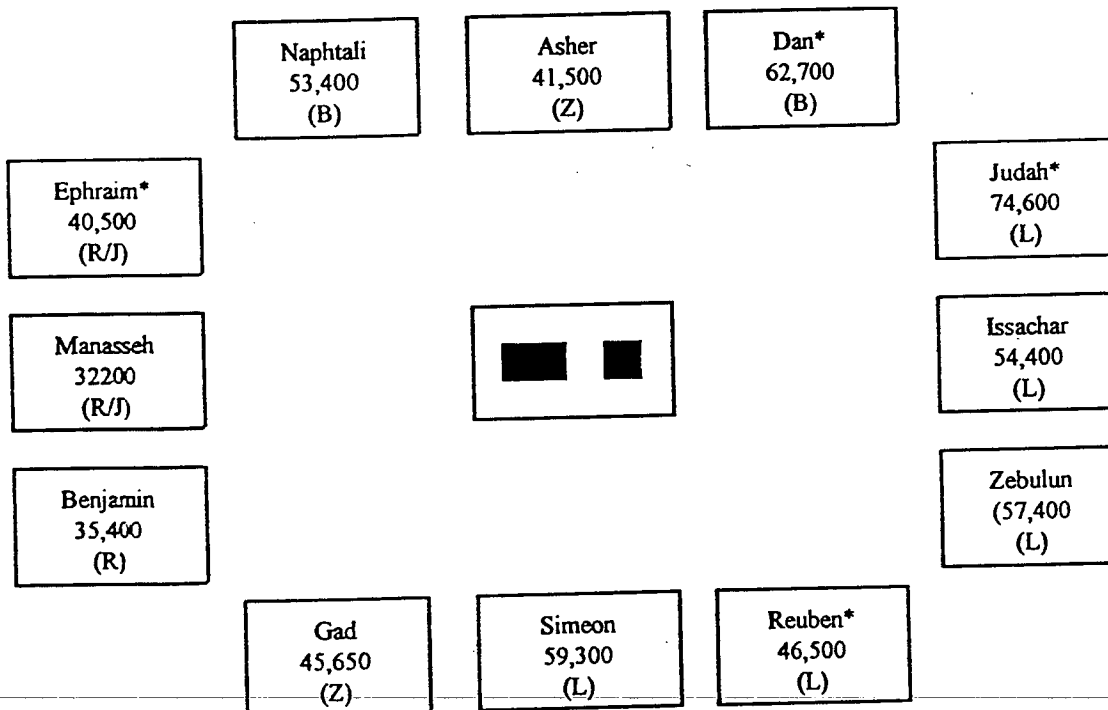
Census Figures in Numbers 1 and 26

TRIBE	TEXT	NUMBERS	TEXT	NUMBERS
Reuben	1:20f	46,500	26:5f	43,730
Simeon	1:22f	59,300	26:12f	22,200
Gad	1:24f	45,650	26:15f	40,500
Judah	1:26f	74,600	26:19f	76,500
Issachar	1:28f	54,400	26:23f	64,300
Zebulun	1:30f	57,400	26:26f	60,500
Ephraim	1:32f	40,500	26:35f	32,500
Manasseh	1:34f	32,200	26:28f	52,700
Benjamin	1:36f	35,400	26:38f	45,600
Dan	1:38f	62,700	26:42f	64,400
Asher	1:40f	41,500	26:44f	53,400
Naphtali	1:42f	53,400	26:48f	45,400
<b>TOTALS</b>		<b>603,550</b>		<b>601,730</b>

<b>Average</b>	50,296	50,144
<b>High</b>	74,600	76,500
<b>Low</b>	32,200	22,200

The Encampment of the Tribes of Israel

North



\* leading tribe of the group

L = Leah  
 Z = Zilpah  
 R = Rachel  
 B = Bilhah  
 J = Joseph

## OUTLINE

- I. ISRAEL AT SINAI (1:1 - 10:11)
  - A. Census ch. 1
  
  - B. Camps ch. 2
  
  - C. Priests and Levites ch. 3,4
  
  - D. Cleansing of the Camp ch. 5
  
  - E. Nazarite Vow ch. 6
  
  - F. Ceremonial Regulations ch. 7-9
  - G. Guidance for the Journey ch. 9:15-23
  
  - H. Silver Trumpets ch. 10
  
- II. FROM SINAI TO KADESH (10:11 - ch. 14)
  - A. Murmurings ch. 11
  
  - B. Challenge to Moses ch. 12

C. Crisis at Kadesh ch. 13 & 14

III. YEARS OF WANDERING (15 - 19)

A. Sacrificial Laws ch. 15

B. Rebellion of Korah ch. 16

C. Aaron's Rod ch. 17

D. Priests and Levites ch. 18

E. The Red Heifer ch. 19

IV. THE FORTIETH YEAR (ch. 20 - 36)

- A. Moses' Mistake 20:1-13
  
  
  
  
  
  
  
  
  
  
- B. Edom's Refusal 20:14-22
  
  
  
  
  
  
  
  
  
  
- C. Death of Aaron 20:23-29
  
  
  
  
  
  
  
  
  
  
- D. Brazen Serpent 21
  
  
  
  
  
  
  
  
  
  
- E. Balaam ch. 22-24
  - 1. Balak and the messengers 22
  
  
  
  
  
  
  
  
  
  
  - 2. Balaam's Oracles 23,24
    - a. #1 23:7-10
  
  
  
  
  
  
  
  
  
  
    - b. #2 23:18-24
  
  
  
  
  
  
  
  
  
  
    - c. #3 24:3-9
  
  
  
  
  
  
  
  
  
  
    - d. #4 24:15-24

- F. Sin of Baal-Peor ch. 25
- G. Second Census ch. 26
- H. Daughters of Zelophehad ch. 27 & 36
- I. Offerings for Feast Days ch. 28,29
- J. Vows ch. 29
- K. Vengeance on Midianites ch. 31
- L. Reuben, Gad, Half-Manasseh ch. 32
- M. Israel's Itinerary ch. 33
- N. Allotment of Land ch. 34
- O. Cities of Refuge ch. 35

## DEUTERONOMY

### TITLE

From the LXX title: "deuteronomos," meaning "second law." (δευτερονομος)

Hebrew title is "devarim" ("words") from 1:1. (דבר־ים)

### NATURE

Consisting mainly of the addresses of Moses to the children of Israel when they were camped on the plains of Moab before they crossed the Jordan (1:1-4).

Note: "In recent years scholars have compared the extra-Biblical covenant (suzerain -- vassal) treaties of the ancient Near East with the biblical material and some have concluded that Deuteronomy, to a great extent, follows the classic covenant pattern consisting of the following sections: preamble, historical prologue, stipulations, curses and blessings, invocation of oath deities, direction for deposit of duplicate treaty documents in sanctuaries, and periodic proclamation of the treaty of the vassal people. M. Kline (Treaty of the Great King) has made a detailed comparison of Deuteronomy with this classic treaty structure and made the following outline of Deuteronomy:

- I. Preamble: Covenant Mediator (1:1-5)
- II. Historical Prologue: Covenant History (1:6-4:49)
- III. Stipulations: Covenant Life (chs. 5-26)
- IV. Curses and Blessings: Covenant Ratification (chs. 27-30)
- V. Dynastic Disposition: Covenant Continuity (chs. 31-34)."

Zondervan Pictorial Encyclopedia of the Bible, II, p. 111.

### ANALYSIS

- I. First Discourse (ch. 1-4)
  - History and It's Significance
  - A. Preamble (1:1-5)
  - B. Historical review (1:6-3:29)
  - C. Exhortation to obey (4:1-43)
- II. Second Discourse (ch. 5-26)
  - Torah and It's Significance
  - A. Decalogue and Shema (5,6)
  - B. Idolatry in Canaan (7-9)
  - C. Loving and Serving the LORD (10,11)
  - D. Religious Laws (12-16)

- E. Civil Laws (17-21)
- F. Social Laws (21-26)
- III. Covenant Renewal (ch. 27-30)
  - A. Remaining in the LORD (27,28)
  - B. Restoration to the LORD (29,30)
- IV. Final Matters (ch. 31-34)
  - A. Moses' Song (32)
  - B. Moses' Blessing (33)
  - C. Moses' Death (34)

#### **MESSAGE**

"Love the Lord with all your heart" (6:5).

("love" appears 21 times; "heart" appears 46 times; "law" appears 27 times)

#### **BRIEF BIBLIOGRAPHY**

God Spake By Moses, O.T. Allis, Presbyterian and Reformed Publishing Co.

Gospel of Moses, Samuel Schultz, Moody Press (emphasizes Deuteronomy)

Kingdom of Priests, Eugene Merrill, Baker

The Old Testament Speaks, Samuel Schultz, Harper and Row.

History of Israel, Davis and Whitcomb, Baker.

Survey of Old Testament History, Leon Wood, Zondervan

# JOSHUA

## I. THE PLACE OF BOOK IN THE CANON

A. Joshua is a transitional book.

1. Bridges gap between period of wandering (Ex. 12 - Dt.) and Period of Pre-Monarchy (Judges). This is known as Period of the \_\_\_\_\_.
2. Parallels New Testament book of \_\_\_\_\_, (bridges Gospels and Epistles).

B. Joshua heads the **historical** books in our Bible, but heads the **prophetic** books in the Hebrew Bible.

1. \_\_\_\_\_ (LXX) divisions (followed in English Bibles)
  - a. Pentateuch: Genesis-Deuteronomy
  - b. Historical: Joshua-Esther
  - c. Poetical: Job-Song of Solomon
  - d. Prophetical: Isaiah-Malachi
2. \_\_\_\_\_ divisions (followed in Jewish Bibles)
  - a. PENTATEUCH: (Torah)
 

(Genesis-Deuteronomy)
  - b. PROPHETS: (Neviim)
    - (1) Former Prophets
 

(Joshua, Judges, Samuel, Kings)
    - (2) Latter Prophets
 

(Isaiah, Jeremiah, Ezekiel, Twelve)
  - c. WRITINGS: (Ketuvim)
 

(Psalms, Job, Proverbs, Megillot, Daniel, Ezra, Nehemiah, Chronicles)

C. Joshua, therefore, is not a strictly historical book. It is historical in content, but written from a prophetic standpoint. Historical events are selective in choice and didactic in purpose. The writer (as also in Judges, Samuel, and Kings) interprets God's covenant ways with Israel in their history.

## II. AUTHORSHIP OF THE BOOK

A. Jewish tradition attributes to Joshua, son of Nun, except for last verses written by Phinehas the priest (Talmud, Baba Batra 14b, 15a).

1. Joshua is described as writing down some \_\_\_\_\_ of \_\_\_\_\_ (18:8; 24:25,26)
2. Appears to be written by contemporary eyewitness (5:1,6).

B. Others view as written by time of early monarchy (ca. 1000 BC)

1. Citations from other written records: Book of \_\_\_\_\_ (10:13)
2. Twelve instances of phrase "until this day," implies some lapse of time (e.g. 4:9; 5:9; etc.)

C. The title of the book in the LXX is the Greek form of Joshua--"Iesous," name of Jesus as it appears in the Greek New Testament.

## III. POLITICAL/SOCIAL CONDITIONS OF BOOK

A. Canaanites

1. Political organization was that of independent city-states, each ruled by king - not united.
2. A fairly advanced culture, but a religion of sensual paganism, centering in worship of nature pantheon of Baal, Ashtoreth, and El.

Archeological excavations, especially at Ugarit, have revealed the character of Canaanite religion. (See Albright: The Biblical Period from Abram to Ezra, p. 16)

B. International

1. Dominant power was Egypt since ca. 1450 BC
2. Tel-el Amarna tablets reveal pleas for help from Canaanite cities to Egypt against invading \_\_\_\_\_ (ca. 1350 BC) (See Albright, Biblical Period from Abraham to Ezra, pp. 25-33)

#### IV. PURPOSE OF BOOK

To demonstrate the faithfulness of God to His promises by providing a record of the conquest and possession of land.

A. Promises: Genesis 15:18-21; Joshua 1:2-6

B. Fulfillment: Joshua 11:23; 21:43-45; 23:14

1. Theme of “**land**” - an inheritance granted by LORD of Israel on which she could live as long as she served Him.

This gift Israel had to “possess” (1:6; 13:1,6,7)

2. Theme of “rest” (21:44,45)

- fulfillment was not complete, however, final “rest” only to be achieved in the eschaton – “the end” (cf. Ps. 95:7-11 and Heb. 4:1-11)

#### V. OUTLINE OF BOOK

A. Invasion of the Land (Joshua 1-12)

OR

1. Commissioning the Successor (1)

A. “Crossing” (1-5)

2. Crossing the River (2-5)

3. Conquering the enemy (6-12)

B. “Taking” (6-12)

B. Division of the Land (Joshua 13-24)

1. Consigning the Portions (13-19)

C. “Dividing” (13-21)

2. Charting the Cities (20,21)

3. Charging the Tribes (22-24)

D. “Worshipping” (22-24)

#### VI. CONTENTS OF BOOK

A. Commissioning a Successor (Joshua 1)

1. Lord to Joshua (1:1-9)

2. Joshua to People (1:10-18)

- B. Crossing the River (Joshua 2-5)

1. Reconnaissance of Jericho (2)

2. The Jordan (3,4)

Chapter 3 - Crossing of Jordan

Chapter 4 - Erecting of Memorials

3. Gilgal (5)

- C. Conquering the Enemy (Joshua 6-12)

1. Central Campaign (6-9)

a. Jericho (6)

## b. Ai (7,8)

(1) Defeat at Ai (7)

(2) Victory at Ai (8)

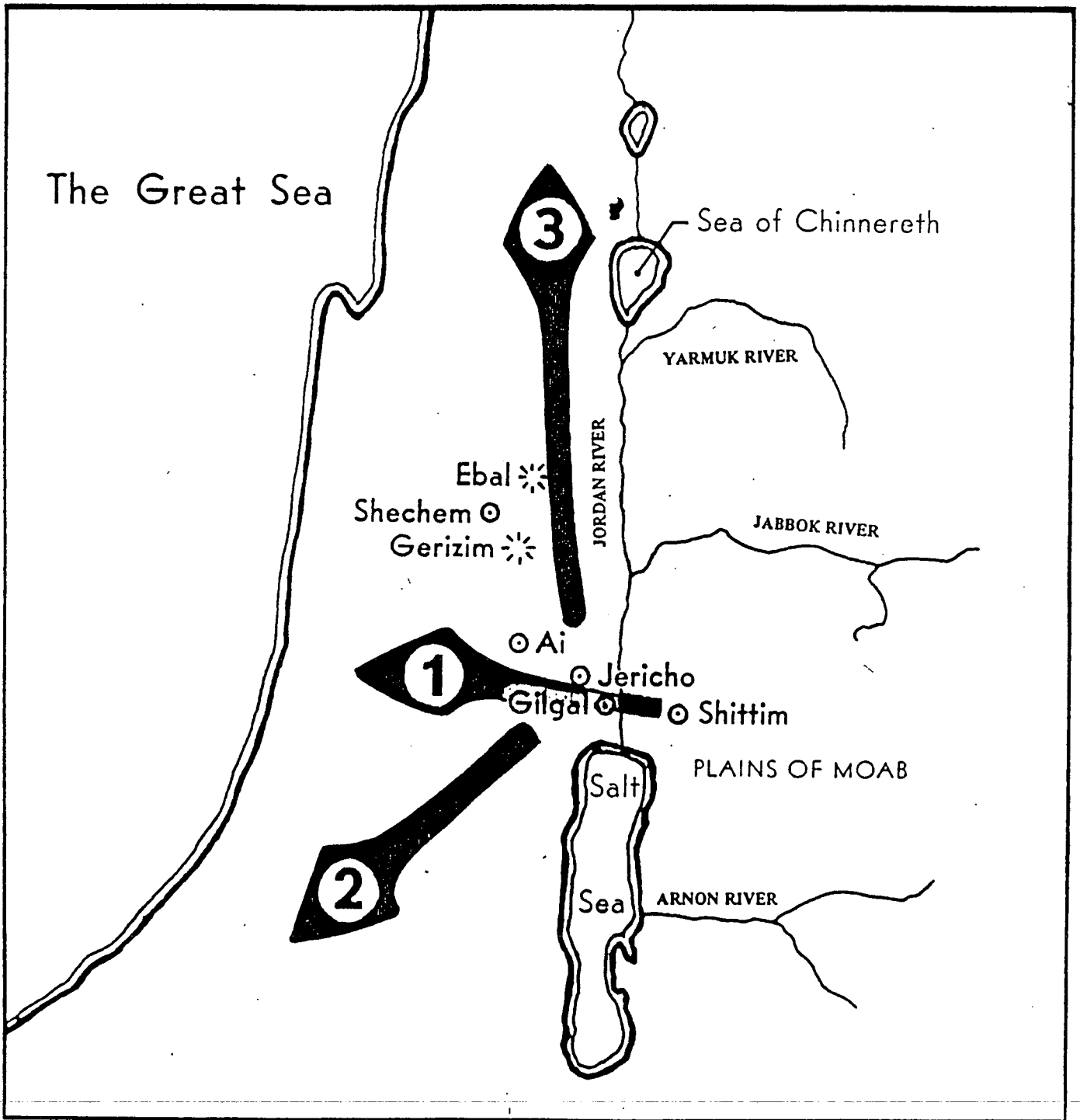
## c. Gibeon (9)

2. Southern Campaign (10)

3. Northern Campaign (11)

4. Summary (12)

# JOSHUA'S THREE MILITARY CAMPAIGNS



Excursus on “The Moral Problem of annihilating the Canaanites.”

“Although to many modern readers these wars seem immoral, from the biblical perspective they were fought precisely for moral reasons.” (Waltke)

1. The LORD destroyed the Canaanites for their gross iniquity (Gen. 15:16; sexual prostitution, butchery, sadism, and child sacrifices).
2. The Canaanite religion was particularly contaminating and dangerous to the Israelite (Lev. 18:24-29; Dt. 20:18).

“The attraction was that Baal was held to be god of rainfall and good crops. No doubt Canaanites advised their new farming neighbors that technical skill was not enough to insure full larders, but that worship of the right deity was still more important. Such counsel by native inhabitants would have been most influential on incoming Israelites who desired bountiful harvests. Without question, it was this danger which God sought to avert by commanding that all Canaanites be destroyed or driven from the land (Num. 22:51-56; Dt. 7:1-5)” (Wood)

3. The “holy war” can only be understood by seeing the book in the context of the history of redemption.

“Joshua is the story of the kingdom of God breaking into the world of nations at a time when national and political entities were viewed as the creation of the gods and living proofs of their power. Thus, the Lord’s triumph over the Canaanites testified to the world that the God of Israel is the one true and living God, whose claim on the world is absolute.”

“The battles for Canaan were therefore the Lord’s holy war, undertaken at a particular time in the program of redemption. God gave his people under Joshua no commission or license to conquer the world with the sword but a particular, limited mission. The conquered land itself would not become Israel’s national possession by right of conquest, but it belonged to the Lord. So the land had to be cleansed of all remnants of paganism.” (Lewis)

Sources: Bruce Waltke, “Joshua,” ISBE (revised, Vol. II); Leon Wood, A Survey of Israel’s History; Arthur Lewis, NIV Study Bible.

#### D. Consigning the Portions (Joshua 13-19) (See Map)

1. East of Jordan (13)

13:8-33 - Reuben, Gad, and 1/2 Manasseh

13:14-33 - Levi

2. Caleb and Judah (14,15)

3. Ephraim and Manasseh (16,17)

4. Seven Tribes (18-19)

E. Charting the Cities (Joshua 20,21)

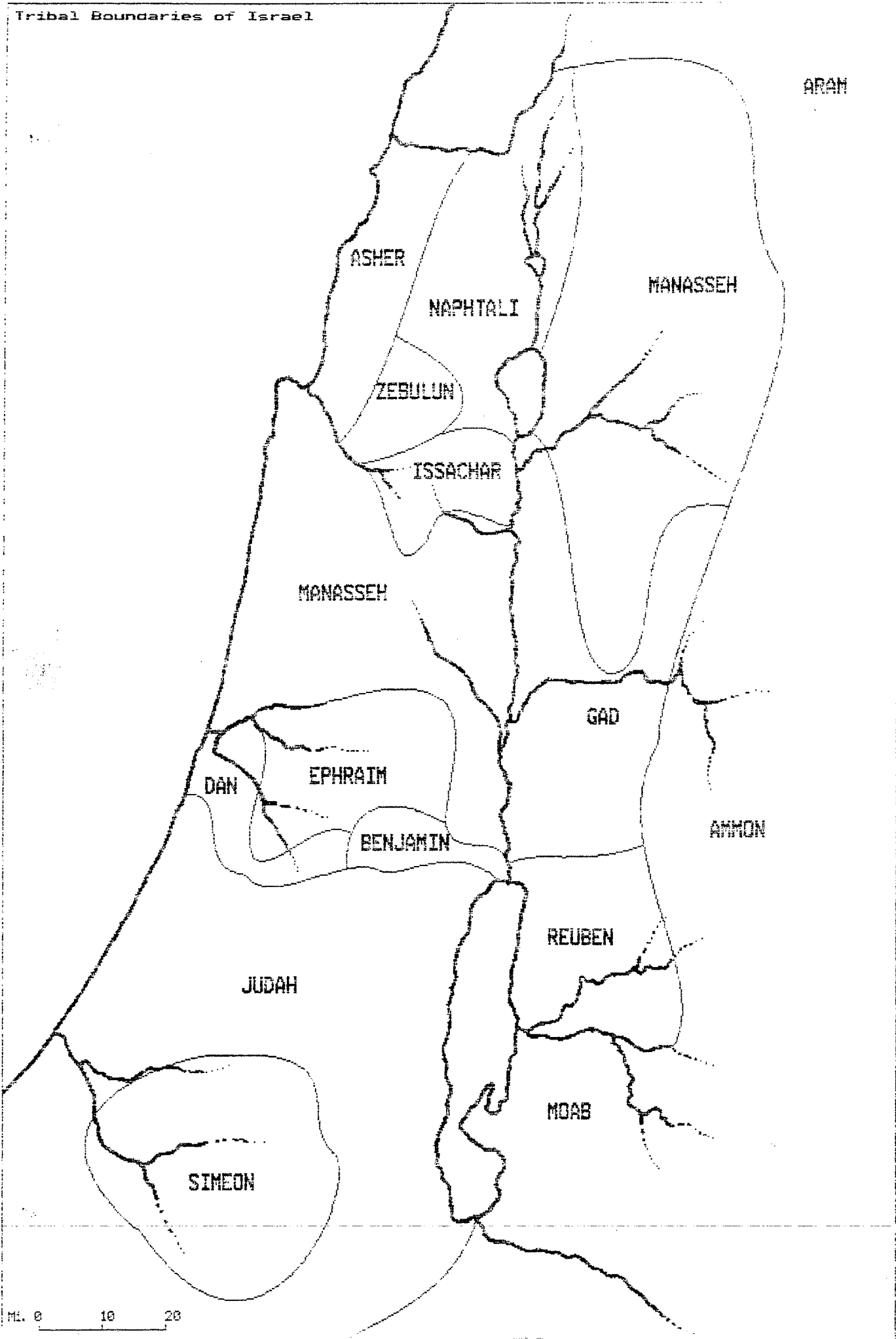
1. Cities of Refuge

2. Cities of Levites (21)

F. Charging the Tribes (22-24)

1. Eastern Confrontation (22)

2. Total Congregation (Joshua's Farewell) (23,24)



ARAM

ASHER

MANASSEH

NAPHTALI

ZEBULUN

ISSACHAR

MANASSEH

GAD

DAN

EPHRAIM

AMMON

BENJAMIN

REUBEN

JUDAH

MOAB

SIMEON

## Judges

### I. TITLE OF BOOK

A. The word “\_\_\_\_\_” (Hebrew “shophetim”) derives from the 12 leaders who are chief characters.

1. The word involves more than a legal arbiter of cases, although this may also have been involved.

2. The use of the word “Saviour” in 3:9,15 imparts a further meaning to the word, i.e., a leader in battle and a ruler in peace.

a. Deborah is described as one who “decided cases” (4:4,5)

b. No military involvement is mentioned in connection with Jair, Ibzan, Elon, Abdon. All the major judges, however, were active militarily (Othniel, Ehud, Deborah, Gideon, Jephthah, & Samson.)

B. “Though the office of judge was not prescribed in the Law, it was approved by God. It is regularly stated that the persons filling it were ‘raised up’ of God (Judges 3:9,15, etc.) and also that at least four were especially enabled by the Holy Spirit.” (Othniel, Jud. 3:10; Gideon, 6:34; Jephthah, 11:29; and Samson, 13:25; 14:6,19; 15:4) Wood, p. 207.

Note, however, that provision was made for “ad hoc” judges in Dt. 17:8-13.

### II. AUTHORSHIP AND DATE

A. Rabbinic tradition attributes the book to \_\_\_\_\_ (Baba Batra 14b)

B. Date of book was around 1025 BC

1. Must be after capture of ark by \_\_\_\_\_ (cf. 18:30,31 w/ 1Sam. 4)

2. References to time when “there was no king in Israel” (18:1; 19:1) implies date after beginning of Saul’s monarchy (ca. 1040).

3. References to Jebusites living in Jerusalem “unto this day” (1:21) implies date before David’s capture of city (ca. 993 BC)

### III. CONDITIONS IN BOOK

#### A. The Canaanites continued to have a religious influence on Israel (2:11-13)

##### Excursus on "Canaanite Religion":

"The most significant deity of Canaanites was Baal, for he controlled rain and storm. Canaanites believed that economic prosperity in good crops and large flocks depended directly on pleasing this god. Though El was theoretically chief deity, Baal received the greater homage. The extensive epic literature found at Ras Shamra sets forth many other gods also, with Baal being always central in importance. Mot, god of death, is described as annually effecting Baal's death, but Anath, goddess of war and both sister and consort of Baal, is able as often to effect his resurrection. Asherah, though presented as wife of El at Ras Shamra, in lower Canaan appears as consort of Baal; and her carved pole is mentioned in the Old Testament as standing beside his alter (Jud. 6:25-28; 1 Kings 15:13). Ashtaroah, goddess of fertility, love, and war, is also frequently linked with Baal in the Old Testament (Jud. 2:13; 10:6; 1 Sam. 7:3-4; 12:10). The concepts of all three female deities, Anath, Asherah, and Ashtaroah, were somewhat fluid, tending to change and merge into one another, so that clear distinctions were not always maintained. Prescribed worship of these deities involved religious prostitution, and the mythology includes stories of extreme brutality and immorality. Child sacrifices and snake worship were also observed. The religion was decadent, and Israel sinned greatly in being enamored by it. The attraction was basically economic. Israelites wanted to be prosperous in their new agricultural pursuits, and they believed erroneously that adherence to the Baal cult was the way to accomplish this (cf. Hos. 2:5,8)." Wood, p. 208

B. The invasion of \_\_\_\_\_ (ca. 1200 BC) did not affect early part of this period, but their influence was great from time of Samson onward (ch. 13ff).

They were part of the vast movement of sea peoples, established a pentapolis on the southwest coast, and had a local monopoly on the manufacture of iron (1 Sam. 13:19-22).

### IV. LITERARY FEATURES

#### A. A Recurring Refrain

1. "In those days there was no king in Israel, but every man did that which was right in his own eyes." (17:6; 21:25; and 18:1; 19:1 in part)

2. This refrain reflects the unsettled conditions and lack of unity following death of Joshua (cf. 2:6 with Joshua 24:31 and see 2:7-11). This unity was not restored until Saul's monarchy (1 Sam. 9ff.)

The moral chaos is reflected in the disastrous events of the epilogue (ch. 17-21) which actually occurred early in the period and were characteristic of the religious and moral apostasy of the period.

## B. A Recurring Cycle

1. Judges 2:11-19 reflects a five fold cycle which then characterizes the main body of the book (ch. 3-16).

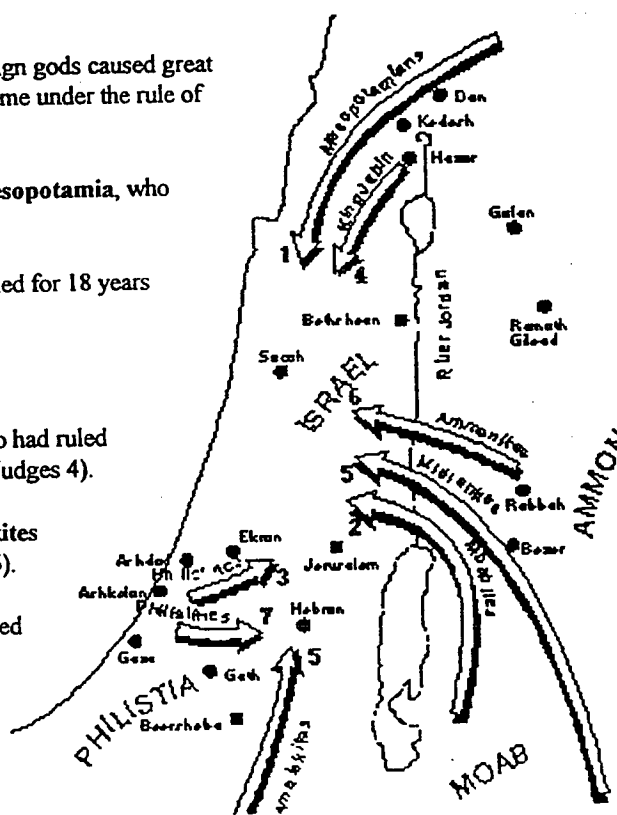
- a. "SIN" (2:11-13; 3:7)
- b. "SERVITUDE" (2:14, 15; 3:8)
- c. "SUPPLICATION" (3:9; 4:3; 6:6,7, etc.)
- d. "SALVATION" (2:16,18; 3:9)
- e. "SILENCE" (3:11; 3:30; 5:31)

2. Six major cycles run their course through the book, involving six major "judges" (Othniel, Ehud, Deborah, Gideon, Jephthah, and Samson) and six minor "judges" (Shamgar, Tola, Jair, Elon, and Abdon).

### CHART OF THE CYCLES

Israel's incomplete conquest and the worship of foreign gods caused great problems in the time of the judges. The Israelites came under the rule of one country after another.

1. Othniel defeats King Cushan Rishathaim of **Mesopotamia**, who had ruled Israel for 8 years (Judges 3:7-11).
2. Ehud defeats King Eglon of **Moab** who had ruled for 18 years (Judges 3:12-30).
3. Shamgar defeats the **Philistines** (Judges 3:31).
4. Deborah and Barak defeat Jabin of **Hazor**, who had ruled Israel 'with cruelty and violence for 20 years' (Judges 4).
5. Gideon drives out the **Midianites and Amalekites** who had oppressed Israel for 7 years (Judges 6).
6. Jephthah defeats the **Ammonites**, who had ruled for 18 years (Judges 10:6).
7. Samson did great exploits against the **Philistines**, who ruled Israel for 40 Years (Judges 13).



## V. OUTLINE OF BOOK

### A. First Episode Incomplete Conquest and Apostasy (Judges 1,2)

1. First Episode (Incomplete Conquest) (1:1-2:5)
2. Second Episode (Apostasy) (2:6-3:6)

### B. Cycles of Oppression and Deliverance (Judges 3-16)

1. Mesopotamians and Othniel (3:7-11)
2. Moabites and Ehud (3:12-30)  
Shamgar (3:31)
3. Canaanites and Deborah/Barak (4,5)
4. Midianites and Gideon (6-8)  
Abimelech (9)  
Tola and Jair (10:3-5)
5. Ammonites and Jephthah (10:6-12:7)  
Ibzan, Elon, and Abdon (12:13-15)
6. Philistines and Samson (13-16)

### C. Epilogue: (Judges 17-21)

1. First Episode: Religious Disorder (17,18)
2. Second Episode: Moral Disorder (19-21)

## VII. CONTENTS OF BOOK

### A. Work of principle "judges" (Judges 3-16)

1. **Ehud** (3)

2. **Deborah/Barak** (4-5)

Military Action (ch. 4)

“Song of Deborah” (ch. 5)

3. **Gideon** (6-8)

His call (6)

His career (7-8)

4. **Jephthah** (10-11)

His family background....

His military valor...

His daughter...

5. Samson (13-16)

Birth

Exploits

Death

B. Notes on "epilogue" (Judges 17-21)

1. The Micah/Danite Episode (17,18)

Idolatry of Micah (17)

Migration of Danites (18)

2. The Benjamite Civil War (19-21)

Personal and Tribal Immorality (19)

War Between Israel and Benjamin (20)

Provision for Continuance of Benjamin (21)

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## Ruth

### I. AUTHORSHIP AND DATE

- A. Traditionally, Samuel has been regarded as author, as he also was of Judges.
- B. Since genealogy of 4:18-22 is traced down to David, author must have lived after accession of that king but before Solomon (circa 975 B.C.).

### II. HISTORICAL AND CANONICAL SETTING

- A. The book clearly describes an event that took place "in the days when the judges ruled" (Ruth 1:1).
  1. If Boaz was the literal great-grandfather of David (4:21,22) the date of events must be ca. 1100B.C.
  2. If Boaz was the literal son of Salmon (4:21), who was the husband of Rahab (Mt. 1:5), date must be ca. 1350 B.C.
  3. Either four births took place in 365 years, or there are gaps in the genealogy of unnamed generations.
  4. The suggested date (from this teacher) is during time of "peace" following \_\_\_\_\_ defeat of \_\_\_\_\_ (Jud. 3:30), ca. 1310 B.C.

B. Some have seen Ruth as another appendix to the book of Judges, along with chapters 17-21. According to Eugene Merrill, it forms part of a "Bethlehem Trilogy" (Bib. Sac., #506, p. 130-141)

1. The young Levite of Bethlehem (Jud. 17,18).
2. The Levite of Ephraim and concubine from Bethlehem (Jud. 19-21).
3. Ruth, David, and Bethlehem (Ruth).

### III. PURPOSE

- A. Literary: to portray the love and devotion of two women in an age of strife and violence
  - not change in Naomi (cf. 1:20,21 with 4:14,15)
- B. Redemptive: to trace the ancestry of David back to Bethlehem (4:18-22)
 

"Saul's ancestors had humiliated and disgraced a Bethlehemite...but Bethlehem not only survived this but went on to produce Saul's successor, the man after God's own heart."  
(Merrill)

C. Practical: to show David's family connection with Moabites (cf. 1 Sam. 22:3,4)

#### IV. LITERARY FEATURES

A. A beautiful example of a Hebrew short story, told with as much literary skill as can be found in world literature.

B. An example of marvelous symmetry in composition.

1. An account of distress (1:1-5, 71 words in Hebrew).
2. Four episodes with opening and closing lines providing transition (1:6,22; 2:1,23; 3:1,18; 4:1,12)
3. An account of hope (4:13-17,71 words in Hebrew).

#### V. OUTLINE AND CONTENTS

A. Ruth's Decision for the Lord (chapter 1)

1. Famine and Death (1:1-5)
2. Deciding and Returning (1:6-22)

B. Ruth's Service in the Fields (chapter 2)

1. Providential Meeting (2:1-13)
2. Provisional Care (2:14-23)

C. Ruth's Engagement to Boaz (chapter 3)

1. Counsel from Naomi (3:1-5)
2. Encounter with Boaz (3:6-15)
3. Report to Naomi (3:16-18)

D. Ruth's Redemption by Boaz (chapter 4)

1. The work of the Kinsman-Redeemer (4:1-12)

2. The Genealogy of the Kinsman-Redeemer (4:13-22)

VI. THEMES AND THEOLOGY

A. The Inclusion of a Moabitess (cf. Dt. 23:3-6; Mt. 1:5)

B. The Importance of Redemption

1. Levirate Marriage (Dt. 25:5,6)

2. Work of a Goel

a. Redeemer (Lev. 25:25-28)

b. Avenger (Num. 35:19-21)

c. Bridegroom (Dt. 25:5-10)

C. The Reading at Pentecost (Weeks)

One of the five "megillot" ( scrolls) read at Jewish Festivals

D. The Typology: The "Kinsman -Redeemer"

# 1 Samuel

## I. INTRODUCTION TO THE BOOKS

### A. Title:

1. The title is taken from the first prominent figure, Samuel, who was a unique combination of a priest who served as the last of the judges and who founded the succession of the prophets (cf. Acts 3:24).
2. The two books were originally one in Hebrew canon, "The Book of Samuel." They were divided into two by the Greek translators (LXX) and called "I and II Kings" (next books were III and IV Kings).

### B. Author:

1. The books are anonymous. Samuel could not have authored the entire work since his death is recorded in 1 Samuel 25:1.
2. The Talmud offers the best conclusion: 1 Chronicles 29:29: "the records of \_\_\_\_\_ the seer, \_\_\_\_\_ the prophet, and \_\_\_\_\_ the seer."

### C. Historical Setting

1. The events cover period from the birth of Samuel to end of David's reign (ca. 1100 B.C. to 970 B.C.).
2. Samuel describes the transition from theocracy to monarchy.

## II. OUTLINE OF 1 SAMUEL

### A. Rise of Samuel (1-8)

(Main characters: Eli and Samuel)

1. Samuel Born and Called (1-3)
2. Samuel Serving and Rejected (4-8)

### B. Rise of Saul (9-15)

(Main characters: Samuel and Saul)

1. Saul Chosen and Confirmed (9-12)
2. Saul Rebelling and Rejected (13-15)

### C. Rise of David (16-31)

(Main characters: Saul and David)

1. David Anointed and Serving (16-19)
2. David Fleeing and Fighting (20-31)



E. Chapter Five: Ark in Ashdod and Ekron

F. Chapter Six: Return and Retribution

1. Ark Returned (6:1-12)

2. Ark in Beth Shemesh (6:13-21)

G. Chapter Seven: Rest and Revived

1. Ark at Kirjath Jearim (7:1,2)

2. Samuel's Assembly at Mizpah (7:3-9)

3. Defeat of Philistines (7:10-17)

H. Chapter Eight: Demand for a King



G. Chapter Fifteen: Saul's Failure Again

1. Saul and the Amalekites (15:1-9)

2. Samuel's Rebuke (15:10-35)

**RISE OF DAVID (16-31)**

A. Chapter Sixteen

1. Samuel Anoints David (16:1-13)

2. David in Saul's Service (16:14-23)

B. Chapter Seventeen: David and Goliath

C. Chapter Eighteen: Saul's Jealousy of David

D. Chapter Nineteen: Saul Attempts to Kill David

- E. Chapter Twenty: David and Jonathan
  
- F. Chapter Twenty-One: The Flight Begins
  - 1. David at Nob (21:1-9)
  
  - 2. David at Gath (21:10-15)
  
- G. Chapter Twenty-Two
  - 1. David at Adullam and Moab (22:1-5)
  
  - 2. Saul kills Priests of Nob (22:6-23)
  
- H. Chapter Twenty-Three
  - 1. David saved Keilah (23:1-6)
  
  - 2. Saul Pursues David (23:7-29)
  
- I. Chapter Twenty-Four: David Spares Saul's Life
  
  
- J. Chapter Twenty-Five: Nabal and Abigail

K. Chapter Twenty-Six: David Again Spares Saul's Life

L. Chapter Twenty-Seven: David Among Philistines

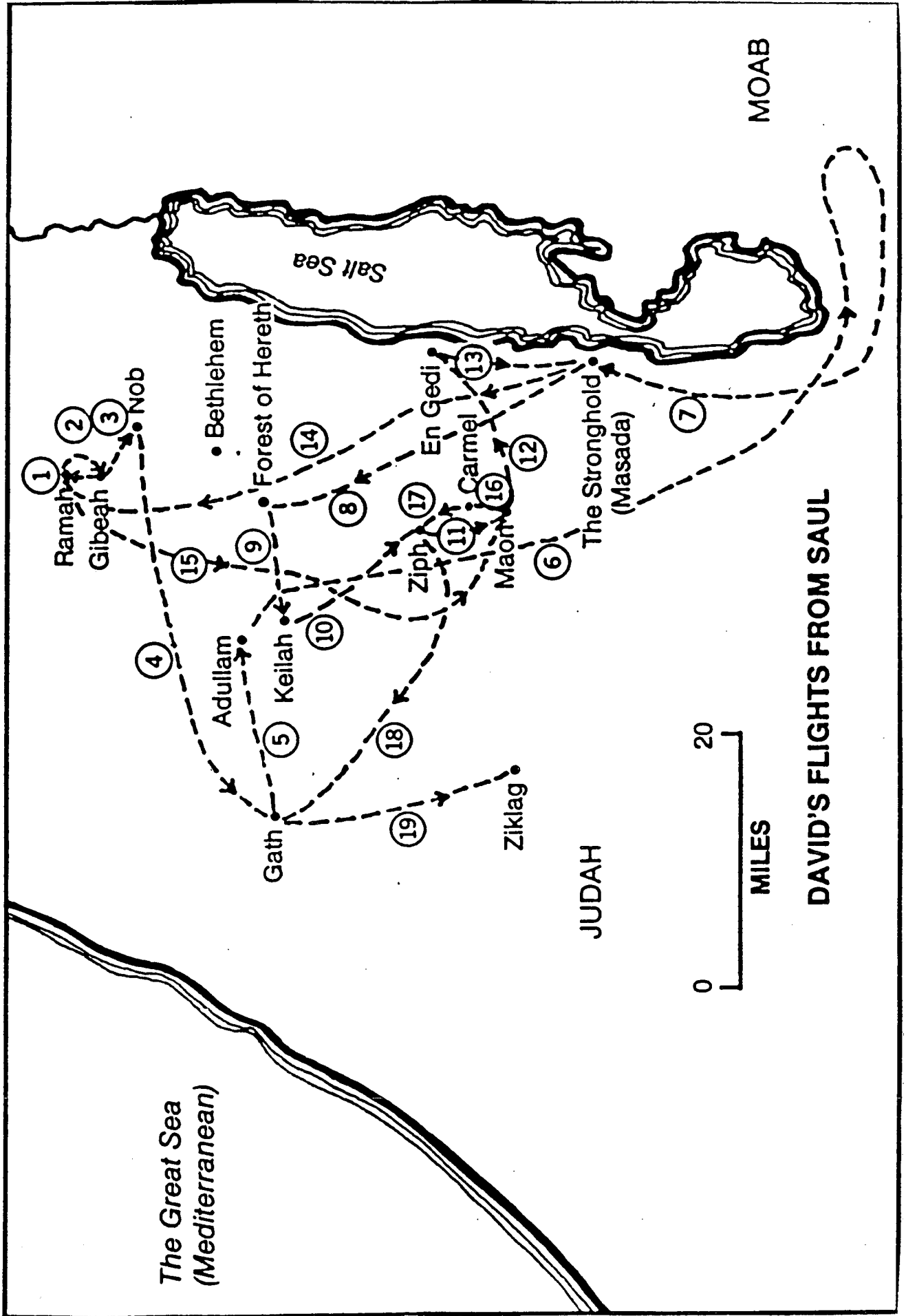
M. Chapter Twenty-Eight: Saul and Woman of Endor

N. Chapter Twenty-Nine: Achish Sends David Back to Ziklag

O. Chapter Thirty: David Destroys the Amalekites

P. Chapter Thirty-One: Saul and Sons' Death

1 Samuel 25-26



## 2 SAMUEL

### I. INTRODUCTION TO THE BOOK

#### A. Note the major personalities in 1-2 Samuel:

1. 1 Samuel - Samuel (last judge); Saul (1st king); David (best king)
2. 2 Samuel - David (life story of the best king)

B. Please refer to the previous notes on 1 Samuel for background information.

### II. THE BROAD OUTLINE OF 2 SAMUEL

#### A. David's **Triumphs** (1-10)

1. Rule over Judah at Hebron (1-4)
2. Rule over Israel at Jerusalem (5-10)

#### B. David's **Trials** (11-20)

1. Sin with Bathsheba (11,12)
2. Sorrow in His Family (12-18)
3. Schism among His Leaders (19-20)

#### C. David's **Testimonies** (21-24)

1. Gibeonites and Philistines (21)
2. Songs (22:1 - 23:2)
3. Mighty Men (23:8-39)
4. Jerusalem Altar (24)

### III. THE DETAILED CONTENTS OF 2 SAMUEL

#### A. David Becomes King of Judah (1-2) • Date: c. 1010 B.C.

1. His Mourning (1)

2. His Anointing (2:1-7)

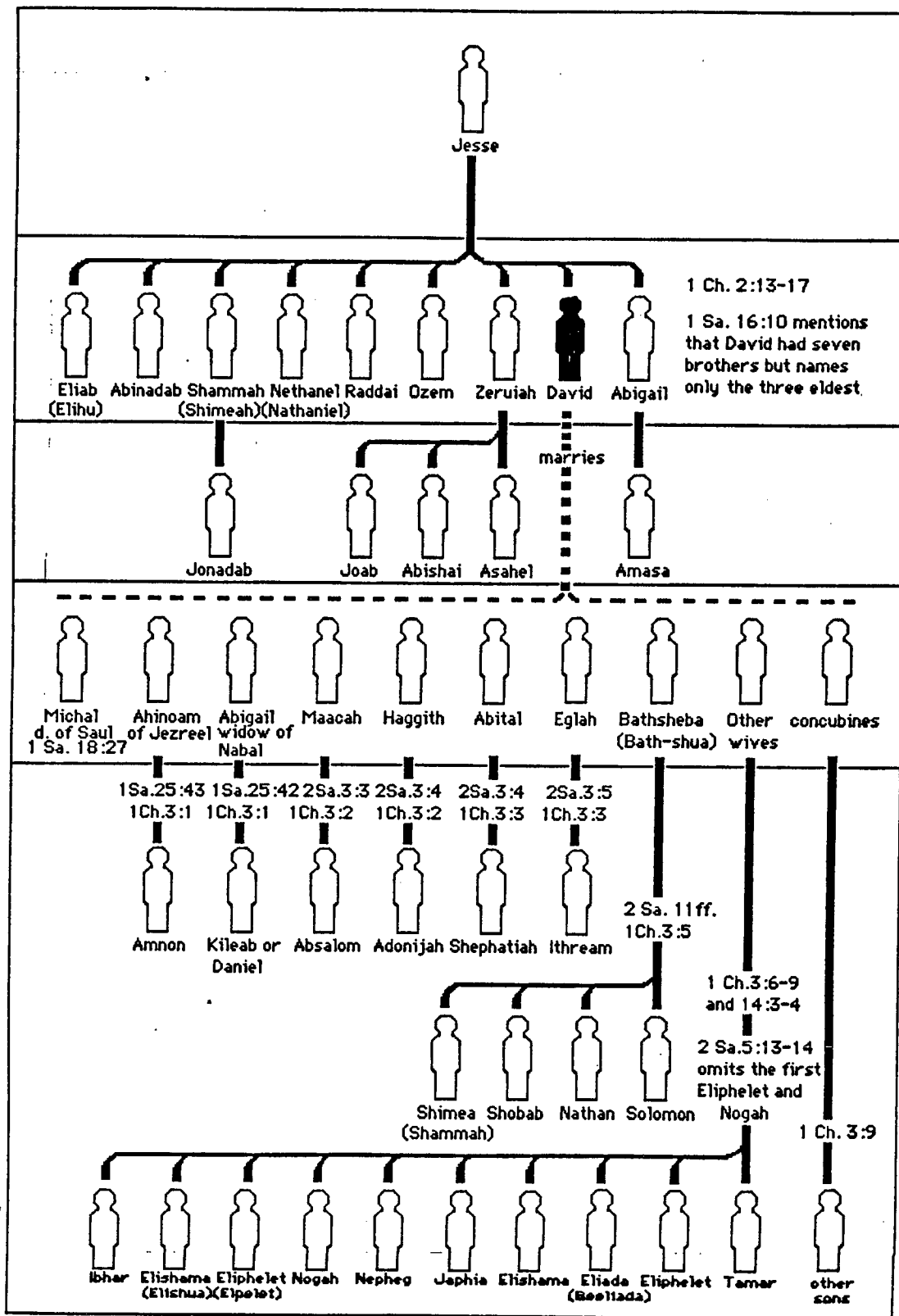
#### B. Ish-bosheth Becomes King of Israel (2-3)

1. War Between the Houses (2:8 - 3:5)

2. Abner Goes to David (3:6-21)

3. Joab Murders Abner (3:22-39)

C. Ish-bosheth Murdered (4)

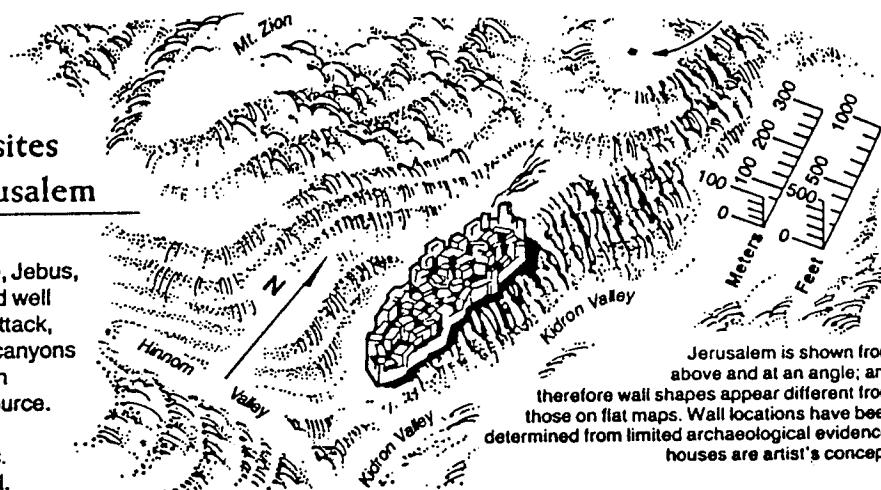


## 1. The City of the Jebusites

## 2. David's Jerusalem

c. 1000 B.C.

Barely 12 acres in size, Jebus, a Canaanite city, could well defend itself against attack, with walls atop steep canyons and shafts reaching an underground water source. David captured the stronghold, c. 1000 B.C. and made it his capital.



Jerusalem is shown from above and at an angle; and therefore wall shapes appear different from those on flat maps. Wall locations have been determined from limited archaeological evidence; houses are artist's concept.

### D. David's Throne Established (5-7)

#### 1. Jerusalem Captured (5; cf. 1Ch. 11:4-9)

• David's anointings to the kingship

- 1) By Samuel - 1Sa. 16:13
- 2) By Judah - 2Sa. 2:4
- 3) By Israel - 2Sa. 5:3

#### 2. Ark Brought to Jerusalem (6)

3. God's Covenant with David (7) - note the word-play on "house" (7:5,11,13).

• "Has he not made with me an *everlasting covenant*...secured in every part?" (2Sa. 23:5)

a. This "Davidic Covenant" is one of God's covenants with men.

- 1) Noahic - Gen. 9
- 2) Abrahamic - Gen. 12; 15; 17; etc.
- 3) Mosaic - Exo. 19-24
- 4) *Davidic* - 2Sa. 7:8-17; 1Ch. 17:7-14 (parallel)
- 5) New - Jer. 31

b. The features of the Davidic Covenant (2Sa. 7):

- 1) Promises fulfilled in David's lifetime.
  - a) A great name for David (9) - cf. 2Sa. 8:13
  - b) A safe place for Israel (10) - cf. 1Kg. 5:4
- 2) Promises fulfilled after David's death:
  - a) A dynasty (house) for David (11-12,14-15) - Solomon / kings / Jesus
  - b) A temple (house) for God (13) - 1Kg. 8:19
  - c) A throne and kingdom forever (13,16) - see point c. below

c. Other kings, like Solomon and his son Rehoboam, *participated* in the covenant. One king in David's line might sin and be punished, but the line was sure *unconditionally*.

d. The one who *fulfills* this covenant is Messiah Jesus:

- 1) Mat. 1:1; 28:18, "The genealogy of Jesus Christ the son of David. . . . all authority."
- 2) Luke 1:32-33, "The Lord God will give him the throne of his father David...he will reign...his kingdom will never end."
- 3) Luke 1:69, "He has raised up a horn of salvation...in the house of...David."
- 4) Acts 2:30,33,36, "He was a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne....Exalted to the right hand of God....Be assured of this: God has made this Jesus...both Lord and Christ."
- 5) Acts 13:22-23, 32-34, "David their king....From this man's descendants God has brought to Israel the Savior Jesus, as he promised....What God promised our fathers he has fulfilled for us, their children, by raising up Jesus. 'I will give you the holy and sure blessings promised to David'."
- 6) Rom. 1:3, "His Son...his human nature was a descendant of David."
- 7) Rev. 3:7, "Him who is holy and true, who holds the key of David."
- 8) Rev 22:16, "I, Jesus, am the Root and the Offspring of David."

• "As for a temple, David would not be allowed to build it, but his son after him would have the honor of doing so (2 Sam. 7:12-13). That this refers to a literal house and not a dynasty is clear from the context, which speaks of the results that would follow if the son would be disobedient to the Lord (vv. 14-15). This could not be true of the King who is spoken of as the climactic figure of the Davidic dynastic line. These verses, then, are a good example of an Old Testament passage in which some elements find fulfillment in the immediate future (Solomon and other strictly human descendants of David), while other elements will be realized only in the more distant future (Jesus Christ, the Son of David; cf. Luke 1:31-33)" (E. Merrill, *Bible Knowledge Commentary*, p. 464).

• "The posterity of David...could only last for ever by running out in a person who lives for ever, i.e. by culminating in the Messiah, who lives for ever, and of who kingdom there is no end" (Keil & Delitzsch, *Commentary on Second Samuel*, p. 347).

- The order of events in fulfilling this promise in stages includes:
  1. The promise of the Davidic covenant (2Sa. 7; also see above, p. 6, d.).
  2. The announcement and birth of Jesus as a king (Mat. 2:2; Luke 1:32-33).
  3. His presence on earth as king who brought in the initial phase of his kingdom (Mat. 3:2; 4:17; 12:23,28,42; 13:1-52; 23:13; Luke 11:20; 16:16; 17:21; Acts 2:30,33-34;; 1Co. 4:20; 15:24-25; Col. 1:13; Rev. 1:9).
  4. His rejection as a king (Mark 15:12-13; Luke 19:14).
  5. His death as a king (Mat. 27:37) and resurrection (Mat. 28:18; Col. 2:10).
  6. His return in glory to reign as king in Jerusalem during the Millennium (Dan. 2:44; 7:14,27; Zec. 14:9; Mat. 19:28; 24:27-31; 25:31; Luke 22:18,30; Acts 1:6; 3:19-21; Rev. 12:10; 20:4,6).
  7. His return of the kingdom to the Father (1Co. 15:24; Rev. 22:5).
- How should David's response to this covenant in 2Samuel 7:19b be translated?

וְזֹאת      תּוֹרַת      הָאָדָם      אֲדֹנָי      יְהוָה:  
 Yahveh    Adonai    the-man    the-law-of    and-this

1. "Is this your usual way of dealing with man, O Sovereign LORD?" (NIV)
2. "And this is the custom of man, O Lord GOD." (NASB)
3. "Is this the manner of man, O Lord GOD?" (NKJV, KJV)
4. "May this be instruction for the people, O Lord GOD!" (NRSV)
5. "And this is the law/charter/revelation/decreed for mankind, O Lord GOD!" (Kaiser, Youngblood)

#### E. David's Kingdom Extended (8-10)

1. His Victories (8) - see the map for details.

-> Eleazar -> Phinehas I -> Abishua ----> Ahitub II -> Zadok -> Ahimaaz  
 •Aaron --  
 -> Ithamar -> Eli -> Phinehas II -> Ahitub I -> Ahimelech -> Abiathar -> Ahimelech

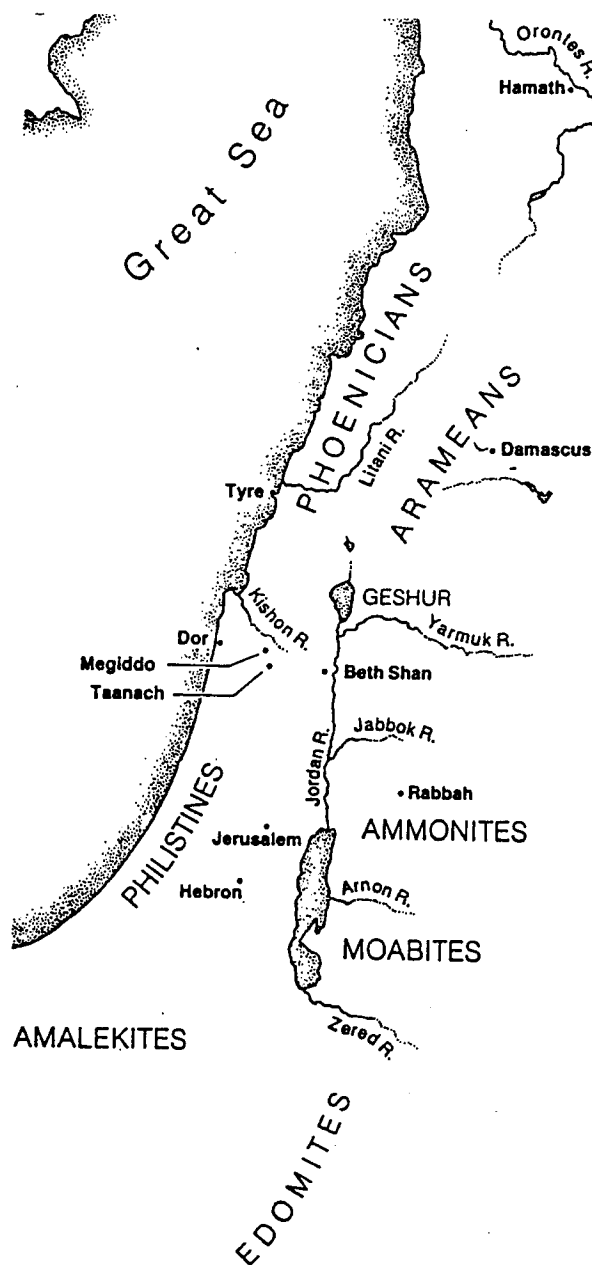
2. Mephibosheth - Kindness Accepted (9)

3. Ammonites - Kindness Rejected (10)

## F. David's Sin and Penitence (11-12)

## 1. Bathsheba (11)

## 2. Rebuke and Repentance (12)



### David's Conquests

Once he had become king over all Israel (2Sa 5:1-5), David:

1. Conquered the Jebusite citadel of Zion/ Jerusalem and made it his royal city (2Sa 5:6-10);
2. Received the recognition of and assurance of friendship from Hiram of Tyre, king of the Phoenicians (2Sa 5:11-12);
3. Decisively defeated the Philistines so that their hold on Israelite territory was broken and their threat to Israel eliminated (2Sa 5:17-25; 8:1);
4. Defeated the Moabites and imposed his authority over them (2Sa 8:2);
5. Crushed the Aramean kingdoms of Hadadezer (king of Zobah), Damascus and Maacah and put them under tribute (2Sa 8:3-8; 10:6-19). Talmi, the Aramean king of Geshur, apparently had made peace with David while he was still reigning in Hebron and sealed the alliance by giving his daughter in marriage to David (2Sa 3:3; see 1Ch 2:23);
6. Subdued Edom and incorporated it into his empire (2Sa 8:13-14);
7. Defeated the Ammonites and brought them into subjection (2Sa 12:19-31);
8. Subjugated the remaining Canaanite cities that had previously maintained their independence from and hostility toward Israel, such as Beth Shan, Megiddo, Taanach and Dor.

Since David had earlier crushed the Amalekites (1Sa 30:17), his wars thus completed the conquest begun by Joshua and secured all the borders of Israel. His empire (united Israel plus the subjugated kingdoms) reached from Ezion Geber on the eastern arm of the Red Sea to the Euphrates River.

G. David's Family Problems (13-18)

1. Amnon, Tamar, and Absalom (13)

2. Absalom's Flight and Return (14)

3. Absalom's Revolution (15-17)

4. Absalom's Death (18)

H. David's Return to Reign (19-20)

1. Preparations (19)

2. Reestablishment (20)

I. Final Matters (21-24) - The Appendix: not chronological, but thematic (1-2-3-3-2-1)

1. Gibeonites Avenged (21:1-14)

2. Philistines Defeated (21:15-22)

3. Song of Praise (22)

4. Last Words (23:1-7)

5. Mighty Men (23:8-39)

6. Census, Plague, and Altar (24)

a. David's Census (cf. 1Ch. 21)

b. David's Choice